

# EXODUS 19

Written and compiled by Gary Kukis

**Exodus 19:1–25**

**Moses Prepares the People at Mount Sinai**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** This chapter prepares us for God giving the Ten Commandments to the people of **Israel** (Exodus 20).

The Bible Summary of Exodus 19 (in 140 characters or less): *The Israelites camped near the mountain in Sinai. The LORD spoke to Moses on the mountain and made his covenant with Israel.*<sup>1</sup>

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 19, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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<sup>1</sup> From <http://www.biblesummary.info/exodus> accessed January 17, 2024.

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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<a href="#">Adam's Sin</a> ; <a href="#">Adam's Original Sin</a> ; <a href="#">Adam's imputed sin</a>	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.

Definition of Terms	
<b>Anthropopathism</b>	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see <a href="#">Wenstrom</a> , <a href="#">Theopedia</a> , <a href="#">Got Questions?</a> , <a href="#">Baker's Evangelical Dictionary</a> .
<b>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <a href="#">Importance of Bible Doctrine (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Canaan, the Land of Promise</b>	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
<b>Carnal</b>	A believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer becomes carnal by sinning; he gets back into fellowship by naming his sins to God. See the Doctrine of <a href="#">Rebound (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Charismatic, Charismatic Church, Charisma</b>	Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term <i>charisma</i> legitimately, most often when you hear these terms, they are a reference to an apostate group. See the doctrine of the <a href="#">Gift of Tongues (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <a href="#">Grace Fellowship Church (spiritual gifts)</a> , <a href="#">Doctrine.org (Sign Gifts: Valid Today?)</a> , <a href="#">Word of Truth Ministries (spiritual gifts)</a> .
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <a href="#">Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <a href="#">Dispensations (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Consecrate; Consecration</b>	Consecration is the act of inducting a person into a permanent office with a ceremony (as the High Priest is consecrated for service in the book of Exodus of Leviticus). The Tabernacle and altar were also consecrated for specific service to Y <sup>e</sup> howah. These things are declared to be sacred or set apart. In the Christian life, we are consecrated positionally at salvation; and, as we grow spiritually, we are consecrated (set ourselves apart) spiritually.

Definition of Terms	
<b>The Cross; the Cross of Christ; the Roman Cross; the Crucifixion</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
<b>Dispensation, Dispensations</b>	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Exodus Generation</b>	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>
<b>Fellowship (with God)</b>	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> ( <a href="#">R. B. Thieme, Jr.</a> ) <i>Rebound</i> ( <a href="#">Kukis</a> ).
<b>Gen X</b>	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.
<b>God Consciousness</b>	God Consciousness is the point in a person's life when he becomes aware of God. This does not mean that he believes in God, but has some sort of concept of God.
<b>Grace ; the Grace of God, God's Grace</b>	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on <a href="#">Grace</a> ) (L. S. Chafer on <a href="#">grace</a> ) Grace Bible Church: <a href="#">Grace</a> , <a href="#">Understanding Grace</a> , <a href="#">Grace in Prayer</a> , <a href="#">Grace versus Legalism</a> )
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man:</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).



Definition of Terms	
<b>Holy of Holies</b>	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the <b>Tabernacle (Redeeming Grace)</b> .
<b>Human Spirit</b>	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the <b>Doctrine of the Human Spirit (HTML) (PDF) (WPD)</b> .
<b>Human Viewpoint</b>	Human viewpoint is man's thinking apart from Bible doctrine and apart from divine establishment thinking. See <b>Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD)</b> .
<b>In Christ</b>	<i>In Christ</i> describes the position of the believer in the Church Age. Therefore, when God looks at us, He does not see us with our many flaws and sins, but He sees His Son instead (because we are in Christ). R. B. Thieme, Jr. often described this as <i>being in the top circle</i> ("You never get out of the top circle," as he was wont to say). This is the permanent position for all believers at salvation. See L. G. Merritt ( <b>Doctrine of Positional Truth</b> ); Jack Ballinger ( <b>Positional Truth</b> ).
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.
<b>The Law of Moses, The Law, Mosaic Law</b>	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <b>Mosaic Law</b>.) (Maranatha Church on the <b>Mosaic Law</b>).</p>
<b>Laws of divine establishment</b>	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the <b>Laws of Divine Establishment (HTML) (PDF) (WPD)</b>.</p>

Definition of Terms	
<b>Levi, Levite, Levites, Levitical</b>	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the <b>Priesthoods of God and the Priesthoods of Man</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Levitical Priesthood</b>	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the <b>Priesthoods of God and the Priesthoods of Man</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Logistical Grace</b>	<p>Logistical grace is defined as what God has planned for us, the Divine support he gives us, His Divine provision, and his Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.</p> <p>Logistical grace is Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25-33.<sup>2</sup></p> <p><b>Logistical Grace</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Mature Believer; Mature Believers</b>	The purpose of a pastor-teacher in a local church is to build up the individual believers there until they reach a unity of the faith and knowledge of the Son of God, to the point where they are no longer tossed about by every wind of doctrine. As a result, we speak truth by means of doctrine in our souls and the filling of the Holy Spirit. This definition comes from Ephesians 4:11–16. See <b>Living the Christian Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Mechanics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Stages of Spiritual Growth</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Spiritual Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Omnipresence of God, The; omnipresent</b>	Omnipresence means that God is present everywhere. His presence is not limited in any way by time or space. See omnipresence at <a href="#">Got Questions</a> . Also see <a href="#">Rev. Thomas Tyree, Jr.</a> 's work on this topic.
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).

<sup>2</sup> Both definitions from [http://gracebiblechurchwichita.org/?page\\_id=268](http://gracebiblechurchwichita.org/?page_id=268) accessed June 9, 2013.



Definition of Terms	
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Doctrine <a href="#">7 Feasts of Israel</a> ; Maranatha Church <a href="#">Doctrine of the Passover</a> .
<b>Positive volition</b>	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Priest Nation</b>	A nation which represents God on earth. The United States is such a nation today, although there are attempts at all levels to change this. Israel was the first priest nation. See ( <a href="#">L. G. Merritt</a> ) and ( <a href="#">Ron Adema</a> ).
<b>Propitiation, propitiate</b>	<i>Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.</i> <sup>3</sup>
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>

<sup>3</sup> From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

Definition of Terms	
<b>Righteousness; Relative Righteousness</b>	This is the arbitrary view of a believer or unbeliever that his righteousness is better or worse than the righteousness of someone else. Often, a person who sees himself as being more righteous than someone else has more refined sins or fewer overt sins. The only righteousness which God accepts is His Own perfect righteousness, which we can only attain through imputation. Ken Reed's <b>Doctrine of Righteousness (PDF) (Word)</b> .
<b>Righteousness of God; God's righteousness</b>	God's righteousness is the absolute moral perfection of God. His righteousness is the principle of Divine Integrity, whereas the justice of God is the application or function of God's integrity (together, God's righteousness and justice make up His integrity). The point of reference between man and God is God's justice. Because our righteousness is not equivalent to God's righteousness, God's justice automatically rejects us and condemns us. However, when we believe in Jesus Christ, Who died for our sins, God is able to impute righteousness to us (Genesis 15:6).
<b>The Sabbath</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <b>Sabbath Summary</b> ) (Grace Notes: <b>Jewish Teaching on the Sabbath</b> ) Kukis—Doctrine of the Sabbath Day ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ).
<b>Shekinah Glory</b>	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also ( <b>Got Questions?</b> ) (from which much of this explanation came) ( <b>CARM.org</b> ) ( <b>The Jewish Encyclopedia</b> )
<b>Sin Nature</b>	The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. <b>Grace Notes</b> (from Austin Bible Church) ( <b>HTML</b> ) ( <b>PDF</b> ); <b>Merritt (Old Sin Nature)</b> ; <b>Ballinger (Old Sin Nature/Sinful Trend of Adam)</b>
<b>Sin unto Death</b>	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. This is the point at which harsh discipline is no longer working on the believer, so God takes the believer out of this world in a very painful way. Such a believer often stops using the rebound technique. For more information, see the <b>Doctrine of the Sin unto Death (HTML) (PDF) (WPD)</b> .
<b>Soul , Human Soul , Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <b>Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2</b> ); Grace Notes ( <b>Doctrine of the Soul; PDF</b> ).

Definition of Terms	
<b>Spiritual Growth</b>	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See <b>Living the Christian Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Mechanics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Stages of Spiritual Growth</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Spiritual Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Spiritual Life, Spiritual Lives</b>	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. ( <a href="#">HTM</a> ) ( <a href="#">PDF</a> ) (The Spiritual Life via the <b>10 problem solving devices</b> —R. B. Thieme, Jr.) ( <a href="#">Walking in the Spirit</a> —Chafer) ( <a href="#">Spiritual Metabolism</a> —Robert R. McLaughlin)
<b>The Trinity</b>	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the <b>Trinity in the Old Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Maranatha Church</a> ); Grace Bible Church ( <a href="#">Trinity</a> ; <a href="#">Trinity Diagram</a> ; <a href="#">Trinity Expressed</a> ); Doctrine of the Trinity ( <a href="#">Grace Bible Church</a> ).
<b>Type, Typical, Antitype, Typology, Typological</b>	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See <b>Typology</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<p>Some of these definitions are taken from</p> <p><a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	

Chapter Outline

Charts, Graphics and Short Doctrines

## An Introduction to Exodus 19

**Introduction:** Exodus 18 is very closely related to Exodus 19 and 20. In Exodus 18, we find that Israel lacked a carefully structured legal system. The Israelites essentially had one judge—Moses—and he was overworked when it came to judging two million Israelites. Jethro, Moses' father-in-law, put together one piece of the puzzle when it came to legal disputes. "You need to set up a number of judges who are organized in such a way that they might execute justice among the people," was the gist of what Jethro had said. Moses, being convinced of Jethro's point of view, did what his father-in-law suggested.

Therefore, a system of judges and authorities was set up. Jethro had an idea for how to structure these judges (Exodus 18:21–22); and Moses followed Jethro's advice. Exodus 18:24–26 [So Moses listened to his father-in-law and did everything he said. Moses chose capable men out of all Israel, and made them heads over the people,](#)



rulers of thousands, hundreds, fifties and tens. They judged the people all the time. The hard cases they brought to Moses, but every small matter they judged themselves. (Tree of Life Version)

Because of Moses' background, Jethro and the people of Israel took it for granted that Moses understood what a fair system of laws would look like. On the one hand, Moses certainly was able to, from his own mind, apply the system of law which he learned in Egypt. This system of law would be modified by his spiritual understanding. But, was there anything written down? If there was, it was likely nothing more than a recording of the decisions which Moses handed down (which was not preserved). Essentially this would be known as case law today. Let me suggest that such records existed, simply because, if Charley Brown and Lucy Van Pelt had a disagreement, then Moses would rule; and both Brown and Van Pelt would be subject to the decision of Moses. Did Moses want to see these two again? That is, what if they came back for another dispute saying, "I understood your ruling to be X" and the other saying, "I understood your ruling to be Y"? Logically, to keep these two out of court, a ruling would be delivered verbally and a record would also be kept of that ruling. So, in a sense, a system of laws was more or less in place, based upon Moses' rulings (he probably made 20–30 rulings a day). But what Israel really needed was a well-defined system of Law which the people could learn and, ideally speaking, obey.

God was aware of this and note the perfect timing. Jethro called Moses' attention to his never-ending time spent in court presiding over one case after another, telling him, "You need a better system." So Moses organized a better system, as suggested by Jethro. Now, here all Israel stands, at the foot of Mount Sinai. They are about to receive the ultimate Law from God, although none of them realize this as of yet.

Israel will be prepared to receive **the Law** of God in Exodus 19; and Israel will begin to receive that Law in **Exodus 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Israel's Route From Egypt to Sinai** (a map); from the **Daily Star** (in the UK); accessed October 31, 2023.

One reason to accept this map, at least in part: where you see the word *Aqaba* is the location of Midian. Jethro would have



come to Moses when he was close to where Moses was camped.

One reason to reject this map: crossing the water at that point on the Gulf of Aqaba is a long distance from Egypt. That place was probably somewhere near the Gulf of Suez or at another river in that region which has since dried up. Recall that, when Moses and the people double-backed at some point, Pharaoh knew about it, meaning that he had eyes on the people of Israel after they left.

**Mount Sinai in Saudi Arabia** (a graphic); from the [Daily Star](#) (in the UK); accessed October 31, 2023. I don't know if this is an artist's depiction of what he believe this mountain to look like or whether this was designed based on reasonably contemporary photographs of this region.

Based upon my reading, we only are guessing as to where this mountain range is located (although, generally speaking, the map above could be reasonably accurate as to the location of Mount Sinai).

Even though this region is many times called a desert region or a wilderness, that does not mean that it was this dry back then. In that era, the word *wilderness* simply referred to a place which was mostly unoccupied. Man had not increased in numbers large enough to actually live in this place (as they do today). By the descriptions which we have read so far in Exodus, the region that the Hebrew people are traveling through has lakes, rivers and oases. Everything that we read in Exodus and Numbers indicates that the land was better watered in that age than it is now.

### Israel at Mount Sinai

Because of Israel's tradition, it is not surprising that some of their writings continued to be set up in a chiasmic format. Maybe this is the influence of God the Holy Spirit, and maybe this sort of organization is in the psyche of the Israelites (as most of them had memorized the book of Genesis).

#### Chiasm of Exodus 19–40 (from Ted)

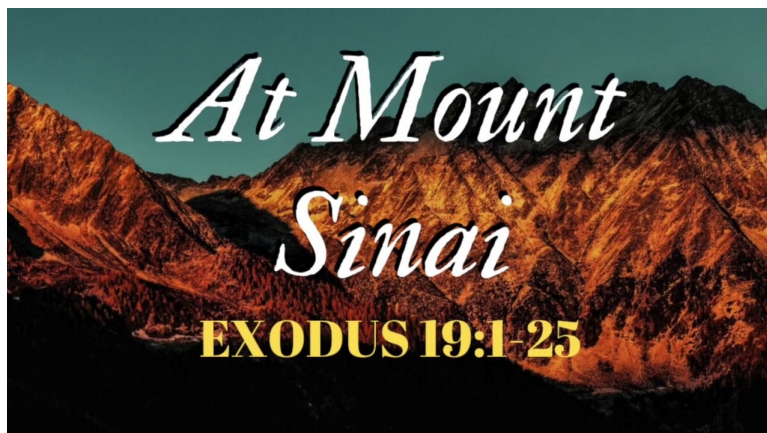
<b>A</b>	Covenant delivered 19:1—24:11
<b>B</b>	Tabernacle planned 24:12—27:21
<b>C</b>	Priestly instructions chs. 28—30
<b>D</b>	Craftsmen's direction 31:1-11
<b>E</b>	Sabbath instructions 31:12-18
<b>F</b>	Covenant broken ch. 32
<b>F'</b>	Covenant renewed chs. 33—34
<b>E'</b>	Sabbath reminded 35:1-3
<b>D'</b>	Craftsmen and construction 35:4—38:31
<b>C'</b>	Priests prepared ch. 39
<b>B'</b>	Tabernacle completed 40:1-33
<b>A'</b>	Covenant sealed 40:34-38

From [Fredericksburg Bible Church](#) accessed April 11, 2018.

**At Mount Sinai** (a graphic); from [YouTube](#); accessed October 31, 2023. There are better photos on this YouTube video, except that they are all incorrectly marked Exodus 18:1–25.

Exodus 19 is a preparatory chapter. The Israelites are about to receive the Law and chapter 19 prepares them for this.

In today's Christian community, one of the things which is almost ignored entirely is preparation. For example, some [pastors](#) might be prepared in a seminary for four years, which is barely enough time to get your feet wet (unless you have a good spiritual background prior to) and a few others of the clergy are prepared in the same way. Some just get saved and go out and start preaching the next day, which is wholly ridiculous. Such people do not even know the gospel message yet; let alone anything that involves serious theology. Unfortunately, some





even start churches this way. Preparation is for all Christians—there is no distinction between clergy and non-clergy when it comes to God's plan—is **spiritual growth**. Out from spiritual growth comes a productive **spiritual life**, and then eternal rewards.

Spiritual training should begin for children in infancy and be continued throughout their lives at home. Those who are saved later in life need to be daily prepared with God's Word. We are bombarded every day, for 16–18 hours a day, with **human viewpoint** and Satanic propaganda. We see it on TV, in advertising of all sorts, in the movies, we hear it on the radio, we hear it from every person that we come in contact with. For example, based upon what we see on television, virtually every group of friends has close homosexual friends (or homosexual couples); and these people act exactly like heterosexuals except for liking the same gender (and if you are thinking, *they don't?*, then you have believed the lie<sup>4</sup>).

When someone becomes a Christian, it is Satan's strategy to neutralize that person and we are neutralized in our thinking. So we need that little hour a day of God's viewpoint taught by a **pastor-teacher**, from the Bible, verse by verse, line upon line, precept by precept. Every day, we need to hear the Bible exegeted with references back to the culture and history of that time period, with a view to the original languages and the idioms of the day. The end result is, that we may apprehend fully what God's Word says. Every day, we need to hear about certain doctrines, concepts and words explored categorically. Most believers ought to keep their conversion a secret for the first five years of their salvation so that they can grow and become prepared for God's purpose in our lives (depending upon when you are saved and educated, it takes a long time to reprogram a new believer).

If you do not follow God's plan for your life which is apprehended in one way and one way only—through His Word—then you will spend the rest of your life miserable due to self-induced misery and because you place yourself under discipline direct from God.

Secondly, it is in this chapter that we have the purpose of nation Israel stated, although many commentators miss this entirely. In case you never knew what it was, or you think that you know, but you are not certain, then stay tuned—that will be covered also.

There is a portion of this chapter which I found to be confusing. God sets a boundary about Mount Sinai, warning the people not to cross over that boundary onto Mount Sinai. However, He seems to allow for an exception in v. 13. [God is speaking] "**When the trumpet sounds a long blast, they shall come up to the mountain.**" (ESV) However, I do not recall a point at which God will summon the people up the mountain. If that is the case, why provide a circumstance where they might go up Mount Sinai? I must admit to being baffled by this short phrase. We will discuss this in greater detail when we come to it.

One cannot separate this chapter from the chapter which is to come. God will actually speak directly to the people in the next chapter. Hearing God's voice will be very difficult for the sons of Israel. They will find it to be very disturbing.

### Titles and/or Brief Descriptions of Exodus 19 (by various commentators)

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<sup>4</sup> Statistically speaking, homosexuals and heterosexuals behave very differently.



Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Exodus 19 (various commentators)**

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Exodus 19**

Exodus 19 prepares us for Exodus 20, where God will give the Ten Commandments to the people. Just how much does Moses know about what is going to happen? What does he expect when God encounters the people directly?

The third time that Moses goes up the mountain (v. 20), God suggests that he go back down and check out the people to make certain that none of them are going to cross over the barrier to the mountain (vv. 21–22). It seems likely that there is not some group of Israelites who are looking to come onto the hallowed ground of Mount Sinai. So, is there something else going on here?

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It is important to understand what has gone before.

**The Prequel of Exodus 19**

Exodus 19 will begin with

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We need to know who the people are who populate this chapter.

**The Principals of Exodus 19**

**Characters**

**Commentary**


<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>
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We need to know where this chapter takes place.

The Places of Exodus 19	
Place	Description

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>
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By the Numbers	
Item	Duration; size

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>
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Timeline for Exodus 19

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire <b>Abrahamic Timeline</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	
The entire <b>Patriarchal Timeline</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father.
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 <sup>th</sup> Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

### Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

*The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 19:

### A Synopsis of Exodus 19

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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[Charts, Graphics and Short Doctrines](#)

### Outlines of Exodus 19 (Various Commentators)

## Outlines of Exodus 19 (Various Commentators)

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## A Synopsis of Exodus 19 from the Summarized Bible

<b>Contents:</b>	Israel at Sinai and the preparation for receiving the law.
<b>Characters:</b>	God, Moses, Aaron.
<b>Conclusion:</b>	Humble reverence should possess the minds of those who draw near to God for we are sinners in the presence of a holy and righteous Judge; mean creatures before the Mighty Creator.
<b>Key Word:</b>	Ready, Exodus 19:11, Exodus 19:15.
<b>Strong Verses:</b>	Exodus 19:5, Exodus 19:6.
<b>Striking Facts:</b>	(Cp. 1Peter 2:9; Revelation 1:6; Revelation 5:10 with Exodus 19:5). Note that what under law, was conditional, under Grace is freely given in Christ to every believer. Note also that God did not impose law until it was proposed and accepted by man.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 19.

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It is helpful to see what came before and what follows in a brief summary.

## The Big Picture (Exodus 17–20)

Scripture	Text/Commentary
<b>Exodus 17</b>	<p>God provides the children of Israel water from a rock (first instance of this).</p> <p>The Amalekites come out to fight against the Israelites. In this battle, when Moses raises his arms, the battle goes in favor of the Israelites; when he lowers them, the battle goes against them.</p>
<b>Exodus 18</b>	<p>Jethro, Moses' father-in-law, comes to visit him in the desert-wilderness. He brings along with him Moses' wife and their two children (they apparently returned to Midian at some point).</p> <p>Jethro rejoices when he hears all that God did on behalf of Israel.</p> <p>Jethro suggests that Moses delegate some of his responsibilities to lower-level judges.</p>
<b>Exodus 19</b>	<p>The sons of Israel come to Mount Sinai and Moses calls for the people to cleanse themselves and to separate themselves from Mount Sinai. They were not to even touch it.</p> <p>God makes himself visibly and audibly known on Mount Sinai.</p>



## The Big Picture (Exodus 17–20)

Scripture	Text/Commentary
<b>Exodus 20</b>	<p>God speaks the Ten Commandments to all the people of Israel; and it really shakes them up. They ask Moses to speak to God directly and then to tell them what God says. They do not want to hear God speaking directly to them.</p> <p>The people pull back away from the mountain, and Moses goes towards the mountain to the thick darkness where God is. God speaks to Moses about idols and altars (which appears to continue into Exodus 21–23 for other topics).</p>
<p>Apart from the Ten Commandments, most of the moral laws are given in Exodus 21–23.</p>	
<div style="display: flex; justify-content: space-around;"> <span>Chapter Outline</span> <span>Charts, Graphics and Short Doctrines</span> </div>	

**Changes—additions and subtractions (for Exodus 19):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

Chapter Outline	Charts, Graphics and Short Doctrines
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## God Speaks Directly to Moses

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

In the moon the third to go up sons of Israel out from a land of Egypt in the day the that they had come out of a desert-wilderness of Sinai. And they pull up stakes from Rephidim and so they come to a desert-wilderness of Sinai. And so they camp in the desert-wilderness and so encamps there Israel in sight of the mountain.

Exodus  
19:1–2

Kukis mostly literal:

During the third month, the sons of Israel had gone up out from the land of Egypt. In that day, they had come out of the desert-wilderness of Sinai. They moved on from Rephidim and then came to the desert-wilderness of Sinai. They camped in the desert-wilderness; [in fact] Israel was encamped before the mountain.

Kukis paraphrase:

The sons of Israel arrived at the desert-wilderness of Sinai in the third month after they left the land of Egypt. They went from Rephidim to the desert-wilderness of Sinai, camping in the desert-wilderness before Mount Sinai.

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>5</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately,

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M. A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Exodus.html](http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

#### Ancient texts:

Masoretic Text (Hebrew)

In the moon the third to go up sons of Israel out from a land of Egypt in the day that they had come out of a desert-wilderness of Sinai. And they pull up stakes from Rephidim and so they come to a desert-wilderness of Sinai. And so they camp in the desert-wilderness and so encamps there Israel in sight of the mountain.

Dead Sea Scrolls  
Targum (Onkelos)

.  
In the third month[Sivan] of the outgoing of the sons of Israel from the land of Mizraim, on that day came they to the desert of Sinai. And they journeyed from

	Rephidim, and came to the desert of Sinai, and dwelt there by the side of the mountain. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert; for they had journeyed from Rephidim, and had come to the desert of Sinai and Israel encamped there in the desert, of one heart, nigh to the mountain.
Revised Douay-Rheims <sup>6</sup>	In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai: For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.
Aramaic ESV of Peshitta	In the third month after the B'nai Yisrael had gone forth out of the land of Egypt, on that same day they came into the wilderness of Sinai. When they had departed from Rephidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Yisrael encamped before the mountain.
Lamsa's Peshitta (Syriac)	IN the third month after the departure of the children of Israel out of the land of Egypt, on the same day they came to the wilderness of Seen. Then they journeyed from Rephidim and came to the wilderness of Sinai, and they encamped in the wilderness; and there Israel camped before the mountain.
Updated Brenton (Greek) <sup>7</sup>	And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina. And they departed from Raphidin, and came into the wilderness of Sina, and there Israel encamped before the mountain.

Significant differences:

#### Limited Vocabulary Translations:<sup>8</sup>

Bible in Basic English	In the third month after the children of Israel went out from Egypt, on the same day, they came into the waste land of Sinai. And when they had gone away from Rephidim and had come into the waste land of Sinai, they put up their tents in the waste land before the mountain: there Israel put up its tents.
Easy English	<i>The Israelites come to Mount Sinai</i> Three whole months after the Israelites left Egypt, they came to the Desert of Sinai. After they left Rephidim, they arrived in the Desert of Sinai. The Israelites put up their tents in the desert, in front of the mountain.
Easy-to-Read Version–2003	The people of Israel reached the Sinai desert in the third month of their trip from Egypt. They had traveled from Rephidim to the Sinai desert. The people of Israel camped in the desert near the mountain (Mount Horeb).
Easy-to-Read Version–2006	<b>God's Agreement With Israel</b> The Israelites reached the desert of Sinai in the third month of their trip from Egypt. They had traveled from Rephidim to the Sinai desert. The Israelites camped in the desert near Mount Sinai.
God's Word™	<b>Israel at Mount Sinai</b> Two months after the Israelites left Egypt, they came to the desert of Sinai. Israel had moved from Rephidim and had come into the desert of Sinai. They had set up camp there in front of the mountain.
Good News Bible (TEV)	<b>The Israelites at Mount Sinai</b>

<sup>6</sup> Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

<sup>7</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>8</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

The people of Israel left Rephidim, and on the first day of the third month after they had left Egypt they came to the desert of Sinai. There they set up camp at the foot of Mount Sinai, and Moses went up the mountain to meet with God. A portion of v. 3 is included for context.

*The Message*

**Mount Sinai**

Three months after leaving Egypt the Israelites entered the Wilderness of Sinai. They followed the route from Rephidim, arrived at the Wilderness of Sinai, and set up camp. Israel camped there facing the mountain.

**NIRV**

**Israel Comes to Mount Sinai**

Exactly three months after the people of Israel left Egypt, they came to the Desert of Sinai. After they started out from Rephidim, they entered the Desert of Sinai. They camped there in the desert in front of the mountain.

**New Simplified Bible**

The Israelites arrived at the desert of Sinai in the third month after they left the land of Egypt. They traveled from Rephidim to the desert of Sinai. Israel camped in the wilderness at the foot of Mount Sinai.

**Thought-for-thought translations; dynamic translations; paraphrases:**

**Contemporary English V.**

The Israelites left Rephidim. Then two months after leaving Egypt, they arrived at the desert near Mount Sinai, where they set up camp at the foot of the mountain.

**The Living Bible**

The Israelis arrived in the Sinai peninsula three months after the night of their departure from Egypt. After breaking camp at Rephidim, they came to the base of Mount Sinai and set up camp there.

**New Berkeley Version**

**New Life Version**

**Moses Meets God on Mount Sinai**

In the third month after the people of Israel left Egypt, they came to the Sinai Desert on the same day. They had left Rephidim and had come to the Sinai Desert.

**New Living Translation**

**The LORD Reveals Himself at Sinai**

Exactly two months after the Israelites left Egypt, [i.e., two lunar months to the day after leaving Egypt. Compare Num 33:3.] they arrived in the wilderness of Sinai. After breaking camp at Rephidim, they came to the wilderness of Sinai and set up camp there at the base of Mount Sinai.

**Unlocked Dynamic Bible**

In the third month after leaving Egypt, they came to the wilderness of Sinai. After they left Rephidim, they came to the wilderness of Sinai, and they set up their tents at the base of the mountain.

**Partially literal and partially paraphrased translations:**

**American English Bible**

Well, it was on that same day (in the third month after the children of IsraEl left the land of Egypt) that they arrived in the Sinai desert. They had left RaphiDin and traveled through the desert to Sinai, and IsraEl set up camp there in front of the mountain.

**Beck's American Translation**

**Common English Bible**

**Arrival at Mount Sinai**

On exactly the third-month anniversary of the Israelites' leaving the land of Egypt, they came into the Sinai desert. They traveled from Rephidim, came into the Sinai desert, and set up camp there. Israel camped there in front of the mountain while Moses went up to God. A portion of v. 3 is included for context.

**New Advent (Knox) Bible**

The third new moon was rising since they left the land of Egypt, on the day when the Israelites reached the wilderness of Sinai.[1] They set out from Raphidim, and marched all the way to the Sinai desert before they encamped, pitching their tents there in full view of the mountain.

[1] The Latin here interprets the Hebrew as meaning simply 'in the third month', but this does not explain the words 'on that day' which follow.

Translation for Translators

**Yahweh gave instructions to Moses at Sinai Mountain.**

The Israeli people then left Rephidim, and exactly two months after leaving Egypt, they/we came to the desert near Sinai *Mountain*. They/We set up their/our tents at the base of the mountain.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

In the third month that the Sons of Israel had gone out of the land of Egypt, on this day they came into the wilderness of Sinai. That is, Sivan. The first month was Abib, or the modern Nisan. If the day of the month is not named, and especially when Hebrew uses the phrase "this day", the first day of the month is implied. They were moving out of Rephidim and had now come to the wilderness of Sinai, and were encamped in the wilderness. There Israel was encamped in front of the mountain. That is, before its eastern face. "Front" and "back" mean literally the sunrise and sunset face.

Ferrar-Fenton Bible

*Israel arrives at Sinai.*

At the third month from the coming out of the land of the Mitzeraim, on that day they came to the desert of Sinai. Then the Rephidim also marched and came to the desert of Sinai, and encamped in the desert. Israel also encamped there near the hill.

God's Truth (Tyndale)

The third month after the children of Israel were gone out of Egypt: the same day they came into the wilderness of Sinai. For they were departed from Raphidim, and were come to the desert of Sinai and had pitched their tents in the wilderness. And there Israel pitched before the mount.

HCSB

International Standard V

***The Israelis Reach Mount Sinai***

On the third New Moon after the Israelis went out of the land of Egypt, on that very day,<sup>a</sup> they came to the desert of Sinai. 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.

<sup>a</sup> 19:1 Lit. on this day

Lexham English Bible

**Preparation for Receiving the Covenant at Mount Sinai**

In the third month after the {Israelites} went out from the land of Egypt, on this day they came to the Sinai desert. They set out from Rephidim, and they came to the desert of Sinai, and they camped in the desert, and Israel camped there in front of the mountain.

NIV, ©2011

**At Mount Sinai**

On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

Urim-Thummim Version

In the 3<sup>rd</sup> month when the children of Israel had gone out of the land of Egypt, on that very day they came to the Desert of Sinai. For they had left Rephidim and were come to the Desert of Sinai, and had pitched in the desert and there Israel camped in front of the mountain.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Exactly two months after the Israelites had left Egypt, they arrived at the wilderness of Sinai. They arrived there coming from Rephidim and camped in the wilderness of Sinai.



The Heritage Bible	In the third new moon of the going forth of the children of Israel out of the land of Egypt, that day they came into the desert of Sinai. And they pulled up from Rephidim, and came to the desert of Sinai, and pitched their tents in the desert, and there Israel pitched their tents in front of the mount.
New American Bible (2011) <sup>9</sup>	<i>Arrival at Sinai.</i> <sup>a</sup> In the third month after the Israelites' departure from the land of Egypt, on the first day, they came to the wilderness of Sinai. After they made the journey from Rephidim and entered the wilderness of Sinai, they then pitched camp in the wilderness.* A portion of v. 2 is placed with the next passage. * [19:2] Apparently from a different source (P) than v. 1, which notes the date, v. 2 from the J source includes a second notice of the arrival in the wilderness of Sinai. The Israelites now will be camped at Sinai from this point on all the way to Nm 10:10. This is a striking indication of the centrality and importance of the Sinai narrative in the overall composition of the Pentateuch. a. [19:1–2] Nm 33:15.
New English Bible–1970	<b>SINAI.</b> IN THE THIRD MONTH after Israel had left Egypt prob. rdg, Heb adds on this day, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tents opposite the mountain.
New Jerusalem Bible	Three months to the day after leaving Egypt, the Israelites reached the desert of Sinai. Setting out from Rephidim, they reached the desert of Sinai and pitched camp in the desert; there, facing the mountain, Israel pitched camp.
New RSV	On the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai. They had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain.
Revised English Bible–1989	<b><i>Israel at Mount Sinai</i></b> IN the third month after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and, entering the wilderness of Sinai, they encamped there, pitching their tents in front of the mountain.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(iv) In the third month after the people of Isra'el had left the land of Egypt, the same day they came to the Sinai Desert. After setting out from Refidim and arriving at the Sinai Desert, they set up camp in the desert; there in front of the mountain, Isra'el set up camp.
The Scriptures 1998	In the third month after the children of Yisra'ël had come out of the land of Mitsrayim, on this day they came to the Wilderness of Sinai. For they set out from Rephidim, and had come to the Wilderness of Sinai, and camped in the wilderness. So Yisra'ël camped there before the mountain.
Tree of Life Version	<b>Theophany at Sinai</b> In the third month after <i>Bnei-Yisrael</i> had gone out of the land of Egypt, that same day they arrived at the wilderness of Sinai. They travelled from Rephidim, came into to the wilderness of Sinai, and set up camp in the wilderness. Israel camped there, right in front of the mountain.

#### Weird English, Old English, Anachronistic English Translations:

<sup>9</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Awful Scroll Bible	On the third moon month that the sons of Isra-el, are to be led out of the solid grounds of Egypt, that day they are have come into the wilderness of Sinai. They were to pull up from Rephidim, even were they to come to the wilderness of Sinai. They were to camp in the wilderness, even was Isra-el to camp at the mountain.
exeGeses companion Bible	<b><u>MOSHEH ON MOUNT SINAY</u></b> In the third month, of the going of the sons of Yisra El from the land of Misrayim - that same day they come to the wilderness of Sinay: and they pull stakes from Rephidim and come to the wilderness of Sinay and encamp in the wilderness: and there Yisra El camps in front of the mount.
Orthodox Jewish Bible	In the chodesh hashelishi (third new moon), after the Bnei Yisroel had their exodus from Eretz Mitzrayim, on that very day they came into the Midbar Sinai. For they were departed from Rephidim, and were come to Midbar Sinai, and had encamped in the midbar; and there Yisroel camped before HaHar.
Third Millennium Bible	In the third month after the children of Israel had gone forth out of the land of Egypt, the same day came they into the Wilderness of Sinai. For they had departed from Rephidim, and had come to the desert of Sinai and had pitched camp in the wilderness; and there Israel camped before the mount.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Moses on Sinai</b> In the third month after the children of Israel had left the land of Egypt, the very same day, they came into the Wilderness of Sinai. When they moved out from Rephidim, they came to the Wilderness of Sinai and they camped there; Israel camped at the base of the mountain [of Sinai].
The Expanded Bible	<b>Israel Camps at Sinai</b> Exactly three months after the Israelites had left Egypt, ·they [ <sup>L</sup> the sons/ <sup>T</sup> children of Israel] ·reached [came to] the ·Desert [Wilderness] of Sinai. When they left Rephidim, they came to the ·Desert [Wilderness] of Sinai and camped in the ·desert [wilderness] in front of the mountain.
Kretzmann's Commentary	<b>Verses 1-9</b> The Arrival at Sinai and the First Message 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. The greater part of the time since the departure out of Egypt, on the fifteenth day of the first month, had apparently been spent at Elim and at Rephidim, and it was not until the third month that the great army came into the desert of Sinai proper. For they were departed from Rephidim, Exodus 17:1, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount, over against the mountain from which the entire range has received its name.
The Voice	The Israelites entered the desert of Sinai on the day the third new moon appeared after the Israelites left Egypt. After departing from Rephidim, they entered into the desert of Sinai and set up camp out in the desert. The entire community of Israel camped right in front of the mountain of God.

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>10</sup>

In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai.

**on this day:** On the New Moon (Mechilta, Shab. 86b). It could have said only, "on that day." What is the meaning of "on this day"? That the words of the Torah shall be new to you, as if they were given just today. — [from Tanchuma Buber, p. 73]

They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain.

**They journeyed from Rephidim:** Why did [Scripture] have to repeat and explain from where they had journeyed? Did it not already state (Exod. 17:1) that they were encamped in Rephidim? It is known that they journeyed from there. But [it is repeated] to compare their journey from Rephidim to their arrival in the Sinai desert. Just as their arrival in the Sinai desert was with repentance, so was their journey from Rephidim with repentance. — [from Mechilta]

**and Israel encamped there:** Heb. וְיִשְׂרָאֵל, [the singular form, denoting that they encamped there] as one man with one heart, but all the other encampments were [divided] with complaints and with strife. — [from Mechilta]

**opposite the mountain:** [This means] to its east. And wherever you find [the word] "opposite (נִגְדָּה)," it means facing the eastern side. — [from Mechilta] [This signifies that they were facing west, toward the eastern side of Mount Sinai.]

Kaplan Translation

*The Ten Commandments*

In the third month after the Israelites left Egypt, on the first of the month, they came to the desert of Sinai. They had departed from Rephidim and had arrived in the Sinai Desert, camping in the wilderness. Israel camped opposite the mountain. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

#### **first of the month**

(Shabbath 86b; Mekhilta; Targum Yonathan; Rashi; cf. Ibn Ezra). Literally, 'on that day.' This was the first of the Hebrew month of Sivan, around June.

#### **desert of Sinai**

This might have occurred before Jethro came; see Exodus 18:5. Alternatively, they may still have been in Rephidim, but since Jethro was coming from the east, he may have sent word to Moses when he arrived at 'God's Mountain.'

#### **Rephidim**

See Exodus 17:1,8.

NET Bible®

*Israel at Sinai*

<sup>1</sup>In the third month after the Israelites went out<sup>2</sup> from the land of Egypt, on the very day,<sup>3</sup> they came to the Desert of Sinai. After they journeyed<sup>4</sup> from Rephidim, they came to the Desert of Sinai, and they camped in the desert; Israel camped there in front of the mountain.<sup>5</sup>

<sup>1sn</sup> This chapter is essentially about mediation. The people are getting ready to meet with God, receive the Law from him, and enter into a covenant with him. All of this required mediation and preparation. Through it all, Israel will become God's unique possession, a kingdom of priests on earth – if they comply with his Law. The chapter can be divided as follows: vv. 1-8 tell how God, Israel's great deliverer promised to make them a kingdom of priests; this is followed by God's declaration that Moses would be the mediator (v. 9); vv. 10-22 record instructions for Israel to prepare themselves to worship Yahweh and an account of the manifestation of Yahweh with all the phenomena; and the chapter closes with the mediation of Moses on behalf of the people (vv. 23-25). Having been redeemed from Egypt,

<sup>10</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

the people will now be granted a covenant with God. See also R. E. Bee, "A Statistical Study of the Sinai Pericope," *Journal of the Royal Statistical Society* 135 (1972): 406-21.

<sup>2tn</sup> The construction uses the infinitive construct followed by the subjective genitive to form a temporal clause.

<sup>3tn</sup> Heb "on this day."

<sup>4tn</sup> The form is a preterite with vav (ו) consecutive, "and they journeyed." It is here subordinated to the next clause as a temporal clause. But since the action of this temporal clause preceded the actions recorded in v. 1, a translation of "after" will keep the sequence in order. Verse 2 adds details to the summary in v. 1.

<sup>5sn</sup> The mountain is Mount Sinai, the mountain of God, the place where God had met and called Moses and had promised that they would be here to worship him. If this mountain is Jebel Musa, the traditional site of Sinai, then the plain in front of it would be Er-Rahah, about a mile and a half long by half a mile wide, fronting the mountain on the NW side (S. R. Driver, *Exodus*, 169). The plain itself is about 5000 feet above sea level. A mountain on the west side of the Arabian Peninsula has also been suggested as a possible site.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...in the third new moon to the going out of the sons of "Yisra'el" <sup>He turns El aside"</sup> from the land of "Mits'rayim" <sup>Two straits"</sup> , in this day they came to the wilderness of "Sinai" <sup>My sharp thorns"</sup> , and they journeyed from "Rephiydiym" <sup>Bottom"</sup> , and they came to the wilderness of "Sinai" <sup>My sharp thorns"</sup> , and they camped in the wilderness, and "Yisra'el" <sup>He turns El aside"</sup> camped there, opposite the hill,...
C. Thompson LXX	Now on the first day of the third month after the departure of the Israelites out of the land of Egypt, on the very day they came to the wilderness of Sina; when they had removed from Raphidin and came to the wilderness of Sina and Israel were encamping there before the mount, Moses went up to the mount of God. A portion of v. 3 is included for context.
NASB	<b>Moses on Sinai</b> In the third month after the sons of Israel had gone out of the land of Egypt, [a]on that very day they came into the wilderness of Sinai. 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.
New European Version	<b>God Proposes a Covenant</b> In the third month after the children of Israel had gone out of the land of Egypt, on that same day they came into the wilderness of Sinai. When they had departed from Rephidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain.
New King James Version	<b>Israel at Mount Sinai</b> 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.
Young's Updated LT	In the third month of the going out of the sons of Israel from the land of Egypt, in this day they have come into the wilderness of Sinai, and they journey from Rephidim, and enter the wilderness of Sinai, and encamp in the wilderness; and Israel encamps there before the mount.

**The gist of this passage:** Israel, in the third month after leaving Egypt, arrives at Mount Sinai. They encamp there in the desert-wilderness.

Exodus 19:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
sh <sup>e</sup> lîyshîy (שִׁלִּישִׁי) [pronounced sh <sup>e</sup> li-SHEE]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine singular adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** During the third month, the sons of Israel had gone up out from the land of Egypt.

Quite frankly, I had some minor problems translating this verse, so I am not completely happy with the end product or with interpreting it after the fact.

Israel left Egypt on the 15<sup>th</sup> day of the first month (Exodus 13:4 Numbers 33:3). Exactly one month later, they began to receive manna in the desert-wilderness (Exodus 16:1, 14–15).



I don't believe that the movement described in these two verses is exactly 3 months later (after leaving Egypt), but that they arrive in Sinai in the third month; so, maybe this takes them 8.5 weeks, 9 weeks but no more than 12 weeks to go from Egypt to Sinai.

We don't know whether this is the beginning, middle or end of the third month. However, the Hebrews have been traveling for at least 60 days and they have seen the full moon thrice.

Furthermore, they will remain at the foot of Mount Sinai for almost a year (Numbers 10:11–12). In fact, the children of Israel will be camped at the foot of this mountain through to the end of Exodus, throughout all of Leviticus and for the first 9+ chapters of Numbers (this is more than 57 chapters devoted to this one year). By comparison, the next 26 chapters of Numbers encompass the next 38+ years of Israel in the desert-wilderness (which is present-day Saudi Arabia).

What this means is, from Exodus 3 all the way to Numbers 9, only a year and a few months of gone by. What an amazing concentrated period of time! In that short space of time, Israel is changed from being a very large collection of slaves into an actual nation with a constitution (that constitution being the **Mosaic Law**).

Although we often refer to the books of Exodus, Leviticus, Numbers and Deuteronomy as the Mosaic Law, properly speaking, the second half of exodus and most of Leviticus make up the Law of God. Deuteronomy is Moses teaching the Law and the history of Israel to next generation. How well they appreciate this teaching is shown by how this second generation will succeed where their fathers failed.

In part, Deuteronomy is the application of the Law previous given. Other laws and customs will be put forth (for the most part, these are applications of the Mosaic Law to specific circumstances).

In any case, what God will say to Moses on Mount Sinai is actually laid out in half of Exodus and most of Leviticus. My intention is to get us through the book of Deuteronomy at least (so that you will have a far greater understanding of the Law than do most contemporary Jews).

Since we have spent such a great deal of time in Exodus, it be surprising to realize that the Israelites have been in the desert-wilderness for only 2–3 months, up to this point in our narrative. Even though some of you reading this know that the sons of Israel will stay in the desert-wilderness for 40 years; right now, what we have read and studied, is only a few months.

Exodus 19:1a **In the third month after the children of Israel had gone out of the land of Egypt...** (NKJV)

At some point in the third month—perhaps the beginning of the third month—Israel finds herself right here, where God was leading them. If the children of Israel are at the beginning of the third month, then they have only been out from Egypt for 6–7 weeks.

Exodus 19:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

## Exodus 19:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The bēyth preposition, yōwm and hūw (with definite articles) mean <i>in this day, on this day; in that day; in that same day; at this time</i> . Literally, this means, <i>in the day the that...</i>			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #935 BDB #97
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

**Translation:** *In that day, they had come out of the desert-wilderness of Sinai.*

In the third month, Israel came upon the desert-wilderness of Sinai, where the mountain range Mount Sinai is located. This desert-wilderness would be adjacent to Mount Sinai. This is God's first primary stop for Israel since leaving Egypt.

The NKJV has this reading *the same day*; so are we talking the beginning of the third month? The end of the third month? Not that this matters too much, but I try to get the details correct. In glancing at the footnotes and commentary for this verse in the many translations to which I refer, there is no little disagreement over what this means. So it is not just me. Nevertheless, given what we have studied so far, I would lean toward this being the beginning of the third month (in which case, the Israelites have been out from Egypt for 1½ months).

Exodus 19:1 *During the third month, the sons of Israel had gone up out from the land of Egypt. In that day, they had come out of the desert-wilderness of Sinai.* (Kukis mostly literal translation)

To be precise, it is 1½–2½ months since Israel exited Egypt. At this point, they have come to the desert-wilderness of Sinai.

Vv. 1 and 2 are not chronically consecutive verses in Exodus 13. V. 1 gives us the big picture, taking us all the way from Egypt to Sinai. The second verse will put us back into the day-by-day narrative.

## Exodus 19:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253



## Exodus 19:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṣa' (נָסַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5265 BDB #652
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Rephîydîym (רִפְדִּים) [pronounced ref-ee-DEEM]	<i>rests, stays, resting places; transliterated Rephiydium, Rephidim</i>	proper singular noun/location	Strong's #7508 BDB #951

**Translation:** They moved on from Rephidim...

According to **Num. 33:3–14**, there appear to be about 10 stops between Egypt and Rephidim. However, the next stop after Rephidim is the desert-wilderness of Sinai. (The first half of **Numbers 33** will be briefly exegeted below.)

According to this passage, it has taken the Israelites 1½–2½ months to travel from Egypt to Rephidim, and then to Mount Sinai.

Rephidim was the place of no water (Exodus 17:1–7); and Rephidim was the site of Israel's first battle (Exodus 17:8–16).

## Exodus 19:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (צִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

**Translation:** ...and then came to the desert-wilderness of Sinai.

Both Exodus 19 and Numbers 33 have Israel going directly from Rephidim to the desert-wilderness of Sinai.

The desert-wilderness of Sinai appears to run right along side the Sinai mountain range. God has them moving toward Mount Sinai (recall that God is guiding them with the pillar of fire and the pillar of cloud).

## Exodus 19:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2583 BDB #333
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

**Translation:** They camped in the desert-wilderness;...

The Israelites will camp here in the desert-wilderness of Sinai. It would seem like the desert-wilderness of Sinai ought to be more than one stop; but is only spoken of as one stop in [Num. 33:15–16](#).

God is leading them as a cloud by day and they are going in almost the opposite direction from the land of [Canaan](#). Moses had traveled part of this area between Midian and Egypt, so he knows this. However, no one else in the group, other than possibly some of their converts, had ever traveled from Egypt to Canaan. God was not taking them directly to the promised land because this generation was too hinky in their [spiritual lives](#). They were not yet ready to go and take the land which God had promised to the Israelites. Furthermore, before entering the [land of promise](#), they need to have a national constitution. Recall in the previous chapter that Moses and his judgment on any given day appears to have been the *constitution* of nation Israel. That might work fine while Moses is alive, but, at this point, he is 80 years old. Does Israel really want a single individual calling the shots for them at any given time?

Besides a national constitution, Israel needed to understand who they were as a nation (which understanding will begin with this chapter). This people being led by Moses did not appreciate Who God is and how they are related to God.

## Exodus 19:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2583 BDB #333

Exodus 19:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
neged (נֶגֶד) [pronounced NEH-ged]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition	Strong's #5048 BDB #617
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** ...[in fact] Israel was encamped before the mountain.

The sons of Israel camp out before the mountain, which would be the Mountain of God or Mount Sinai. This is likely an entire range of mountains. It appears that Horeb is often used for the overall mountain range and Sinai for a particular mountain of that range.

Today, we do not know the exact location of Mount Sinai. What Christians historians do is take out a map of the area, look at how long it might take to go from point A to point B and make reasonable guesses as to what route was traveled by the children of Israel. Most maps agree that they are in the Sinai Peninsula, between the Gulf of Suez and the Gulf of Aqaba, a little over a hundred miles from the Red Sea. This places them in a valley at the foot of what today is Mt. Horeb. However, some scholars place Mount Sinai east of the Gulf of Aqaba (which is going further east). I realize that for some readers, these are meaningless words because you do not have a picture of the geography in your head. In the previous lesson, when introducing this chapter, a map was provided.

We left Egypt at the very end of Exodus 13, and in Exodus 13–19, we are traveling from Egypt to the mountains of Sinai. The parallel passage is Numbers 33.

Numbers 33 is a travelogue; it tells us where the Israelites camped from night to night. The Israelites only moved when God, revealing Himself as a cloud or as a pillar of fire, moved. So, these are not necessarily nightly stops. Also, some of these places probably had been given a name by the Egyptians (particularly those near Egypt's border), and other stops were given names by the people of Israel (or by Moses or Aaron) as they came to them. The ESV; capitalized is used below:

## A Brief Examination of Numbers 33:1–16

Scripture	Text/Commentary
Numbers 33:1–2 These are the stages of the people of Israel, when they went out of the land of Egypt by their companies under the leadership of Moses and Aaron. Moses wrote down their starting places, stage by stage, by command of the LORD, and these are their stages according to their starting places.	<p>The stages (also called <i>stage by stage</i>) reference each campsite of the Israelites, when the cloud or pillar of fire would stop. When the pillar stopped advancing, then Israel would stop and camp.</p> <p><i>By their companies</i> simply means that Israel did not move as a mob, but as organized into groups, with leaders and discipline.</p> <p>Only a handful of people among the Israelites understand the geography of where they are.</p>
Numbers 33:3–4 They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. On their gods also the LORD executed judgments.	<p>We can compare the time frame given here to the time cited in Exodus 19:1.</p> <p>The Israelites went out of Egypt on the 15<sup>th</sup> day of the first month, that month being Abib, which was the beginning of Spring. This also marked the beginning of Israel's independence.</p>
Numbers 33:5–6 So the people of Israel set out from Rameses and camped at Succoth. And they set out from Succoth and camped at Etham, which is on the edge of the wilderness.	<p>They traveled from Rameses to Succoth to Etham, which was right at the edge of the desert-wilderness (meaning that this land was uninhabited, but not necessarily barren).</p> <p>The final judgment on Exodus was the killing of everyone's firstborn. At that point, Egypt wanted Israel gone.</p>
Numbers 33:7 And they set out from Etham and turned back to Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol.	<p>They traveled from Etham to Pi-Hahiroth, which represents a turning back or a turning around from where they were. This move is probably what caught the attention of the Egyptians. Remember, they were being watched, even though Pharaoh told them to pack up and leave Egypt.</p>
Numbers 33:8 And they set out from before Hahiroth and passed through the midst of the sea into the wilderness, and they went a three days' journey in the wilderness of Etham and camped at Marah.	<p>Numbers 33 glosses over the destruction of the Egyptian army which took place after Israel passed through the midst of the sea. The focus is upon Israel and where they stopped.</p> <p>From the other side of the sea, Israel traveled for 3 days in the desert-wilderness of Etham, camping at Marah (where they complained).</p>
Numbers 33:9 And they set out from Marah and came to Elim; at Elim there were twelve springs of water and seventy palm trees, and they camped there.	<p>From Marah, they traveled to Elim, where the 12 springs of water and 70 palm trees were. This was the perfect place for them to camp, as if God had designed this place for them in eternity past.</p>
Numbers 33:10–11 And they set out from Elim and camped by the Red Sea. And they set out from the Red Sea and camped in the wilderness of Sin.	<p>It appears that they traveled along the east side of the Red Sea, and went from there into the desert-wilderness (the uninhabited region) of Sin.</p>

## A Brief Examination of Numbers 33:1–16

Scripture	Text/Commentary
Numbers 33:12–14 <i>And they set out from the wilderness of Sin and camped at Dophkah. And they set out from Dophkah and camped at Alush.</i>	They traveled from the desert-wilderness of Sin to Dophkah to and then to Alush. Dophkah and Alush are only named here; they are not mentioned in Exodus.
Numbers 33:14 <i>And they set out from Alush and camped at Rephidim, where there was no water for the people to drink.</i>	From Alush, they traveled to Rephidim. At Rephidim, there was no water for them to drink. The sons of Israel faced three no-water tests. This was test #2.
Numbers 33:15–16 <i>And they set out from Rephidim and camped in the wilderness of Sinai. And they set out from the wilderness of Sinai and camped at Kibroth-hattaavah.</i>	From Rephidim, they camped in the wilderness of Sinai. From Sinai, they went to Kibroth-hattaavah. Israel will spend a year here.

You will note that the marvelous experiences of Israel are not mentioned here.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Exodus 19:2 *They moved on from Rephidim and then came to the desert-wilderness of Sinai. They camped in the desert-wilderness; [in fact] Israel was encamped before the mountain.* (Kukis mostly literal translation)

Rephidim is where they had no water. You may recall that Moses struck the rock and from it flowed Living Waters. Insofar as Moses was concerned, he was simply following the directives of Y<sup>e</sup>howah. We understand the meaning of that event to be more than simple obedience.

The desert-wilderness is where to come to Mount Sinai. They will remain here for a year. They will be here from Exodus 19 to Numbers 11:34.

Exodus 19:1–2 *During the third month, the sons of Israel had gone up out from the land of Egypt. In that day, they had come out of the desert-wilderness of Sinai. They moved on from Rephidim and then came to the desert-wilderness of Sinai. They camped in the desert-wilderness; [in fact] Israel was encamped before the mountain.* (Kukis mostly literal translation)

In any case, it appears that it took Israel about 2 months to go from Egypt to Sinai, where they were now encamped before Mount Sinai.

It is interesting that God can apparently speak to Moses at any point in any place. God spoke to Moses in Midian, several times in Egypt, and many times along this trip from Egypt to Mount Sinai. However, at Mount Sinai, God's Presence—we might even say, His **Shekinah Glory**—will be greatly intensified. Because of this intensity, Moses will meet God upon Mount Sinai.

Exodus 19:1–2 *The sons of Israel arrived at the desert-wilderness of Sinai in the third month after they left the land of Egypt. They went from Rephidim to the desert-wilderness of Sinai, camping in the desert-wilderness before Mount Sinai.* (Kukis paraphrase)

I am not 100% pleased with this translation; and it ought to be a relative easy passage to translate and understand. It simply tells us where we are traveling.

Exodus 19:1–2 *The sons of Israel arrived at the desert-wilderness of Sinai in the third month after they left the land of Egypt. They went from Rephidim to the desert-wilderness of Sinai, camping in the desert-wilderness before Mount Sinai.* (Kukis paraphrase)



To this point, Israel has seen a great many miracles and judgments. We might even understand them to be somewhat jaded by this experience. They have little appreciation for all the miracles which they have seen.

Given all that has happened, it is clear that God is very theatrical. We have seen Him interact with mankind on many occasions, and when the situation calls for it—here, because He is dealing with two million+ people—He will be very theatrical. That is, God will *go big*, so to speak, so that all Israel understands what is being said and done.

When a miracle was done, all Israel experienced that miracle in some form or fashion. God did not do some private miracles for Moses and Aaron, and then expect them to stand before the people and describe those miracles and share their experience. Everyone personally experienced the power of God. Throughout the Bible, all of God's miracles are audience appropriate. Everyone there participated in the miracle in some way. When God did a great work, no random person was left out, so that he had to have the miracle recounted and explained to him.

We would think that when it comes to being unstoppable and great, this is how we should have been able to describe the **Exodus generation**. We would think this, based upon all of the miracles which they all personally experienced. However, that is not the case. This was a generation of failures. Experiences—even miraculous ones—do not affect the **soul** unless the believer takes that miracle and transfers it into his soul along with what that miracle tells him about God. The spiritual life is never carried by experience. The spiritual life is moved forward by **Bible doctrine** in the soul. Even if our experience confirms that doctrine; we have to consciously affirm what our experience teaches us.

Let me give you an example. The Hebrew people, six days a week, are getting manna provided for them by God. This will take place six mornings a week for every single week over a period of 40 years. No one will grow spiritually one iota based upon having this experience. They went outside, they found the manna, and then gathered enough for the family. Everyone ate it. No one grew spiritually as a result of finding manna or eating manna. We understand this manna to be their **logistical grace**. If we understand that concept and believe it, then we are getting more out of their experience than they did.

If the individuals in Israel do not understand that concept and believe it, the manna—which is a daily miracle for the entire Exodus generation—is of no spiritual benefit to them. You see, if they recognize that these miraculous wafers are being provided by a faithful and loving God, and they put that information into their souls, that would result in spiritual growth. That information is truth; it is Bible doctrine. If this is how they understand the manna, then they will grow spiritually. If they simply gather the manna each day (except on Saturday) and eat it, but not relate this to the faithfulness of God, then it is of no spiritual benefit to them.

**Application:** Let's take this concept and apply it to our own lives. You may know **charismatic**<sup>11</sup> Christians, and how they are often moved by how they feel and what they experience. But that wears off, so they have to go back next Sunday or midweek to get more of that same experience. In other words, this experience is like a drug, and they need to get this drug at regular intervals. If they don't get it, then they feel that their spiritual life is shite. If you fill your soul with the truth, you will grow spiritually. If you titillate your emotions with this or that experience, then things might be great for a few minutes to maybe an hour. But, at some point, it has to be renewed. You need another shot of it. Like a drug.

**Application:** Now, you may know some charismatics and you will claim, "But they seem to be doing okay. They are not that crazy." And this is true of some charismatics, and the key is this: if the charismatic adheres to the **laws of divine establishment** as the basis for their life, then they will live a pretty decent life (this is true of anyone who is guided by the laws of divine establishment in life). So they can do the crazy stuff, but there is enough of their life tied to God's laws for living that they are stabilized by those laws.

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<sup>11</sup> I don't mean in the sense of having a great personality with some leadership qualities.

The Exodus generation—particularly the older ones (I call them **Gen X**)—are going from experience to experience; but the meaning of these experiences is not being placed into their souls. Because they do not have truth in their souls, their personal experiences mean nothing. If no truth is deposited into the soul, then there is no spiritual growth taking place.

You may have the most well-stocked kitchen and refrigerator on the planet, but if you do not eat the food from your kitchen, then you will wither away and die. That is what is happening to this generation. God is keeping them physically alive, but they do not realize it or profit spiritually by it.

**And Moses went up unto Elohim and so calls unto him Y<sup>e</sup>howah from the mountain, to say, “Thus you will say to a house of Jacob and you will make known to the sons of Israel, ‘You [all] have seen what I have done to Egypt and so I will bear you [all] on wings of eagles and so I will bring you [all] unto Me.**

Exodus  
19:3–4

**Moses went up to Elohim and Y<sup>e</sup>howah called unto him from the mountain, saying, “So you will say to the house of Jacob and make known to the sons of Israel, ‘You [all] have seen what I [God] have done to Egypt and I will carry you on the wings of eagles and I will bring you [all] to Me.**

**Moses went up the mountain when he heard Jehovah call out to him from the mountain. God said to Moses, “This is what you will say to the house of Jacob and make known to the sons of Israel: ‘You have seen what I did in Egypt, and how I brought you from there on eagles’ wing to Mount Sinai, to Me.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And Moses went up unto Elohim and so calls unto him Y<sup>e</sup>howah from the mountain, to say, “Thus you will say to a house of Jacob and you will make known to the sons of Israel, ‘You [all] have seen what I have done to Egypt and so I will bear you [all] on wings of eagles and so I will bring you [all] unto Me.

Dead Sea Scrolls  
Targum (Onkelos)

.  
And Mosheh ascended before the Lord. And the Lord called to him from the mount, saying, As thus thou shalt speak to the house of Jakob, and show to the sons of Israel: You have seen what I did to the Mizraee, and how I bare you as on eagles' wings, and brought you nigh to serve Me:...

Targum (Pseudo-Jonathan)

And Mosheh on the second day went up to the summit of the mount; and the Lord called to him from the mount, saying, This shalt thou speak to the men of the house of Jakob, and instruct the house of Israel. [JERUSALEM. And Mosheh went up to seek instruction from before the Lord; and the Word of the Lord anticipated him from the mountain, saying, Thus shalt thou speak to the men of the house of Jakob, and teach the congregation of the sons of Israel.]

Ye have seen what I did to the Mizraee; and how I bare you upon the clouds as upon eagles' wings from Pelusin, to take you to the place of the sanctuary, there to solemnize the Pascha; and in the same night brought you back to Pelusin, and from thence have brought you nigh, to (receive) the doctrine of My law..

Revised Douay-Rheims

And Moses went up to God: and the Lord called unto him from the mountain, and said: Thus shall you say to the house of Jacob, and tell the children of Israel: You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

Aramaic ESV of Peshitta

Mosha went up to God, and Mar-Yah called to him out of the mountain, saying, "This is what you shall tell the house of Ya'aqub, and tell the B'nai Yisrael: 'You

	have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself.
Lamsa's Peshitta (Syriac)	And Moses went up to God, and God called to him out of the mountain and said to him, Thus shall you 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 as though you were on eagles wings and brought you to myself.
Updated Brenton (Greek)	And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel. Ye have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Moses went up to God, and the voice of the Lord came to him from the mountain, saying, Say to the family of Jacob, and give word to the children of Israel: You have seen what I did to the Egyptians, and how I took you, as on eagles' wings, guiding you to myself.
Easy English	Then Moses went up the mountain to God. The LORD spoke to him from the mountain. He said: 'This is what you must say to Jacob's children and grandchildren and to the Israelites. "You yourselves have seen what I did to Egypt. You know how I carried you. I carried you like a large bird carries her young birds on her wings. And I brought you to myself.
Easy-to-Read Version–2001	Then Moses climbed up the mountain to meet with God. God spoke to him on the mountain and said, "Tell these things to the people of Israel, the great family of Jacob: 'You people have seen what I can do to my enemies. You saw what I did to the people of Egypt. You saw that I carried you out of Egypt like an eagle and brought you here to me.
Good News Bible (TEV)	The LORD called to him from the mountain and told him to say to the Israelites, Jacob's descendants: "You saw what I, the Lord, did to the Egyptians and how I carried you as an eagle carries her young on her wings, and brought you here to me.
<i>The Message</i>	As Moses went up to meet God, GOD called down to him from the mountain: "Speak to the House of Jacob, tell the People of Israel: 'You have seen what I did to Egypt and how I carried you on eagles' wings and brought you to me.
Names of God Bible	Then Moses went up the mountain to <b>Elohim</b> , and <b>Yahweh</b> called to him from the mountain, "This is what you must say to the descendants of Jacob. Tell the Israelites, 'You have seen for yourselves what I did to Egypt and how I carried you on eagles' wings and brought you to my mountain.
NIRV	Then Moses went up to God. The LORD called out to him from the mountain. He said, "Here is what I want you to say to my people, who belong to Jacob's family. Tell the Israelites, 'You have seen for yourselves what I did to Egypt. You saw how I carried you on the wings of eagles and brought you to myself.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Moses went up the mountain to meet with the LORD God, who told him to say to the people: You saw what I did in Egypt, and you know how I brought you here to me, just as a mighty eagle carries its young.
The Living Bible	Moses climbed the rugged mountain to meet with God, and from somewhere in the mountain God called to him and said, "Give these instructions to the people of

New Berkeley Version New Living Translation	Israel. Tell them, 'You have seen what I did to the Egyptians, and how I brought you to myself as though on eagles' wings.
Unlocked Dynamic Bible	Then Moses climbed the mountain to appear before God. The LORD called to him from the mountain and said, "Give these instructions to the family of Jacob; announce it to the descendants of Israel: 'You have seen what I did to the Egyptians. You know how I carried you on eagles' wings and brought you to myself. Moses climbed up the mountain to talk with God. Yahweh called to him from the top of the mountain and said, "This is what I want you to say to the Israelite people, the descendants of Jacob, 'You have seen what I did to the Egyptians. You have seen what I did for you and how I brought you as if you had been on eagles' wings here to me.

### Partially literal and partially paraphrased translations:

American English Bible	Then Moses climbed the Mountain of God, and God called to him on the mountain, saying: 'You must say this to the house of Jacob and report [My words] to the children of Israel: <i>You have seen all that I've done to the Egyptians, and how I lifted you as on the wings of eagles and drawn you close to Me.</i>
Beck's American Translation Common English Bible	The LORD called to him from the mountain, "This is what you should say to Jacob's household and declare to the Israelites: You saw what I did to the Egyptians, and how I lifted you up on eagles' wings and brought you to me.
New Advent (Knox) Bible	Here Moses went up to meet God, and the voice of God came to him from the mountain, A message to the race of Jacob; to Israel's sons proclaim it: You have seen for yourselves what I did to the Egyptians, how I carried you as if on eagle's wings, and took you up into my care.
Translation for Translators	Moses/I climbed up the mountain <i>to talk with</i> God. Yahweh called to <i>him/me</i> from <i>the top of</i> the mountain and said, "This is what I want you to say to the Israeli people, the descendants of Jacob: 'You have seen what I did to the Egyptians. You have seen <i>what I did for all of you</i> and how I brought you here to me. It was as though I <i>lifted you up</i> as an eagle <i>carries its young eaglets</i> on its wings [MET].

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses went up to God, and the LORD called to him from the mountain, to say, "Say this to the house of Jacob, and tell the Sons of Israel: You have all seen what I did to the Egyptians, and how I carried you on the wings of great birds, and brought you to Myself." The bird spoken of is the black vulture <i>Gyps fulvus</i> , that has a wingspan comparable to that of an eagle; hence the translation as "eagle" in the KJV.
Ferrar-Fenton Bible	<del>God</del> <del>Appears to</del> <del>Moses</del> . Then Moses went up to Gon, and the EVER-LIVING called to him from Say this to the House of jacob, and inform the children of Israel, 'You have seen what I did to the Mitzeraim, and lifted you on the wings- of eagles, and brought you to Me,...
God's Truth (Tyndale)	And Moses went up unto God. And the Lord called to him out of the mountain saying: thus say unto the house of Jacob, and tell the children of Israel: you have seen what I did unto the Egyptians and how I took you up upon eagles wings, and have brought you unto myself.
NIV, ©2011	Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself.

Unlocked Literal Bible	Moses went up to God. Yahweh called to him from the mountain and said, "You must tell the house of Jacob, the people of Israel: You have seen what I did to the Egyptians, how I carried you on eagles' wings and brought you to myself.
Urim-Thummim Version	Moses went up to Elohim and YHWH called to him out of the mountain saying, This is what you will say to the House of Jacob, and tell the children of Israel. You have seen what I did to the Egyptians and how I lifted you on eagles' wings and brought you to Myself.
Wikipedia Bible Project	And Moses went up to God, and Yahweh called him from the mountain saying: So you will say to the house of Jacob, and you will tell the sons of Israel:" You saw that which I did to Egypt, and I will carry you on eagles' wings, and I will bring you to me.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Israelites camped there in front of the mountain, but Moses went up to God and Yahweh called to him from the mountain, saying, "This is what you are to say and to explain to the Israelites: You have seen what I did to the Egyptians and how I carried you on eagle's wings and brought you to myself.
The Heritage Bible	And Moses went up to God, and Jehovah called to him out of the mountain, saying, Thus you shall say to the house of Jacob, and cause to stand out boldly to the children of Israel: You have seen what I did to the Egyptians, and I lifted you on eagles' wings, and brought you to myself.
New American Bible (2011)	While Israel was encamped there in front of the mountain, Moses went up to the mountain of God. Then the LORD called to him from the mountain, saying: This is what you will say to the house of Jacob; tell the Israelites: You have seen how I treated the Egyptians and how I bore you up on eagles' wings and brought you to myself [Dt 32:11–12]. V. 2b is included for context.
New Jerusalem Bible	Moses then went up to God, and Yahweh called to him from the mountain, saying, 'Say this to the House of Jacob! Tell the Israelites, "You have seen for yourselves what I did to the Egyptians and how I carried you away on eagle's wings and brought you to me.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe went up to God, and <i>ADONAI</i> called to him from the mountain: "Here is what you are to say to the household of Ya'akov, to tell the people of Isra'el: 'You have seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself.
<i>The Scriptures</i> 1998	And Mosheh went up to Elohim, and יהוה called to him from the mountain, saying, "This is what you are to say to the house of Ya'aqob, and declare to the children of Yisra'el: 'You have seen what I did to the Mitsrites, and how I bore you on eagles' wings and brought you to Myself.
Tree of Life Version	Moses went up to God, and <i>ADONAI</i> called to him from the mountain saying, "Say this to the house of Jacob, and tell <i>Bnei-Yisrael</i> , 'You have seen what I did to the Egyptians, and how I carried you on eagle's wings and brought you to Myself.

### Weird English, 𐤀𐤃𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES WENT UP TO THE MOUNT OF THE THEOS ( <i>Alpha &amp; Omega</i> ), AND THE THEOS ( <i>Alpha &amp; Omega</i> ) CALLED HIM OUT OF THE MOUNTAIN, SAYING, "THESE THINGS SHALL YOU SAY TO THE HOUSE OF JACOB, AND YOU SHALL REPORT THEM TO THE CHILDREN OF ISRAEL. YOU HAVE SEEN ALL THAT I HAVE DONE TO THE EGYPTIANS, AND I TOOK YOU UP AS UPON EAGLES' WINGS, AND I BROUGHT YOU NEAR TO MYSELF.
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Awful Scroll Bible	Moses is to have ascended up to he of might ones, Jehovah was to call him on the mountain, to the intent: Be saying to the house of Jacob, even was you to proclaim it to the sons of Isra-eternal life: Yous are to have perceived, that I am to have prepared to Egypt; even was I to lift yous up on the lacerater's wings and was to bear yous.
Concordant Literal Version	Moses, he ascended to the One, Elohim. Then Yahweh called to him from the mountain, saying: Thus shall you say to the house of Jacob and tell to the sons of Israel, You have seen what I did to the Egyptians when I bore you on vultures' wings and brought you to Myself.
exeGesés companion Bible	And Mosheh ascends to Elohim and Yah Veh calls to him from the mountain, saying, Say thus to the house of Yaaqov and tell the sons of Yisra El, You saw what I worked to the Misrayim and how I birthed you on wings of eagles and brought you to myself:...
Orthodox Jewish Bible	And Moshe went up to HaElohim, and Hashem called out unto him from HaHar, saying, Thus shalt thou say to the Bais Ya'akov, and declare unto the Bnei Yisrael; You yourselves have seen what I did unto the Mitzrayim, and how I carried you on eagles' wings, and brought you unto Myself.

### Expanded/Embellished Bibles:

The Expanded Bible	Then Moses went up on the mountain to God. The Lord called to him from the mountain and said, "Say this to the ·family [ <sup>L</sup> house] of Jacob, and tell the ·people [sons; children] of Israel: 'Every one of you has seen what I did to the people of Egypt. You saw how I carried you out of Egypt, as if on eagle's wings [ <sup>C</sup> God protected and guided them; Deut. 32:11]. And I brought you here to me.
Kretzmann's Commentary	And Moses went up unto God, he was on his way to the summit. 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. In poetic form the Lord prepares for the statement of the covenant which He here intended to make with the entire people through the person of Moses. Ye have seen what I did unto the Egyptians, in punishing them with such terrible plagues, and how I bare you on eagles' wings, which are an image of the strong and affectionate care of God, for the eagle protects and fosters her young with great devotion, and brought you unto myself. The mountain on which the pillar of cloud now rested was to be considered the habitation of the Lord for the time being, the place where He intended to reveal Himself in the covenant which He was about to make with the people.
The Voice	Moses climbed <i>the mountain</i> to meet with God, and the Eternal spoke to him from the mountain. <b>Eternal One:</b> This is what I want you to say to the house of Jacob—to all the people of Israel: "You are eyewitnesses of all that I did to the Egyptians. You saw how I <i>snatched you from the bonds of slavery and carried you on eagles' wings and brought you to Myself.</i> For some reason, there is a lengthy note about Jethro (Moses' father-in-law) in between these paragraphs at the <a href="#">site</a> that I get this translation from. This note clearly belongs in the previous chapter.

### Bible Translations with Many Footnotes:

The Complete Tanach	Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,...
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**Moses ascended:** on the second day (Shab. 86a), and all his ascents were early in the morning, as it is said: “And Moses arose early in the morning” (Exod. 34:4).

**So shall you say:** With this language and in this order. — [from Mechilta]

**to the house of Jacob:** These are the women. Say it to them in a gentle language. — [from Mechilta]

**and tell the sons of Israel:** The punishments and the details [of the laws] explain to the males, things that are as harsh as wormwood. — [Mechilta, Shab. 87a]

...You have seen what I did to the Egyptians, and [how] I bore you on eagles' wings, and I brought you to Me.

**You have seen:** This is not a tradition that you have. I am not sending you this [message] with words; I am not calling witnesses to testify before you, but you [yourselves] have seen what I did to the Egyptians. They were liable to Me for many sins before they attacked you, but I did not exact retribution from them except through you. — [from Mechilta]

**and [how] I bore you:** Heb. אָשָׂא. This is [alluding to] the day that the Israelites came to Rameses-because the Israelites were scattered throughout the land of Goshen. And in a short time, when they came to start on their journey and leave, they all gathered in Rameses (Mechilta). Onkelos, however, rendered אָשָׂא as אֲנִי לִיטָא, and I caused you to travel, like אֲנִי לִיטָא He [Onkelos] amended [the translation of] the passage in a way respectful to the One above.

**on eagles' wings:** Like an eagle, which carries its young on its wings, for all other birds place their young between their feet since they fear another bird flying above them. The eagle, however, fears only man, lest he shoot an arrow at it, because no other bird flies above it. Therefore, it places them [its young] on its wings. It says, “Rather the arrow pierce me and not my children.” I [God] too did that: “Then the angel of God...moved, ...And he came between the camp of Egypt, etc.” (Exod. 14:19, 20), and the Egyptians shot arrows and catapult stones, and the cloud absorbed them. — [from Mechilta]

**and I brought you to Me:** As the Targum [Onkelos renders: and I brought you near to My service]. [This is to avoid ascribing corporeality to God.]

Kaplan Translation

Moses went up to God. God called to him from the mountain and said, 'This is what you must say to the family of Jacob and tell the Israelites: 'You saw what I did in Egypt, carrying you on eagles' wings and bringing you to Me.

#### **up to God**

Through meditation (Abarbanel. Cf. Moreh Nevukhim 1:10).

#### **family of Jacob**

See note on Exodus 16:31.

NET Bible®

Moses<sup>6</sup> went up to God, and the Lord called to him from the mountain, “Thus you will tell the house of Jacob, and declare to the people<sup>7</sup> of Israel: ‘You yourselves have seen what I did to Egypt and how I lifted you on eagles’ wings<sup>8</sup> and brought you to myself.’<sup>9</sup>

<sup>6tn</sup> Heb “and Moses went up.”

<sup>7tn</sup> This expression is normally translated as “Israelites” in this translation, but because in this place it is parallel to “the house of Jacob” it seemed better to offer a fuller rendering.

<sup>8tn</sup> The figure compares the way a bird would teach its young to fly and leave the nest with the way Yahweh brought Israel out of Egypt. The bird referred to could be one of several species of eagles, but more likely is the griffin-vulture. The image is that of power and love.

<sup>9sn</sup> The language here is the language of a bridegroom bringing the bride to the chamber. This may be a deliberate allusion to another metaphor for the covenant relationship.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and <b>"Mosheh"</b> <sup>Plucked out</sup> [had] gone up to the <b>"Elohiym"</b> <sup>Powers</sup> and <b>"YHWH"</b> <sup>He Is</sup> called out to him from the hill saying, in this way you will say to the house of <b>"Ya'aqov"</b> <sup>He restrains</sup> , and you will [tell] to the sons of <b>"Yisra'el"</b> <sup>He turns El aside</sup> , you saw (what) I did to <b>"Mits'rayim"</b> <sup>Two straits</sup> , and I will lift you up upon the wings of the nesher, and I will [bring] you to me,...
C. Thompson (updated) OT	Moses went up to the mount of God. And God called to him out of the mount and said, Thus will you say to the house of Jacob, and announce to the children of Israel; You have seen what I have done to the Egyptians; and how I have taken you up as on the wings of eagles and brought you to myself.
Context Group Version	And Moses went up to God, and YHWH called to him out of the mountain, saying, Thus you shall say to the house of Jacob, and tell the sons of Israel: You (pl) have seen what I did to the Egyptians, and how I bore you (pl) on eagles' wings, and brought you (pl) to myself.
Modern English Version	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 lifted you up on eagles' wings, and brought you to Myself.
New American Standard B.	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: 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself.
Young's Updated LT	And Moses has gone up unto God, and Jehovah calls unto him out of the mount, saying, "Thus will you say to the house of Jacob, and declare to the sons of Israel, You [all]—you [all] have seen that which I have done to the Egyptians, and I bear you on eagles" wings, and bring you in unto Myself.
<b>The gist of this passage:</b>	Moses goes up the mountain to God, and God calls to him, telling him that this is what he will say to the sons of Jacob. He wants them to remember how He brought them to this place as if on eagle's wings.

3-4

**Exodus 19:3a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
ʾâlâh (אֵלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5927 BDB #748
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** [Moses went up to Elohim...](#)

The people are encamped by Mount Sinai. Moses goes up Mount Sinai.

I would assume that many people there see Moses walking towards the mountain and up into the smoke and cloud surrounding it.

Exodus 19:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** [...and Y<sup>e</sup>howah called unto him from the mountain,...](#)

One way that we could understand this is, Moses went up the mountain *because* God called to him from there. The other way to understand this is, Moses went up the mountain (we don't know why exactly) and God calls to him while Moses goes up.

In any case, Moses is moving up Mount Sinai (we assume) and God is calling out to him.

Now, in the past, God has spoken to Moses on many occasions. It is likely that God audibly spoke to Moses more than any other person ever. In fact, interestingly enough, it is very possible that Moses heard the voice of God more often than Jesus in His humanity heard God's voice (since Jesus operating in His humanity, He rarely heard God's voice, despite His continual communion with God).

Moses became a great man of God due to spiritual growth. He was able to take his experiences and combine them with Bible doctrine; and store that Bible doctrine in his **human spirit**. Moses understood what these experiences meant; but the Exodus generation did not.

Exodus 19:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH <sup>b</sup> V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975



**Translation:** ...saying, “So you will say to the house of Jacob and make known to the sons of Israel,...

God begins with the adverb *kôh* (כֹּה) [pronounced *ko*], which means *like this, here, in this manner, thus, here, hither*. I don't think this is too damaging to translate this as, *this is what you will say to the house of Jacob and tell the people of Israel*. When emphasis is needed, the way this is done is to say the same thing twice, but in slightly different ways. That is what is done here.

Every person descended from Jacob is a Hebrew. God also gave Jacob the name *Israel*, yet he is continually referred to be both names (unlike Abram, who was, from the point that God renamed him, always called *Abraham*). Generally speaking, *Jacob* refers to the fallen nature of Jacob; or to the all-too human aspect of Jacob's nature. *Israel* often refers to regenerate and spiritually mature Jacob.

Exodus 19:3 Moses went up and Y<sup>e</sup>howah called unto him from the mountain, saying, “So you will say to the house of Jacob and make known to the sons of Israel,... (Kukis mostly literal translation)

God will speak to all Israel through Moses—to those who are not advancing and to those who are. God will speak to Moses from Mount Sinai.



**Israel camped before Mount Sinai** (a graphic); from [bible.ca](http://www.bible.ca); accessed October 31, 2023.

Exodus 19:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattem (אַתֶּם) [pronounced <i>ah-TEM</i> ]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #7200 BDB #906
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]; what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

## Exodus 19:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** ...*You [all] have seen what I [God] have done to Egypt...*

More than any people on this planet, the Exodus generation have seen God's awesome power. The Egyptians also saw this great power. God's signs, miracles and plagues were designed to be viewed by everyone in Egypt. No one in Goshen and Egypt was untouched by the plagues. This was a personal experience for every Egyptian. Now, the Jews in Goshen were not subject to every plague, but they were fully aware of what was going on around them. Therefore, when it comes to recognizing the power and provision of God, the sons of Israel were without excuse.

## Exodus 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
k <sup>e</sup> nâphayim (כַּנְפַּיִם) [pronounced <i>keh-nawf-ah-YIM</i> ]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine plural construct	Strong's #3671 BDB #489
nesher (נֶשֶׁר) [pronounced <i>NEH-sheh</i> ]	<i>eagles, vultures</i>	masculine plural noun	Strong's #5404 BDB #676

**Translation:** ...*and I will carry you on the wings of eagles...*

I had noticed with the first few things which God said that His words appear to be someone poetic. The two addresses for the people of Israel—while actually meaning something—are also poetic.

Quite obviously, no one of Israel flew atop eagles. So we understand not to take these words literally. What is the advantage that an eagle has? They can see a very large area and choose the best way to go from point A to point B. Quite obviously, God did all of the guiding and God knew how to guide the Israelites through the desert-wilderness. It is as if God is over them, determining by which trail to bring the children of Israel, so that they might survive a 2 month trek through the desert-wilderness and yet be preserved alive.

As an aside, I have heard it said that Israel was lost in the desert-wilderness and wandering. Israel was were never lost in the desert-wilderness. Moses could have guided them anywhere he chose, because he had training in geography. Quite obviously, God could have guided them anywhere He chose. They will remain in the desert until Gen X (the generation of adults of who left Egypt) die out in the desert-wilderness, almost all of them dying the **sin unto death**. Even though they all initially believed in the God of Israel, most of them experienced little or no spiritual growth after that.

Exodus 19:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39

**Translation:** ...and I will bring you [all] to Me.

God has brought Israel to Himself right there to Mount Sinai.

God is omniscient, but for our benefit, He will manifest Himself in a finite area; here that place is Mount Sinai. He reminds the Hebrews (this will be spoken by Moses to the sons of Israel) of what has occurred so far. The Hebrews were short-sighted and required reminding. God will continue to remind them of being delivered out of the land of the Egyptians.

Why didn't God manifest Himself earlier than this? Throughout this entire trek through the desert-wilderness, God has manifested Himself, as a pillar of cloud or a pillar of fire. He had to take Israel beyond the point where Egypt was a threat. Further, God brought them all to Mount Sinai, because God is theatrical. What Israel will see and hear at this mountain will be remarkable.

Deut. 1:31 32:11–12 Ex. 19:4 Num. 11:11, Num. 11:12, Num. 11:14 Isa. 40:11, Isa. 46:3, Isa. 46:4, Isa. 63:9  
Hos. 11:3, Hos. 11:4 Act. 13:18

### How God Has Carried His People

Scripture	Text/Commentary

Exodus 19:4 ...'You [all] have seen what I [God] have done to Egypt and I will carry you on the wings of eagles and I will bring you [all] to Me. (Kukis mostly literal translation)

God is a God of **grace**. God brought the Israelites to this place. God brought His people to Himself. God will manifest Himself to the people of Israel right there where they are, at Mount Sinai. The Israelites have seen manifestations of God for about two months. So what happens at Mount Sinai has to be every bigger.

Exodus 19:3–4 Moses went up to Elohim and Y<sup>e</sup>howah called unto him from the mountain, saying, "So you will say to the house of Jacob and make known to the sons of Israel, 'You [all] have seen what I [God] have done to Egypt and I will carry you on the wings of eagles and I will bring you [all] to Me. (Kukis mostly literal translation)

Moses will speak to the Israelites on behalf of God. The words which Moses will speak are Bible doctrine. If the Israelites hear and believe this words, they will experience some spiritual growth.

Exodus 19:3–4 Moses went up the mountain when he heard Jehovah call out to him from the mountain. God said to Moses, "This is what you will say to the house of Jacob and make known to the sons of Israel: 'You have seen what I did in Egypt, and how I brought you from there on eagles' wing to Mount Sinai, to Me. (Kukis paraphrase)

Exodus 19:2d–4 There Israel encamped before the mountain, while Moses went up to God. The LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. (ESV; capitalized)

God simply tells the people, through Moses, that He brought them all to Mount Sinai, where He has concentrated His Presence.

**And now if hearing you [all] will hear [and obey] in My voice and have [all] have kept My covenant; and you [all] have been to Me a possession from all the peoples for to Me [is] all the earth. And you [all] will be to Me a kingdom of priests and a nation holy.' These [are] the words which you will speak unto sons of Israel."**

Exodus  
19:5–6

**Now therefore, if you [all] will [definitely] hear [and obey] My voice and keep My covenant, then you [all] will be My possession out from all the peoples for all the earth [is] Mine. Furthermore, you [all] will be a kingdom of priests and a holy nation to Me.' These [are] the words which you will speak to the sons of Israel."**

**Now, therefore, what I expect is that you will listen to what I say and keep My covenant. The result of doing this is that you will be My possession taken out from all the peoples, for all the earth belongs to Me. Furthermore, you will be a kingdom of priests as well as My holy nation.’ This is what you will say to the sons of Israel.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And now if hearing you [all] will hear [and obey] in My voice and have [all] have kept My covenant; and you [all] have been to Me a possession from all the peoples for to Me [is] all the earth. And you [all] will be to Me a kingdom of priests and a nation holy.’ These [are] the words which you will speak unto sons of Israel.”
Dead Sea Scrolls Targum (Onkelos)	. ...and now, if hearkening you will hearken to My Word, and will keep My covenant, you, before Me, shall be more beloved than all peoples; for all the earth is Mine. And you, before Me, shall be kings (and) priests, a holy people. These are the words which thou shalt speak with the sons of Israel.
Targum (Pseudo-Jonathan)	And now, if you will truly hearken to My Word and keep My covenant, you shall be more beloved before Me than all the peoples on the face of the earth. And before Me you shall be crowned kings, and sanctified priests, and a holy people. These are the words thou shalt speak to the sons of Israel.
Revised Douay-Rheims	If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. And you shall be to me a priestly kingdom, and a holy nation. Those are the words you shall speak to the children of Israel.
Aramaic ESV of Peshitta	Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; 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 B’nai Yisrael.”.
Lamsa’s Peshitta (Syriac)	Now therefore, if you will obey my voice indeed and keep my covenant, then you shall be my beloved ones above all peoples, for all the earth is mine; And you shall be to me a kingdom and priests and an holy people. These are the words which you shall speak to the children of Israel.
Updated Brenton (Greek)	And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine. And ye shall be to me a royal priesthood and a holy nation: these words shalt thou speak to the children of Israel.

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	If now you will truly give ear to my voice and keep my agreement, you will be my special property out of all the peoples: for all the earth is mine: And you will be a kingdom of priests to me, and a holy nation. These are the words which you are to say to the children of Israel.
Easy English	Now, obey me completely and love my promises. Then I will make you my special people that I love. I have chosen you only, from all the people in other countries. The whole world is mine, but you will all become my priests. You will become a special family to me, a family that I can love.” These are the words that you must speak to the Israelites.’ Bible in Basic English
Easy-to-Read Version–2006	So now I tell you to obey my commands and keep my agreement. So if you do this, you will be my own special people. The whole world belongs to me, but I am



God's Word™	choosing you to be my own special people. You will be a special nation—a kingdom of priests.' Moses, you must tell the Israelites what I have said."
Good News Bible (TEV)	If you carefully obey me and are faithful to the terms of my promise, [Or "terms of my covenant."] then out of all the nations you will be my own special possession, even though the whole world is mine. You will be my kingdom of priests and my holy nation.' These are the words you must speak to the Israelites."
The Message	Now, if you will obey me and keep my covenant, you will be my own people. The whole earth is mine, but you will be my chosen people, a people dedicated to me alone, and you will serve me as priests."
NIRV	If you will listen obediently to what I say and keep my covenant, out of all peoples you'll be my special treasure. The whole Earth is mine to choose from, but you're special: a kingdom of priests, a holy nation.' "This is what I want you to tell the People of Israel." Now obey me completely. Keep my covenant. If you do, then out of all the nations you will be my special treasure. The whole earth is mine. But you will be a kingdom of priests to serve me. You will be my holy nation.' That is what you must tell the Israelites."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Now if you will faithfully obey me, you will be my very own people. The whole world is mine, but you will be my holy nation and serve me as priests. Moses, that is what you must tell the Israelites.
The Living Bible	Now if you will obey me and keep your part of my contract with you, you shall be my own little flock from among all the nations of the earth; for all the earth is mine. And you shall be a kingdom of priests to God, a holy nation."
New Berkeley Version	.
New Life Version	Now then, if you will obey My voice and keep My agreement, you will belong to Me from among all nations. For all the earth is Mine. You will be to Me a nation of religious leaders, a holy nation.' These are the words you will speak to the people of Israel."
New Living Translation	Now if you will obey me and keep my covenant, you will be my own special treasure from among all the peoples on earth; for all the earth belongs to me. And you will be my kingdom of priests, my holy nation.' This is the message you must give to the people of Israel."
Unlocked Dynamic Bible	So now, if you do what I tell you and obey all that I command you, you will be my own people. You will be my special possession from among all of the people, for all the earth is mine. You will be people over whom I will rule, and you will be a kingdom where everyone will worship me like priests, and you will be a nation only for me.' That is what you must tell the Israelite people."

### Partially literal and partially paraphrased translations:

American English Bible	<i>Now, if you will listen to what I say and keep My Sacred Agreement, you will be a special people to Me that will be higher than all other nations. And because the whole earth is Mine, you will become My holy nation and a Kingdom of Priests.</i> 'Now, [go] and tell this to the children of IsraEII!'
Beck's American Translation	.
Common English Bible	So now, if you faithfully obey me and stay true to my covenant, you will be my most precious possession out of all the peoples, since the whole earth belongs to me. You will be a kingdom of priests for me and a holy nation. These are the words you should say to the Israelites."

New Advent (Knox) Bible	Listen, then, to my voice, and keep your covenant with me; and I, to whom all the earth belongs, will single you out among its peoples to be my own. You shall serve me as a royal priesthood, as a consecrated nation; [I Pet. 2.9.] tell the Israelites this.
Translation for Translators	So now, if you will do what I tell you and obey all that I command you, you will be my own people. All the people-groups on the earth are mine, but you will be «dearer/more special» to me than all the other people-groups. You will be people over whom I will rule, and you will all «be like priests/represent me to other nations as priests represent me to one nation» [MET], and you will be completely dedicated to me.' That is what you must tell the Israeli people.".

### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Now if you are really prepared to listen to My voice, and honor My covenant, then you will become very special to Me out of all peoples; because all the earth belongs to Me. You will become to me a kingdom of priests, and a nation set apart.' These are the words you are to speak to the Sons of Israel."
Ferrar-Fenton Bible	...so now if you will listen to My voice, and keep My laws,. then you shall be to Me a. peculiar People, more than all the Peoples of the earth. And you shall be to Me a Royal Priesthood, and n Holy Nation.'—These are the words you shall speak to the children of Israel."
God's Truth (Tyndale)	Now therefore if you will hear my voice and keep mine appointment: you shall be mine own above all nations, for all the earth is mine. you shall be unto me a kingdom of priests and an holy people: these are the words which you shall say unto the children of Israel.
International Standard V	And now if you carefully obey me and keep my covenant, you are to be my special possession out of all the peoples, because the whole earth belongs to me, 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."
Jubilee Bible 2000	Now therefore, if ye will give ear to hearken unto my voice and keep my covenant, then ye shall be a special treasure unto me above all peoples; for all the earth is mine. And ye shall be my kingdom of priests and a holy nation. These are the words which thou shalt speak unto the sons of Israel.
Unlocked Literal Bible	Now then, if you obediently listen to my voice and keep my covenant, then you will be my special possession from among all peoples, for all the earth is mine. You will be a kingdom of priests and a holy nation for me. These are the words that you must speak to the people of Israel."
Urim-Thummim Version	Now if you will obey my Voice indeed, and observe my Covenant, then you will be a valued possession to Me above all people, for all the earth is Mine. And you will be to me a Kingdom of Priests and a sacred nation. These are the Words that you will speak to the children of Israel.
Wikipedia Bible Project	And now, if listen to me you will listen, and you keep my covenant, and you were excellent to me among the peoples, because all the Earth is mine. And you will be to me a kingdom of priests, and a holy nation, and these are the things that you will tell the sons of Israel.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Now if you listen to me and keep my covenant, you shall be my very own possession among all the nations. For all the earth is mine, but you will be for me a kingdom of priests and a holy nation." And he added, "This is what you are to say to the people of Israel."
The Heritage Bible	And now, if attentively hearing, you will attentively hear my voice, and hedge about my covenant, then you shall be wealth to me above all people, because all the earth

is mine; And you shall be to me a kingdom of priests, and a holy people. These are the words which you shall speak to the children of Israel.

New American Bible (2002) Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. <sup>1</sup>You shall be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites."

<sup>1</sup> [6] Kingdom of priests: inasmuch as the whole Israelite nation was consecrated to God in a special way, it formed a race of royal priests who participated in the liturgical sacrifices, even though the actual offering of the sacrifices was the exclusive prerogative of the Aaronic priesthood. The same condition exists in the New Dispensation as regards the whole Christian people and the Christian priesthood in the strict sense. Cf = Isaiah 61:6; = 1 Peter 2:5, 9.

New American Bible (2011) Now, if you obey me completely and keep my covenant,\* you will be my treasured possession among all peoples, [Dt 7:6; 14:2; 26:18–19; 32:8–9.] though all the earth is mine. You will be to me a kingdom of priests,\* a holy nation. [1 Pt 2:9] That is what you must tell the Israelites.

\* [19:5] **Covenant:** while covenants between individuals and between nations are ubiquitous in the ancient Near East, the adaptation of this concept to express the relationship that will henceforth characterize God's relationship to Israel represents an important innovation of biblical faith. Other gods might "choose" nations to fulfill a special destiny or role in the world; but only Israel's God is bound to a people by covenant. Thereby Israel's identity as a people is put upon a foundation that does not depend upon the vicissitudes of Israelite statehood or the normal trappings of national existence. Israel will be a covenant people.

\* [19:6] **Kingdom of priests:** inasmuch as this phrase is parallel to "holy nation," it most likely means that the whole Israelite nation is set apart from other nations and so consecrated to God, or holy, in the way priests are among the people (cf. Is 61:6; 1 Pt 2:5, 9).

New English Bible—1970 If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. 6You shall be my kingdom of priests, my holy nation. These are the words you shall speak to the Israelites.'

New Jerusalem Bible So now, if you are really prepared to obey me and keep my covenant, you, out of all peoples, shall be my personal possession, for the whole world is mine. For me you shall be a kingdom of priests, a holy nation." Those are the words you are to say to the Israelites.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine; and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

Hebraic Roots Bible And now if listening you will listen to My voice, and will keep My covenant, you shall become a special treasure to Me above all the nations, for all the earth is Mine. And you shall become a kingdom of priests for Me, a holy nation. These are the words which you shall speak to the sons of Israel.

*The Scriptures* 1998 'And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – 'and you shall be to Me a reign of priests and a set-apart nation.' Those are the words which you are to speak to the children of Yisra'el."

Tree of Life Version Now then, if you listen closely to My voice, and keep My covenant, then you will be My own treasure from among all people, for all the earth is Mine. So as for you, you

will be to Me a kingdom of *kohanim* and a holy nation.’ These are the words which you are to speak to *Bnei-Yisrael*.”

### Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	Be listening to my loud call, even are yous to listen and are to have observed my covenant, yous are to be my asset, of the peoples on the solid grounds, even a nation of kings, priests, surely set apart to me. This is the concern you was to speak to the sons of Isra-el.
exeGesés companion Bible	...and now, if in hearing, you hear my voice and guard my covenant, then you - you become to me a peculiar possession above all people: for all the earth is mine: and you become to me a sovereigndom of priests and a holy goyim. These are the words you word to the sons of Yisra El. 2 Petros 2:9, Apocalypse 1:6.
Orthodox Jewish Bible	Now therefore, if ye will obey My voice very carefully, and be shomer over My brit, then ye shall be a segullah (treasured possession) unto Me above all people; for kol ha'aretz is Mine; And ye shall be unto Me a mamlechet kohanim, and a goy kadosh. These are the words which thou shalt recount unto the Bnei Yisroel.
Rotherham's <i>Emphasized B.</i>	Now, therefore, if ye will, indeed hearken, to my voice, And keep my covenant, Then shall ye be mine as a treasure beyond all the peoples, For, mine, is all the earth; But, ye, shall be mine, As a kingdom of priests, And a holy nation. These, are the words, which thou shalt speak unto the sons of Israel.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now therefore, if you will in fact obey My voice and keep My covenant (agreement), then you shall be My own special possession and treasure from among all peoples [of the world], for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation [set apart for My purpose].’ These are the words that you shall speak to the Israelites.”
The Expanded Bible	So now if you ·obey me [ <sup>L</sup> listen to my voice] and keep my ·agreement [covenant; treaty], you will be my own possession [special treasure], chosen from all nations. Even though the whole earth is mine, you will be my kingdom of priests and a holy nation [ <sup>C</sup> set apart to serve God and bring others to him; Gen. 12:1–3].’ You must tell the ·Israelites [ <sup>L</sup> the sons/ <sup>T</sup> children of Israel] these words.”
Kretzmann's Commentary	Now, therefore, if ye will obey my voice in deed and keep my covenant, gladly enter into the relation of mercy which the Lord intended to propose, then ye shall be a peculiar treasure unto me above all people, a possession to be cherished and guarded most carefully, more than any other nation in the world; for all the earth is Mine, and the sovereign Lord of the universe, who is not a national god, has the right to manifest Himself to a single nation with unusual mercy. And ye shall be unto Me a kingdom of priests, kings, in order to conquer the heathen, and priests, in order to serve the living God, and an holy nation, a nation consecrated, set apart, for the service of Jehovah, and therefore under obligation to lead a life of sanctification before Him. These are the words which thou shalt speak unto the children of Israel. That was the solemn, welcoming message which the Lord sent to the people whom He had chosen. In this respect the children of Israel were a type of the New Testament Church, the chosen generation, the royal priesthood, the peculiar nation, 1Peter 2:9; for Christ has made us kings and priests unto God and

## The Voice

His Father, Rev. 1:6. As such we should show forth the praises of Him who has called us out of darkness into His marvelous light.

**Eternal One:** Now if you will hear *My voice*, obey what I say, and keep My covenant, then you—out of all the nations of the world—will be My treasured people. After all, the earth belongs to Me. You will be My kingdom of priests, a nation holy *and set apart*.” Tell the Israelites exactly what I have told to you.

**As a kingdom of priests, Israel exists to serve as agents of God’s blessing. The people are to bear witness to God’s character and carry to Him the world’s concerns.**

## Bible Translations with Many Footnotes:

## The Complete Tanach

And now, if you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth.

**And now:** If now you accept upon yourselves [the yoke of the commandments], it will be pleasant for you in the future, since all beginnings are difficult. — [from Mechilta]

**and keep My covenant:** which I will make with you concerning the observance of the Torah.

**a treasure:** Heb. אֲגֻלָּה, a beloved treasure, like “and the treasures (תְּלִמָּה) of the kings” (Eccl. 2:8), [i.e., like] costly vessels and precious stones, which kings store away. So will you be [more of] a treasure to Me than the other nations (Mechilta). Now don’t think (lit., and do not say) that you alone are Mine, and [that] I have no others besides you. So what else do I have, that [My] love for you should be made evident? For the whole earth is Mine, but they [the other nations] mean nothing to Me.

**For the whole earth is Mine:** but they [the other nations] mean nothing to Me.

And you shall be to Me a kingdom of princes and a holy nation.’ These are the words that you shall speak to the children of Israel.”

**And you shall be to Me a kingdom of princes:** Heb., מִן־הַכֹּהֲנִים תִּהְיֶה לְךָ מַלְכוּת, princes, as it is said: “and David’s sons were chief officers (מִן־הַכֹּהֲנִים)” (II Sam. 8:18). -[from Mechilta]

**These are the words:** No less and no more. — [from Mechilta]

## Kaplan Translation

Now if you obey Me and keep My covenant, you shall be My *special treasure* among all nations, even though all the world is Mine. You will be a kingdom of priests and a holy nation to Me.’ These are the words that you must relate to the Israelites.’

**special treasure**

(Rashi; Ibn Ezra; Septuagint). Cf. Ecclesiastes 2:8, 1 Chronicles 29:3. The word is often used to denote Israel’s special status as a chosen people; Deuteronomy 7:6, 14:2, 26:18. Or ‘beloved’ (Targum). Alternatively, ‘then you must belong to Me exclusively’ (Hirsch).

**even though**

(Ibn Ezra). Or, ‘because all the world is Mine’ (cf. Rashbam); Or, ‘among all the nations that are on the face of the earth’ (Targum Yonathan).

## NET Bible®

And now, if you will diligently listen to me<sup>10</sup> and keep<sup>11</sup> my covenant, then you will be my<sup>12</sup> special possession<sup>13</sup> out of all the nations, for all the earth is mine, and you will be to me<sup>14</sup> a kingdom of priests<sup>15</sup> and a holy nation.’<sup>16</sup> These are the words that you will speak to the Israelites.”

<sup>10</sup>tn Heb “listen to my voice.” The construction uses the imperfect tense in the conditional clause, preceded by the infinitive absolute from the same verb. The idiom “listen to the voice of” implies obedience, not just mental awareness of sound.



<sup>11tn</sup> The verb is a perfect tense with vav (ו) consecutive; it continues the idea in the protasis of the sentence: “and [if you will] keep.”

<sup>12tn</sup> The lamed preposition expresses possession here: “to me” means “my.”

<sup>13tn</sup> The noun is סַגּוּלָה (sgullah), which means a special possession. Israel was to be God’s special possession, but the prophets will later narrow it to the faithful remnant. All the nations belong to God, but Israel was to stand in a place of special privilege and enormous responsibility. See Deut 7:6; 14:2; 26:18; Ps 135:4; and Mal 3:17. See M. Greenburg, “Hebrew sgulla: Akkadian sikiltu,” JAOS 71 (1951): 172ff.

<sup>14tn</sup> Or “for me” (NIV, NRSV), or, if the lamed (ל) preposition has a possessive use, “my kingdom” (so NCV).

<sup>15tn</sup> The construction “a kingdom of priests” means that the kingdom is made up of priests. W. C. Kaiser (“Exodus,” EBC 2:417) offers four possible renderings of the expression: 1) apposition, viz., “kings, that is, priests; 2) as a construct with a genitive of specification, “royal priesthood”; 3) as a construct with the genitive being the attribute, “priestly kingdom”; and 4) reading with an unexpressed “and” – “kings and priests.” He takes the latter view that they were to be kings and priests. (Other references are R. B. Y. Scott, “A Kingdom of Priests (Exodus xix. 6),” OTS 8 [1950]: 213-19; William L. Moran, “A Kingdom of Priests,” The Bible in Current Catholic Thought, 7-20). However, due to the parallelism of the next description which uses an adjective, this is probably a construct relationship. This kingdom of God will be composed of a priestly people. All the Israelites would be living wholly in God’s service and enjoying the right of access to him. And, as priests, they would have the duty of representing God to the nations, following what they perceived to be the duties of priests – proclaiming God’s word, interceding for people, and making provision for people to find God through atonement (see Deut 33:9,10).

<sup>16tn</sup> They are also to be “a holy nation.” They are to be a nation separate and distinct from the rest of the nations. Here is another aspect of their duty. It was one thing to be God’s special possession, but to be that they had to be priestly and holy. The duties of the covenant will specify what it would mean to be a holy nation. In short, they had to keep themselves free from everything that characterized pagan people (S. R. Driver, Exodus, 171). So it is a bilateral covenant: they received special privileges but they must provide special services by the special discipline. See also H. Kruse, “Exodus 19:5 and the Mission of Israel,” North East Asian Journal of Theology 24/25 (1980): 239-42.

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and now, if you will :carefully: hear my voice, and you will safeguard my covenant, (then) you will exist (for) me as a jewel (more than) all the peoples, given that all the lands belong to me, and you will exist (for) me as a kingdom of administrators and a unique nation, these are the words which you will speak to the sons of "Yisra'el He turns El asiden ,...
C. Thompson (updated) OT	Now therefore if you will hearken diligently to my voice and keep my covenant, you will be to me a peculiar people above all the nations; for the whole earth is mine: but as for you, you will be a royal priesthood and a holy nation. These words you will deliver to the children of Israel.
Modern English Version	Now therefore, if you will faithfully obey My voice and keep My covenant, then you shall be My special possession out of all the nations, for all the earth is Mine. And you will be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”
New King James Version	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.”
Updated Bible Version 2.17	Now therefore, if you + will obey my voice indeed, and keep my covenant, then you + will be my own possession from among all peoples: for all the earth is mine: and you + will be to me a kingdom of priests, and a holy nation. These are the words which you will speak to the sons of Israel.
Young’s Updated LT	“And now, if you [all] really hearken to My voice, then you [all] have kept My covenant, and been to Me a peculiar treasure more than all the peoples, for all the

earth is Mine; and you [all]—you [all] are to Me a kingdom of priests and a holy nation: these are the words which you will speak unto the sons of Israel.”

**The gist of this passage:** God lays out what is necessary among the Hebrew people to maintain the proper relationship with Him.

5-6

### Exodus 19:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
’îm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
shâma‘ (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive absolute	Strong's #8085 BDB #1033
When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows. <sup>12</sup>			
shâma‘ (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #6963 BDB #876

What is suggested here is, one is listening to what another is saying, and to obey him; or, *do as he says*.

**Translation:** Now therefore, if you [all] will [definitely] hear [and obey] My voice...

<sup>12</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

God is telling Moses what to say to the people. At first, Moses is to speak to the people in place of God. However, God will speak the Ten Commandments aloud to the sons of Israel. When hearing the Ten Commandments directly from God, the people will cry out for God not to speak to them directly. They will desire that Moses listen to God and then to tell them what God had said.

God says to Israel, "If you will hear My voice." The Hebrew word *to hear* suggests that there is some obedience involved. Also, the verb is doubled, meaning that God is emphasizing the verb.

Green's literal translation	And now if listening you will listen to My voice,...
English Standard Version	Now therefore, if you will indeed obey my voice... Most translations use the words <i>indeed obey</i> .
Charles Thompson trans.	Now therefore if you will hearken diligently to my voice...

We have the word *shâma'* (שָׁמַע) [pronounced *shaw-MAHG*] used twice. It means simply *to hear*. However, several things can be implied: *to listen with interest; to listen and understand, to listen and consent, to listen and agree and obey*.

The verb first occurs in the Qal imperfect construct, which either acts as a verbal noun or, when the verb is found twice, it acts to intensify the meaning. Then it is found in the Qal imperfect, 2<sup>nd</sup> person masculine singular. To give you an idea how some translators render this phrase:

Owen	Now therefore, if utterly you will obey my voice
<i>The Emphasized Bible</i>	Now therefore, if ye will indeed hearken to my voice
NASB	Now then, if you will indeed obey My voice
<i>The Amplified Bible</i>	Now therefore, if you obey My voice in truth
NRSV	Now therefore, if you obey My voice
KJV	Now therefore, if ye will obey my voice indeed

Also, prior to voice, we have preposition *to*, found only in *The Emphasized Bible*. The additional use of *shâma'* strengthens the word *hear* to mean *hear and obey*.

The next thing that God requires of them is this:

Exodus 19:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b <sup>e</sup> rîyth (בְּרִית) [pronounced <i>b<sup>e</sup>reeth</i> ]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1285 BDB #136

**Translation:** ...and keep My covenant,...

The word translated *to keep* is *shâmar* (שָׁמַר) [pronounced *shaw-MAR*], which means, *to keep, to guard, to protect, to watch, to preserve*. Strong's #8104 BDB #1036. God is looking for the people of Israel to be cognizant of His covenant (His existing covenant) and for them to maintain and preserve this covenant. That simply means that they continue to know this covenant, to believe this covenant and to teach it to their children. They will also be required to write the words of God's covenant down (God will tell Moses to do this several times in the Mosaic books of the Law).

The very fact that you have a Bible before you with an Old Testament is a testimony to Israel preserving God's covenant (which is enshrined in the Old Testament). When it comes to faithfulness to God, Israel has an imperfect history. However, clearly, they preserved and protected the words of God's covenant.

Do we consider this covenant to be the existing covenant or is God looking forward to the covenant that He will establish? The covenant that God has made with Israel has been primarily one-way: God promised to Abraham, Isaac, and Jacob that they would become a great nation and that this nation would reside in Canaan. God has a lot more to say. Logically, God is telling Israel what He expects them to do; and then He will give them all the words of His covenant (which is essentially going to be Exodus, Leviticus, Numbers and Deuteronomy).

Exodus 19:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
ç <sup>e</sup> gullâh (סֵגֻלָּהּ) [pronounced <i>seh-gool-LAWH</i> ]	<i>personal treasure, possession, property, valued property</i>	feminine singular noun	Strong's #5459 BDB #688
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, min kôl (מִן כֹּל) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14); <i>from among all</i> (Exodus 19:5).			
‘ammîym (עַמִּימַע) [pronounced <i>gahm-MEEM</i> ]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...then you [all] will be My possession out from all the peoples...

The people of Israel would be a special possession of God; they will be His valued property.

What Israel is called is שְׁגֻלָּה (שִׁגְלָה) [pronounced *seh-gool-LAWH*]; and this is found in a half-dozen places in the Bible. We have to be careful here; words change their meaning from time to time, depending upon the context. This word does mean *a peculiar treasure*, but primarily later in the history of Israel (1Chron. 29:3 Eccles. 2:8 Mal. 3:17). However, early on, this word means *valued property, peculiar people, prized possession*. Israel is called God's own possession; God has set Israel apart from all of the other nations on the earth. God did not come to the Egyptians, to the Canaanites, to any other people or civilization; He came just to the sons of Abraham, Isaac and Jacob. In His perfect plan, He knew of Abraham's great faith (not fully demonstrated until age 99). God also knew that the Israelites would turn to Him and turn away from Him. God knew that some would be great heroes of the faith and He knew how many of them would be losers (spiritually speaking). God knew exactly how they would react to His plan and direction. He chose Israel out from all the nations, but it is important to understand that God is not just a local God, but He is the Ruler of all the earth; the Creator of man and the Creator of the universe.

Now, when it comes to God choosing this people, it is because He knows, from His omniscience, what Israel will do and where they will end up. In fact, this is the true difference between Israel, for instance, and the Edomites (the descendants of Esau). It was not the fact that every Israelite would be a believer and every Edomite would reject God. It was that these two lines had a future, and God knew what that future would be for Israel and what it would be for Edom.

Exodus 19:5a-c **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;... (NKJV)**

When it comes to conditional blessing, we have to be careful. So let's take this in points:

### Conditional Blessing

1. God blesses us in several ways; the first is basic, provisional grace (aka, *logistical grace*). After salvation, God gives us food, shelter, clothing and Bible doctrine (if we have any interest in it). God gives us Bible doctrine by which we grow spiritually.
2. God gives us temporal blessing based upon having been saved
3. God gives us temporal blessing based upon our association with certain people (**mature believers** in Jesus Christ). This association may come from being related to such a one, working in the same office with them, living on the same street, having a mature believer in your circle of friends, etc.
4. If God has done the most for us at salvation; then after salvation, He does for us much more than the most. However, this blessing does us very little good if we have no capacity for it. Nothing can ruin right man right woman more quickly than a premature introduction (or a premature marriage). Although we have a lot of people who have flat out married the wrong people and will never have a chance with the right person; we have a very large number of couples who were right man/right woman who have split up. The point of this is that God withholds many blessings from us, waiting for us to grow spiritually to the point where we can actually enjoy and appreciate His blessings.
5. We have to be careful to avoid thinking that if we give to the church, we will be blessed; if we say five nice things about someone we cannot stand that we will be blessed; if we sacrifice in some way or do something nice that we do not want to do, etc., that we will receive blessing from God (or that we deserve blessing from God).
6. All that we receive from God is undeserved. When we are out of **fellowship**, we reap what we sow; when we are in fellowship and growing spiritually, we reap what God sows.
7. When we are out of fellowship, no matter what human act of goodness or kindness that we perform, none of it counts as divine good; and none of it results in any blessing from God.
  - 1) Let me caveat that by pointing out, although it is certainly within the realm of likelihood that there might be simple cause and effect rewards associated with following the laws of divine establishment. For instance, if we are kind and giving to those in our periphery, there is a greater chance that they will respond in kind. So we can reap some benefits in life simply be



## Conditional Blessing

- adhering to the laws of divine establishment.
- 2) In fact, as an aside, this describes the lives of many believers. They are not filled with the Spirit; they are not in fellowship; but they continue to act within the laws of divine establishment, and are blessed as a result.
  8. Where we see a great deal of blessing is when we stay in fellowship for extended periods of time; when we study God's Word and grow spiritually through that study; and when we endeavor, through the power of the Holy Spirit, to obey the mandates of God (such as, *grow in the grace and knowledge of the Lord Jesus Christ*).
  9. In the Old Testament, things were somewhat simplified. All believers were not filled with the Spirit, so the key was remaining in fellowship and learning God's Word and following God's mandates. That person individually and collectively could receive blessing and reward. Israel failed here innumerable times. Had the Hebrews been better stewards of the Word, undoubtedly their nation would have been even greater and the blessing that they received would have been far superior to that which is recorded in Scripture.

To sum up, the key to blessing in time is spiritual growth (although there are other ways to enjoy divine blessing).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 19:5a-c **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;...** (NKJV)

These are the words of God to be spoken to the people of Israel. "Listen to My voice and obey Me; keep My covenant (which meant for them to learn and understand and believe it)." Then God said that this would lead to: "Then all of you will be My special treasure, above all other peoples on this earth."

Then God explains why He is able to do this:

Exodus 19:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** ...for all the earth [is] Mine.

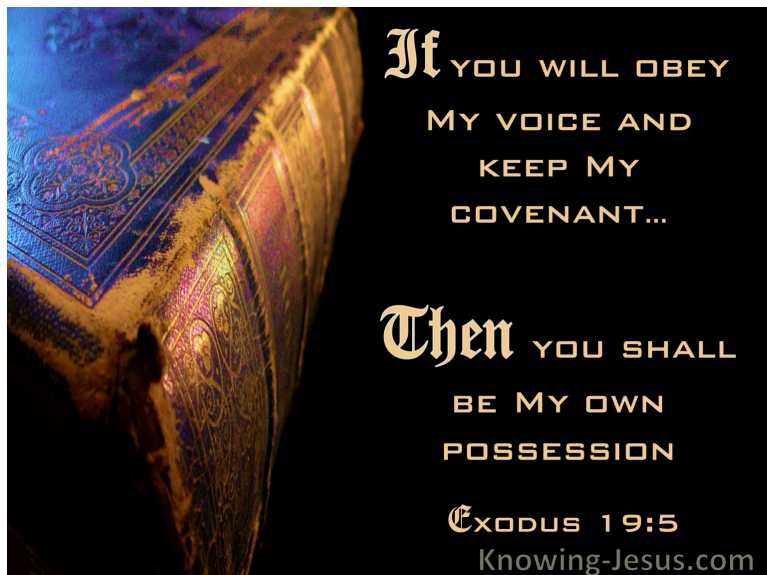
God is able to make this covenant and keep His covenant; and God is able to call His people from among all the peoples of the earth, because the earth is God's. God *never* presents Himself as a narrow, limited God. He is the Creator of the Universe. Everything is subject to His control. He is the God of all mankind; not just the God of Israel.

Exodus 19:5 **Now therefore, if you [all] will [definitely] hear [and obey] My voice and keep My covenant, then you [all] will be My possession out from all the peoples for all the earth [is] Mine.** (Kukis mostly literal translation)

Moses was to speak these words to the people of Israel. If they understood these words and believed them, then they would benefit by knowing them and obeying them.

God was requiring that Israel obey Him. He required them to guard and preserve His covenant. Because Israel did this, the entire Old Testament was preserved. What they preserved has been a blessing to all mankind over thousands of years.

As a result, Israel would be a special treasure to God. Israel is described variously as God's Own possession, His treasured possession, His asset, His special property, God's Own People, God's peculiar people (*peculiar* not meaning *odd* or *weird*; but *particular* or *specific*). In other words, Israel had a relationship with God that no other people or nation had.



**Exodus 19:5** (a graphic); from **Knowing Jesus**; accessed November 1, 2023.

God is presenting speaking to Moses, words which he will say to the sons of Israel.

Exodus 19:4–5 **You yourselves 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, you shall be My treasured possession among all peoples, for all the earth is Mine;...** (ESV; capitalized)

God has brought Israel to Mount Sinai, where He will manifest Himself. Now, speaking to Israel through Moses, God tells them to obey His voice and to keep (guard, preserve) His covenant, which is found in His Word. Israel will be a treasured possession of God's.

### Exodus 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251

I would suggest that *in fact*, *furthermore*, and *as well as* are reasonable translations for the wâw conjunction.

## Exodus 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attem (אַתָּם) [pronounced aht-TEM]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
mam <sup>e</sup> lâkâh (מַמְלָכָה) [pronounced mahm <sup>e</sup> -law-kaw]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular construct	Strong's #4467 BDB #575
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun	Strong's #3548 BDB #463
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwy (גוֹי) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872

**Translation:** Furthermore, you [all] will be a kingdom of priests and a holy nation to Me.'

On top of this, Israel will be a kingdom of **priests** to God. A priest represents man to God; and nation Israel will act as a **priest nation**, representing all of the nations to the God of the Universe.

Israel will also be a nation set apart to God. There has only been one particular nation known throughout the world as being set apart to God, and that is Israel.

Now, there have been client nations to God; the United States is presently a client nation to God. Prior to the United States, Great Britain was a client nation to God. However, there has only been one priest nation.

Here is the purpose of Israel. It is covered by this word *priest*. We have already studied the **priesthood**, but to sum up: a priest is a man who represents other men to God. Man cannot go directly to God because man is unclean—man is born with a **sin nature**; he has **Adam's imputed sin** (making him condemned before God at birth, and he has committed personal sins. On the other hand, God is holy, just and good—God cannot have contact with sin; therefore, God cannot have fellowship with fallen man. God cannot even will Himself to have a relationship with fallen man, as that violates God's perfection. Therefore, there must be someone who stands between God and man—a Mediator—one who can stand before God and bring before Him the people. Throughout the Old Testament, this is a major concern. At this point in time, Moses must stand between God and the people. God does not speak directly to the Israelites but primarily to Moses who then speaks to the people (there will be an exception to this).

The logistics here are more difficult because God could make Himself heard to each and every Israelite and say things just one time. However, Israel too must recognize that there must be someone who stands between them and God. Israel will, in fact, demand this of Moses.

The institutional stand-in between man and God was a priest, in the economy of Israel. However, the many **types** (shadows, figures) of Christ were, in one way or another, mediators of sorts, men who could stand between man and God.

When it comes to offering sacrifices for men who have stumbled and sacrifices which speak of our Lord's work on **the cross**—these are all offered by a priest to God (throughout the economy of Israel). The children of Israel did not offer their own sacrifices in the Levitical system. A priest would have to offer the animal sacrifices (the priest acted as a mediator).

In the economy (**dispensation**) of the church, we will find out that the Priest who stands between man and God—to represent man to God is Jesus Christ, our True **High Priest**. When God the Father looks at man, He sees Jesus Christ and His having satisfied the requirements of the Law and having paid for our sins in His own body on the cross. We are **in Christ** and in Him we are pure and able to come to God. This is only true because we are in Christ.

Exodus 19:6a **And you shall be to Me a kingdom of priests and a holy nation.'** (NKJV)

Similarly, just as an Israelite has a go-between to get to God (the **Levitical** priest system which includes the High Priest), the nations of the earth will have a go-between nation to give them an intermediary between them and God. Prior to the birth of our Lord, those who wanted salvation could not pray to their own local gods in sincerity and be saved—they had to go through Israel. Israel was a priest nation to God; a nation through whom all other nations could come for salvation. The things which God did for Israel were known throughout the ancient world (e.g., the Israelites and the exodus, the Queen of Sheba coming to Solomon because of his wisdom; Rahab the prostitute in Joshua) and the dealings that God had with other nations through Israel were well-known (such as, Jonah and the Assyrians). This did not mean that a person had to become a Jew in order to be saved (although many did just that, just as some Christians will move 2000 miles to hear God's Word taught correctly face-to-face). But the other nations recognized, in times of lucidity, that the God of the Universe was the God of Israel and that they must believe in Israel's God for salvation (the other term often used for this God is *the **Revealed God***). The idea is not that we have to somehow search for God; but that God must choose to reveal Himself to us (this is for the era of Israel).

Israel, having the Law and the prophets, acted as a go-between for these other heathen nations. The degenerate, heathen nations went through Israel, whom God had sanctified unto Himself (*you will be My own possession*) to come to Him. This is Israel's purpose as a nation—to represent the world to God. She had other functions as well—the writing, preservation and dissemination of God's Word chiefly within nation Israel. There are few functions in life which are nearly so important as these. Apart from Israel, there is no Bible.

Were there other options for men unaware of Israel? We would have to see this the same way that we think about heathen today—if someone has **positive volition** at **God consciousness**, then God must provide for them the gospel. Exactly what that would have been, apart from nation Israel, I could not say (however, the book of Job revealed God to gentiles; and the first 11 chapters of Genesis revealed God to the gentiles, apart from nation Israel).

A priest is also a shadow of the things to come. The priest, through the various animal sacrifices, represents fallen man to God. Jesus Christ, through the sacrifice of Himself, represents us as depraved sinners to God; it is only through Him that we have representation before God and a bridge to God.

Today, all believers may act as priests. We can represent ourselves to God and we represent God to others. Peter wrote these words: **You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession that you may proclaim the virtues of Him Who has called you out of darkness into His marvelous light**

(1Peter 2:9; Exodus 19:5–6). Peter takes the very words that we are studying, and gives them a new and different meaning and application (this often happens in the New Testament). These same words which we are studying in Exodus right now are all about the people of God (the sons of Israel who are regenerate) and the nation of Israel acting as a priest nation. Peter takes those same words and applies them to believers of the **Church Age** (and Peter does this even without fully apprehending himself this new age in which he lived—as Peter also wrote, “If you want to understand more about that, try the Pauline epistles.”).

Note the words of the writer of Hebrews: **Since then we have a great High Priest Who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession [that Jesus is the Christ, the Son of God]. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.** (Hebrews 4:14–16; ESV; capitalized). The true High Priest is Jesus Christ.

Because we represent Jesus Christ to an unsaved world, we ought to be careful about who we tell that we are Christians. Some of us with our behavior and ignorance put people off with our phoniness and hypocrisy. Now I certainly know the Scripture: **"You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp and place it under the peck-measure, but [they place it] on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works and glorify your Father Who is in heaven"** (Matthew 5:14–16; ESV; capitalized). My point is, make certain that you actually have some actual light before you go off shining for someone. That requires spiritual growth. Get some light (knowledge of Bible doctrine) and then you will have something to shine in the darkness.

This is where we started this study:

Exodus 19:6a **And you shall be to Me a kingdom of priests and a holy nation.'** (NKJV)

God is speaking to Moses, who will say these words to the people of Israel. God is proclaiming Israel as His priest nation.

Exodus 19:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
ḏbārîm (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180



## Exodus 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי־יִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** *These [are] the words which you will speak to the sons of Israel."*

What God just said is what Moses is to say to the people of Israel. At this point in time, God speaks to Moses and Moses speaks to the people. When the Ten Commandments are given, that will change. God will give the Ten Commandments directly to His people.

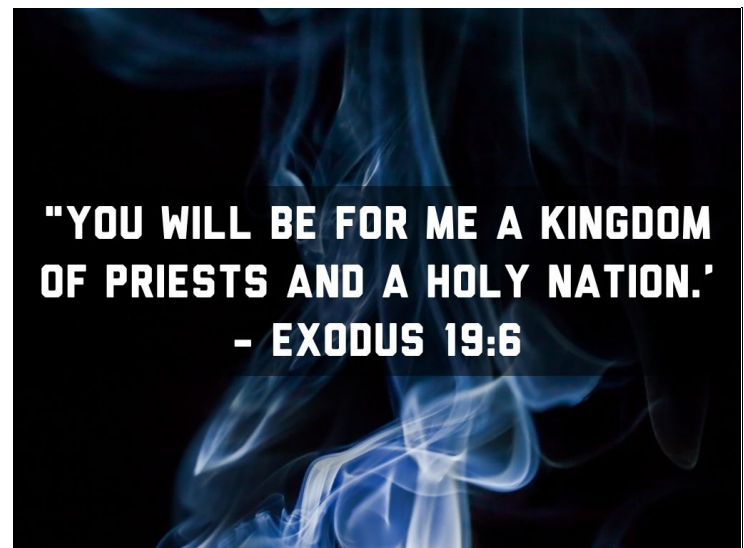
**Exodus 19:6** (a graphic); from [haikudeck](#); accessed November 1, 2023.

Exodus 19:6 *Furthermore, you [all] will be a kingdom of priests and a holy nation to Me.' These [are] the words which you will speak to the sons of Israel."* (Kukis mostly literal translation)

The simple concept of Israel being a nation is brand new. God tells the people of Israel, through Moses acting as a go-between, that they are to God *a kingdom of priests and a holy nation*. We have studied the book of Exodus over a fairly long period of time. In the weekly emailed lessons, it has been nearly 200 weeks, which is a period of nearly four years. My own work on Exodus began in 1995. When I began to work on the book of Exodus chapter by chapter was 2016 (it is now 2023); and we are not yet at the halfway mark in terms of number of chapters. But from the time that Moses went back to Egypt to this point in the narrative, less than six months have transpired between Exodus 3 and Exodus 19. At the point in time of Exodus 3, Israel was a very large collection of slaves. They were not a nation. At this point in the narrative—which may seem like a very long time to us, given the length of this study—less than six months have transpired and God is talking about Israel as a nation.

The term which is properly applied to Israel is *priest nation*. Let's look at vv. 5–6 and embellish it somewhat:

Exodus 19:5–6 *Now therefore, if you [all] will [definitely] hear [and obey] My voice and keep My covenant, then you [all] will be My possession out from all the peoples for all the earth [is] Mine. Furthermore, you [all] will be a*



kingdom of priests and a holy nation to Me.' These [are] the words which you will speak to the sons of Israel." (Kukis mostly literal translation)

With these words, God is beginning to define what Israel will be as a priest nation to Him. The covenants of God, given to Abraham and to Isaac and then to Jacob, will now be given to the entire nation of Israel. As a nation, the covenants are for Israel. As a nation, Israel will assemble the Word of God; and they will preserve and protect the Word of God.

As a people, the Israelites represent God to the world; and as a nation, they represent their God to the other nations.

Many nations—those surrounding Israel—hated Israel because they hate God. They tried to destroy Israel, but they could no more destroy Israel than they could destroy God.

**Exodus 19:3–6** (a graphic); from **Daily Devotional in Christ**; accessed October 31, 2023. God speaks to Moses, telling him briefly what Israel is going to be as a nation before God. And the words which God spoke to Moses, these words will be placed into the hands of the Israelites for them to preserve and protect these words so that even today, you and I can read and understand these words. Just as God designed meat and fruits and vegetables to become a part of our physical bodies, building us up physically; so God has designed His Word to help build us up spiritually. In fact, it is these very words which become a part of our human spirit. These words actually build up our human spirit. Therefore, could there be anything more important to preserve and protect?



## Exodus 19:3-6

- 3 "Thus you shall say to the house of Jacob, and tell the Israelites: 4 You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. 5 Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, 6 but **you shall be for me a priestly kingdom and a holy nation.** These are the words that you shall speak to the Israelites."

Regarding nation Israel, which does not yet (in our narrative) occupy its own land, Israel is absolutely unique in every respect.

God is telling Israel what He has done, bringing her to this point in history; and He tells her what Israel will be to Him.

### The Uniqueness of Israel

(This doctrine will be expanded later in this document)

1. The name of Israel and what it stands for is unique.
  - 1) In the Hebrew, this is Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced *yis-row-ALE*].
  - 2) *Israel* means, *God prevails; contender; soldier of God*.
  - 3) Strong's #3478 & #3479 BDB #975.
  - 4) This was a second name given to Jacob and, on occasion, the names are contrasted. *Jacob* refers to the person of Jacob, with all of his foibles and weaknesses. *Israel* refers to the noble man Jacob, the man chosen by God and regenerated by God.
2. Israel has a unique origin (to be expanded below).
3. Israel has a unique history. What nation was first a large collection of slaves whom God loved and took out of the nation enslaving them?
4. Israel has a unique relationship with God. What nation has such a unique relationship with God? Up until the men, Abraham, Isaac, and Jacob, who was preserving and protecting God's Word?
5. Israel will have a unique system of laws, the basis of which forms the basis for all establishment law.

6. Israel has a unique status as a priest nation or as a client nation.
7. Israel has a unique future

Let's now look at one of these points:

The uniqueness of the name Israel is based upon its unique origins, so let's deal with that first:

### Israel's Unique Origin

1. The first Israelite is Abraham. One day he was a gentile and the next day he became a Hebrew (a Jew).
  - 1) The primary designations of this people are Hebrew, Israel, Israelite, and Jew. Hebrew is primarily an Old Testament term; and Jew is its New Testament equivalent.
  - 2) What changed in Abraham was circumcision. He was physically circumcised, which represented the circumcision of his heart. Before circumcision, he was a gentile; after circumcision, he became a Hebrew (a Jew). Although circumcision is often connected to regeneration, Abraham had exercised faith in the Revealed God long before he was circumcised. Genesis 15:6
  - 3) The three fundamental races of man were established after the flood by the sons of Noah (Shem, Ham and Japheth). Genesis 9:18–19 God established a fourth race perhaps 1000 years later. The Jews are established as a race in Genesis 12–50. God will bring Israel forward as a nation in the book of Exodus.
  - 4) There is no reason that we ought to know Abraham or anything about him. He was a man who moved from Ur of the Chaldees (present-day Iran) to Canaan (present-day Israel/Palestine). Genesis 12–15
  - 5) Abram was not a king or a famous warrior; he did not invent anything. Although there is no human reason why we should know his name or anything about him, Abraham is the most well-known man of his era (roughly 2100–2000 B.C.). He is well-known because God chose for him to have a worldwide impact. Genesis 12:1–3
  - 6) God spoke to Abraham and told him to separate from his family and move to the land of Canaan, a land that God would give to his descendants. The very fact that God spoke to Abraham indicates that there was already a relationship between Abraham and God. That is, Abraham had already believed in the Revealed God. If God is giving Abraham an unconditional covenant, obviously, Abraham must already be born again (regenerated).
  - 7) Abraham (actually Abram, at the time), obeyed God half way. He went with his father, his nephew and other family members. He got about half way to Israel and his father decided, "Here is a good place to live." So they just stopped. Abram had not fully followed what God told him to do. He was to separate from his family and go to the land of Canaan. He separated from some of his family and went halfway.
  - 8) Once his father died, Abram began to follow God's words more better. He went with his wife to Canaan; and they took with them Lot (Lot was family, and God told Abram to separate from his family).
  - 9) Part of God's covenant (contract, agreement) with Abram is for him to have a son. At age 86 or so, Abram was apparently not going to have a son by his wife, Sarai; so Sarai had a suggestion. "Let's help God," she suggested (not in those exact words). Abram listened to his wife and had a son by her handmaid, an Egyptian girl named Hagar. That son was Ishmael and he became the father of many Arab nations. Despite Abram loving him, Ishmael was not the son God had promised him. Genesis 16
  - 10) Thirteen years later, when Abraham was long past being able to copulate and Sarai was long past being able to have children, God transformed them. He told Abram to be circumcised, and Abram then became Abraham and his wife became Sarah. He was suddenly capable of copulation again; and he and his wife (at ages 100 and 90) had a child, Isaac. Abraham was a Jew; but Ishmael, his first son, was a gentile (an Arab). Isaac, Abraham's second son, was a Hebrew (like his father). Genesis 18:9–15
2. Isaac.

## Israel's Unique Origin

- 1) Isaac was a Hebrew born to a Hebrew father Abraham. Abraham was 100 years old at the time. Genesis 21:1–7
- 2) Abraham separated their families. Hagar and her son Ishmael were sent away; leaving Abraham, Sarah and Isaac. Genesis 21:8–21
- 3) When Isaac became a man (around age 40), Abraham sent a servant back to where he and his family had stopped originally. Abraham apparently traveled with a large number of family members and they were all living where Abraham first stopped halfway to Canaan. Again, this was the result of Abraham not doing all that God asked him to do.
- 4) Abraham did not want Isaac to leave the land of promise (Canaan) at all. Therefore, he sent servant to fetch Isaac a wife. The servant brought back Rebekah, and she became the wife of Isaac. Incidentally, it is this particular chapter of Genesis which tells us, more than any chapter in the book of Genesis, that our book of Genesis has more than one author. Even in the English, the style and cadence of this chapter is massively different from all the others (there are actually many styles of writing in Genesis, but this one is perhaps the most jarring). Genesis 24
- 5) Later, Isaac and his wife produced two sons—twins—Esau and Jacob. Genesis 25:19–28
3. Jacob (Israel) Genesis 25–33
  - 1) The story of Esau and Jacob is an odd one and it becomes clear in the study of those chapters of Genesis that Esau is probably a lot nicer guy than Jacob was.
  - 2) Jacob, on two occasions, took from Esau the promise traditionally given to the firstborn. When Esau had come in from a very unsuccessful few days of hunting, he was starving. Jacob agreed to share his soup with Esau if he gave Jacob his birthright. Esau agreed to this, reasoning, “What good is a birthright to me if I am dead?” Genesis 25:29–34
  - 3) The second time, Jacob and his mother Rebekah schemed to receive the blessing of Abraham by Isaac pretending to be Esau. Their plan worked. A virtually blind Abraham gave his final blessing to Jacob, thinking that he was Esau, passing along all of the blessings from God to Jacob. When Esau found out about this, he was ready to kill Jacob. Jacob was quickly sent to his Uncle Laban, ostensibly to find a wife, but mostly to keep him from being killed. Genesis 27:1–28:5
  - 4) Jacob went to Paddan-aram. Although he was far away from his brother who wanted to kill him, Jacob would find out that Laban was even more duplicitous than he had been. Since Jacob came to Laban with nothing, Laban used his labor of seven years to pay for his wife. Jacob believed that he would be marrying his true love, Rachel; but he was fooled by Laban. He spent his marriage night (in complete darkness) with Laban’s older daughter Leah. When Jacob woke up the next morning, he found that he was laying next to Leah, not Rachel. Because they had had sex, they were married. Jacob was not married to the woman he loved but to her older sister, to whom Jacob was not really attracted. Just as Isaac deceived his father, so he was deceived in the same way.
  - 5) Jacob went to Laban to complain, and Laban said, “I see your dilemma. Let me help you out. You can marry Rachel, but you will need to work another seven years for her, since you came here with no assets.”
  - 6) Fourteen years after arriving in Paddan-aram, Jacob had two wives, who were rather competitive; and each wife had her own personal handmaid. By this time, Jacob has four sons by Leah.
  - 7) Anytime there are two wives, there is a competition taking place. This was quite well-defined. Jacob loved Rachel; but he did not really love Leah. However, Leah was producing sons for him, and Rachel was not.
  - 8) Rachel, upset at not producing a child for Jacob, instructs him to go into her handmaid for a son; he sires another child by Rachel’s personal servant (not that unusual for the ancient world).
  - 9) This sort of thing continues, until Jacob has fathered 11 sons (and at least one daughter) by Leah, Rachel, and their two handmaids. Genesis 29–30
  - 10) Jacob decides that they need to return to the land of Canaan. Genesis 31
  - 11) On the way there, Jacob—hard-headed Jacob—finds himself in a wrestling match with the Lord,



## Israel's Unique Origin

and God gives him a permanent injury which results in a limp. Jacob will limp for the rest of his life. This was representative of how many times Jacob had gone his own way instead of God's. Genesis 32

- 12) Eventually, Jacob is back in the land of promise. He has two wives, two mistresses, and twelve sons. Rachel, when giving birth to her second son, Benjamin, dies in childbirth. She had given Jacob his two youngest sons, Joseph and Benjamin. Genesis 33

### 4. Joseph. Genesis 37–50

- 1) Obviously, I am summarizing 30+ chapters of Genesis into the space of about three pages. Stuff happened with Jacob's oldest sons—and with Judah. But, Joseph, the son that Jacob most loved, was sold into slavery by his brothers (who hated him because they were jealous of him). He is first sold to some Midianite traders and is then sold as a slave in Egypt.
- 2) Through a series of incidents—pretty much as amazing as anything we have studied so far—Joseph ends up in Egypt in a very high position of power, and he is setting aside loads of grain for an upcoming depression.
- 3) Jacob, a very sad and bitter man, lives with his 11 sons in Canaan, convinced that his favorite son, Joseph, had been mauled by a wild animal (that was the false story told by his other sons to cover up what they had actually done). When the economic depression comes, this affects residents of Canaan and Egypt. Egypt is kept alive by Joseph, who put aside tons of grain. Jacob, seeing that his fields were drying up, sends his sons (but not Benjamin) to Egypt to buy some of their grain.
- 4) So the ten sons come face to face with Joseph. Because Joseph looks like an Egyptian, they do not recognize him. However, Joseph recognizes his brothers.
- 5) Joseph sends his family back with the grain they purchased; but he slips in the silver that they paid with so that they would not discover it until they got back home to Jacob in Canaan.
- 6) They have to return a year later for more grain. They still do not know who Joseph is. They bring their youngest brother Benjamin, to show that they were not lying about him. Joseph sends them back with grain; but he slips a silver chalice into Benjamin's sacks of grain. As they begin to return, Joseph sends his soldiers out, they find the chalice; and Benjamin is kept in Egypt as a prisoner.
- 7) At this point, Joseph reveals himself to his brothers. He invites them to live in Egypt (since their land is not producing crops). Joseph asks for them to get their things and their father and return to Egypt.

### 5. Israel in Egypt.

- 1) Every person with any Jewish blood is packed up and brought to Egypt.
- 2) The sons of Abraham, Isaac, and Jacob are carefully segregated from the rest of Egypt, although they are fully made welcome by the Pharaoh of Egypt and by the people.
- 3) Jacob undergoes a transformation of character while he is in Egypt so that even the Egyptians come to love and respect him. Prior to this, he was not a very lovely man.
- 4) Eventually, this family dies out, leaving a large new generation behind. Jacob is buried in the land of promise. Joseph is not buried, asking to be buried in Canaan when God takes them back there.
- 5) A pharaoh arises who does not know Joseph, and all Israel is put into slavery to Egypt.

This summarizes the Hebrew line through Abraham, Isaac and Jacob; and Jacob has twelve sons, establishing the twelve tribes of Israel.

Obviously, no other nation has a history like this.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

We have just had this doctrine, but now we are expanding it.



## Uniqueness of Israel—Expanded

1. Simply put, the name of Israel and what it stands for is unique.
  - 1) Jacob, who was not a very nice person, was duplicitous and scheming.
  - 2) Nevertheless, despite all of his faults, God gives him a new name, Israel. This, by the way, is very illustrative. No matter how nice and swell we are, before God, we are like Jacob, overflowing with faults. When we are regenerated (having exercised faith in Christ), we are given a new name, as it were. Saved and justified.
  - 3) Israel can be used to stand for all the people with the genes of Abraham, Isaac, and Jacob.
  - 4) Israel can be used to stand for nation Israel.
  - 5) But most importantly, Israel stands for those with the genes of Abraham, Isaac, and Jacob who are born again. True Israel are those men who have believed in the Revealed God, the God of Israel; the God of Abraham, Isaac, and Jacob. For not all Israel is Israel. Also, these same men needed to advance spiritually in the plan of God (that is, they had to grow spiritually). Romans 9:4–8
2. Israel has a unique origin. This was just covered in some detail.
3. Israel has a unique history.
  - 1) The family of Jacob—about 75 people—move to Egypt. They are not an actual nation; they are simply a large extended family. Everyone in this family remains together as a unit when they move to Egypt.
  - 2) The family of Jacob remains in Egypt for about 400 years—most of that time enslaved to Egypt—yet their population continues to grow quickly. By the time of the exodus, there are about two million Israelites. These people are isolated from the Egyptians. Throughout their time, some Egyptians would have come into the family of Israel (women would marry into the family), but this would be reduced dramatically after Israel was enslaved.
  - 3) With great signs and wonders, God, through Moses, leads the people of Jacob out of Egypt. All of them go. Not a single person remains behind.
  - 4) Even though this is a nation where every person has believed in their God; they are still disobedient and rebellious. The believer does not lose the sin nature after being regenerated (born again).
  - 5) When in the desert-wilderness traveling toward Mount Sinai, the people are many times tested by God and mostly they fail the tests.
  - 6) We have much more to find out about this generation. We are only halfway through the four books which are written by Moses (Exodus, Leviticus, Numbers and Deuteronomy).
4. Israel has a unique relationship with God.
  - 1) The way that God called Israel into existence, by making Abraham the first Jew, is unique.
  - 2) God preserved and isolated the Jews, throughout their early history as simply a family; but also when they were in Egypt; and also when they left Egypt (although a number of non-Israelites will exit with them—these people will be assimilated into the Jews).
  - 3) God will give Israel the Law on Mount Sinai.
  - 4) God will lead Israel back into Canaan.
  - 5) Israel will take the land of Canaan by destroying the people of Canaan, as per God's instructions. (This is the book of Joshua.)
  - 6) God will continue to interact with the people of Israel as no other nation. Many times, God will send His prophets to Israel.
5. Israel will have a unique system of laws, the basis of which forms the basis for all establishment law.
  - 1) God will give Israel the Ten Commandments; and then, through Moses, God will give them a massive spiritual infrastructure.
  - 2) These laws are primarily found in the second half of Exodus and throughout all of Leviticus.
  - 3) In his final address to the nation, Moses will speak to Israel about the application of these laws (this is the book of Deuteronomy). What is really happening here is, Moses is reiterating to a new generation the Law and Israel's relationship to God.
  - 4) There are two generations of Israel to consider: (1) Those who are adults when they left Egypt. I call these Gen X. (2) Those who are younger than 20 at leaving Egypt or who are born while

Uniqueness of Israel—Expanded

- Israel is in the desert-wilderness. This is the generation of promise.
- 5) Gen X will die in the desert-wilderness. This is why Israel remained in the desert-wilderness for 40 years. No one was lost.
- 6) The generation of promise are raised up, and they will go into Canaan and take the land given them by God.
- 6. Israel has a unique status as a priest nation or as a client nation. We will study this in greater detail in the future.
- 7. Israel has a unique future. Israel still has seven years to play out as a part of the Age of Israel. Then God will bring nation Israel into the Millennium, and Jesus will rule from Jerusalem the entire world. At that time, there will be perfect environment. Man, however, will still have a sin nature.

This is described throughout the Bible. Genesis 12–50 Acts 7 Romans 9

Chapter Outline Charts, Graphics and Short Doctrines

Exodus 19:5–6 Now, therefore, what I expect is that you will listen to what I say and keep My covenant. The result of doing this is that you will be My possession taken out from all the peoples, for all the earth belongs to Me. Furthermore, you will be a kingdom of priests as well as My holy nation.’ This is what you will say to the sons of Israel.” (Kukis paraphrase)

Chapter Outline Charts, Graphics and Short Doctrines

God, through Moses, Tells Israel What to Do in Preparation

God has already spoken to Moses in Exodus 19:4–6 and now, as a result, Moses has some things to teach to Israel. However, what follows is not going to be a repetition of those words. Recall that, in recording these incidents, Moses often economizes on words. That is, when God tells Moses, “X, y and z”, and Moses records this in Scripture, the next paragraph is not, “And Moses spoke to the elders and he told them, “God says, ‘X, y and z.’ ” Nor do we have another set of verses where the elders say these same words to the people. If Moses has written those words once, he generally does not repeat them.

And so comes Moses and so he calls to elders of the people and so he places to their faces all the words the these which commanded them Y<sup>e</sup>howah. And so answer all the people together and so they say, “All that has spoken Y<sup>e</sup>howah we will do.” And so returns Moses words of the people unto Y<sup>e</sup>howah.

Exodus 19:7–8

Moses came and he summoned the elders of the people. He put before them these words which Y<sup>e</sup>howah had mandated. The people answered together and they said, “We will do all that Y<sup>e</sup>howah has spoken.” Then Moses brought back the words of the people to Y<sup>e</sup>howah.

Moses returned to the ground and gathered the elders of the people together. He told them all that Jehovah had said to them. The people quickly responded, saying, “We will do all that Jehovah has asked us to do.” Then Moses returned to God, bringing this information back to Him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so comes Moses and so he calls to elders of the people and so he places to their faces all the words the these which commanded them Y <sup>e</sup> howah. And so answer all the people together and so they say, "All that has spoken Y <sup>e</sup> howah we will do." And so returns Moses words of the people unto Y <sup>e</sup> howah.
Dead Sea Scrolls Targum (Onkelos)	. And Mosheh came, and called the elders [Sam Vers., "wise men."] of the people, and set all these words in order before them, as the Lord had instructed him. And all the people responded together, and said, All that the Lord hath spoken we will do. And Mosheh brought back the words of the people before the Lord.
Targum (Pseudo-Jonathan)	And Mosheh came that day, and called the elders of the people, and set in order before them all these words which the Lord had commanded. And all the people responded together, and said, All that the Lord hath spoken we will do. And Mosheh carried back the words of the people before the Lord.
Revised Douay-Rheims	Moses came, and calling together the elders of the people, he declared all the words which the Lord had commanded. And all the people answered together: All that the Lord has spoken, we will do. And when Moses had related the people's words to the Lord,...
Aramaic ESV of Peshitta	Mosha came and called for the elders of the people, and set before them all these words which Mar-Yah commanded him. All the people answered together, and said, "All that Mar-Yah has spoken we will do." Mosha reported the words of the people to Mar-Yah.
Lamsa's Peshitta (Syriac)	And Moses came and called for the elders of the people, and said in their presence all these words which the LORD commanded him. And all the people answered together and said, All that the LORD has spoken we will do. And Moses returned the words of the people to the LORD.
Updated Brenton (Greek)	And Moses came and called the elders of the people, and he set before them all these words, which God appointed them. And all the people answered with one accord, and said, All things that God has spoken, we will do and hearken to: and Moses reported these words to God.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Moses came and sent for the chiefs of the people and put before them all these words which the Lord had given him orders to say. And all the people, answering together, said, Whatever the Lord has said we will do. And Moses took back to the Lord the words of the people.
Easy English	So Moses returned and he brought together all the leaders of the Israelites. He repeated to them all the words that the LORD had commanded him. 8 The people all replied together. They said: 'We will do everything that the LORD has said.' Then Moses repeated their answer to the LORD.
Easy-to-Read Version—2001	So Moses climbed down the mountain and called the elders (rulers) of the people together. Moses told the elders everything the Lord had commanded him to tell them. All the people spoke at the same time and said, "We will obey everything the Lord says." Then Moses went back to God on the mountain. Moses told God that the people would obey him.
Easy-to-Read Version—2006	So Moses climbed down the mountain and called the elders of the people together. Moses told the elders everything the Lord had commanded him to tell them. All the people spoke at the same time and said, "We will obey everything the Lord says." Then Moses went back up the mountain and told the Lord that the people would obey him.
Good News Bible (TEV)	.

The Message	Moses came back and called the elders of Israel together and set before them all these words which GOD had commanded him. The people were unanimous in their response: "Everything GOD says, we will do." Moses took the people's answer back to GOD.
Names of God Bible	So Moses went down and called for the leaders of the people. He repeated to them all the words that <b>Yahweh</b> had commanded him. All the people answered together, "We will do everything <b>Yahweh</b> has said." So Moses brought their answer back to <b>Yahweh</b> .
NIRV	So Moses went back. He sent for the elders of the people. He explained to them everything the LORD had commanded him to say. All the people answered together. They said, "We will do everything the Lord has said." So Moses brought their answer back to the LORD.
New Simplified Bible	Moses went down the mountain and called for the elders of the people. He repeated to them all the words that Jehovah had commanded him. All the people answered together: »We will do everything Jehovah has said.« So Moses brought their answer back to Jehovah.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	After Moses went back, he reported to the leaders what the LORD had said, and they promised, "We will do everything the LORD has commanded." So Moses told the LORD about this.
The Living Bible	Moses returned from the mountain and called together the leaders of the people and told them what the Lord had said. They all responded in unison, "We will certainly do everything he asks of us." Moses reported the words of the people to the Lord.
New Berkeley Version	.
New Living Translation	.
Unlocked Dynamic Bible	So Moses went down the mountain and called the elders of the people. He told them everything that Yahweh had told him to tell them. The people all said, "We will do everything that Yahweh has told us to do." Then Moses climbed back up the mountain and reported to Yahweh what the people had said.

### Partially literal and partially paraphrased translations:

American English Bible	So Moses went back and called the people's elders, then he laid out what God had said exactly as He said it. And all the people replied unanimously, saying: 'We will listen to and obey everything that God has said!' And Moses reported their words to God.
Beck's American Translation	.
Common English Bible	So Moses came down, called together the people's elders, and set before them all these words that the LORD had commanded him. The people all responded with one voice: "Everything that the LORD has said we will do." Moses reported to the LORD what the people said.
New Advent (Knox) Bible	So, when Moses came back, he summoned the elders of the people, and told them what message it was the Lord had entrusted to him; whereupon the whole people answered with one voice, We will do all the Lord has said. A portion of v. 8 will be placed with the next passage for context.
Translation for Translators	So Moses/I went <i>down the mountain</i> and summoned the elders/leaders of the people. He/I told them everything that Yahweh had told him/me to tell them. The people all said, "We will do everything that Yahweh has told us to do." Then Moses/I <i>climbed back up the mountain and</i> reported to Yahweh what the people had said.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Moses came and called for all the elders of the people. He set before them all these words that the LORD had instructed him to speak. All the people said in response, "Everything that the LORD speaks, we will do." Moses brought back the words of the people to the LORD.
Ferrar-Fenton Bible	Moses consequently went and assembled the nobles of the People, and set before them the whole of these promises as the EVER-LIVING commanded. And all the People We will do all the EVER-LIVING commands." Then Moses reported the declaration of the People to the EVER-LIVING.
Urim-Thummim Version	Moses came and called for the Elders of the people and set in front of them all the Words that YHWH commanded him. Then all the people answered together and said, all that YHWH has spoken we will do. So Moses returned the words of the people to YHWH.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	So Moses went and summoned all the elders of the people and related to them all that Yahweh had commanded him to say. All the people responded with one voice, "All that Yahweh has said, we will do." Moses then brought back to Yahweh the people's response.
The Heritage Bible	And Moses came, and called the elders of the people, and put before their faces all these words which Jehovah commanded him. And all the people answered as one, and said, All that Jehovah has spoken we will do. And Moses returned the words of the people to Jehovah.
New American Bible (2011)	So Moses went and summoned the elders of the people. When he set before them all that the LORD had ordered him to tell them, all the people answered together, "Everything the LORD has said, we will do." Then Moses brought back to the LORD the response of the people.
New Jerusalem Bible	So Moses went and summoned the people's elders and acquainted them with everything that Yahweh had bidden him, and the people all replied with one accord, 'Whatever Yahweh has said, we will do.' Moses then reported to Yahweh what the people had said.
Revised English Bible—1989	Moses went down, and summoning the elders of the people he set before them all these commands which the LORD had laid on him. As one the people answered, "Whatever the LORD has said we shall do." When Moses brought this answer back to the LORD,...

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	(v) Moshe came, summoned the leaders of the people and presented them with all these words which ADONAI had ordered him to say. All the people answered as one, "Everything ADONAI has said, we will do." Moshe reported the words of the people to ADONAI.
Kaplan Translation	Moses came [back] and summoned the elders of the people, conveying to them all that God had said. All the people answered as one and said, 'All that God has spoken, we will do.' Moses brought the people's reply back to God.
<i>The Scriptures</i> 1998	And Mosheh came and called for the elders of the people, and set before them all these words which הוה commanded him. And all the people answered together and said, "All that הוה has spoken we shall do." So Mosheh brought back the words of the people to הוה.
Tree of Life Version	So Moses went, called for the elders of the people, and put before them all these words that ADONAI had commanded him. All the people answered together and said,



“Everything that *ADONAI* has spoken, we will do.” Then Moses reported the words of the people to *ADONAI*.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES CAME AND CALLED THE ELDERS OF THE PEOPLE, AND HE SET BEFORE THEM ALL THESE WORDS, WHICH THE THEOS ( <i>Alpha &amp; Omega</i> ) APPOINTED THEM. AND ALL THE PEOPLE ANSWERED WITH ONE ACCORD, AND SAID, “ALL THINGS THAT THE THEOS ( <i>Alpha &amp; Omega</i> ) HAS SPOKEN, WE WILL DO AND HEARKEN TO.” AND MOSES REPORTED THESE WORDS TO THE THEOS ( <i>Alpha &amp; Omega</i> ).
Awful Scroll Bible	Moses was to come and call the elders of the people. He was to lay turned before them, the concern that Jehovah is to have commanded. The people were responding in unison, even were they to say: That Jehovah is to have declared we were to effect. Moses was to bring back the concern of the people to Jehovah.
Charles Thompson OT	Upon this Moses came and called the elders of the people and laid before them all these words which God enjoined on them. And all the people with one consent answered and said, All that God hath said we will do and we will be obedient. And Moses carried up these words to God.
exeGeses companion Bible	And Mosheh comes and calls for the elders of the people and in front of their faces sets all these words Yah Veh misvahed him. And all the people answer together and say, All Yah Veh words, we work. And Mosheh returns the words of the people to Yah Veh:...
Orthodox Jewish Bible	And Moshe came and summoned the Ziknei HaAm, and set authoritatively before their faces all these words just as Hashem commanded him. And kol HaAm answered together, and said, All that Hashem hath spoken we will do. And Moshe brought back the words of HaAm unto Hashem.

### Expanded/Embellished Bibles:

The Expanded Bible	So Moses went down and called the elders of the people together. He told them all the words the LORD had commanded him to say. All the people answered together, “We will do everything the LORD has said.” Then Moses took their answer [the words of the people] back to the LORD.
Kretzmann’s Commentary	And Moses came and called for the elders of the people, he summoned or invited them, and laid before their faces all these words which the Lord commanded him. And all the people without exception answered together, through their elders, and said, All that the Lord hath spoken we will do. They solemnly vowed allegiance and obedience, they took the obligation upon themselves. And Moses returned the words of the people unto the Lord.
The Voice	Moses descended <i>from the mountain</i> and assembled the elders of Israel and told them everything the Eternal commanded him to say. <b>Israelites:</b> We will do everything the Eternal has told us to do! Moses took what the people said back to the Eternal.

### Bible Translations with Many Footnotes:

The Complete Tanach	Moses came and summoned the elders of Israel and placed before them all these words that the Lord had commanded him. And all the people replied in unison and
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said, "All that the Lord has spoken we shall do!" and Moses took the words of the people back to the Lord.

**and Moses took the words of the people back....**: on the next day, which was the third day, for he ascended early in the morning (Shab. 86a). Did Moses [really] have to [bring back to God an] answer? Rather, the text comes to teach you etiquette from Moses—he did not say, “Since He Who sent me knows, I do not have to reply.” –[from Mechilta]

Kaplan Translation  
NET Bible®

So Moses came and summoned the elders of Israel. He set before them all these words that the Lord had commanded him, and all the people answered together, “All that the Lord has commanded we will do!”<sup>17</sup> So Moses brought the words of the people back to the Lord.

<sup>17th</sup> The verb is an imperfect. The people are not being presumptuous in stating their compliance – there are several options open for the interpretation of this tense. It may be classified as having a desiderative nuance: “we are willing to do” or, “we will do.”

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and " <b>Mosheh</b> <sup>Plucked out</sup> came and he called out to the bearded ones of the people, and he placed all these words, which " <b>YHWH</b> <sup>He Is</sup> directed him, <in front of> them, and all the people answered together, and they said, all which " <b>YHWH</b> <sup>He Is</sup> spoke, we will do, and " <b>Mosheh</b> <sup>Plucked out</sup> [returned] the words of the people to " <b>YHWH</b> <sup>He Is</sup> , ...
Modern English Version	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.” And Moses brought back the words of the people to the LORD.
New European Version	Moses came and called for the elders of the people, and set before them all these words which Yahweh commanded him. 8All the people answered together, and said, All that Yahweh has spoken we will do. Moses reported the words of the people to Yahweh.
Young’s Updated LT	And Moses comes, and calls for the elders of the people, and sets before them all these words which Jehovah has commanded him; and all the people answer together and say, “All that Jehovah has spoken we do;” and Moses returns the words of the people unto Jehovah.

**The gist of this passage:** Moses then went back down the mountain and reported the words of God to the people and they agreed to do all that God had told them to do.

7-8

### Exodus 19:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong’s # BDB #253
bôw’ (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person mental attitude, Qal imperfect	Strong’s #935 BDB #97
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong’s #4872 BDB #602

**Translation:** [Moses came...](#)

Moses then came back down from the mountain (we have no idea how far up he went or how long he was gone). He comes back and convenes the elders.

Logically, Moses went up to speak to God for a very short period of time—perhaps less than an hour—and then he returns to the people with words from God. The couple sentences which we read was only a small portion of what God said to Moses.

Exodus 19:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zêqênîym (זִקְנִיִּם) [pronounced <i>zê-kay-NEEM</i> ]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** [...and he summoned the elders of the people.](#)

There is no way that Moses can speak to 2,000,000 people, so he speaks to the elders and they will in turn address the people in town meetings, if you will.

Moses primarily dealt with the elders of the people and they would relay whatever needed to be said to the rest of the people. This is a very organized system which continues, even though Moses does not specify these individual steps.

Exodus 19:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## Exodus 19:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׂימ) [pronounced seem]; also spelled sūwm (שוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִיִּם) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *before them, before their faces, in their presence, in their sight, in front of them*.

Together, they mean *before him, before his face, in his presence, in his sight, in front of him*. Literally, this reads *to his faces*.

’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
’êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23). Together, they are often translated *these things*.

’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect, 3 <sup>rd</sup> person masculine singular suffix	Strong's #6680 BDB #845

## Exodus 19:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He put before them these words which Y<sup>e</sup>howah had mandated.

Exodus 19:7 Moses came and he summoned the elders of the people. He put before them these words which Y<sup>e</sup>howah had mandated. (Kukis mostly literal translation)

In this verse we have the 3<sup>rd</sup> person masculine singular, Piel perfect, 3<sup>rd</sup> masculine singular suffix of tsâvâh (צוּ) [pronounced tsaw-VAW] which means *to charge, to command*. There were no imperatives in God's words to Moses so *command*, the choice of most translators here, is not the best of translations. *Charge* is a marvelous translation, but it is anachronistic. A young person (and even an older person) when seeing the English word *charge* will think of a dozen different meanings before lighting upon the correct one (see what I did there?). This is where my well-used copy of Roget's Thesaurus comes in handy and we could go with *admonish, exhort, enjoin, stipulate, require, impose, decreed, ordain, prescribe*. Several of these choices would require the addition of a preposition to smooth out the meaning: *imposed upon him, prescribed to him, ordained to him, decreed for him, required of him*, etc.

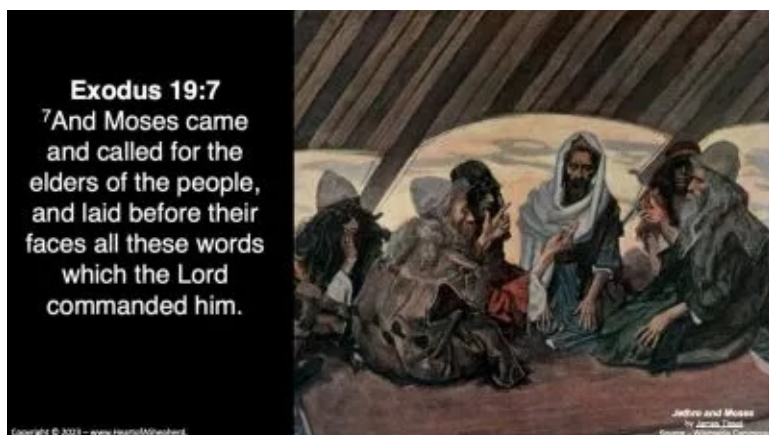
My mostly literal translation: He put before them these words which Y<sup>e</sup>howah had mandated.

Moses told the elders all that God said to him. He let them know what God required.

In this chapter, God will gather the elders and give them the words from God. In the next chapter, God will speak to all of the people directly. However, the people will be unnerved by hearing God speak to them in an audible voice. They will beg Moses to be God's intermediary.

Hearing God's voice would have been just a dash too real for them.

These would have been the words which we studied in the previous lesson.



**Exodus 19:7** (a graphic); from [Heart of a Shepherd](#); accessed November 1, 2023.

## Exodus 19:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253



## Exodus 19:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾânâh (אָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6030 BDB #772
It is reasonable to render this <i>speak [or, answer] loudly, speak up [in a public forum]</i> . ʾânâh occasionally has a very technical meaning of giving a response in court, and could be rendered <i>testify</i> . in some contexts, this word can mean <i>to sing</i> . BDB lists this on p. 777.			
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
yachad (יָחַד) [pronounced <i>YAHKH-ahd</i> ]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403

**Translation:** *The people answered together...*

I would assume that, by *the people*, the elders are meant, as representatives of the people. At the same time, it is very possible that this is a response given by the people themselves. Each elder would gather a large group of people and speak to them, and the people in every case would answer as a group.

The people would say these words:

## Exodus 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #559 BDB #55
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

## Exodus 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, kôl `âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
`âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #6213 BDB #793

**Translation:** ...and they said, "We will do all that Y<sup>e</sup>howah has spoken."

The people said, that they would do all that God said to them. They agree to God's terms.

God often gets our approval or ratification of His laws; not because it makes them any more right, but because what we say stands as a witness against us (or for us). This is the reasonable answer of the people to Moses. Unfortunately, this will not be characteristic of their actual dedication to God's Word.

## Exodus 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 19:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

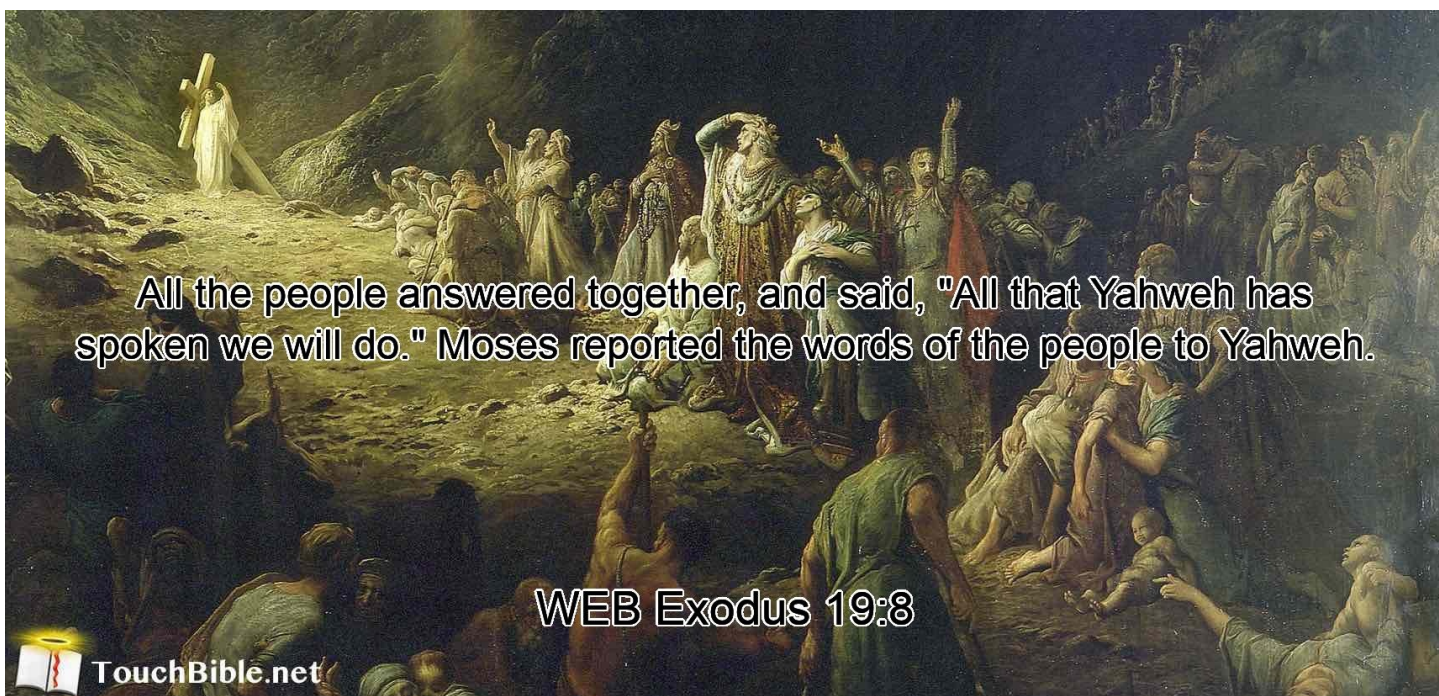
**Translation:** Then Moses brought back the words of the people to Y<sup>e</sup>howah.

Moses returns to God with the affirmation of the people. Moses goes back onto the mountain, where he speaks to God once again. Moses said, "The people are on board with whatever it is You say."

Exodus 19:8 The people answered together and they said, "We will do all that Y<sup>e</sup>howah has spoken." Then Moses brought back the words of the people to Y<sup>e</sup>howah. (Kukis mostly literal translation)

The people affirm to the elders, who then affirm their affirmation to Moses. The people agree that they will do all the Lord has said; and Moses reports these words back to God.

**Exodus 19:8 (WEB)** (a graphic); from [Touch Bible](#); accessed November 1, 2023.



Exodus 19:7–8 Moses came and he summoned the elders of the people. He put before them these words which Y<sup>e</sup>howah had mandated. The people answered together and they said, “We will do all that Y<sup>e</sup>howah has spoken.” Then Moses brought back the words of the people to Y<sup>e</sup>howah. (Kukis mostly literal translation)

These interactions are always interesting. God clearly knows what the people have said. God is not anxiously waiting atop Mount Sinai, wondering, “What are the people going to say? How will they react to My demands?” God knows what they said and what is in their hearts because He is omniscient. He knew this information from eternity past. Nevertheless, God requires Moses to repeat God’s words to the people, and then to bring back their answer to Him. This affirms their response to God through Moses, as a neutral third party. Moses is a witness to their response and he brings that response back to God. This is an oath.

The people are to understand God in two ways: (1) He is a localized Presence, determining Himself where, when and how He will manifest Himself; and (2) He is an omniscient Being. These two concepts are present together in the Person of Jesus Christ.

Exodus 19:7–8 Moses returned to the ground and gathered the elders of the people together. He told them all that Jehovah had said to them. The people quickly responded, saying, “We will do all that Jehovah has asked us to do.” Then Moses returned to God, bringing this information back to Him. (Kukis paraphrase)

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Some translators affixed the end of v. 8 to this verse; some translators place the end of v. 9 with the next passage. Since the end of v. 8 and v. 9 are the same, there may have been a copyist error, and/or the reading needs to be corrected at the end of v. 9.



And so says Y<sup>e</sup>howah unto Moses, “Lo I am coming unto you in a thickness of the cloud in order that will hear the people in My speaking with you; and also in you they will believe to forever.” And so made known Moses the words of the people unto Y<sup>e</sup>howah [possibly, *Moses made the words of Y<sup>e</sup>howah known to the people*].

Exodus  
19:9

Y<sup>e</sup>howah said to Moses, “Listen, I am coming to you in a thick cloud so that the people will hear Me speaking with you, and also [I am speaking] with you [so that] they will believe forever.” Then Moses made the words of Y<sup>e</sup>howah known to the people [lit., *Moses made known the words of the people to Y<sup>e</sup>howah*].

Jehovah said to Moses, “Listen, I will come upon you as a thick cloud before the people so that they will hear Me speaking to you and so that they will believe that I am their God.” Moses made these words of God known to the people.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so says Y<sup>e</sup>howah unto Moses, “Lo I am coming unto you in a thickness of the cloud in order that will hear the people in My speaking with you; and also in you they will believe to forever.” And so made known Moses the words of the people unto Y<sup>e</sup>howah [possibly, *Moses made the words of Y<sup>e</sup>howah known to the people*].

Dead Sea Scrolls  
Targum (Onkelos)

.  
And the Lord said to Mosheh, Behold, I will be revealed to thee in the darkness of the cloud, that the people may hear, in My speaking with thee, and also that they may confide in thee for ever. And Mosheh showed the words of the people before the Lord.

Targum (Pseudo-Jonathan)

And the Lord said to Mosheh, Behold, on the third day I will reveal Myself to thee in the depth of the cloud of glory, that the people may hear while I speak with thee, and may believe in thee forever. And Mosheh delivered the words of the people before the Lord. [JERUSALEM. 4. You have seen what vengeance I have taken of the Mizraee, and (how) I bare you upon the light clouds as upon eagles' wings, and brought you nigh to the doctrine of My law. And now, if you will truly hearken to the voice of My Word, and will keep My covenant, you shall be unto My Name a distinct people, and beloved as a precious treasure above all peoples; for all the earth is to the Name of the Lord. And to My Name shall you be kings and priests and a holy people. These are the words thou shalt speak. And Mosheh came and called the sages of Israel and set in order before them all these words which the Word of the Lord had commanded him. And all the people answered together in the fulness of their heart, and said, All that the Word of the Lord hath spoken, we will do. And Mosheh returned the words of the people in prayer before the Lord. And the Word of the Lord said to Mosheh, Behold, My Word will be revealed to thee in the thickness of the cloud, that the people may hear while I speak with thee, and may also believe for ever in the words of the prophecy of thee, My servant Mosheh. And Mosheh delivered the words of the people in prayer before the Lord.]

Revised Douay-Rheims

The Lord said to him: Lo, now will I come to you in the darkness of a cloud, that the people may hear me speaking to you, and may believe you for ever. And Moses told the words of the people to the Lord.

Aramaic ESV of Peshitta

Mar-Yah said to Mosha, "Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." Mosha told the words of the people to Mar-Yah.

Lamsa's Peshitta (Syriac)

And the LORD said to Moses, Lo, I am coming to you in a thick cloud, that the people may hear when I speak with you and also believe you for ever. And Moses told the words of the people before the LORD.



Updated Brenton (Greek) And the Lord said to Moses, Lo! I come to thee in a pillar of a cloud, that the people may hear me speaking to thee, and may believe thee for ever: and Moses reported the words of the people to the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, See, I will come to you in a thick cloud, so that what I say to you may come to the ears of the people and they may have belief in you for ever. And Moses gave the Lord word of what the people had said.
Easy English	The LORD said to Moses: 'I will come to you in a thick cloud. Then the people will hear me speak to you. And they will always believe everything that you say.' Then Moses told the LORD the words that the people had said.
Easy-to-Read Version–2001	And the Lord said to Moses, "I will come to you in the thick cloud. I will speak to you. All of the people will hear me talking to you. I will do this so that the people will always believe the things you tell them." Then Moses told God all the things the people had said.
Good News Bible (TEV)	The LORD said to Moses, "I will come to you in a thick cloud, so that the people will hear me speaking with you and will believe you from now on." A portion of v. 9 will be placed with the next passage.
<i>The Message</i>	GOD said to Moses, "Get ready. I'm about to come to you in a thick cloud so that the people can listen in and trust you completely when I speak with you." Again Moses reported the people's answer to GOD.
Names of God Bible	<b>Yahweh</b> said to Moses, "I am coming to you in a storm cloud so that the people will hear me speaking with you and will always believe you." Moses told <b>Yahweh</b> what the people had said.
NIRV	The LORD spoke to Moses. He said, "I am going to come to you in a thick cloud. The people will hear me speaking with you. They will always put their trust in you." Then Moses told the LORD what the people had said.
New Simplified Bible	Jehovah said to Moses: »I will come to you in a thick cloud. The people will hear me speaking with you and will believe you from now on.« Moses gave Jehovah the people's answer.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The LORD said to Moses, "I will come to you in a thick cloud and let the people hear me speak to you. Then they will always trust you." Again Moses reported to the people what the LORD had told him.
The Living Bible	Then he said to Moses, "I am going to come to you in the form of a dark cloud, so that the people themselves can hear me when I talk with you, and then they will always believe you.
New Berkeley Version	.
New Living Translation	Then the LORD said to Moses, "I will come to you in a thick cloud, Moses, so the people themselves can hear me when I speak with you. Then they will always trust you." Moses told the LORD what the people had said.
Unlocked Dynamic Bible	Then Yahweh said to Moses "Listen carefully. I will come to you from inside a thick cloud. When I am speaking to you, the people will hear it, and they will always believe that you are their leader." Then Moses told Yahweh what the people said.

### Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: ‘{Look!} I’m going to come to you in a column of clouds so the people can hear Me speaking to you. And after that, through the age, they will believe you.’ Then Moses reported back to the people about what the Lord had said.
Beck’s American Translation	.
Common English Bible	Preparing for a divine encounter Then the Lord said to Moses, “I’m about to come to you in a thick cloud in order that the people will hear me talking with you so that they will always trust you.” The end of v. 9 will be placed with the passage which follows.
New Advent (Knox) Bible	Moses went back to the Lord with this promise from the people, and the Lord said to him, The time has come now when I mean to visit thee, wrapped in a dark cloud, so that all the people may hear me talking with thee, and obey thee without question henceforward. A portion of v. 8 is included for context. The end of v. 9 will be placed with the next passage.
Translation for Translators	Then Yahweh said to Moses/me, “ <i>Listen carefully</i> : I am going to appear to you from inside a thick cloud. When I am speaking to you, the people will hear it, and they will always trust in you.” Then Moses/I went <i>down the mountain and reported to the people what Yahweh said. Then he/I went back up the mountain and told Yahweh what the people replied.</i>

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And the EVER-LIVING replied to Moses, “Now I will come to you. In a cloud of fire I will pass by. The People shall hear Me talk with you, and also I will remain with you Then Moses reported the declaration of the People to the EVER-LIVING.
God’s Truth (Tyndale)	And the Lord said unto Moses: Lo, I will come unto you in a thick cloud, that the people may hear when I talk with you, and also believe you for ever. And Moses showed the words of the people unto the Lord.
HCSB	The LORD said to Moses, “I am going to come to you in a dense cloud, so that the people will hear when I speak with you and will always believe you.” Then Moses reported the people’s words to the LORD.
International Standard V	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.
Urim-Thummim Version	YHWH spoke to Moses, I come to you in a thick cloud-mass that the people may hear when I speak with you, and believe you for the ages. And Moses told the words of the people to YHWH.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah said to Moses, Lo, I come to you in a dark cloud, so that the people may attentively hear when I speak with you, and believe you forever. And Moses caused the words of the people to stand out boldly to Jehovah.
New American Bible (2011)	The LORD said to Moses: I am coming to you now in a dense cloud, [Ex 20:21; 24:15–18] so that when the people hear me speaking with you, they will also remain faithful to you. A portion of v. 9 will be placed with the next passage.
Revised English Bible—1989	When Moses brought this answer back to the LORD, the LORD said to him, “I am coming to you in a thick cloud, so that I may speak to you in the hearing of the people, and so their faith in you may never fail.” A portion of v. 8 is included for context. A portion of v. 9 will be placed with the next passage.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "See, I am coming to you in a thick cloud, so that the people will be able to hear when I speak with you and also to trust in you forever." A portion of v. 9 will be placed with the next passage.
Kaplan Translation	God said to Moses, 'I will come to you in a thick cloud, so that all the people will hear when I speak to you. They will then believe in you forever.'
	Moses told God the people's response [to that].
<i>The Scriptures</i> 1998	And הוה said to Mosheh, "See, I am coming to you in the thick cloud, so that the people hear when I speak with you, and believe you forever." And Mosheh reported the words of the people to הוה.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, "BEHOLD, I WILL COME TO YOU IN A PILLAR OF A CLOUD, THAT THE PEOPLE MAY HEAR ME SPEAKING TO YOU, AND MAY BELIEVE YOU FOR EVER." AND MOSES REPORTED THE WORDS OF THE PEOPLE TO JESUS.
Awful Scroll Bible	Jehovah was to say to Moses: I am coming in the thicket of a cloud mass, the people were to hear as I am to speak, even were they to give credit, continually. Moses was to tell the concern of the people to Jehovah.
Concordant Literal Version	...then Yahweh said to Moses: Behold, I am coming to you in a thick cloud in order that the people shall hear when I speak with you, and moreover, in you shall they believe for the eon. So Moses told the words of the people to Yahweh.
exeGeses companion Bible	...and Yah Veh says to Mosheh, Behold, I come to you in an overclouding cloud, so that the people hear when I word with you and trust you eternally. - and Mosheh tells Yah Veh the words of the people.
Orthodox Jewish Bible	And Hashem said unto Moshe, Hinei, I am coming unto thee in a thick cloud, that HaAm may hear when I speak with thee, and believe thee l'olam. Then Moshe told the words of HaAm unto Hashem.
Rotherham's <i>Emphasized B.</i>	Then said Yahweh unto Moses: Lo! I, am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee, moreover also, that, in thee, they may trust to times age-abiding. Then told Moses the words of the people unto Yahweh.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	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 believe <i>and</i> trust in you forever." Then Moses repeated the words of the people to the LORD.
The Expanded Bible	And the LORD said to Moses, "I will come to you in a ·thick [dense] cloud and speak to you. The people will hear me speaking with you and will always trust you." Then Moses told the LORD ·what the people had said [ <sup>L</sup> the words of the people].
Kretzmann's Commentary	And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, whose darkness would, in a measure, conceal His glory, that the people may hear when I speak with thee, and believe thee for ever. The position of Moses as the receiver and the mediator of the divine revelation would thus be attested, and the revelation and the authority of the Law, as given by him, would be established. The fact that he teaches the Word of the Lord gives to every true preacher his authority to this day. And Moses told the words of the people unto the Lord.
The Voice	<b>Eternal One</b> (to Moses): I will come to you in a thick cloud so that the people will be able to hear <i>My voice</i> when I speak to you. That way they will trust you forever. Then Moses told the Eternal all that the people had said.

## Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord said to Moses, "Behold, I am coming to you in the thickness of the cloud, in order that the people hear when I speak to you, and they will also believe in you forever." And Moses relayed the words of the people to the Lord.

**in the thickness of the cloud:** Heb. וְנִצָּח בְּעָב, in the thickness of the cloud, and that is the opaque darkness (לְפָרֶט) [mentioned in Exod. 20:18]. — [from Mechilta]

**and...in you forever:** Also in the prophets who will follow you. — [from Mechilta]

**And Moses relayed, etc:** on the following day, which was the fourth day of the month. — [from Jonathan]

**the words of the people, etc.:** [Namely] a response to this statement I have heard from them [the Israelites], that they want to hear [directly] from You. [They maintain that] there is no comparison between one who hears [a message] from the mouth of the messenger and one who hears [it] from the mouth of the king [himself]. [They say,] "We want to see our King!" -[from Mechilta]

NET Bible®

The Lord said to Moses, "I am going to come<sup>18</sup> to you in a dense cloud,<sup>19</sup> so that the people may hear when I speak with you and so that they will always believe in you."<sup>20</sup> And Moses told the words of the people to the Lord.

<sup>18tn</sup> The construction uses the deictic particle and the participle to express the imminent future, what God was about to do. Here is the first announcement of the theophany.

<sup>19tn</sup> Heb "the thickness of the cloud"; KJV, ASV, NASB, NCV, TEV, CEV, NLT "in a thick cloud."

<sup>20tn</sup> Since "and also in you" begins the clause, the emphasis must be that the people would also trust Moses. See Exod 4:1-9, 31; 14:31.

## Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH <sup>He Is</sup>" said to "Mosheh <sup>Plucked out</sup>", look, I am coming to you in the thick of the cloud, (with) the intention that the people will hear me speaking with you, and also, they will [support] you (for) a distant time, and "Mosheh <sup>Plucked out</sup>" [told] the words of the people to "YHWH <sup>He Is</sup>",...

Green's Literal Translation And Jehovah said to Moses, Behold, I come to you in a darkness of clouds, so that the people may hear My speaking with you, and in you they may believe forever. And Moses told the words of the people to Jehovah.

World English Bible Yahweh said to Moses, "Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." Moses told the words of the people to Yahweh.

Young's Updated LT And Jehovah says unto Moses, "Lo, I am coming unto you in the thickness of the cloud, so that the people hear in My speaking with you, and also believe in you to the age;" and Moses declares the words of the people unto Jehovah.

## The gist of this passage:

God speaks to Moses tell him that He would come to him in the thickness of a cloud, and the people would hear God speaking to Moses, and therefore, continue to trust him as their leader.

## Exodus 19:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** Y<sup>e</sup>howah said to Moses,...

Moses has gone to God—presumably he climbs this mountain again—and he tells God what the people said. Quite obviously, God knows what the people have said (and He knows exactly what the people would do in the future). However, this is done this way so that God's response can be made known to the people.

## Exodus 19:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59



## Exodus 19:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	entering [coming, going, advancing] [in]; those entering [going, coming (in)]	Qal active participle	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'âb (אֶבֶט) [pronounced gaw <sup>b</sup> v]	cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]	masculine singular construct	Strong's #5645 BDB #728
Spelled the same as Strong's #5646 BDB #712, which is an architectural term that possibly means <i>threshold, steps [up to a porch]; landing; pitched roof.</i>			
'âb (אֶבֶט) [pronounced gaw <sup>b</sup> v]	cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]	masculine singular noun with the definite article	Strong's #5645 BDB #728
Spelled the same as Strong's #5646 BDB #712, which is an architectural term that possibly means <i>threshold, steps [up to a porch]; landing; pitched roof.</i>			

**Translation:** ...“Listen, I am coming to you in a thick cloud...

God would come down to Moses as a thick cloud. Previously, God has revealed Himself as a pillar-cloud to all the people, but this is going to become even more intense. This cloud would be thick. It would be all around Moses and this mountain.

When we come to Exodus 20, things on and around Mount Sinai will become more intense (which intensity will be discussed at the end of this chapter).

## Exodus 19:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ăbûwr (בְּאוּרָב) [pronounced bah-gû <sup>b</sup> -VOOR]	because of, for, that, for the sake of, on account of, in order that, so that; while	preposition/conjunction; substantive always found combined with the bēyth preposition	Strong's #5668 BDB #721

## Exodus 19:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'âbûwr (רֹבֵעַ) [pronounced <i>gaw'-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i>. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bêyth preposition. Strong's #5668 BDB #721.</p>			
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
bê (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct with the 1 <sup>st</sup> person singular suffix	Strong's #1696 BDB #180
'im (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** ...so that the people will hear Me speaking with you,...

God is going to speak audibly to Moses and so that the people will hear God's words firsthand. They will hear exactly what God is saying. There will be no need for a system of authorities to hear God's most essential commands.

And as they hear these commands, there will be a fearful majesty about the Mountain of God.

God will do this so that there is no question about God speaking to Moses. The people will hear these words of God themselves.

## Exodus 19:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the end person masculine singular suffix	No Strong's # BDB #88
ʾâman (אמן) [pronounced <i>aw-MAHN</i> ]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #539 BDB #52
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʾôwlâm (עלם) [pronounced <i>ô-LAWM</i> ]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
ʾôwlâm together with the lâmed preposition mean <i>forever, always</i> .			
This is treated as a single word leʾolâm (לעלם) [pronounced <i>leh-ôh-LAWM</i> ]; and it means <i>forever, always</i> .			

**Translation:** ...and also [I am speaking] with you [so that] they will believe forever.”

God will also speak audibly to all of the people so that they believe that He is God and that no one thereafter will question Moses's interactions with God. They will hear God's voice; and this testimony will be recorded and preserved by the people of Israel. As a result, despite their rebellious nature, they will believe Moses and Moses' close connection to God forever.

Furthermore, the details of this incident are written and then passed down to every generation since this day. In fact, here we are, 3500 years later, studying these same words.

A massive number of angels (both fallen and elect) were also viewing these events. We, through the near-magic of words and imagination, find ourselves at the foot of Mount Sinai observing these events as well.

A multitude of artists have told us, over a period of a thousand years, how they saw these events (a painting being a snapshot of an artist's imagination at some point in their own experience of reading or being read these very same words).

## Exodus 19:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

We read these exact same words at the end of v. 8 as well.

It is my guess that, this is a copyist error. Perhaps this should not be here and perhaps this should read that *Moses makes the words of Y<sup>e</sup>howah known to the people*. I was surprised not to see more translators make this same observation (I don't recall any of them suggesting this).

**Translation:** *Then Moses made the words of Y<sup>e</sup>howah known to the people* [lit., *Moses made known the words of the people to Y<sup>e</sup>howah*].

God told Moses what to say, which included the fact that He, God, would speak to all of the people from a thick cloud. Moses relayed all of this information to the elders, which was then brought to the people.

God, by repetition, is reminding us that this generation of believers in the Exodus generation agreed to God's requirements.

Exodus 19:9 Y<sup>e</sup>howah said to Moses, "Listen, I am coming to you in a thick cloud so that the people will hear Me speaking with you, and also [I am speaking] with you [so that] they will believe forever." Then Moses made the

words of Y<sup>e</sup>howah known to the people [lit., *Moses made known the words of the people to Y<sup>e</sup>howah*]. (Kukis mostly literal translation)

Moses is about to record the famous Law; when God speaks of the Israelites believing Moses forever. He is not referring to their lives then and later in their resurrection bodies (although that is certainly in view) but God is referring to all Hebrew people throughout their succeeding generations to the end of time. Moses will be recording God's Word so it is important that this be believed both here and forever.

Exodus 19:9 Jehovah said to Moses, "Listen, I will come upon you as a thick cloud before the people so that they will hear Me speaking to you and so that they will believe that I am their God." Moses made these words of God known to the people. (Kukis paraphrase)

### A Mini-Review of Exodus 19:7–9:

We are currently at the foot of Mount Sinai. God is speaking to Moses, Moses is speaking to the elders, and then Moses is returning to tell God of the affirmation of the people.

Exodus 19:7 So Moses went back and summoned the elders of the people and set before them all these words that the LORD had commanded him. (Berean Study Bible)

God has been speaking to Moses, so Moses comes down and speaks these words to the people.

Exodus 19:8 And all the people answered together, "We will do everything that the LORD has spoken." So Moses brought their words back to the LORD. (BSB)

Upon hearing the words of God, the people affirm their allegiance to Him. Moses goes back to God with this affirmation.

Exodus 19:9 The LORD said to Moses, "Behold, I will come to you in a dense cloud, so that the people will hear when I speak with you, and they will always put their trust in you." And Moses relayed the words of the people to the LORD. (BSB)

God indicates to Moses that things will become very visual with the intent that the people of Israel will place their trust in Moses (which they have done, to some extent, even today).

**And so says Y<sup>e</sup>howah unto Moses, "Go unto the people and sanctify them the day and tomorrow. And they have washed their garments. And they have been prepared. In the day the third, will come down Y<sup>e</sup>howah to eyes of all the people upon a mount of Sinai.**

Exodus  
19:10–11

**Y<sup>e</sup>howah also said to Moses, "Go to the people and sanctify them today and tomorrow. Also, they [must] wash their clothes—then they will be prepared. For, on the third day, Y<sup>e</sup>howah will come down Mount Sinai before all of the people.**

**Jehovah also said to Moses, "Go to the people and sanctify them over the next two days, which ceremony will include the washing of their clothes. This will prepare them for the third day when Jehovah will come down from Mount Sinai so they all may see and hear Him.**

Here is how others have translated this verse:

**Ancient texts:**



Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, "Go unto the people and sanctify them the day and tomorrow. And they have washed their garments. And they have been prepared. In the day the third, will come down Y <sup>e</sup> howah to eyes of all the people upon a mount of Sinai.
Dead Sea Scrolls Targum (Onkelos)	. And the Lord said to Mosheh, Go unto the people and prepare them, to day and to morrow, and let them purify[4] their clothing; and be ready for the third day; for on the third day the Lord will be revealed in the eyes of all the people upon mount Sinai.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh on the fourth day, Go unto the people, and prepare them to day and tomorrow; let them wash their raiment, and be prepared On the third day; for on the third day the Lord will reveal Himself to the eyes of all the people, upon the Mount of Sinai.
Revised Douay-Rheims	And he said to him: Go to the people, and sanctify them to day, and to morrow, and let them wash their garments. And let them be ready against the third day: for on the third day the Lord will come down in the sight of all the people upon mount Sinai.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Go to the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day; for on the third day Mar-Yah will come down in the sight of all the people on Mount Sinai.
Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Go to the people and sanctify them today and tomorrow, and let them wash their clothes, And be ready by the third day; for on the third day the LORD will come down in the sight of all the people upon mount Sinai.
Updated Brenton (Greek)	And the Lord said to Moses, Go down and solemnly charge the people, and sanctify them to-day and to-morrow, and let them wash their garments. And let them be ready against the third day, for on the third day the Lord will descend upon mount Sina before all the people.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Go to the people and make them holy today and tomorrow, and let their clothing be washed. And by the third day let them be ready: for on the third day the Lord will come down on Mount Sinai, before the eyes of all the people.
Easy English	And the LORD said to Moses: 'Go to the people. Make them ready to meet with me. Today and tomorrow they must wash their clothes. They must be ready on the third day. On that day, the LORD will come down on Mount Sinai. And all the people will see him. Bible in Basic English
Easy-to-Read Version--2006	And the LORD said to Moses, "Today and tomorrow you must prepare the people for a special meeting. They must wash their clothes and be ready for me on the third day. On the third day, the LORD will come down to Mount Sinai. And all the people will see me.
Good News Bible (TEV)	Moses told the LORD what the people had answered, and the LORD said to him, "Go to the people and tell them to spend today and tomorrow purifying themselves for worship. They must wash their clothes and be ready the day after tomorrow. On that day I will come down on Mount Sinai, where all the people can see me. A portion of v. 9 is included for context.
<i>The Message</i>	GOD said to Moses, "Go to the people. For the next two days get these people ready to meet the Holy GOD. Have them scrub their clothes so that on the third day they'll be fully prepared, because on the third day GOD will come down on Mount Sinai and make his presence known to all the people.

Names of God Bible	So <b>Yahweh</b> said to Moses, “Go to the people, and tell them they have two days to get ready. They must set themselves apart as holy. Have them wash their clothes and be ready by the day after tomorrow. On that day <b>Yahweh</b> will come down on Mount Sinai as all the people watch.
NIRV	The LORD said to Moses, “Go to the people. Today and tomorrow set them apart for me. Have them wash their clothes. Have the people ready by the third day. On that day the LORD will come down on Mount Sinai. Everyone will see it.
New Simplified Bible	Jehovah continued: »Go to the people and tell them to spend today and tomorrow purifying themselves for worship. They must wash their clothes. »They should be ready in three days. I will descend to Mount Sinai, where all of them can see me.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Once more the LORD spoke to Moses: Go back and tell the people that today and tomorrow they must get themselves ready to meet me. They must wash their clothes and be ready by the day after tomorrow, when I will come down to Mount Sinai, where all of them can see me.
The Living Bible	Then he said to Moses, “I am going to come to you in the form of a dark cloud, so that the people themselves can hear me when I talk with you, and then they will always believe you. Go down now and see that the people are ready for my visit. Sanctify them today and tomorrow, and have them wash their clothes. Then, the day after tomorrow, I will come down upon Mount Sinai as all the people watch. V. 9 is included for context.
New Berkeley Version	.
New Life Version	The Lord said to Moses, “Go to the people. Today and tomorrow set them apart to be holy. Have them wash their clothes. And let them be ready for the third day. For on the third day people will see the Lord come down on Mount Sinai.
New Living Translation	Then the LORD told Moses, “Go down and prepare the people for my arrival. Consecrate them today and tomorrow, and have them wash their clothing. Be sure they are ready on the third day, for on that day the LORD will come down on Mount Sinai as all the people watch.
Unlocked Dynamic Bible	Then Yahweh said to Moses, “Go back down to the people again. Tell them to get ready for my coming. They must purify themselves today and tomorrow, and wash their clothes, too. They must do that to be ready on the third day. On that day I will come down to Mount Sinai to where all the people can see me.

### Partially literal and partially paraphrased translations:

American English Bible	Thereafter, the Lord said to Moses: ‘Go down and give these solemn instructions to the people: They must cleanse themselves both today and tomorrow, and they must wash their clothes. Make sure they are ready by the third day, because on the third day, the Lord will descend upon Mount Sinai before all the people.
Beck’s American Translation	.
Common English Bible	Moses told the LORD what the people said, and the LORD said to Moses: “Go to the people and take today and tomorrow to make them holy. Have them wash their clothes. Be ready for the third day, because on the third day the LORD will come down on Mount Sinai for all the people to see. A portion of v. 9 is included for context.
New Advent (Knox) Bible	And when Moses had told him of the people’s promise, he said, Go back to the people, and spend to-day and to-morrow ridding them of defilement. Let them wash their clothes, and hold themselves in readiness for the third day; two days from now,

the Lord will come down on to mount Sinai in the presence of all the people. A portion of v. 9 is included for context.

Translation for Translators Then Yahweh said to Moses/me, “Go *back down* to the people *again*. Tell them to purify themselves today and tomorrow. Tell them to wash their clothes, too. They must do that to be ready on the day after tomorrow. On that day I will come down to Sinai Mountain to where all the people can see me.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The LORD said to Moses, "Go to the people, and sanctify them today and tomorrow, and have them rinse their garments. They must be prepared for the third day. On the third day the LORD will descend before the eyes of all the people onto Mount Sinai. This rinsing was ceremonial.

Ferrar-Fenton Bible When the EVER-LIVING replied to Moses, “Go to the People and sanctify them to-day, and to-morrow, and wash their clothes, and on the third day let them assemble; for on the third day the EVER-LIVING will descend in the sight of all the People upon Mount Sinai.

International Standard V **Preparation for the Covenant**  
The LORD told Moses, “Go to the people and consecrate them today and tomorrow. They must wash their clothes, 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.

Wikipedia Bible Project And Yahweh said to Moses  
Go to the people, and you will bless today and tomorrow, and they will launder their clothes. And they will make ready for the third day, because on the third day Yahweh will descend in the sight of all the people on mount Sinai.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jehovah said to Moses, Walk to the people, and sanctify them today and tomorrow, and let them wash their clothes, And be set up for the third day, because the third day Jehovah will descend in the eyes of all the people upon Mount Sinai.

New American Bible (2011) When Moses, then, had reported the response of the people to the LORD, the LORD said to Moses: Go to the people and have them sanctify themselves today and tomorrow. Have them wash their garments 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. A portion of v. 9 is included for context.

Revised English Bible—1989 When Moses reported to the LORD the pledge given by the people, the LORD said to him, “Go to the people and hallow them today and tomorrow and have them wash their clothes. They must be ready by the third day, because on that day the LORD will descend on Mount Sinai in the sight of all the people. A portion of v. 9 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe had told ADONAI what the people had said; so ADONAI said to Moshe, “Go to the people; today and tomorrow separate them for me by having them wash their clothing; and prepare for the third day. For on the third day, ADONAI will come down on Mount Sinai before the eyes of all the people. A portion of v. 9 is included for context.

Israeli Authorized Version And YY said unto Moshe, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day YY will come down in the sight of all the people upon mount Sinai.

The Scriptures 1998 And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments, and shall be prepared by the third day. For on

the third day הוּי shall come down upon Mount Sinai before the eyes of all the people.

### Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, "GO DOWN AND SOLEMNLY CHARGE THE PEOPLE, AND SANCTIFY THEM TODAY AND TOMORROW, AND LET THEM WASH THEIR GARMENTS. AND LET THEM BE READY AGAINST THE THIRD DAY, FOR ON THE THIRD DAY JESUS WILL DESCEND UPON MOUNT SINAI BEFORE ALL THE PEOPLE.
Awful Scroll Bible	Jehovah was to say to Moses: Be going to the people, and you is to have set them apart, today and tomorrow. They are to have washed their clothes, even making them ready for the third day. On the third day, Jehovah was to come down, before the eyes of the people, on Mount Sinai.
exeGesés companion Bible	And Yah Veh says to Mosheh, Go to the people; and hallow them today and tomorrow and have them launder their clothes, and prepare the third day: for the third day Yah Veh descends in the eyes of all the people on mount Sinay.
Orthodox Jewish Bible	So Hashem said unto Moshe, Go unto HaAm, and set them apart as kodesh today and tomorrow, and let them wash their clothing, And be ready by Yom HaShelishi; for Yom HaShelishi Hashem will come down in the sight of kol HaAm upon Mt. Sinai.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow [that is, prepare them for My sacred purpose], and have them wash their clothes and be ready by the third day, because on the third day the LORD will come down on Mount Sinai [in the cloud] in the sight of all the people.
The Expanded Bible	The Lord said to Moses, "Go to the people and have them ·spend today and tomorrow preparing themselves [consecrate/sanctify themselves today and tomorrow]. They must wash their clothes and be ready by the ·day after tomorrow [1 <sup>st</sup> third day]. On that day I, the Lord, will come down on Mount Sinai, and all the people will see me.
Kretzmann's Commentary	<b>Verses 10-15</b> The Special Instructions And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, 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. The people were to be set apart, consecrated, to the Lord, the washing of the clothes being a symbol of the inner purity which should be found in every believer. They should place themselves in the proper attitude of mind to hear the terms of the covenant which the Lord would announce on the third day, when He intended to descend upon Mount Sinai in such a manner as to make His glory visible to all the children of Israel.
The Voice	<b>Eternal One (to Moses):</b> Go down to the people and get them ready to meet Me today and tomorrow by purifying themselves and washing their garments. By the third day, they need to be ready, for on that day I will descend from Mount Sinai so that everyone can see.

### Bible Translations with Many Footnotes:

## The Complete Tanach

And the Lord said to Moses, "Go to the people and prepare them today and tomorrow, and they shall wash their garments.

**And the Lord said to Moses:** If [it is] true that they compel [Me] to speak with them, go to the people.

**and prepare them:** Heb. מִתְּכַנְּנֵם, and you shall prepare them (Mechilta), that they should prepare themselves today and tomorrow.

And they shall be prepared for the third day, for on the third day, the Lord will descend before the eyes of all the people upon Mount Sinai.

**And they shall be prepared:** Separated from women. — [from Mechilta]

**for on the third day:** which is the sixth of the month, and on the fifth [of the month], Moses built the altar at the foot of the mountain, and the twelve monuments, the entire episode stated in the section of מִיִּטְפָּשְׁמָה הָלְאֵו (Exod. 24), but there is no sequence of earlier and later incidents in the Torah. — from Mechilta]

**before the eyes of all the people:** [This] teaches [us] that there were no blind [persons] among them, for they were all cured. — [from Mechilta]

## Kaplan Translation

God said to Moses, 'Go to the people, and sanctify them today and tomorrow. Let them [even] immerse their clothing. They will then be ready for the third day, for on the third day, God will descend on Mount Sinai in the sight of all the people.

**even**

They must also immerse their bodies (Mekhilta; Ramban; Chizzkuni; cf. Leviticus 17:16). See Exodus 19:14. Along with circumcision (Exodus 12:48), this was part of the conversion process through which the Israelites entered the covenant of the Torah (Yevamoth 46b).

**immerse**

In Torah law, 'washing' always denotes immersion in a mikvah or other natural body of water (cf. 2 Kings 5:10,14).

**third day**

This was said on the 4th of Sivan, and the Commandments would be given on the 6<sup>th</sup>.

**descend**

Reveal Himself to people who are otherwise unworthy (cf. Moreh Nevukhim 1:10).

## NET Bible®

The Lord said to Moses, "Go to the people and sanctify them<sup>21</sup> today and tomorrow, and make them wash<sup>22</sup> their clothes 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.

<sup>21tn</sup> This verb is a Piel perfect with vav (ו) consecutive; it continues the force of the imperative preceding it. This sanctification would be accomplished by abstaining from things that would make them defiled or unclean, and then by ritual washings and ablutions.

<sup>22tn</sup> The form is a perfect 3cpl with a vav (ו) consecutive. It is instructional as well, but now in the third person it is like a jussive, "let them wash, make them wash."

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and "YHWH <sup>He Is</sup> said to "Mosheh <sup>Plucked out</sup>, walk to the people and you will set them apart <today> and tomorrow, and they will wash their apparel, and they will <be ready> (for) the third day, given that in the third day "YHWH <sup>He Is</sup> will go down to the eyes of all the people upon the hill of "Sinai <sup>My sharp thorns</sup>,...

C. Thompson (updated) OT When Moses told the Lord the words of the people the Lord said to Moses, Go down and testify to the people and purify them to-day and to-morrow and let them wash their garments and be ready against the third day; for on the third day the Lord will descend upon mount Sina in the sight of all the people.



Context Group Version	And YHWH said to Moses, Go to the people, and make them special today and tomorrow, and let them wash their garments, and be ready against the third day; for the third day YHWH will come down in the sight of all the people on mount Sinai.
Modern English Version	The LORD said to Moses, "Go to the people and sanctify them today and tomorrow, and have them wash their clothes, and be ready for the third day, for on the third day the LORD will come down in the sight of all the people on Mount Sinai.
New American Standard B.	The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; 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.
Young's Updated LT	And Jehovah says unto Moses, "Go unto the people; and you have sanctified them today and tomorrow, and they have washed their garments, and have been prepared for the third day; for on the third day does Jehovah come down before the eyes of all the people, on mount Sinai.

**The gist of this passage:** God tells Moses to return to the people and sanctify them (make them clean for a close encounter with God). God promises then to descend from Mount Sinai in their sight.

10-11

Exodus 19:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

These are the exact words from v. 9a and may account for a copyist screwing things up at the end of v. 9.

**Translation:** Y<sup>e</sup>howah also said to Moses,...

It appears that there are two meetings between Moses and God over a very short period of time. Moses hears the testimony of the people (v. 8) and brings that information to God (vv. 8–9). This necessitates Moses going up Mount Sinai (v. 3), coming down (v. 7) and then going up again (vv. 8–9). Obviously, Moses will have to come back down from Mount Sinai (v. 14). So, this is the second meeting with God on Sinai over a very short period of time.

## Exodus 19:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	go, come, depart, walk; advance	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
ʿel (ל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿam (עם) [pronounced ġahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qâdash (קדש) [pronounced kaw-DAHSH]	to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites	2 <sup>nd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6942 BDB #872
yôwm (יומ) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mâchâr (מחר) [pronounced maw-KHAWR]	literally, tomorrow; but figuratively it can mean afterwards, in time to come, in the future, in a future time; later on, down the road (chronologically speaking)	masculine singular noun; or, an adverb of time?	Strong's #4279 BDB #563

**Translation:** ...“Go to the people and sanctify them today and tomorrow.

Moses is to go to the people and prepare them for what was about to take place. They were to be sanctified or **consecrated** over the next two days.

Consecrate is the word qâdash (קדש) [pronounced kaw-DAHSH] and it is in the 2<sup>nd</sup> person singular, Piel perfect, 3<sup>rd</sup> person masculine plural suffix and it means *to set apart as holy unto God, to consecrate [by purification], to honor as sacred*. Strong's #6942 BDB #872. When interacting with God, the people must be purified; they must be clean. God in perfect **righteousness** cannot come into contact with unrighteousness. This is all ceremonial, but this is what this purification means.

One of the themes that we find in giving the law is that no unclean thing shall come into contact with any clean thing; this is a shadow which explains that God's perfect righteousness cannot come into direct contact with man's unrighteousness (or even with man's **relative righteousness**). Therefore, the people must be cleansed by ceremony.

This ceremonial cleansing does not actually cleanse the people. It is illustrative of what has to take place. God and man cannot interact without man being *clean*. We must possess **God's righteousness** in order to have fellowship with God. That being said, remember Genesis 15:6 **Abram believed the LORD, and it was credited to him as righteousness.** (BSB)

Exodus 19:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3526 BDB #460
s <sup>e</sup> mâlôth (שְׂמַלּוֹת) [pronounced <i>smaw-LOTH</i> ]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8071 BDB #971

**Translation:** **Also, they [must] wash their clothes—...**

Part of the **consecration** process was, the people would wash their clothing. Much of what took place in the Old Testament was ceremonial. This does not mean that God saves white collar workers but not blue collar workers. It simply emphasizes the need for us to approach God in His righteousness. Our unrighteousness, our self-righteousness and/or our relative righteousness are not good enough.

Cleansing oneself prior to worshiping the true God was known probably in the earliest time; although we do not have our recording of this until Genesis 35:2–3: **So Jacob said to his household and to all who were with him, "Put away the foreign gods which are among you, and purify yourselves and change your garments. Then we will arise and go up to Bethel and I will make an altar there to God."** (NKJV)

Today, the corresponding Scripture is for us to **rebound** (name our sins to God) prior to taking in God's Word; it is in this way that we are cleansed from all unrighteousness. There are many parallel passages on this cleansing: **Therefore, putting aside all wickedness, in humility receive the implanted word which is able to deliver your souls** (James 1:21). **If we confess our sins then He is faithful and just to forgive us sins and to cleanse us from all unrighteousness** (1John 1:9). **Let us draw near with a sincere heart in full confidence in doctrine, having our hearts washed from an evil conscience and our bodies washed with pure water** (Hebrews 10:22). **He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy by the washing of regeneration and the renewing by the Holy Spirit** (Titus 3:5; the renewing of the Holy Spirit is the end result of naming one's sins to God). See also 1Corinthians 6:11 Ephesians 5:26 Hebrews 9:10 1Peter 3:21 (properly exegeted in context).

Today, physically cleansing oneself and one's clothes and using deodorant prior to going to church is a matter of good manners to keep from being a distraction to those around

you. Beyond good manners, it has no spiritual significance (unless, of course, you shower while filled with the Holy Spirit).

Satan certainly developed his counterfeit to rebound. Pagan rituals also required the cleaning of one's clothes prior to entering into a pagan temple. If they were wearing a dirty cloth, then they had to put on a clean one, or stop and clean that one themselves before entering into their temple, according to Freeman who quoted from Roberts' *Oriental Illustrations*.

Exodus 19:10 Y<sup>e</sup>howah also said to Moses, “Go to the people and sanctify them today and tomorrow. Also, they [must] wash their clothes—... (Kukis mostly literal translation)

**Exodus 19:10 (ASV)** (a graphic); from [Scripture-images](#); accessed November 1, 2023.



### Exodus 19:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
kûwn (כּוּן) [pronounced koon]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	masculine plural, Niphal participle	Strong's #3559 BDB #465
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> lîyshîy (שִׁלִּישִׁי) [pronounced sh <sup>e</sup> li-SHEE]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine singular, adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

**Translation:** ...then they will be prepared.

There may have been additional instructions. Moses was to give these instructions in order to prepare the people.

What is about to happen will be an amazing encounter between God and the people of God.

## Exodus 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
sh <sup>el</sup> îyshîy (שִׁלְשִׁי) [pronounced <i>sh<sup>el</sup>li-SHEE</i> ]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine singular, adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ]	<i>to descend, to come down, to go down</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3381 BDB #432
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ‘ayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one, in the sight of [someone], in view of [someone]</i> . This literally means, <i>to eyes of...</i>			
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249



## Exodus 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Çîynai (יִינַי) [pronounced see-NAH-ee]	<i>thorny</i> ; transliterated <i>Sinai</i>	singular proper noun	Strong's #5514 BDB #696

**Translation:** For, on the third day, Y<sup>e</sup>howah will come down Mount Sinai before all of the people.

There are certain recurring themes throughout the Bible. One of them is the third day. Jonah was three days and three nights in the great fish; Jesus Christ was three days in the grave (although His spirit was with God the father and His soul preached to the spirits in prison). The three days gave His disciples time to ponder what had occurred, as only John and the women seemed to have a clue (although even they did not believe in the resurrection until they saw Jesus with their own eyes).

These three days give the children of Israel the same time for introspection to reflect upon what these various rites mean. Despite all of this time for introspection, the people will not be prepared for what is about to take place. They are going through the motions, they are following the rituals of cleansing, and they may even think that they are ready for what is to come, but they will not be ready.

On the third day, the people were to be prepared for God. Y<sup>e</sup>howah-Elohim would come down from Mount Sinai so that He might be seen and heard by the people (obviously, people cannot see God; they are only able to see in whatever way He has chosen to manifest Himself).

Exodus 19:11 ...—then they will be prepared. For, on the third day, Y<sup>e</sup>howah will come down Mount Sinai before all of the people. (Kukis mostly literal translation)

God would clearly manifest Himself to all of the people on Mount Sinai.

Let me suggest that, for anyone looking to identify Mount Sinai today (if it still remains in a similar form today), is, this has to have a valley before it where two million people might gather, and yet, allow them to see what is taking place on the mountain. We have observed over and over again, when God does great works, He does these works in accordance with His audience, whatever its size. In other words, no one is going to be sitting in such a place where they cannot see or cannot appreciate what is taking place on God's mountain. The setting here is probably very much a natural amphitheater. It will not be designed for 10,000 or 20,000 people, but for 2,000,000. There may even be a gentle curvature upwards from front to back. However, given the conditions of this region today, that aspect may or may not exist.

Exodus 19:10–11 Y<sup>e</sup>howah also said to Moses, “Go to the people and sanctify them today and tomorrow. Also, they [must] wash their clothes—then they will be prepared. For, on the third day, Y<sup>e</sup>howah will come down Mount Sinai before all of the people. (Kukis mostly literal translation)

The people must be ceremonially cleansed as they will hear God's actual voice tomorrow. It will not be deep, warm and soothing like Morgan Freeman's voice. It will not be wry and clever like George Burns' voice.

Exodus 19:10–11 Jehovah also said to Moses, “Go to the people and sanctify them over the next two days, which ceremony will include the washing of their clothes. This will prepare them for the third day when Jehovah will come down from Mount Sinai so they all may see and hear Him. (Kukis paraphrase)

This was considerably more difficult to translate than the previous passages. However, I believe that the meaning is easily understood. I have come across this sort of situation on several occasions, where there will be some very difficult words or phrasing in the Hebrew, but the overall meaning is not really obscured.

And you have set a bound [for] the people round about, to say, 'Abstain [you all] to go up in the mountain and a touching in the border. Every [person] touching in the hill, dying, he will be executed. Will not touch in it a hand, for stoning he will be stoned (or shooting, he will be shot through). Whether beast or man, he will not live. In a drawing out of the ram's horn, they will come up to the mountain.' "

Exodus  
19:12–13

You will set a boundary for the people round about [the mountain, and] say, '[You all] will abstain from going up into the mountain or [from] touching the border. Every [person who] touches the hill, dying, he will be executed. [Even your] hand will not touch him, for, being stoned, he will be stoned (or, by shooting [an arrow], he will be shot through). Whether a man or a beast [violates the boundary], he will not [be permitted to] live. When [they hear] a long blast of the ram's horn, they [may] come up near the mountain.' "

You will make a boundary around the mountain and tell the people, 'You will not go up into this mountain; you will not even touch the border of it. Every person who touches this mountain will surely be executed. In fact, you will not touch such a one with your hand. He will surely be stoned or shot through with an arrow. Whoever violates the boundary—man or beast—they will not be permitted to live. However, when you hear a long blast from the ram's horn, you (all) may come up near to the mountain.' "

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And you have set a bound [for] the people round about, to say, 'Abstain [you all] to go up in the mountain and a touching in the border. Every [person] touching in the hill, dying, he will be executed. Will not touch in it a hand, for stoning he will be stoned (or shooting, he will be shot through). Whether beast or man, he will not live. In a drawing out of the ram's horn, they will come up to the mountain.' "

Dead Sea Scrolls  
Targum (Onkelos)

.  
And thou shalt set a limit for the people round about, saying, Beware you of going up on the mountain, or of approaching the border of it. Whoever approaches the mountain, slain he shall be slain. No hand shall touch him; for stoned he shall be stoned, or pierced he shall be pierced; whether beast or man, he shall not live. When the trumpet is prolonged they shall be allowed to go forward to the mount.

Targum (Pseudo-Jonathan)

And thou shalt set limits for the people that they may stand round about the mountain, and shalt say, Beware that you ascend not the mount, nor come near its confines; whoever cometh nigh the mount will be surely put to death. Touch it not with the hand; for he will be stoned with hailstone, or be pierced with arrows of fire; whether beast or man, he will not live. But when the voice of the trumpet is heard, they may go up (forwards) towards the mount. [JERUSALEM. No man shall touch it with the hand; for stoned he will be stoned, or fiery arrows will flee against him; whether beast or man, he will not live. When the trumpet soundeth, they may go up toward the mountain.]

Revised Douay-Rheims

And you shall appoint certain limits to the people round about, and you shall say to them: Take heed you go not up into the mount, and that ye touch not the borders thereof: every one that touches the mount dying he shall die. No hands shall touch him, but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

Aramaic ESV of Peshitta	You shall set bounds to the people all around, saying, 'Be careful that you do not go up onto the mountain, or touch its border. Whoever touches the mountain shall be surely put to death. No hand shall touch him, but he shall surely be stoned or shot through; whether it is animal or man, he shall not live.' When the shofar sounds long, they shall come up to the mountain."
Lamsa's Peshitta (Syriac)	And you shall publish a warning among the people, saying, Take heed to yourselves, neither go up into the mountain, nor draw near to the border of it; whoever draws near to the mountain shall be put to death: No hand shall touch it, but he shall surely be stoned and hurled down; whether it be beast or man, it shall not live; when the trumpet is silent, then you are permitted to ascend the mountain.
Updated Brenton (Greek)	And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die. A hand shall not touch it, for every one that touches shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And let limits be marked out for the people round the mountain, and say to them, Take care not to go up the mountain or near the sides of it: whoever puts his foot on the mountain will certainly come to his death: He is not to be touched by a hand, but is to be stoned or have an arrow put through him; man or beast, he is to be put to death: at the long sounding of a horn they may come up to the mountain.
Easy English	Do not let the people come too near to the mountain. Say to them: "Be careful! Do not go up the mountain or touch the edge of it. Whoever touches the mountain must die. You must throw stones at him until he dies. Or you must shoot at him with arrows. Nobody must touch him. You must not let him live, whether he is a man or an animal. The people must wait until they hear a loud sound of music. Then they can go up to the mountain." ' Bible in Basic English
Easy-to-Read Version—2006	But you must tell the people to stay away from the mountain. Make a line and don't let them cross it. Any person or animal that touches the mountain must be killed with stones or shot with arrows. But don't let anyone touch them. The people must wait until the trumpet blows. Only then can they go up the mountain."
God's Word™	Mark off a boundary around the mountain for the people, and tell them not to go up the mountain or even touch it. Those who touch the mountain must be put to death. No one should touch them. They must be stoned or shot with arrows. No matter whether it's an animal or a person, it must not live. The people may go up the mountain only when the ram's horn sounds a long blast."
Good News Bible (TEV)	Mark a boundary around the mountain that the people must not cross, and tell them not to go up the mountain or even get near it. If any of you set foot on it, you are to be put to death; you must either be stoned or shot with arrows, without anyone touching you. This applies to both people and animals; they must be put to death. But when the trumpet is blown, then the people are to go up to the mountain."
<i>The Message</i>	Post boundaries for the people all around, telling them, 'Warning! Don't climb the mountain. Don't even touch its edge. Whoever touches the mountain dies—a certain death. And no one is to touch that person, he's to be stoned. That's right—stoned. Or shot with arrows, shot to death. Animal or man, whichever—put to death.'
New Simplified Bible	"A long blast from the horn will signal that it's safe to climb the mountain." »Warn the people that they are forbidden to touch any part of the mountain. Anyone who touches the mountain will be put to death, with stones or arrows, and no one

must touch the body of a person killed in this way. Even an animal that touches this mountain must be put to death. You may go up the mountain only after a signal is given on the trumpet.«

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Contemporary English V.	. Warn the people that they are forbidden to touch any part of the mountain. Anyone who does will be put to death, either with stones or arrows, and no one must touch the body of a person killed in this way. Even an animal that touches this mountain must be put to death. You may go up the mountain only after a signal is given on the trumpet.
The Living Bible	Set boundary lines the people may not pass, and tell them, 'Beware! Do not go up into the mountain or even touch its boundaries; whoever does shall die— no hand shall touch him, but he shall be stoned or shot to death with arrows, whether man or animal.' Stay away from the mountain entirely until you hear a ram's horn sounding one long blast; then gather at the foot of the mountain!"
New Berkeley Version New Life Version	. Let the people know the places all around that they must not pass. Tell them, 'Be careful that you do not go up on the mountain or touch any place around it. Whoever touches the mountain will be put to death. No hand will touch him. But he will be killed with stones or arrows. If he be animal or man, he will not live.' When a long sound from a horn is heard, they may come up to the mountain."
New Living Translation	Mark off a boundary all around the mountain. Warn the people, 'Be careful! Do not go up on the mountain or even touch its boundaries. Anyone who touches the mountain will certainly be put to death. No hand may touch the person or animal that crosses the boundary; instead, stone them or shoot them with arrows. They must be put to death.' However, when the ram's horn sounds a long blast, then the people may go up on the mountain. [ <i>Or up to the mountain</i> ]"
Unlocked Dynamic Bible	.

### Partially literal and partially paraphrased translations:

American English Bible	Also, make sure that they keep themselves some distance from the mountain. Tell them: <i>Be careful not to step on any part of the mountain or to touch any part of it. For anyone who touches the mountain will surely die. No hand should touch it, and anyone who does so must be pelted with rocks or shot through with arrows... whether it's a man or an animal, [he or she] must not be allowed to live!</i> People may only climb the mountain after the voices, trumpeting, and clouds are gone.'
Beck's American Translation Common English Bible	. Set up a fence for the people all around and tell them, 'Be careful not to go up the mountain or to touch any part of it.' Anyone who even touches the mountain must be put to death. No one should touch anyone who has touched it, or they must be either stoned to death or shot with arrows. Whether an animal or a human being, they must not be allowed to live. Only when the ram's horn sounds may they go up on the mountain."
New Advent (Knox) Bible	Keep them within bounds along the whole circle of it, and bid them beware of going up on to the mountain, or touching even the fringes of it; if anyone touches the mountain, his life must pay for it. No hand must be laid on him, he must be stoned, or shot down with javelins; beast or man that touches the mountain is to die. All this, until they hear a blast on the ram's horn; then let them go up on to the mountain.
Translation for Translators	You must make a boundary around the base of the mountain, and tell them, 'Be sure that you do not climb the mountain or even go near it. Anyone who even touches the base of the mountain must be executed.' Do not let anyone touch any

person or any animal that touches the mountain. You must *kill any person or animal that touches the mountain* by throwing stones at it or shooting it *with arrows*. But when you hear a long loud trumpet sound, the people can come close to the *base of the mountain*."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"You are to set a boundary to the people all around, and tell them, 'Watch yourselves, and do not ascend the mountain, or even touch its outermost reaches. Anyone who touches the mountain will certainly be put to death.' The Hebrew repeats the phrase "put to death" for emphasis. "Not one hand is to touch it, or else the owner of that hand is to be stoned or shot. Be he beast or man, he will not live. When the trumpet blows a long note, then they will come up to the mountain." The "trumpet" is actually a special horn blown at the Jubilee (still to be defined).
Ferrar-Fenton Bible	But you shall keep the people at a distance around, by ordering, ' Take care that you do not go up to the Hill, or touch its skirts. All who touch the Hill shall die I Whether a beast or a man, let them not touch it with the hand I or they shall be stoned with stones, or pierced with a. dart; they shall not live who approach to ascend the hill.' "
International Standard V	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. No hand is to touch that person, <sup>b</sup> but he is certainly to be stoned or shot; <sup>c</sup> whether animal or person, he is not to live.' They are to approach <sup>d</sup> the mountain only when the ram's horn sounds a long blast." <b>b</b> 19:13 Lit. him <b>c</b> 19:13 i.e. shot with arrows <b>d</b> 19:13 Or go up to
Lexham English Bible	And you must set limits [for] the people all around, saying, 'Guard yourselves {against} going up to the mountain and touching its edge. Anyone touching the mountain will certainly be put to death. Not a hand will touch it, because he will certainly be stoned or certainly be shot; whether an animal or a man, he will not live.' At the blowing of the ram's horn they may go up to the mountain."
NIV, ©2011	Put limits for the people around the mountain and tell them, 'Be careful that you do not approach the mountain or touch the foot of it. Whoever touches the mountain is to be put to death. They are to be stoned or shot with arrows; not a hand is to be laid on them. No person or animal shall be permitted to live.' Only when the ram's horn sounds a long blast may they approach the mountain."
Wikipedia Bible Project	And you will cordon the people around saying: "keep you from climbing the mountain and from touching its edge: any that touches the mountain will die a certain death. You will not touch a hand to it, because stoned will he be stoned or shot will he be shot. Be it beast or man, it will not live." At the blow of a horn they shalt climb the mountain.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You will fix a limit for the people round about, saying: 'Take care not to go up to the mountain or touch its base. Whoever touches the mountain will die. No hand shall touch him but he will be stoned or shot down by arrows; be it man or beast he shall not live.' Only when the ram's horn sounds may some of them go up to the mountain."
The Heritage Bible	And you shall set boundaries for the people all around, saying, Hedge yourselves about; do not go up into the mount, and do not touch its extremity; everyone who touches the mount, dying, he shall die; There shall not a hand touch it, because he who touches it, being stoned, shall be stoned, or an arrow shall flow through;



	whether animal or man, he shall not live; when the blast of the trumpet sounds long, they shall come up to the mount.
New American Bible (2002)	Set limits for the people all around the mountain, and tell them: Take care not to go up the mountain, or even to touch its base. If anyone touches the mountain, he must be put to death. No hand shall touch him; he must be stoned to death or killed with arrows. Such a one, man or beast, must not be allowed to live. Only when the ram's horn resounds may they go up to the mountain."
New American Bible (2011)	Set limits for the people all around, [Ex 34:3; Heb 12:18–19.] saying: Take care not to go up the mountain, or even to touch its edge. All who touch the mountain must be put to death. No hand shall touch them, but they must be stoned to death or killed with arrows. Whether human being or beast, they must not be allowed to live. Only when the ram's horn sounds may they go up on the mountain.* * [19:13] <b>May they go up on the mountain:</b> in vv. 12–13a, a later Priestly reshaping of an earlier version of the instructions governing how the people are to prepare for the encounter with God (vv. 10–11, 13b), the people are to be restrained from ascending the mountain, which is suffused with the holiness of God and too dangerous for their approach. In the earlier version, as v. 13b suggests, the sanctified people must come near, in order to hear God speaking with Moses (v. 9) and in this way receive confirmation of his special relationship with God.
New English Bible—1970	You must put barriers round the mountain and say, "Take care not to go up the mountain or even to touch the edge of it." Any man who touches the mountain must be put to death. No hand shall touch him Or it, he shall be stoned or shot dead Or hurled to his death: neither man nor beast may live. But when the ram's horn sounds, they may go up the mountain.'
New Jerusalem Bible	You will mark out the limits of the mountain and say, "Take care not to go up the mountain or to touch the edge of it. Anyone who touches the mountain will be put to death. No one may lay a hand on him: he must be stoned or shot by arrow; whether man or beast, he shall not live." When the ram's horn sounds a long blast, they must go up the mountain.'
New RSV	You shall set limits for the people all around, saying, "Be careful not to go up the mountain or to touch the edge of it. Any who touch the mountain shall be put to death. No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.' When the trumpet sounds a long blast, they may go up on the mountain."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to set limits for the people all around; and say, 'Be careful not to go up on the mountain or even touch its base; whoever touches the mountain will surely be put to death. No hand is to touch him; for he must be stoned or shot by arrows; neither animal nor human will be allowed to live.' When the shofar sounds, they may go up on the mountain."
Hebraic Roots Bible	And you shall set limits to the people all around, saying, Be careful for yourselves, not going up into the mountain and touching its border; everyone touching the mountain surely shall die. Not a hand shall touch him, but stoning he shall be stoned, or piercing he shall be shot through. He shall not live, whether animal or man. At the sounding of the ram's horn, they shall go up into the mountain.
Tree of Life Version	You are to set boundaries for the people all around, saying, 'Be very careful not to go up onto the mountain, or touch the border of it. Whoever touches the mountain will surely be put to death. Not a hand is to touch it, but he will surely be stoned or shot through. Whether it is an animal or a man, it will not live.' When the <i>shofar</i> sounds, they may come up to the mountain."

#### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL SEPARATE THE PEOPLE ROUND ABOUT, SAYING, 'TAKE HEED TO YOURSELVES THAT YOU GO NOT UP INTO THE MOUNTAIN, NOR TOUCH ANY PART OF IT. EVERY ONE THAT TOUCHES THE MOUNTAIN SHALL SURELY DIE. A HAND SHALL NOT TOUCH IT, FOR EVERY ONE THAT TOUCHES SHALL BE STONED WITH STONES OR SHOT THROUGH WITH A DART, WHETHER BEAST OR WHETHER MAN, IT SHALL NOT LIVE: WHEN THE VOICES AND TRUMPETS AND CLOUD DEPART FROM OFF THE MOUNTAIN, THEY SHALL COME UP ON THE MOUNTAIN." †(We should have reverence/respect to the places/locations/buildings where Theos Manifests Himself. HE is everywhere, but HE manifests Himself more powerfully at specific locations which are specifically set aside for Worship or for His Special Working)
Awful Scroll Bible	You are to have set bounds to the people round about, to the intent: Be guarding yourselves - are you to ascend up the mountain, even are you to touch the borders? - He touching the mountain as to dying, was he to die. Was there a hand to touch him? - As to a stoning was he to be stoned, or was to be shot as to a shooting. Whether a dumb beast or a man - was he to live? As the ram's horn is to be drawn out, they were to ascend to the mountain.
Concordant Literal Version	Also you shall set a boundary for the people round about, saying: Guard yourselves concerning ascent into the mountain or touching its outmost part. Everyone touching the mountain shall be put to death, yea death. No hand shall touch him, for he shall be stoned, yea stoned or shot, yea shot; whether beast or man, he shall not live. When the alarm horn draws forth, they may ascend onto the mountain.
exeGesés companion Bible	And set borders to the people around you, saying, Guard yourselves, that you not ascend into the mount, or touch the end thereof: whoever touches the mount in deathifying, is deathified: no hand touches it, or in stoning, he is stoned; or in shooting, is shot: whether animal or man, it lives not. - when they prolong the jubilee, they ascend to the mount.
Jubilee Bible 2000	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; whoever touches the mount shall surely die: Not a hand shall touch it, but that he shall surely be stoned or shot through; whether it be beast or man, it shall not live. When the jubilee sounds long, they shall come up to the mount
Orthodox Jewish Bible	And thou shalt set boundaries unto HaAm all around, saying, Take heed to yourselves, that ye go not up into HaHar, or touch the edge of it; whosoever toucheth HaHar shall be surely put to death; There shall no yad touch him, but he shall surely be stoned, or surely mortally shot; whether it be behemah or ish, it shall not live; when the yovel soundeth long, they shall come up to HaHar.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall set barriers for the people all around [the mountain], saying, 'Beware that you do not go up on the mountain or touch its border; whoever touches the mountain must be put to death. No hand shall touch him [that is, no one shall try to save the guilty party], but the offender must be stoned or shot through [with arrows]; whether man or animal [that touches the mountain], he shall not live.' When the ram's horn sounds a long blast, they shall come up to the mountain."
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## The Expanded Bible

But you must set a ·limit around the mountain that the people are not to cross [<sup>l</sup>boundary around the people]. ·Tell [Warn] them not to go up on the mountain and not to touch the ·foot [edge] of it. Anyone who touches the mountain must be put to death with stones or shot with arrows. No one is allowed to touch him [<sup>c</sup>touching a dead body rendered a person ritually unclean; Num. 5:2]. Whether it is a person or an animal, he will not live. But the ·trumpet [ram's horn] will make a long blast, and only then may the people go up on the mountain."

## Kretzmann's Commentary

And thou shalt set bounds unto the people round about, have a fence made all around the base of the mountain, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it, the end, or foot, of the mountain. Whosoever toucheth the mount, the throne of God's legislation, shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned or shot through; being on the other side of the fence, such a person could not be apprehended without making him that attempted to seize him guilty likewise, therefore he should be killed from a distance with stones or darts; whether it be beast or man, it shall not live. When the trumpet soundeth long, they shall come up to the mount, the long-drawn blast on the horn was the signal for the representatives of the people, the elders, to approach, Exodus 24:1.

## The Voice

**Eternal One** (to Moses): You are to set up boundaries all around the mountain and tell the people, "Be careful that you do not *cross the boundaries* and go up on the mountain or even touch the edge of it. If anyone so much as touches the mountain, he should be put to death. No one is to touch the person or animal who crosses the boundary; stone them or shoot them with arrows but *do not touch them*. It doesn't matter whether it is a human or an animal, it must be put to death." But when they hear the long blast of the ram's horn, then they are permitted to make their way up on the mountain.

## Bible Translations with Many Footnotes:

## The Complete Tanach

And you shall set boundaries for the people around, saying, Beware of ascending the mountain or touching its edge; whoever touches the mountain shall surely be put to death.'

**And you shall set boundaries:** Set boundaries for them as a sign that they should not come nearer [to the mountain] than the boundary.

**saying:** The boundary says to them, "Beware of going up from here on," and you shall warn them about it.

**or touching its edge:** Even the edge of it.

No hand shall touch it, for he shall be stoned or cast down; whether man or beast, he shall not live. When the ram's horn sounds a long, drawn out blast, they may ascend the mountain."

**or cast down:** From here [it is derived] that those liable to death by stoning are [first] cast down from the stoning place, which was as high as two heights [of a man]. — [from Sanh. 45a] cast down-Heb. הֵרָקַי, shall be

**cast down:** to the earth, like "He cast (הֵרָקַי) into the sea" (Exod. 15:4).

**When the ram's horn sounds a long, drawn-out blast:** When the ram's horn sounds a long, drawn-out blast, this is the sign of the Shechinah's withdrawal and the cessation of the voice [of God]. As soon as the Shechinah withdraws, they are permitted to ascend [the mountain]. — [from Mechilta]

**the ram's horn:** Heb. לְבוֹיָה. That is a shofar of a ram, for in Arabia, they call a ram "yuvla." And this shofar was from Isaac's ram [the ram that Abraham sacrificed instead of Isaac]. (Pirkei d'Rabbi Eliezer, ch. 31).

## Kaplan Translation

'Set a boundary for the people around [the mountain], and tell them to be careful not to climb the mountain, or [even] to touch its edge. Anyone touching the mountain will be put to death. **You will not have to lay a hand on him** for he will be stoned or **cast down**. Neither man nor beast will be allowed to live. But when the **trumpet** is sounded with a long blast, they will then be allowed to climb the mountain.'

**You will not have to...**

(Targum Yonathan). Or, 'Do not touch him with your hand' (Lekach Tov; Rashbam; Ibn Ezra; Baalei Tosafot). Or, 'Let no hand touch [the mountain]' (Mekhila).

**cast down**

(Sanhedrin 45a; Rashi; MeAm Lo'ez; cf. Malbim; Hirsch). Or, 'he shall be stoned or shot [with an arrow]' (Rashbam; Ibn Ezra; Bachya; Abarbanel; cf. 2 Chronicles 26:15) or, 'He will be stoned or killed with lightning bolts' (Targum Yonathan). Others, 'Let no man touch [the mountain] with his hand, for he must then be put to death by stoning [after being] thrown down' (Mekhila; Sanhedrin 45a) See Exodus 21:31, Leviticus 4:23.

**trumpet**

Yovel in Hebrew. The ram's horn mentioned Exodus 19:16 (Rashi; Ibn Ezra; Targum). See Joshua 6:5. Also see Leviticus 25:10.

## NET Bible®

You must set boundaries<sup>23</sup> for the people all around, saying, 'Take heed<sup>24</sup> to yourselves not to go up on the mountain nor touch its edge. Whoever touches the mountain will surely be put to death! No hand will touch him<sup>25</sup> – but he will surely be stoned or shot through, whether a beast or a human being;<sup>26</sup> he must not live.' When the ram's horn sounds a long blast they may<sup>27</sup> go up on the mountain."

<sup>23tn</sup> The verb is a Hiphil perfect ("make borders") with vav (i) consecutive, following the sequence of instructions.

<sup>24tn</sup> The Niphal imperative ("guard yourselves, take heed to yourselves") is followed by two infinitives construct that provide the description of what is to be avoided – going up or touching the mountain.

<sup>25sn</sup> There is some ambiguity here. The clause either means that no man will touch the mountain, so that if there is someone who is to be put to death he must be stoned or shot since they could not go into the mountain region to get him, or, it may mean no one is to touch the culprit who went in to the region of the mountain.

<sup>26tn</sup> Heb "a man."

<sup>27tn</sup> The nuance here is permissive imperfect, "they may go up." The ram's horn would sound the blast to announce that the revelation period was over and it was permitted then to ascend the mountain.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and you will make bounds all around the people saying, safeguard yourselves, go up in the hill, and touch his extremity, all the ones touching the hill will :surely: be [killed], the hand will not touch him, given that he will :surely: be stoned or he will :surely: be thrown, if it is a beast, if it is a man, he will not live, (with) the drawing of the trumpet, they, they will go up in the hill,...

Charles Thompson OT Therefore thou shalt remove the people to some distance round about and say, Take heed to yourselves not to go up to the mount nor touch any part of it. Whoever shall touch the mount shall surely die. A hand shall not touch him, for he shall be stoned with stones or shot with a dart. Whether man or beast it shall not live. When the voices and the trumpets and the cloud are gone from the mount, they may go up to the mount.

English Standard Version And you shall set limits for the people all around, saying, 'Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. No hand shall touch him, but he shall be stoned or shot; [That is, *shot with an arrow*] whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain."

Modern Literal Version	And you will set bounds to the people all around, saying, Take heed to yourselves, that you* not go up onto the mountain, or touch the border of it. Whoever touches the mountain will be surely put to death; no hand will touch him, but he will surely be stoned, or shot through, whether it is beast or man, he will not live. When the ram's horn is prolonged, they will come up to the mountain.
New King James Version	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."
Young's Updated LT	"And you have made a border for the people round about, saying, Take heed to yourselves, going up into the mount, or coming against its extremity; whoever is coming against the mount is certainly put to death; a hand comes not against him, for he is certainly stoned or shot through, whether beast or man it lives not; in the drawing out of the jubilee cornet they go up into the mount."

**The gist of this passage:** There would be a boundary set around Mount Sinai which the people were not to violate on penalty of death.

12-13

Exodus 19:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâ <sup>b</sup> val (גָּבַל) [pronounced <i>ga<sup>b</sup>-VAHL</i> ]	<i>to set bound, to make a border, to form a boundary</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #1379 BDB #148
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אֶם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
çâbîyb (בִּיבֹס) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** You will set a boundary for the people round about [the mountain,...

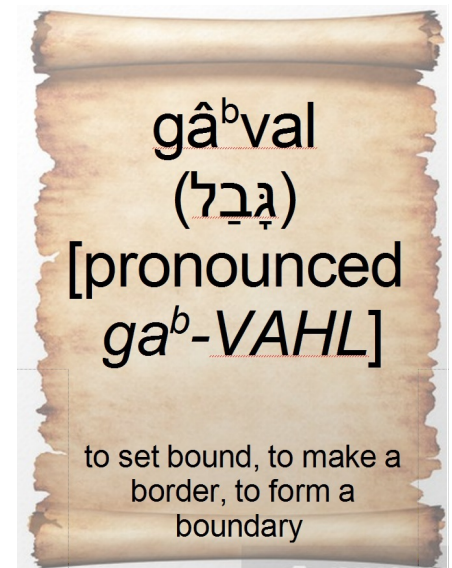
There will be a specific boundary set about the mountain. I would guess that, this is an obvious boundary which Moses also sets.



I believe that Moses setting this boundary indicates that he will make this boundary known to the people of Israel. Setting up such a boundary I believe is the act of making it known to the people.

**Gâbal** (a Hebrew word graphic). Background from [Pixers](#); accessed November 1, 2023.

A separation must always be maintained between God and the people.



Exodus 19:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed</i>	2 <sup>nd</sup> person masculine plural, Niphal imperative	Strong's #8104 BDB #1036
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
'âlâh (אָלַח) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הָרָה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** ...and] say, '[You all] will abstain from going up into the mountain...

The verb is the 2<sup>nd</sup> masculine plural, Niphal imperative of *shâmar* (שָׁמַר) [pronounced *shaw-MAR*] and in the simple Qal stem it means *keep, guard, watch, preserve*. In the Niphal, it means *to take heed, be one one's guard, take care not to*; even though there is no negative in this verse, and the Niphal is passive in meaning, not reflexive. BDB reasons that it could mean *keep oneself, refrain, abstain*; which is the clear use here, as well as in Genesis 31:29 1Samuel 21:5.

*Going up* is the Qal infinitive construct of *‘âlâh* (עָלָה) [pronounced *gaw-LAWH*] and it means *to ascend*. The infinitive construct is generally a verbal noun; here it means *to ascend, to go up*. The Kukis mostly literal translation of v. 12b: *...[and] say, [You all] will abstain from going up into the mountain...*

The people were not allowed to go over the boundary onto the mountain. The mountain is where God will be considered staying, and no one will be allowed onto the mountain (this is where Moses is right now). Again, God is not actually staying somewhere on this mountain. He is simply giving the people a visual manifestation.

Exodus 19:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâga' (נָגַע) [pronounced <i>naw-GAHG</i> ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	Qal infinitive construct	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i> ]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7097 BDB #892

**Translation:** *...or [from] touching the border.*

The people are not even to move close to the mountain and touch the base of the mountain. Logically, there would be space between the people and the mountain.

Exodus 19:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga' (נָגַע) [pronounced <i>naw-GAHG</i> ]	<i>is touching, is reaching [to, into]; is violating, is injuring; is coming to a thing or person; is striking</i>	Qal active participle	Strong's #5060 BDB #619

## Exodus 19:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (רָה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
mûwth (תּוּם) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows. <sup>13</sup>			
mûwth (תּוּם) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect; pausal form	Strong's #4191 BDB #559

**Translation:** Every [person who] touches the hill, dying, he will be executed.

Any person who approaches so closely as to touch the border will certainly be executed.

We also have the Qal active participle of nâga' (נָגַע) [pronounced naw-GAHG] and that means *to touch, to reach, to strike*. Strong's #5060 BDB #619.

One common figure of speech in the Old Testament is the *polyptoton* [pronounced po-LIP-tō-ton], which is the repetition of the same part of speech with a different morphology. In this case, it is the same verb found twice, but in a different tense. The word is mûwth (תּוּם) [pronounced mooth] and it means *die*. It is found first in the Qal infinitive absolute and then in the 3<sup>rd</sup> masculine singular, Hophal (the passive causative) imperfect. Literally, this would be translated, *in dying, he will be caused to be put to death*. You may recall a similar construction in Genesis 2:17 (which used different verb forms of the same word; Adam was warned, "In dying, you will die."). In this case, it emphasizes the severity or certainty of the punishment and is often translated, *he will certainly [or, surely] but put to death*. Most often, a repetition of the same verb, but in a different form, indicates the certainty and here, the severe results, of disobedience.

God continually sets up a clear delineation between that which is holy and that which is profane. God cannot under any circumstance compromise His perfect righteousness. There can be no fellowship between light and darkness. All religions set up a relationship between a so-called holy God and sinful man. However, there can be no such relationship; there can be no such union. We cannot go into heaven, into God's presence in our filth. Imagine if you will the most elegant dinner in the most elegant restaurant. Everyone is wearing white, everyone looks incredible, and everything is perfectly clean. The wonderful smell of the food permeates the room. Then someone walks into the room covered with feces and urine, as if he has been swimming in a sewer, where that awful smell now permeates the room. That is you standing before God (and me too). We do not even get to walk into the same room; we do not get to come close to God in any way. This is how repugnant man is to God.

<sup>13</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

It is only human arrogance which makes us believe that there is something that we can do which is good enough for God. **All our righteousnesses are as menstruous rags in His sight** (Isaiah 64:6b). **There is none righteous—not even one** (Psalm 14:1b Romans 3:10 ). **For there is one God, and one mediator between God and men—the man Christ Jesus** (1Timothy 2:5). How can we be so arrogant to think that our piddling good deeds and our smiley faces and our pleasant attitude is good enough to win God's approval? **There is no fellowship between the clean and the unclean. What partnership has righteousness and lawlessness; or what fellowship has light with darkness?** (2Corinthians 6:14b). **God is light and in Him there is no darkness at all** (1John 1:5b). **Consecrate the house of the Lord, the God of your fathers and carry the uncleanness out from the holy place** (2Chronicles 29:5b).

When you do not grasp the significance of the Scriptures, when you do not realize that they are a shadow of the good things to come, putting someone to death for touching a mountain seems rather severe. However, this is God's clear, unadulterated Word setting up the clear delineation between that which is sacred and that which is profane; and God will not allow the two to mix, not even in shadow form.

This chapter emphasizes the gap between God and His people; and how there is no easy union between God and His people. God is about to give a set of laws which define how far we are from God behaviorally (and man is unclean before God in several ways; behavior is simply one of them).

Exodus 19:12 **You will set a boundary for the people round about [the mountain, and] say, '[You all] will abstain from going up into the mountain or [from] touching the border. Every [person who] touches the hill, dying, he will be executed.** (Kukis mostly literal translation)

Man cannot have direct contact with the holiness of God. Wherever God is, man cannot come. The single exception will be Moses, who will act as a mediator between God and man. By this, Moses will illustrate Jesus the Messiah. Moses will be a type of Christ.

The people of God are at the foot of Mount Sinai, and God has set up a clear delineation of space between the mountain and the people. That separation illustrates the separation which must be maintained between our sinfulness and God's perfection.

### Exodus 19:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean <i>without</i> . 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i> . 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i> ; there is no clear proof of that. <sup>14</sup>			
nâga' (נָגַע) [pronounced naw-GAHG]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #5060 BDB #619

<sup>14</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

## Exodus 19:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388

**Translation:** [Even your] hand will not touch him,...

The people will not even be allowed to reach out and touch the man who has violated the border prohibition. This was deadly serious.

Most translators understand this to mean, *you will not touch him*, referring to the person who has crossed this border and touched the mountain (as opposed to, *you will not touch it*, a reference to the border). The man who has crossed that border will be executed and then left to rot in place.

## Exodus 19:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
çâqal (צָקַל) [pronounced saw-KAHL]	<i>to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]</i>	Qal infinitive absolute	Strong's #5619 BDB #709
When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows. <sup>15</sup>			
çâqal (צָקַל) [pronounced saw-KAHL]	<i>to throw stones, to be stoned [to death], to be overwhelm with stones</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #5619 BDB #709
'ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yârâ' (יָרָא) [pronounced yaw-RAW]	<i>to throw, to cast; to lay, to set; to shoot arrows</i>	Qal infinitive absolute	Strong's #3384 BDB #432
yârâ' (יָרָא) [pronounced yaw-RAW]	<i>to be shot [through]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #3384 BDB #432

**Translation:** ...for, being stoned, he will be stoned (or, by shooting [an arrow], he will be shot through).

<sup>15</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.



Again we have the Qal infinitive absolute of the word *stoned* along with the Niphal imperfect of the same word. The Niphal is the passive verb form.

The verb *yârâ'* (יָרָא) [pronounced *yaw-RAW*] can mean several things: *throw, shot [with an arrow], cast or rain*. Here, in the context of execution, it means *to shoot with an arrow*. God will not even strike these people dead Himself—He will expect the congregation of Israel to do that. This means that God is deadly serious when it comes to the separation between that which is holy and that which is profane.

Anyone who violated these conditions—maintaining a separation between themselves and the mountain (which is where God is)—would be surely stoned to death or shot through with an arrow.

God is making a clear separation between Himself and the people. He is holy and the people, despite being cleansed (ceremonially), are not. No amount of ceremony will ever make a person clean enough to be near God.

Exodus 19:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
b <sup>h</sup> êmâh (הַמָּה) [pronounced <i>b<sup>h</sup>hay-MAW</i> ]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
When this particle ʾîm (אִם) [pronounced <i>eem</i> ] is found twice (as it is here), it can be translated, ... <i>whether...or...</i>			
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i> ]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310
It may be significant that this word, <i>to live</i> , only occurs 3 or 4 times in the book of Exodus, whereas, it is found 274 times in the Old Testament overall.			

**Translation:** *Whether a man or a beast [violates the boundary], he will not [be permitted to] live.*

Whether a man or beast violates the boundary, he (or it) will be executed. In this passage, God has said this 3 times. This prohibition could not be made any more clear; and the penalty for violating God's requirement here is death. The doubling of the verbs indicates that an execution would certainly take place.

The emphasis is not really upon that day and time, and that God is worried about people rushing the mountain. This emphasis upon not crossing the border under penalty of death can be understood symbolically (or *typically*) to indicate that man cannot have any sort of contact with God without that contact resulting in death. There is a holiness to God that no man is able to breach.

### Exodus 19:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
mâshak <sup>e</sup> (משך) [pronounced maw-SHAHK <sup>e</sup> ]	<i>to draw out, to lure, to drag, to continue with something, to proceed to, to march to</i>	Qal infinitive construct	Strong's #4900 BDB #604
The word is very dependent upon its subject. When used with a horn, it means <i>to draw out a sound, to make a continuous sound; to make a long trumpet blast</i> .			
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
yôbêl (יָבֵל); yôwbêl (יָבוֹבֵל) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy</i>	masculine singular noun; with the definite article	Strong's #3104 BDB #385
This word only occurs once in Exodus (Exodus 19:13); and many times in the book of Joshua, where it is often translated <i>a horn, a ram's horn</i> (Joshua 6:4, 5, 8, 13). This word is found many times in Lev. 25, where the ESV translates it <i>Jubilee</i> .			
hēmmâh (הֵמָּה) [pronounced haym-mawh]	<i>they, those; themselves; these [with the definite article]</i>	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5927 BDB #748
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** When [they hear] a long blast of the ram's horn, they [may] come up near the mountain.' "

When we have the trumpet blast, *then* they will come toward the mountain. There is a verb which is often used in the Old Testament which means *to come near*. That is not the verb used here. The verb found here is the 3<sup>rd</sup> person plural, masculine singular of ʿâlâh (עָלָה) [pronounced ġaw-LAWH], which means, *to go up, to ascend, to*

*come up, to rise, to climb.* Strong's #5927 BDB #748. Despite the use of this verb, the sons of Israel are not being given the all-clear to come up the mountain. Apparently what is being described is the land leading up to the mountain is going up. However, as previously described, there will be a specific border, and the people are not to cross that.

When they are clean (they have spent 3 days in ceremonial cleansing), then they will be allowed, in God's time, when the trumpet sounds, to go up to the mountain.

We do have another sounding of the trumpet at the end of the Church Age. **For the trumpet will sound and the dead will be raised imperishable, and we shall all be changed** (1Cor. 15:52b). **For the Lord Himself will descend from heaven with a command, with the voice of the archangel and with the trumpet of God; and the dead in Christ will rise first** (1Thess. 4:16). At that point, we will be brought into the Presence of Jesus, because the barrier between man and God has been opened up.

Exodus 19:13d **When the trumpet sounds long, they shall come near the mountain.**" (NKJV)

This final phrase is quite interesting to me. In some ways, this mountain is described for us. It would be a mountain which has experienced some volcanic activity (but not an eruption). It is large enough to where the people can all camp near the mountain. There is apparently a plateau at the base of the mountain that is slanted up toward the mountain. The people are allowed to come to that plateau and even walk on it, but there will be a border that they cannot cross. We have this boundary about God, and no man can hope to penetrate that boundary. So even with this sloped region around the mountain, there is still a clearly defined boundary between it and the mountain.

Only Moses has permission to come up the mountain when there is the loud blast of the trumpet in v. 16.

When the people are summoned to the mountain and they will stand at the foot of the mountain (v. 17), which appears to be a rising plateau at the base of the mountain (v. 13b).

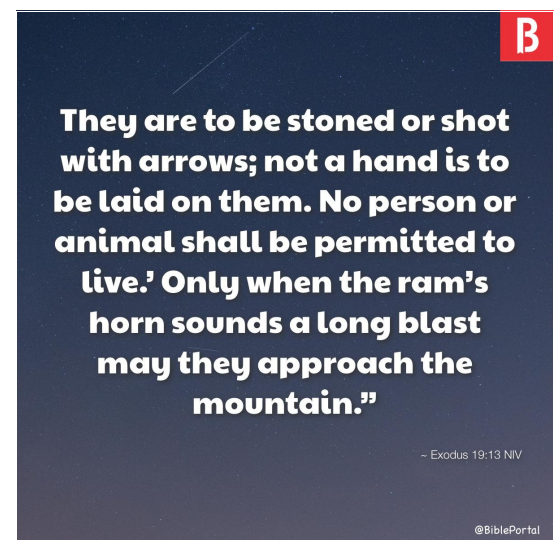
Exodus 19:13 **[Even your] hand will not touch him, for, being stoned, he will be stoned (or, by shooting [an arrow], he will be shot through). Whether a man or a beast [violates the boundary], he will not [be permitted to] live. When [they hear] a long blast of the ram's horn, hey [may] come up near the mountaint.'** " (Kukis mostly literal translation)

**Exodus 19:13 (NIV)** (a graphic); from **Bible Portal**; accessed November 1, 2023.

Exodus 19:12–13 **You will set a boundary for the people round about the mountain][, [and] say, '[You all] will abstain from going up into the mountain or [from] touching the border. Every [person who] touches the hill, dying, he will be executed. [Even your] hand will not touch him, for, being stoned, he will be stoned (or, by shooting [an arrow], he will be shot through). Whether a man or a beast [violates the boundary], he will not [be permitted to] live. When [they hear] a long blast of the ram's horn, they [may] come up near the mountain.'** " (Kukis mostly literal translation)

God has set clear boundaries for the people to observe, which boundaries are representative of God's holiness (or set-apartness).

Moses has been receiving these directives from God on the mountain, so now it is time for him to come down the mountain and give these directives to the people. As usual, we are not going to have an exact repeating of what has come before. Moses continually exhibits an economy of words.



Exodus 19:12–13 You will make a boundary around the mountain and tell the people, ‘You will not go up into this mountain; you will not even touch the border of it. Every person who touches this mountain will surely be executed. In fact, you will not touch such a one with your hand. He will surely be stoned or shot through with an arrow. Whoever violates the boundary—man or beast—they will not be permitted to live. However, when you hear a long blast from the ram’s horn, you (all) may come up near to the mountain.’ ” (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The People Are Prepared

And so goes down Moses from the mountain unto the people and so he consecrates the people and so they wash their garments. And so he says to the people, “Be prepared for three of days; you will not go near unto a woman.”	Exodus 19:14–15	Moses came down from the mountain to the people and he consecrated the people. They also washed their clothing. He said to the people, “Be prepared in [lit., <i>for, to</i> ] three days; do not go near your wife [lit., <i>a woman</i> ].”
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After speaking to God, Moses came down the mountain and began the work of setting the people apart to meet God. The people washed their own clothing. Moses said to the people, “You need to be completely prepared for meeting God within the next three days. During this time, you are not to have intimate relations.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes down Moses from the mountain unto the people and so he consecrates the people and so they wash their garments. And so he says to the people, “Be prepared for three of days; you will not go near unto a woman.”
Dead Sea Scrolls	.
Targum (Onkelos)	And Mosheh came down from the mountain unto the people, and prepared the people, and they made white their clothes. And he said to the people, Be ready on the third day, approach not to a woman.
Targum (Pseudo-Jonathan)	And Mosheh went down that day to the people, and prepared the people, and they blanched their clothes. And he said to the people, Be ready for the third day; abstain from the marriage bed. [JERUSALEM. And he said to the people, Be ready for the third day; abstain from the marriage bed.]
Revised Douay-Rheims	And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments, He said to them: Be ready against the third day, and come not near your wives.
Aramaic ESV of Peshitta	Mosha went down from the mountain to the people, and sanctified the people; and they washed their clothes. He said to the people, "Be ready by the third day. Do not have sexual relations with a woman."
Lamsa’s Peshitta (Syriac)	And 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 on the third day; do not touch your wives.
Updated Brenton (Greek)	And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes. And he said to the people, Be ready: for three days come not near to a woman.

Significant differences:

**Limited Vocabulary Translations:**

Easy English	Then Moses came down from the mountain. He commanded the people to make themselves ready for God. And the people washed their clothes. Then Moses said to them: 'Prepare yourselves for the third day. Do not have sex with anyone.' Bible in Basic English
Easy-to-Read Version–2006	So Moses climbed down the mountain and went to the people. He got them ready for the special meeting and they washed their clothes. Then Moses said to the people, "Be ready for the meeting with God in three days. Until that time do not have sexual relations."
God's Word™	After Moses went down the mountain to the people, he had them get ready, and they washed their clothes. Then Moses said to the people, "Be ready two days from now. Don't disqualify yourselves by having sexual intercourse."
Good News Bible (TEV)	Then Moses came down the mountain and told the people to get ready for worship. So they washed their clothes, and Moses told them, "Be ready by the day after tomorrow and don't have sexual intercourse in the meantime."
<i>The Message</i>	Moses went down the mountain to the people and prepared them for the holy meeting. They gave their clothes a good scrubbing. Then he addressed the people: "Be ready in three days. Don't sleep with a woman."
NIRV	Moses went down the mountain to the people. After he set them apart for the Lord, they washed their clothes. Then he spoke to the people. He said, "Get ready for the third day. Don't have sex."

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
Contemporary English V.	After Moses went down the mountain, he gave orders for the people to wash their clothes and make themselves acceptable to worship God. He told them to be ready in three days and not to have sex in the meantime.
The Living Bible	So Moses went down to the people and sanctified them and they washed their clothing. He told them, "Get ready for God's appearance two days from now, and do not have sexual intercourse with your wives."
New Berkeley Version	.
New Living Translation	So Moses went down to the people. He consecrated them for worship, and they washed their clothes. He told them, "Get ready for the third day, and until then abstain from having sexual intercourse."
Unlocked Dynamic Bible	So Moses went down the mountain again and told the people to purify themselves and to get ready for Yahweh's coming. They did what Moses told them to do, and they also washed their clothes. Then Moses said to the people, "Be ready on the third day, and you men must not sleep with your wives until after then."

**Partially literal and partially paraphrased translations:**

American English Bible	So Moses went down the mountain to the people. He then cleansed them and [had them] wash their clothes. He told them: 'Get ready... and for the next three days, no [man] should even get close to a woman!'
Beck's American Translation	.
Common English Bible	So Moses went down the mountain to the people. He made sure the people were holy and that they washed their clothes. He told the men, "Prepare yourselves for three days. Don't go near a woman."
New Advent (Knox) Bible	So Moses went down again to the people, and rid them of defilement. First they must wash their clothes; then he bade them hold themselves in readiness for the third day, and have no commerce with their wives.



Translation for Translators      So Moses/I went down the mountain again and told the people to purify themselves. They did what Moses/I told them to do, and they also washed their clothes. Then Moses/I said to the people, "Be ready on the day after tomorrow. And *you men* must not have sex with [EUP] *your* wives until after then."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation      Moses descended from the mountain to the people, and sanctified them, and they rinsed their garments. He told the people, "Be prepared for the third day, and don't be intimate with your wives."

Ferrar-Fenton Bible      Consequently Moses descended from the Hill to the People, and sanctified the people, and they washed their clothing. And he said, "Restrain yourselves for three days, not to touch a woman."

Urim-Thummim Version      Then Moses went down from the mountain to the people and consecrated the people and they washed their clothes. He also said to the people, Be prepared for the 3rd day and refrain from sexual relations with your women.

Wikipedia Bible Project      And Moses descended from the mountain to the people, and the people gave blessing and laundered their clothes. And he said to the people: "Be ready for three days: do not approach a woman."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      Moses came down from the mountain to the people and purified them, and they washed their garments. He then said to the people, "Be ready in three days and abstain from sexual relations."

The Heritage Bible      And Moses went down from the mount to the people, and sanctified the people; and they washed their clothes. And he said to the people, Be set up the third day; do not draw near to your wives.

New American Bible (2002)      Then Moses came down from the mountain to the people and had them sanctify themselves and wash their garments. He warned them, "Be ready for the third day. Have no intercourse with any woman."

Revised English Bible–1989      Moses came down from the mountain to the people. He hallowed them and they washed their clothes. He said, "Be ready by the third day; do not go near a woman."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible      **(S: vi)** Moshe went down from the mountain to the people and separated the people for God, and they washed their clothing. He said to the people, "Prepare for the third day; don't approach a woman."

The Israel Bible (beta)      And Moshe went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives.

*The Scriptures* 1998      And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments. And he said to the people, "Be prepared by the third day. Do not come near a wife."

### Weird English, 𐤀𐤁𐤅𐤃𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible      AND MOSES WENT DOWN FROM THE MOUNTAIN TO THE PEOPLE, AND SANCTIFIED THEM, AND THEY WASHED THEIR CLOTHES. †(*The Spirit of the Law here is that we should have enough Honor & Respect for Theos/JESUS that we bath & dress up for worship services. When we go to services, we are going into a greater measure of His Presence for formal worship. We are not going to meet*

the alcoholic down the street. We are going to meet with THE KING! But HE recognizes & has Mercy on those who do not have any decent clothing. HE understands our finances & circumstances. But we ARE to wear our better/best clothing that we do have, within our ability, & not come sloppy & dirty as if we didn't respect His Holiness. The other Spiritual principal here is that we are expected to get cleaned up Spiritually. We cannot continue in dirty sinful behavior and expect to enter The Kingdom, without having made any changes to our lives) **AND HE SAID TO THE PEOPLE, "BE READY: FOR THREE DAYS COME NOT NEAR TO A WOMAN."** †(Not that it would usually be wrong for a man to have sex with his wife. But rather that when coming into Presence of THE ALMIGHTY GOD, we are to become the Spiritual beings that we are ultimately created to be. In the fullness of The Kingdom, there will no longer be any sex or marriage between humans. Sex & marriage has it's purposes in this life, but only to point us to the future when we will be with JESUS in Paradise. So here, in this verse, the people were going to come into the Presence of Theos, as it will be in the future, without being sexual creatures. When we fast, we are to restrain from sex, as we draw closer to JESUS. See 1Cor. 7:5)

Awful Scroll Bible	Moses was to come down from the mountain to the people, and set apart the people, and they were to wash their clothes. He was to say to the people: Be coming about, being made ready for the third day - were yous to draw near to your wives?
Concordant Literal Version	So Moses descended from the mountain to the people; he hallowed the people, and they rinsed their garments. Then he said to the people: Be prepared for three days; do not come close to a woman.
exeGesés companion Bible	And Mosheh descends from the mount to the people; and he hallows the people; and they launder their clothes: and he says to the people, Prepare against the third day; come not near your women.
Orthodox Jewish Bible	So Moshe came down from HaHar unto HaAm, and set apart as kodesh HaAm; and they washed their clothes.
Rotherham's <i>Emphasized B.</i>	Then he said to HaAm, Be ready by Sheloshet Yamim; come not into your isha. Then Moses went down out of the mount, unto the people,—and hallowed the people, and they washed their clothes. And he said unto the people, Be ready, by the third day,—do not approach a woman.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Moses went down from the mountain to the people and sanctified them [for God's sacred purpose], and they washed their clothes. He said to the people, "Be prepared for the third day; do not be intimate with [Lit <i>go near</i> ] a woman."
The Expanded Bible	After Moses went down from the mountain to the people, he made them ·prepare themselves for service to God [consecrate/sanctify themselves], and they washed their clothes. Then Moses said to the people, "Be ready in three days. Do not ·have sexual relations during this time [ <sup>L</sup> touch a woman; <sup>C</sup> an emission of semen rendered a man ritually unclean; Lev. 15:16–18]."
Kretzmann's Commentary	And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes, they performed the ceremonial purifying as they had been ordered. And he said unto the people, Be ready against the third day; come not at your wives, all marital relations were to be suspended for the time being. All these preparations show that Israel was still a sinful, unclean people. And sinners may not appear before the face of the holy God in their natural sinfulness.

## The Voice

Moses went down the mountain and purified all the people. They washed their clothes. He gave instructions to everyone.

**Moses:** Be ready for the third day. Do not have sexual relations with your spouse *between now and then*.

## Bible Translations with Many Footnotes:

## The Complete Tanach

So Moses descended from the mountain to the people, and he prepared the people, and they washed their garments.

**from the mountain to the people:** [This] teaches [us] that Moses did not turn to his [own] affairs, but [went directly] from the mountain to the people. — [from Mechilta]

He said to the people, "Be ready for three days; do not go near a woman."

**Be ready for three days:** For the end of three days. That is the fourth day, for Moses added one day of his own volition. This is the view of Rabbi Jose [who says that the Torah was given on the seventh of Sivan]. According to the one who says that the Ten Commandments were given on the sixth of the month, however, Moses did not add anything, and "for three days" has the same meaning as "for the third day." [from Shab. 87a]

**do not go near a woman:** [to have intimacy with her] for all these three days [of preparation], in order that the women may immerse themselves on the third day and be pure to receive the Torah. If they have intercourse within the three days, the woman could [involuntarily] emit semen after her immersion and become unclean again. After three days have elapsed [since intercourse], however, the semen has already become putrid and is no longer capable of fertilization, so it is pure from contaminating the [woman] who emits it. — [from Shab. 86a]

## Kaplan Translation

Moses went down from the mountain to the people. He sanctified them, and they immersed [themselves and] their clothing. Moses said to the people, 'Keep yourselves in readiness for three days. Do not come near a woman.'

**Do not come near...**

Some say that the narrative continues with Exodus 24:1.

## NET Bible®

Then Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. He said to the people, "Be ready for the third day. Do not go near your wives."<sup>28</sup>

<sup>28tn</sup> Heb "do not go near a woman"; NIV "Abstain from sexual relations."

<sup>sn</sup> B. Jacob (Exodus, 537) notes that as the people were to approach him they were not to lose themselves in earthly love. Such separations prepared the people for meeting God. Sinai was like a bride, forbidden to anyone else. Abstinence was the spiritual preparation for coming into the presence of the Holy One.

## Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** <sup>Plucked out<sup>n</sup></sup> went down from the hill to the people, and he set apart the people, and they washed their apparel, and he said to the people, <be ready> (for) three days, do not draw near to a woman,...

Context Group Version And Moses went down from the mountain to the people, and made special the people; and they washed their garments. And he said to the people, Be ready against the third day: don't come near a woman.

Modern English Version So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. He said to the people, "Be ready for the third day. Do not go near *your wives*."

New American Standard B.	So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. He said to the people, "Be ready for the third day; do not go near a woman."
New European Version	<b>The Need to Respect God's Holiness</b> Moses went down from the mountain to the people, and sanctified the people; and they washed their clothes. He said to the people, Be ready by the third day. Don't have sexual relations with a woman.
Young's Updated LT	And Moses comes down from the mount unto the people, and sanctifies the people, and they wash their garments; and he says unto the people, "Be you [all] prepared for the third day, come not near unto a woman."

**The gist of this passage:** God tells Moses to sanctify the people, to prepare them for the 3<sup>rd</sup> day. This sanctification includes no relations with their women.

14-15

Exodus 19:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3381 BDB #432
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** Moses came down from the mountain to the people...

Moses has just finished talking to God and is going to come down with directions from Him. Not all of the directives are given to us in this record.

Exodus 19:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6942 BDB #872
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...and he consecrated the people.

The sanctification process is what God has delineated in v. 10. They are to wash themselves and their clothing. All of this is ceremonial.

The people were to consecrate or sanctify themselves as they were about to encounter God. Therefore, they needed to be ceremonially clean before God. No one is able to make himself actually clean before God. We simply do not possess that ability (which is the fundamental problem of all religions).

Exodus 19:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3526 BDB #460
s <sup>e</sup> mâlôth (שְׂמַלּוֹת) [pronounced <i>smaw-LOTH</i> ]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8071 BDB #971

**Translation:** They also washed their clothing.

Part of the ceremonial cleansing would be the cleaning of the people's clothing. They were to appear clean before God.



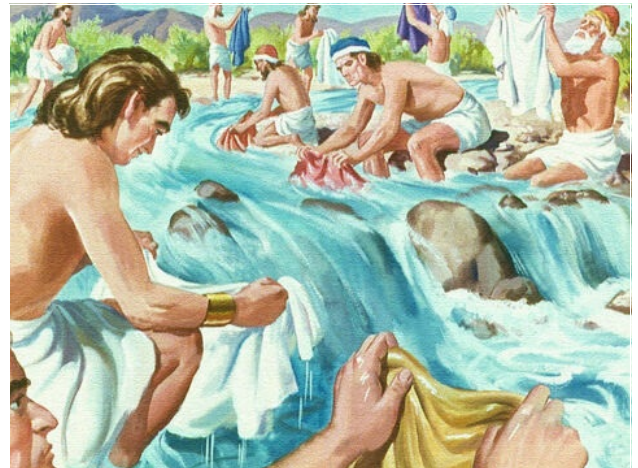
This is the ceremonial cleaning which Moses takes the people through. We cannot understand the gospel or any other spiritual information unless God the Holy Spirit reveals it to us. This is something that I can only describe from personal experience. I do believe in clearly presenting the gospel; however, the first time that I recall hearing the gospel, it was the most garbled mess that you have ever heard. I knew one thing and that there was a decision to be made; although I did not have a clue at the time as to what that decision was. That is because there was a Christian filled with the Spirit witnessing to me and God the Holy Spirit made that real to me. It took me some time to figure out what the decision was (which was better illuminated for me in the book of John).

These Hebrews and others who read this material or who know of these rituals are witnessed to by means of these rituals. Satan did not know what they all meant in the Old Testament—not as fully as we do now. I don't think that Satan understood that there was going to be a cross upon which Jesus would pay for our sins, despite Satan being the greatest angelic student of the Old Testament. Although Satan no doubt understood Who Jesus was (to a limited degree, at least), during New Testament times, he did not anticipate what was going to occur on the cross. This was unknown to him in all his great intelligence because that is spiritual information which is spiritually understood; this is why millions of people in the Old Testament were saved through hearing the gospel in one way or another, yet Satan did not know what exactly was going on. He saw the rituals, he read about the rituals, he studied the rituals and he counterfeited the rituals, but it was never clear to him what they all meant until after the cross. Don't misunderstand me here. I am not implying that Satan could somehow be saved; I am simply stating that he, despite his brilliance, did not have the full picture during Old Testament times despite studying the prophecies.

However, thousands of years before he knew, one person right after another was saved through hearing the Hebrew gospel, often by means of a ritual, where God the Holy Spirit made it real to them and they believed and trusted in Y<sup>e</sup>howah Elohim, the Revealed God.

**The People Washing Their Clothes** (a graphic); from [Free Bible Images](#); accessed November 1, 2023.

Exodus 19:14 **Moses came down from the mountain to the people and he consecrated the people. They also washed their clothing.** (Kukis mostly literal translation)



Moses guides the people in becoming ceremonially pure in preparation for what is about to take place.

### Exodus 19:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## Exodus 19:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>be, become; make, do</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #1961 BDB #224
kûwn (כּוּן) [pronounced <i>koon</i> ]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	masculine plural, Niphal participle	Strong's #3559 BDB #465
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
sh <sup>o</sup> lôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** He said to the people, “Be prepared in [lit., for, to] three days;...

The people were given 3 days to prepare, so there was more going on in this cleansing ceremony than simply Moses saying a few words or the people washing their clothing. I would assume that there were animal sacrifices involved.

What was happening is, within 3 days, God would speak directly to all of the people of Israel. God would audibly give the Ten Commandments. Even though the people will be ready, this will really shake them up. Despite all of the signs that the people observed, these commandments coming directly from God, is going to unnerve them.

## Exodus 19:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 19:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5066 BDB #620
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

**Translation:** ...do not go near your wife [lit., a woman].”

Interestingly enough, intimate relations was seen as something which robbed a man of his purity.

Symbolically, men were about to be joined to God so this precluded their joining with women. It again was a symbolic gesture of purity and being joined to Jesus Christ (Who is known in the Old Testament as *Y<sup>e</sup>howah Elohim*).

There is an implication here that there may have been some laws or ceremonies in effect for the Hebrew people which are not recorded in Scripture. Whether these arose out of tradition or whether God has revealed some of these ceremonies is up for speculation.

Exodus 19:15 He said to the people, “Be prepared in [lit., for, to] three days; do not go near your wife [lit., a woman].” (Kukis mostly literal translation)

One portion of the purification process was not having relations with the wife.

Exodus 19:14–15 Moses came down from the mountain to the people and he consecrated the people. They also washed their clothing. He said to the people, “Be prepared in [lit., for, to] three days; do not go near your wife [lit., a woman].” (Kukis mostly literal translation)

The people were given time to purify themselves.

Exodus 19:14–15 After speaking to God, Moses came down the mountain and began the work of setting the people apart to meet God. The people washed their own clothing. Moses said to the people, “You need to be completely prepared for meeting God within the next three days. During this time, you are not to have intimate relations.” (Kukis paraphrase)

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At this point in time, Moses is preparing Israel to hear the voice of God. God will speak the Ten Commandments so that all Israel will be able to hear Him.

Exodus 19:14–15 So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. And he said to the people, "Be ready for the third day; do not go near a woman." (ESV)

Moses and the people are at the Mountain of God. They are being purified; and God is going to speak to them.

The people were going to be ceremonially clean, so their clothes would be washed, they would be washed, and they were not to have intimate relations with their wives.

**And so he is in the day the third, in is the morning. And so he is, thunders and lightnings and a cloud heavy upon the mountain and a sound of a trumpet, strong exceedingly. And so tremble all the people who [are] in the camp.**

Exodus  
19:16

**And it is on the third day, in the morning. And it comes to pass, [that there is] thundering and lightning; and a thick cloud [is] over the mountain. [There is] also the very strong sound of a trumpet. The people who [are] in the camp tremble.**

**In the morning of the third day, there is a great amount of thunder and lightning. There is a thick cloud which covers the mountain. Also, there is a very loud sound, like a trumpet being blown. All of these things taking place cause the people to tremble.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so he is in the day the third, in is the morning. And so he is, thunders and lightnings and a cloud heavy upon the mountain and a sound of a trumpet, strong exceedingly. And so tremble all the people who [are] in the camp.
Dead Sea Scrolls	.
Targum (Onkelos)	And it was the third day[5] at morning; and there were voices, and lightnings, and mighty clouds upon the mountain, and the voice of the trumpet exceedingly strong; and all the people trembled who were in the camp.
Targum (Pseudo-Jonathan)	And it was on the third day, on the sixth of the month, in the time of the morning, that on the mountain there were voices of thunders, and lightnings, and mighty clouds of smoke, and a voice of a trumpet exceeding loud; and all the people in the camp trembled.
Revised Douay-Rheims	And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud, and the people that was in the camp, feared.
Aramaic ESV of Peshitta	It happened on the third day, when it was morning, that there was thunder and lightning, and a thick cloud on the mountain, and the sound of an exceptionally loud shofar; and all the people who were in the camp trembled.
Lamsa's Peshitta (Syriac)	And it came to pass on the third day in the morning that there were thunders and lightnings and a thick cloud appeared upon the mountain and the sound of the trumpet exceedingly loud; so that all the people that were in the camp trembled.
Updated Brenton (Greek)	And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sina: the voice of the trumpet sounded loud, and all the people in the camp trembled.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when morning came on the third day, there were thunders and flames and a thick cloud on the mountain, and a horn sounding very loud; and all the people in the tents were shaking with fear.
Easy English	On the morning of the third day, there was a great storm. The people heard loud noises and they saw bright lights. A dark cloud was there over the mountain and the people heard very loud music. They were so afraid that their bodies were shaking.
	[19:16] In this storm, there was thunder (very loud noises in the sky). There was also lightning (bright lights in the sky).
Easy-to-Read Version–2001	On the morning of the third day, a thick cloud came down onto the mountain. There was thunder and lightning and a very loud sound from a trumpet. All the people in the camp were frightened.
God's Word™	On the morning of the second day, there was thunder and lightning with a heavy cloud over the mountain, and a very loud blast from a ram's horn was heard. All the people in the camp shook with fear.
Good News Bible (TEV)	On the morning of the third day there was thunder and lightning, a thick cloud appeared on the mountain, and a very loud trumpet blast was heard. All the people in the camp trembled with fear.
<i>The Message</i>	On the third day at daybreak, there were loud claps of thunder, flashes of lightning, a thick cloud covering the mountain, and an ear-piercing trumpet blast. Everyone in the camp shuddered in fear.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	.
The Living Bible	On the morning of the third day there was a terrific thunder and lightning storm, and a huge cloud came down upon the mountain, and there was a long, loud blast as from a ram's horn; and all the people trembled.
New Berkeley Version	.
New Life Version	On the morning of the third day there was thunder and lightning. A cloud covered the mountain, and a very loud horn sounded. All the people among the tents shook with fear.
New Living Translation	On the morning of the third day, thunder roared and lightning flashed, and a dense cloud came down on the mountain. There was a long, loud blast from a ram's horn, and all the people trembled.
Unlocked Dynamic Bible	On the third day, during the morning, there was thunder and lightning and a very dark cloud on the mountain. A trumpet sounded very loudly, and the people in the camp shook because they were very afraid.

#### Partially literal and partially paraphrased translations:

American English Bible	Then, as the morning of the third day dawned, there were voices, there was lightning, there was a dark cloud on Sinai, and they heard a trumpeting sound that was so loud that the people in the camp were trembling.
Beck's American Translation	.
New Advent (Knox) Bible	And now the third day had come. Morning broke, and all at once thunder was heard, lightning shone out, and the mountain was covered with thick mist; loud rang the trumpet-blast, and the people in the camp were dismayed. The noise of a trumpet here mentioned was probably supernatural in origin; the word used in the Hebrew text is not the same as in v. 13 above.
Translation for Translators	Two days later, during the morning, there was thunder and lightning, and a very dark cloud on the mountain. A trumpet sounded very loudly, with the result that the people in the camp shook/trembled because they <i>were very afraid</i> .



**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And so it fell out on the morning of the third day, that thunder and lightning broke out, and a heavy cloud covered the mountain, and a very loud trumpet blast. Everyone in the camp shook with fear.
Ferrar-Fenton Bible	<b>The Divine Manifestation on Sinai.</b> When the third day came to the day~break, there were voices and lightnings, and a heavy cloud over the Hill, and the sound of a powerful trumpet, so that all the people in the camp trembled.
God's Truth (Tyndale)	And the third in the morning there was thunder, and lighting and a thick cloud upon the mount, and the voice of the horn waxed exceeding loud, and all the people that was in the host was afraid.
HCSB	On the third day, when morning came, there was thunder and lightning, a thick cloud on the mountain, and a loud trumpet sound, so that all the people in the camp shuddered.
International Standard V	<b>The LORD Appears on Mount Sinai</b> 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.
Unlocked Literal Bible	On the third day, when it was morning, there were thunder and lightning bolts and a thick cloud on the mountain, and the sound of a very loud trumpet. All the people in the camp trembled.
Urim-Thummim Version	Then at sunrise on the 3rd day there were thunders and lightning, and a massive cloud-mass upon the mountain and the sound of the trumpet exceeding loud, so that all the people that were in the camp trembled.
Wikipedia Bible Project	And it was on the third day on the coming of morning, and there were noises and lighting and a thick cloud on the mountain, and the sound of a very loud shofar (ram's horn), and all the people who were in the camp trembled.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And it was on the third day in the dawn, there were voices, and lightnings, and a heavy cloud upon the mount, and the voice of the trumpet exceeding strong; and all the people who were in the camp trembled.
New American Bible (2011)	<i>The Great Theophany.</i> On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud blast of the shofar,* so that all the people in the camp trembled. Dt 4:10–12 * [19:16] <b>Shofar</b> : a ram's horn used like a trumpet for signaling both for liturgical and military purposes.
New Jerusalem Bible	Now at daybreak two days later, there were peals of thunder and flashes of lightning, dense cloud on the mountain and a very loud trumpet blast; and, in the camp, all the people trembled.
Revised English Bible–1989	At dawn on the third day there were peals of thunder and flashes of lightning, dense cloud on the mountain, and a loud trumpet-blast; all the people in the camp trembled.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	On the morning of the third day, there was thunder, lightning and a thick cloud on the mountain. Then a shofar blast sounded so loudly that all the people in the camp trembled.
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Kaplan Translation      The third day arrived. There was thunder and lightning in the morning, with a heavy cloud on the mountain, and an extremely loud blast of a ram's horn. The people in the camp trembled.

### Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible      On the third day, in the morning there are to be thunders and lightnings, and a dense cloud mass on the mountain. The loud noise of a ram's horn is exceedingly holding strong, and the people in the camp were to tremble.

Concordant Literal Version      It came to be on the third day, at the coming of the morning, that there came to be sounds and flashes and a heavy cloud on the mount, and the sound of a trumpet, exceedingly steadfast. Hence all the people who were in the camp trembled.

exeGeses companion Bible      And so be it, on the third day, in the morning,  
voices become  
- and lightnings and a heavy cloud on the mount  
and the voice of the shophar - mighty strong;  
so that all the people in the camp tremble.

Orthodox Jewish Bible      And it came to pass on the Yom HaShelishi when the boker was breaking, that there were thunderings and lightnings, and a heavy cloud upon HaHar, and the blast of the shofar exceeding loud; so that kol HaAm that was in the machaneh trembled with terror.

### Expanded/Embellished Bibles:

The Expanded Bible      On the morning of the third day, there was thunder and lightning with a thick cloud on the mountain. There was a very loud blast from a trumpet [ram's horn], and [or so that] all the people in the camp trembled.

Kretzmann's Commentary      **Verses 16-25**  
The Terrifying Events of the Third Day  
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. There were all the signs of an unusual, supernatural thunder-shower. The darkness indicated that the holy God is unapproachable, yeiling Himself from mortals even when He discloses Himself, for it is impossible for sinners to look upon His open glory. And the voice of the trumpet (was) exceeding loud, so that all the people that was in the camp trembled. The blasts of the horn, terrifying in themselves, became doubly so since their source was the divine presence on the mountain, where the Lord had now come down with His holy angels to make known His holy will, Deut. 33:2; Acts 7:53; Gal. 3:19. No wonder the people heard the sound only with great fear and trembling.

The Voice      When the morning of the third day arrived, thunder cracked and lightning lit up the sky. A thick cloud veiled the mountain, and there was a long, *loud* blast of a ram's horn. Every person in the camp trembled.

### Bible Translations with Many Footnotes:

The Complete Tanach      It came to pass on the third day when it was morning, that there were thunder claps and lightning flashes, and a thick cloud was upon the mountain, and a very powerful blast of a shofar, and the entire nation that was in the camp shuddered.

**when it was morning:** [This] teaches [us] that He preceded them [on Mount Sinai], which is unconventional for a flesh and blood person to do, [i.e.,] having the teacher wait for the pupil. And so we find in Ezekiel (3:22, 23), "Arise, go out to the plain, etc.' So I arose and went out to the plain, and behold, there the glory of the Lord was standing." -[from unknown Midrashic source]

NET Bible®

On<sup>29</sup> the third day in the morning there was thunder and lightning and a dense<sup>30</sup> cloud on the mountain, and the sound of a very loud<sup>31</sup> horn;<sup>32</sup> all the people who were in the camp trembled.

<sup>29tn</sup> Heb “and it was on.”

<sup>30tn</sup> Heb “heavy” (כָּבֵד, kaved).

<sup>31tn</sup> Literally “strong” (חָזָק, khazaq).

<sup>32tn</sup> The word here is שׁוֹפָר (shofar), the normal word for “horn.” This word is used especially to announce something important in a public event (see 1 Kgs 1:34; 2 Sam 6:15). The previous word used in the context (v. 16) was לֵב (yovel, “ram’s horn”).

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	..and (it) (came to pass) in the third day, in the existing of the morning, and (it) (came to pass), / and flashes and a heavy cloud were upon the hill, and the voice of the ram horn was (very) forceful, and all the people, which were in the campsite, trembled,....
Green’s Literal Translation	And on the third day, it being morning, it happened: There were thunders and lightnings, and a heavy cloud on the mountain, and the sound of a ram’s horn, very strong! And all the people in the camp trembled.
New American Standard B.	So it came about on the third day, when it was morning, that there were [e]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.
World English Bible	On the third day, when it was morning, there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an exceedingly loud trumpet; and all the people who were in the camp trembled.
Young’s Updated LT	And it comes to pass, on the third day, while it is morning, that there are voices, and lightnings, and a heavy cloud, on the mount, and the sound of a trumpet very strong; and all the people who are in the camp do tremble.

**The gist of this passage:** Three days later, there was thunder and lightning, and a very dense cloud settle over the mountain. There is a very loud trumpet sound and the people there were trembling.

### Exodus 19:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
bê (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong’s # BDB #88

## Exodus 19:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day</i> ; however, we may understand it to mean <i>in that day</i> ; <i>in this very day</i> ; <i>at once, presently</i> ; <i>lately</i> ; <i>by day</i> ; <i>in the daytime</i> ; <i>throughout the day</i> ; <i>in this day, at this [that] time</i> ; <i>now</i> ; <i>before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
sh <sup>e</sup> lîyshîy (שִׁלְשִׁי) [pronounced sh <sup>e</sup> li-SHEE]	third, a third part, a third time; chambers [of the third story]	masculine singular, adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
b <sup>e</sup> (ב) [pronounced b <sup>e</sup> h]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	Qal infinitive construct	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced BOH-ker]	morning, daybreak, dawn; the next morning	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** And it is on the third day, in the morning.

Suddenly, the environment of the mountain changes drastically on the morning of the third day.

Before this, all of the purification rites have already taken place.

## Exodus 19:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently</i> , <i>afterwards</i> , <i>later on</i> , <i>in the course of time</i> , <i>after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
qôlôt (תְּלִילָה) [pronounced kohl-OHT]	sounds, voices, noise; loud noises, thunderings	masculine plural noun	Strong's #6963 BDB #876

## Exodus 19:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> râqîym (בִּיקְרָב) [pronounced <i>beh-raw-KEEM</i> ]	<i>lightnings, lightning flashes; possibly more definitions</i>	masculine plural noun	Strong's #1300 BDB #140

**Translation:** *And it comes to pass, [that there is] thundering and lightning;...*

There is great thundering and lightning. The word used for *thunderings* is the masculine plural noun qôlôt (תִּלְק) [pronounced *kohl-OHT*]. In the plural, this word means, *sounds, voices, noise; loud noises, thunderings*. Strong's #6963 BDB #876. We also have the masculine plural noun b<sup>e</sup>râqîym (בִּיקְרָב) [pronounced *beh-raw-KEEM*], which means, *lightenings, lightening flashes*. Strong's #1300 BDB #140. This whole thing is quite dramatic. What the Israelites could see and hear would have struck fear in their hearts. Recall that, when God reveals Himself through signs and miracles, it is always appropriate to the size of the crowd, whether that is one person or two million people. Everyone can see the lightnings and hear the thunderings. Let me suggest that this is more intense than any of these people have ever seen before.

The thunder and lightning and the dark cloud all speak of judgement. Jesus Christ was judged under a thick cloud of darkness so that even people witnessing the crucifixion could not see it occurring. Even the boldest of people have some sin, some shortcoming that they would be embarrassed to have other people know about. Much, much worse than this is the idea of a perfect Jesus Christ coming in contact with the penalty for our sins. The degradation and the pain and the suffering which He endured on our behalf is something which God would not allow anyone to see. Therefore, Jesus was covered with a thick darkness.

## Exodus 19:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânân (אָנָן) [pronounced <i>gaw-NAWN</i> ]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun	Strong's #6051 BDB #777
kâbêd (כָּבֵד) [pronounced <i>kaw<sup>b</sup>-VAYD</i> ]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
ʾal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
har (הָרָה) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** *...and a thick cloud [is] over the mountain.*





The word translated *thick* is the fairly common adjective *kâbêd* (כָּבֵד) [pronounced *kaw<sup>b</sup>-VAYD*], which means, *heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive*. Strong's #3515 BDB #458. This thick cloud is a manifestation of God; and this thick cloud hangs all over the mountain. I believe that the people sense a Presence and it makes them very uneasy (as we will see).

What appears to be the situation is, there is a rainstorm taking place right on the mountain itself, whereas Mount Sinai appears to be a live volcano, possibly ready to explode.

**The Black Smoke of a Volcano** (a photograph); from [Zastavki.com](https://www.zastavki.com); accessed December 20, 2023. This is sized to be used as a wallpaper.

### Exodus 19:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qôwl (לוֹק) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shôwphâr (שׁוֹפָר) (also רֶפֶשׁ) [pronounced <i>shoh-FAWR</i> ]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun	Strong's #7782 BDB #1051
châzâq (חָזָק) [pronounced <i>khaw-ZAWK</i> ]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	masculine singular adjective	Strong's #2389 BDB #305
m <sup>e</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** [There is] also the very strong sound of a trumpet.

The word for *sound* is Qôwl (לוֹק) [pronounced *kohl*]. It means, *sound, voice, noise*. Strong's #6963 BDB #876. Now, no one is playing a trumpet. However, there is a very loud sound which the people can only describe as the sound of a trumpet.

Even though the NKJV has *the trumpet*, there is no definite article here.

David Guzik: *Beyond all one could see, hear, and feel, then came a long, loud blast of a trumpet, a trumpet coming not from the camp but from heaven itself - no wonder **all the people who were in the camp trembled**.*<sup>16</sup>

Generally speaking, there were two reasons for a trumpet: (1) the males are all being summoned to fight in a war; or (2) a very important announcement is being made. In this case, it is the second reason. I say this, but bear in mind, this is a sound *like* a trumpet. That is simply what the people hear. The great announcement to be made is Exodus 20.

There is actually sound like a horn in the atmosphere which is heard throughout the world. I came across a number of videos on YouTube where a person is hearing this weird, horn-like sound somewhere off in the atmosphere. Describing the sounds being heard is quite difficult to do; so that a sound like a trumpet is the best that we can come up with. These YouTube videos could be very similar to what is taking place here.

Exodus 19:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chârad (חָרַד) [pronounced chaw-RAHD]	<i>to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2729 BDB #353
kôl (כָּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** *The people who [are] in the camp tremble.*

All of this that the people are seeing, hearing and experiencing is very unnerving. They are extremely afraid. They are so afraid that they are trembling. This is an experience of sensory overload to them.

<sup>16</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 19:16.

Exodus 19:16 And it is on the third day, in the morning. And it comes to pass, [that there is] thundering and lightning; and a thick cloud [is] over the mountain. [There is] also the very strong sound of a trumpet. The people who [are] in the camp tremble. (Kukis mostly literal translation)

Throughout Scripture, we will see that God tends to be very theatric. He is looking to implant strong visuals in the hearts of the Israelites. Ideally speaking, this makes a lasting impression on them (however, even such an impression will wear off).

Below the surface of the earth, the tectonic plates are shifting. There is possibly molten rock under the surface below Mount Sinai, and there are gases and black smoke escaping from the mountain. For some reason, there are sounds like loud horns in the atmosphere.

**Moses speaks with God** (Gerard Hoet – 1728); from **Rob Bowman**; accessed November 1, 2023.



Exodus 19:16 In the morning of the third day, there is a great amount of thunder and lightning. There is a thick cloud which covers the mountain. Also, there is a very loud sound, like a trumpet being blown. All of these things taking place cause the people to tremble. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The People Come to the Foot of Mount Sinai to Meet God

Young presents all 3 verses as a single sentence; NASB ends a paragraph with v. 17 and begins a new section with v. 18. Most other translations divide these into 3 sentences, each verse being a sentence (which is the default approach of nearly every translation).

How much of what is going to happen does Moses anticipate. Does he realize that God is about to speak to all of the people and give them the Ten Commandments?

And so brings out Moses the people to meet the Elohim from out of the camp. And so they stand in a lower [place] of the mountain. And a mount of Sinai smoked—all of him, from faces of which [as] descended upon him Y<sup>e</sup>howah in the fire. And so goes up smoke of Him like smoke of the kiln and so quakes all the mountain greatly. And so he is a sound of the trumpet walking and strong exceedingly [so]. Moses spoke and the Elohim answers him in thunder.

Exodus  
19:17–19

Moses brought the people out of the camp [near to the mountain] to meet the Elohim. They stood at the foot of the mountain while Mount Sinai smoked—all of it—because Y<sup>e</sup>howah had descended upon the mountain [lit., *it*] in fire. His smoke goes up just like the smoke of a kiln; and all the mountain was greatly quaking. [There] is also the sound of a trumpet, loud and moving about. When Moses spoke, Elohim answered him with thunder [or, a voice, sound].



**Moses then brought the people out of the camp and closer to the mountain to meet their God. They stood at the foot of the mountain, outside of the boundary line. As they moved and stood before the mountain, all of Mount Sinai smoked because Jehovah God had descended upon the mountain by means of fire. The mountain quaked. The people heard the great sound of the trumpet, loud and moving about. When Moses spoke aloud, God answered him with thundering.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And so brings out Moses the people to meet the Elohim from out of the camp. And so they stand in a lower [place] of the mountain. And a mount of Sinai smoked—all of him, from faces of which [as] descended upon him Y <sup>e</sup> howah in the fire. And so goes up smoke of Him like smoke of the kiln and so quakes all the mountain greatly. And so he is a sound of the trumpet walking and strong exceedingly [so]. Moses spoke and the Elohim answers him in thunder.
Dead Sea Scrolls Targum (Onkelos)	. And Mosheh led forth the people out of the camp to meet the Word of the Lord; and they stood at the lower parts of the mount. And the mountain of Sinai was altogether fuming from before the revelation of the Lord upon it in fire; and the smoke went up as the smoke of a furnace, and the whole mount trembled greatly. But when the voice of the trumpet went forth and became exceedingly strong, Mosheh spake, and from the presence of the Lord he was answered by a voice.
Targum (Pseudo-Jonathan)	And Mosheh brought forth the people from the camp to meet the glorious Presence of the Lord; and suddenly the Lord of the world uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain. And all the mount of Sinai was in flame; for the heavens had overspread it, and He was revealed over it in flaming fire, and the smoke went up as the smoke of a furnace, and all the mountain quaked greatly. [JERUSALEM. And all mount Sinai sent up smoke, because the glory of the Shekinah of the Lord was revealed upon it in flame of fire.] And the voice of the trumpet went forth, and grew stronger: (then) Mosheh spake, and was answered from before the Lord with a gracious and majestic voice, and with pleasant and gracious words.
Revised Douay-Rheims	And when Moses had brought them forth to meet God from the place of the camp, they stood at the bottom of the mount. And all mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible. And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him.
Aramaic ESV of Peshitta	Mosha led the people out of the camp to meet God; and they stood at the lower part of the mountain. Mount Sinai, all it, smoked, because Mar-Yah descended on it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. When the sound of the shofar grew louder and louder, Mosha spoke, and God answered him by a voice.
Lamsa's Peshitta (Syriac)	Then Moses brought forth the people out of the camp to meet God; and they stood at the base of the mountain. And the whole mountain of Sinai was smoking because the LORD descended upon it in fire; and the smoke thereof ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when the blast of the trumpet sounded long and grew louder and louder, Moses spoke, and God answered him by a voice.
Updated Brenton (Greek)	And Moses led the people forth out of the camp to meet God, and they stood by under the camp. The mount of Sina was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and

the people were exceedingly amazed. And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Moses made the people come out of their tents and take their places before God; and they came to the foot of the mountain, And all the mountain of Sinai was smoking, for the Lord had come down on it in fire: and the smoke of it went up like the smoke of a great burning; and all the mountain was shaking. And when the sound of the horn became louder and louder, Moses' words were answered by the voice of God.
Easy English	Then Moses led the people out to meet with God. And they stood at the edge of the mountain. Smoke covered Mount Sinai because the LORD came down on the mountain, like a fire. The smoke rose up from the mountain, like smoke from a great fire. The whole mountain moved about, and the sound of the music became louder and louder. Then Moses spoke and the voice of God answered him. Bible in Basic English
Easy-to-Read Version–2006	Then Moses led the people out of the camp to a place near the mountain to meet God. Mount Sinai was covered with smoke. Smoke rose off the mountain like smoke from a furnace. This happened because the Lord came down to the mountain in fire. Also the whole mountain began to shake. The noise from the trumpet became louder and louder. Every time Moses spoke to God, God answered him with a voice like thunder.
<i>The Message</i>	Moses led the people out of the camp to meet God. They stood at attention at the base of the mountain. Mount Sinai was all smoke because God had come down on it as fire. Smoke poured from it like smoke from a furnace. The whole mountain shuddered in huge spasms. The trumpet blasts grew louder and louder. Moses spoke and God answered in thunder..
Names of God Bible	Then Moses led the people out of the camp to meet with <b>Elohim</b> , and they stood at the foot of the mountain. All of Mount Sinai was covered with smoke because <b>Yahweh</b> had come down on it in fire. Smoke rose from the mountain like the smoke from a kiln, and the whole mountain shook violently. As the sound of the horn grew louder and louder, Moses was speaking, and the voice of <b>Elohim</b> answered him.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Moses led them out of the camp to meet God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke because the LORD had come down in a flaming fire. Smoke poured out of the mountain just like a furnace, and the whole mountain shook. The trumpet blew louder and louder. Moses spoke, and God answered him with thunder.
The Living Bible	Moses led them out from the camp to meet God, and they stood at the foot of the mountain. All Mount Sinai was covered with smoke because Jehovah descended upon it in the form of fire; the smoke billowed into the sky as from a furnace, and the whole mountain shook with a violent earthquake. As the trumpet blast grew louder and louder, Moses spoke and God thundered his reply.
New Berkeley Version	.
New Life Version	Then Moses brought the people from among the tents to meet God. They stood at the base of the mountain. Mount Sinai was all in smoke because the Lord came down upon it in fire. Its smoke went up like the smoke of a stove. And the whole



New Living Translation	<p>mountain shook. The sound of the horn became louder and louder. Moses spoke, and God answered him with thunder.</p> <p>Moses led them out from the camp to meet with God, and they stood at the foot of the mountain. All of Mount Sinai was covered with smoke because the Lord had descended on it in the form of fire. The smoke billowed into the sky like smoke from a brick kiln, and the whole mountain shook violently. As the blast of the ram's horn grew louder and louder, Moses spoke, and God thundered his reply.</p>
Unlocked Dynamic Bible	<p>Then Moses led the people outside the camp to meet with God. They stood around the base of the mountain. Then Yahweh descended on Mount Sinai so that the entire mountain was covered in smoke and surrounded by fire. The smoke rose up like the smoke from the chimney of a furnace, and the whole mountain shook violently. As the sound of the trumpet continued to become louder, Moses spoke to Yahweh, and Yahweh answered him in a loud voice that sounded like thunder.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>And that's when Moses led the people out of the camp to meet God.</p> <p>Well, they were all standing there, close to the camp, and then the whole mountain started to smoke, because The God had descended upon it in fire... and the smoke kept rising as though it [was coming from] a furnace, which left the people in awe. Then the trumpeting got even louder as Moses spoke, and God started answering him with a voice...</p>
Beck's American Translation Common English Bible	<p>Moses brought the people out of the camp to meet God, and they took their place at the foot of the mountain. Mount Sinai was all in smoke because the Lord had come down on it with lightning. The smoke went up like the smoke of a hot furnace, while the whole mountain shook violently. The blasts of the horn grew louder and louder. Moses would speak, and God would answer him with thunder.</p>
New Advent (Knox) Bible	<p>But Moses brought them out from the camp itself to meet the Lord, and they stood there close by the spurs of the mountain. The whole of mount Sinai was by now wreathed in smoke, where the Lord had come down with fire about him, so that smoke went up as if from a furnace; it was a mountain full of terrors. Louder yet grew the noise of the trumpet, longer its blast; and then Moses spoke to the Lord, and the Lord's voice was heard in answer.</p>
Translation for Translators	<p>Then Moses/I led the people outside the camp to meet with God. They stood at the base of the mountain. All of Sinai Mountain was covered in smoke, because Yahweh had descended on it, surrounded by a fire. The smoke rose up like the smoke from <i>the chimney of</i> a furnace, and the whole mountain shook violently. As the sound of the trumpet continued to become louder, Moses/I spoke to Yahweh, and Yahweh answered <i>him/me in a loud voice that sounded like</i> thunder.</p>

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>Moses brought out the people from the camp to meet with God. They stood at the base of the mountain. Mount Sinai was completely covered with smoke, because the LORD had descended upon it in fire. The smoke of that fire went up like the smoke of a limekiln, and the entire mountain shook very hard [In other words, Sinai behaved for all the world like a volcano, but the fire and quaking came from above the mountain, not from within.]. When the trumpet blast sounded long, and grew ever louder, Moses spoke, and God answered him by a voice.</p>
Ferrar-Fenton Bible	<p>Then Moses brought out from the camp all the people to meet GOD, and stationed them below the Hill. And the Hill of Sinai smoked all over its surface, when the EVER- LIVING descended upon it in fire; and its smoke went up like the smoke of a</p>

God's Truth (Tyndale)	<p>smelling furnace, and the whole hill trembled greatly; and there was the continuous sound of a trumpet; but Moses very boldly spoke, and GOD answered him by voice. And Moses brought the people out of the tents to meet with God, and they stood under the hill.</p> <p>And mount Sinai was altogether on a smoke: because the Lord descended down upon it in fire. And the smoke thereof ascended up, as it had been the smoke of a kiln, and all the mount was exceeding fearful. And the voice of the horn blew and waxed louder, and louder. Moses spoke, and God answered him and that with a voice.</p>
Lexham English Bible	And Moses brought the people out from the camp to meet God, and they took their stand at the foot of the mountain. And Mount Sinai was all wrapped in smoke because Yahweh went down on it in the fire, and its smoke went up like the smoke of a smelting furnace, and the whole mountain trembled greatly. And the sound of the ram's horn became {louder and louder}, and Moses would speak, and God would answer him with a voice.
NIV, ©2011	Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain [Most Hebrew manuscripts; a few Hebrew manuscripts and Septuagint <i>and all the people</i> ] trembled violently. As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him [Or <i>and God answered him with thunder</i> ].
Urim-Thummim Version	Moses brought out the people from the camp to meet with Elohim and they stood at the lower part of the mountain. Mount Sinai was wholly a smoke from the presence of YHWH who has come down on it in fire, and its smoke goes up as smoke of the furnace, and the whole mountain quaked exceedingly. And when the noise of the trumpet sounded long and became louder and louder, Moses spoke and Elohim answered him with a voice.
Wikipedia Bible Project	And Moses brought out the people towards God, from the camp, and they stationed at the bottom of the mountain. And mount Sinai is all smoke, because Yahweh did come down upon it, and his smoke rose like the smoke of a furnace, and all the mountain trembled a lot. And the sound of the shofar went and intensified a lot. Moses spoke, and God answered him with voice.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses then made the people leave the camp to meet God and stand at the foot of the mountain. Mount Sinai was completely covered in smoke because Yahweh had come down in fire, and the smoke rose as from a furnace. The whole mountain shook violently, while the blast of the trumpet became louder and louder. Moses spoke and God replied in thunder.
The Heritage Bible	And Moses brought the people out to meet God out of the camp, and they placed themselves at the lowermost part of the mount. And the entirety of Mount Sinai smoked before the face of Jehovah who descended upon it in fire, and its smoke ascended as the smoke of a furnace, and the whole mount trembled greatly. And it was, when the voice of the trumpet walked, and was exceeding powerful, Moses spoke, and God answered him by voice.
New American Bible (2002)	But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. Mount Sinai was all wrapped in smoke, for the LORD came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently. The trumpet blast grew louder and louder, while Moses was speaking and God answering him with thunder.
New English Bible—1970	Moses brought the people out from the camp to meet God, and they took their stand at the foot of the mountain. Mount Sinai was all smoking because the LORD

New Jerusalem Bible	had come down upon it in fire; the smoke went up like the smoke of a kiln; all the people were terrified, and the sound of the trumpet grew ever louder. Whenever Moses spoke, God answered him in a peal of thunder in ... thunder: or by voice.
Revised English Bible—1989	Then Moses led the people out of the camp to meet God; and they took their stand at the bottom of the mountain. Mount Sinai was entirely wrapped in smoke, because Yahweh had descended on it in the form of fire. The smoke rose like smoke from a furnace and the whole mountain shook violently. Louder and louder grew the trumpeting. Moses spoke, and God answered him in the thunder..
	Moses brought the people out from the camp to meet God, and they took their stand at the foot of the mountain. Mount Sinai was enveloped in smoke because the LORD had come down on it in fire; the smoke rose like the smoke from a kiln; all the people trembled violently, and the sound of the trumpet grew ever louder. Whenever Moses spoke, God answered him in a peal of thunder.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe brought the people out of the camp to meet God; they stood near the base of the mountain. Mount Sinai was enveloped in smoke, because <i>ADONAI</i> descended onto it in fire — its smoke went up like the smoke from a furnace, and the whole mountain shook violently. As the sound of the <i>shofar</i> grew louder and louder, Moshe spoke; and God answered him with a voice.
<i>The Scriptures</i> 1998	And Mosheh brought the people out of the camp to meet with Elohim, and they stood at the foot of the mountain. And Mount Sinai was in smoke, all of it, because יהוה descended upon it in fire. And its smoke went up like the smoke of a furnace, and all the mountain trembled exceedingly. And when the blast of the ram's horn sounded long and became louder and louder, Mosheh spoke, and Elohim answered him by voice.
Tree of Life Version	Then Moses brought the people out of the camp to meet God, and they stood at the lowest part of the mountain. Now the entire Mount Sinai was in smoke, because <i>ADONAI</i> had descended upon it in fire. The smoke ascended like the smoke of a furnace. The whole mountain quaked greatly. When the sound of the shofar grew louder and louder, Moses spoke, and God answered him with a thunderous sound.

### Weird English, ☹️ English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES LED THE PEOPLE FORTH OUT OF THE CAMP TO MEET THE THEOS ( <i>Alpha &amp; Omega</i> ), AND THEY STOOD BY, AT THE FOOT OF THE MOUNTAIN. THE MOUNT OF SINAI WAS TOTALLY ON SMOKE, BECAUSE THE THEOS ( <i>Alpha &amp; Omega</i> ) HAD DESCENDED UPON IT IN FIRE; AND THE SMOKE WENT UP AS THE SMOKE OF A FURNACE, AND THE PEOPLE WERE EXCEEDINGLY AMAZED. †( <i>Theos/JESUS is The Lake of Fire. Only the true Saints of Theos/JESUS dwell in His Presence. The wicked will be consumed by it. Exodus 3:2; Exodus 24:17, Deut. 4:24; Deut. 9:3, Isa. 33:14, Heb. 12:29. Consider also the pillar of fire for 40 years</i> ) AND THE SOUNDS OF THE TRUMPET WERE INCREASING VERY MUCH LOUDER. MOSES SPOKE, AND THE THEOS ( <i>Alpha &amp; Omega</i> ) ANSWERED HIM WITH A VOICE.
Awful Scroll Bible	Moses was to bring forth the people from the camp, to meet with he of mighty ones. They were to be stationed at the lower part of the mountain. Mount Sinai is to have smoked turned before them, that which Jehovah is to have descended upon it. The fire and smoke was to ascend up, as the smoke of a furnace, and the mountain was to quake greatly. As the loud noise of the ram's horn is sounding, and coming to be louder greatly, Moses was to speak, and he of mighty ones was to answer by a loud call.
exeGesés companion Bible	And Mosheh brings the people from the camp

to meet with Elohim;  
 and they stand at the nether of the mount:  
 and mount Sinay totally fumes:  
 for the face of Yah Veh descends on it in fire:  
 and the smoke thereof  
 ascends as the smoke of a furnace  
 and the whole mount trembles mightily.  
 And in sounding,  
 the voice of the shophar sounds long  
 - mightily mighty,  
 Mosheh words; and Elohim answers him by a voice:...

Orthodox Jewish Bible

And Moshe led HaAm forth out of the machaneh to encounter HaElohim; and they stood at the foot of Hagar.  
 And Mt. Sinai was altogether smoking, because Hashem descended upon it in eish; and the smoke thereof ascended as the smoke of the furnace, and kol HaHar shook violently.  
 And when the sound of the shofar was moving [closer], and grew louder and louder, Moshe spoke, and HaElohim answered him in thunder.

### Expanded/Embellished Bibles:

The Expanded Bible

Then Moses ·led [brought] the people out of the camp to meet God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the Lord came down on it in fire. The smoke rose from the mountain like smoke from a ·furnace [kiln], and the whole mountain ·shook wildly [trembled]. The ·sound [blast] from the ·trumpet [ram's horn] became louder. Then Moses spoke, and ·the voice of [or *in thunder*] God answered him.

Kretzmann's Commentary

And Moses brought forth the people out of the camp to meet with God, all of them were to be assembled before Him as His holy congregation; and they stood at the nether part of the mount, at its foot. And Mount Sinai was altogether on a smoke, the entire mountain being enveloped in smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, of a great smelter, and the whole mount quaked greatly. The nearer the people came to the mountain, the more impressively was the scene enrolled before their eyes, and the greater their terror became. And when the voice of the trumpet sounded long, and waxed louder and louder, gained in intensity or strength, Moses spake from the foot of the mountain, asking God for His commands, and God answered him by a voice, an articulate sound which could be understood.

The Voice

Moses led the *anxious* people away from camp to encounter God. Everyone waited at the base of the mountain. Now Mount Sinai was covered in thick smoke because the Eternal descended on the mountain in fire; and the smoke of that fire rose up to the sky as if it were billowing out of a furnace, and the entire mountain shuddered and quaked intensely. The blast of the ram's horn grew louder and louder. Moses spoke, and God answered with a voice *that rumbled like thunder*.

### Bible Translations with Many Footnotes:

The Complete Tanach

Moses brought the people out toward God from the camp, and they stood at the bottom of the mountain.

**toward God:** [This expression] tells [us] that the Shechinah came out toward them like a bridegroom going out toward a bride. This is [the meaning of] what is stated: "The Lord came from Sinai" (Deut. 33:2), and it does not say, "came to Sinai." -[from Mechilta]

**at the bottom of the mountain:** According to its simple meaning, at the foot of the mountain. Its midrashic interpretation is, however, that the mountain was uprooted from its place and turned over them like a vat. — [from Shab. 88a]

And the entire Mount Sinai smoked because the Lord had descended upon it in fire, and its smoke ascended like the smoke of the kiln, and the entire mountain quaked violently.

**the entire Mount Sinai smoked:** Heb. וַשָּׁע. This word וַשָּׁע is not a noun, because the “shin” is vowelized with a “pattach.” But [it is] the past tense of a [singular] verb in the form לָעַפּ, like רָמָא, said, רָמַשׁ, watched, עָמַשׁ, heard. Therefore, its targum is תִּילּוּכ וְנִתְרַךְ, and [Onkelos] did not translate אֲנִינִתְרַךְ [which would mean: was all smoke]. All [instances of] וַשָּׁע in Scriptures are vowelized with a “kamatz” because they are nouns.

**the kiln:** [used for the baking] of lime. I could think that it means [Mount Sinai smoked] like the kiln and no more. Therefore, [to clarify this,] Scripture states: “[the mountain was] blazing with fire up to the heart of the heaven” (Deut. 4:11) [meaning that the fire was far greater than in a lime kiln]. Why then does the Torah say “kiln”? In order to explain to the [human] ear what it is able to hear, [i.e., to give the reader a picture that can be imagined]. He gives the creatures [humans] a sign familiar to them. Similar to this [is the description in reference to God:] “He shall roar like a lion” (Hos. 11:10). Who but Him gave strength to the lion? Yet the Scriptures compare Him to a lion? But we describe Him and compare Him to His creatures in order to explain to [humans] what the ear is able to hear. Similar to this [is], “And its sound [the voice of God] was like the sound of abundant waters” (Ezek. 43:2). Now who gave the water a sound but He? Yet you describe Him and compare Him to His creatures in order to explain to [humans] what the ear is able to hear. — [from Mechilta]

The sound of the shofar grew increasingly stronger; Moses would speak and God would answer him with a voice.

**grew increasingly stronger:** It is customary for mortals that the longer one blows long notes [on a horn], the weaker and fainter its sound becomes. Here, however, it constantly grew stronger. Now why at the beginning was this so [i.e., a weak sound]? In order to let their ears hear what they were able to hear [and not shock them suddenly]. — [from Mechilta]

**Moses would speak:** When Moses would speak and make the Decalogue heard to Israel-for they heard from the mouth of God only “I am...” and “You shall not have” (Mak. 24a)-the Holy One, blessed be He, would assist him [Moses] by giving him strength so that his voice would be strong and audible. — [from Mechilta]

**would answer him with a voice:** [This means] He would answer him concerning the voice, [and not with a voice. The ב in לִוְקָב is used], similar to [the ב in שָׁאֵב in the phrase:] “that will answer with fire” (I Kings 18:24). [שָׁאֵב means] concerning the fire, [i.e., signifying] to bring it [the fire] down [from Heaven]. — [from Mechilta]

Kaplan Translation

Moses led the people out of the camp toward the Divine Presence. They stood transfixed at the foot of the mountain. Mount Sinai was all in smoke because of the Presence that had come down on it. God was in the fire, and its smoke went up like the smoke of a lime kiln. The entire mountain trembled violently. There was the sound of a ram's horn, increasing in volume to a great degree. Moses spoke, and God replied with a Voice.

**Divine Presence**

(cf. Targum; Mekhilta; Rashi). Literally, 'God.'

**lime kiln**

(Rashi). See Genesis 19:28.



NET Bible®

Moses brought the people out of the camp to meet God, and they took their place at the foot of the mountain. Now Mount Sinai was completely covered with smoke because the Lord had descended on it in fire, and its smoke went up like the smoke of a great furnace,<sup>33</sup> and the whole mountain shook<sup>34</sup> violently. When the sound of the horn grew louder and louder,<sup>35</sup> Moses was speaking<sup>36</sup> and God was answering him with a voice.<sup>37</sup>

<sup>33sn</sup> The image is that of a large kiln, as in Gen 19:28.

<sup>34tn</sup> This is the same word translated “trembled” above (v. 16).

<sup>35tn</sup> The active participle הִלִּיחַ (holekh) is used to add the idea of “continually” to the action of the sentence; here the trumpet became very loud – continually. See GKC 344 §113.u.

<sup>36tn</sup> The two verbs here (“spoke” and “answered”) are imperfect tenses; they emphasize repeated action but in past time. The customary imperfect usually is translated “would” or “used to” do the action, but here continuous action in past time is meant. S. R. Driver translates it “kept speaking” and “kept answering” (Exodus, 172).

<sup>37tn</sup> The text simply has לִקְוֹל (bqol); it could mean “with a voice” or it could mean “in thunder” since “voice” was used in v. 16 for thunder. In this context it would be natural to say that the repeated thunderings were the voice of God – but how is that an answer? Deut 4:12 says that the people heard the sound of words. U. Cassuto (Exodus, 232-33) rightly comments, “He was answering him with a loud voice so that it was possible for Moses to hear His words clearly in the midst of the storm.” He then draws a parallel from Ugaritic where it tells that one of the gods was speaking in a loud voice.

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and **"Mosheh"** <sup>Plucked out</sup> made the people go out from the campsite to meet the **"Elohiym"** <sup>Powers</sup>, and they were made to stand up in the lower part of the hill, and all of the hill of **"Sinai"** <sup>My sharp thorns</sup> [had] smoked, all his face, (because) **"YHWH"** <sup>He is</sup> went down upon him in the fire, and his smoke went up like the smoke of the furnace, and all the hill trembled (greatly), and the voice of the ram horn (was) walking and was (very) forceful, **"Mosheh"** <sup>Plucked out</sup> will speak and the **"Elohiym"** <sup>Powers</sup> will answer him (with) the voice,...

Modern English Version All the people who were in the camp trembled. Then 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 covered in smoke because the Lord had descended upon it in fire, and the smoke ascended like the smoke of a furnace, and the whole mountain shook violently. When the sound of the trumpet grew louder and louder, Moses spoke, and God answered him with a voice [Or *thunder*].

New American Standard B. And Moses brought the people out of the camp to meet God, and they stood at the foot [Lit *lower part*] of the mountain.

#### The Lord Visits Sinai

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 [Or *trembled*] violently. When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder [Or *a voice*; lit *a sound*].

Young’s Updated LT And Moses brings out the people to meet God from the camp, and they station themselves at the lower part of the mount, and mount Sinai is wholly a smoke from the presence of Jehovah, who has come down on it in fire, and its smoke goes up as smoke of the furnace, and the whole mount trembles exceedingly; and the sound of the trumpet is going on, and very strong; Moses speaks, and God does answer him with a voice.

### The gist of this passage:

Moses brings the people and God together. There is smoke all around the mountain and the mountain is shaking.

Exodus 19:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** Moses brought the people out of the camp [near to the mountain] to meet the Elohim.

Moses brings the people forward to the mountain, but keeping the prescribed distance from it.

Here and elsewhere, Moses continues to act as a mediator between man and God. God must go through a man and this is why Moses and Aaron both appeared before Pharaoh. Aaron, as we have studied, was not God's first choice—his presence destroyed the analogy of just one man standing in the gap between man and God. In that case, it was the analogy of Jesus Christ the prophet, speaking God's Word to man.

At this point, Moses is both the prophet and the priest; representing man to God (as a priest) and God to man (as a prophet). Moses alone stood in the gap between them just as Christ alone stands in the gap between us and a holy God. It is only when we are purified in Him and by Him<sup>17</sup> that we can stand before God.

Moses is a type of Christ; and Jesus is the **antitype** (the fulfillment of the type).

The people had been camped out near Mount Sinai, and Moses brought them forward, out of their camps, to meet their God. Throughout most of the plagues, Israel was bypassed by God, so they did not fully appreciate His greatness. At this point, the sons of Israel are frightened.

Exodus 19:17a **Moses brought the people out of the camp [near to the mountain] to meet the Elohim.** (Kukis mostly literal translation)

Exodus 19:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsab (יָצַב) [pronounced yaw-TSAHB <sup>v</sup> ]	<i>to set oneself [in a place], to take a stand</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #3320 BDB #426
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tach <sup>e</sup> tîy (יִתְחַתֵּי) [pronounced tahkh <sup>e</sup> -TEE]	<i>lower, lowest [places], deepest; hidden</i>	adjective & substantive; feminine singular construct	Strong's #8482 BDB #1066
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article; pausal form	Strong's #2022 (and #2042) BDB #249

**Translation:** **They stood at the foot of the mountain...**

Moses cordoned off the mountain; the people are not to come up onto the mountain. They are not to come that close to God (that is, a manifestation of God). However, they are to stand there at the foot of the mountain so that they can see and hear all that is going on.

Moses had designated the mountain itself off limits. There was a boundary set up around the mountain and the people stood outside of this boundary at the foot of the mountain. Because of one of the verbs used earlier in this chapter, it appears that there is a sloping plateau around the mountain (or on one side of the mountain).

<sup>17</sup> Recall that Moses *consecrated* the people (Exodus 19:14)

To the people, the mountain represented the place of God; or the place where God manifested Himself. The people certainly did not have a complete understanding of the nature of God. However, they would have had some basic information. God was associated with this mountain; the people could come up to the base of the mountain but no further; and even to be able to do that, they must be ceremonially cleansed. They learned by this the perfection and holiness of God (which we all fall quite short of).

Exodus 19:17 *And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.* (NKJV)

Moses was clearly expecting God to speak to His people. They were here at the foot of God's mountain; so shouldn't God speak to them? I do not know that the people were expecting this to happen.

Exodus 19:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (יִנַּיִס) [pronounced <i>see-NAH-ee</i> ]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696
ʿâshên (אֲשֵׁן) [pronounced <i>gaw-SHAHN</i> ]	<i>to smoke; figuratively it means to fume, to be wroth, to smoulder</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6225 BDB #798
kôl (כֹּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3605 BDB #481

**Translation:** ...while Mount Sinai smoked—all of it—...

The mountain smoked, something that the people had never seen before. It was not just a bit of smoke coming up here or there; the entire mountain was enveloped in smoke.

Exodus 19:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

## Exodus 19:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, min pâniym mean <i>from before the face of; out from before the face, from the presence of; from behind</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Literally, this means, <i>from the faces of which</i> . This phrase is variously translated, <i>because</i> (ESV, LITV, Webster, WEB <sup>18</sup> ); <i>in view of the fact that</i> (CLV); <i>from the presence of</i> (UTV).			
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3381 BDB #432
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾesh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

**Translation:** ...because Y<sup>e</sup>howah had descended upon the mountain [lit., it] in fire.

The reason that this was taking place was, God had descended upon the mountain. He is said to be in fire because God is judgment; and fire represents judgment.

We do not know exactly the form that the fire was in. Was it like a forest fire on the mountain? Was it a series of lightning strikes from above? Was it some molten metals being cast into the air? Whatever the people could see, it appeared to be like fire.

The fire here speaks of judgement in the Bible and smoke often represents the **propitiation** of God. The people had been ceremonially cleansed, allowing God to be propitious toward them. God would judge the Lord in our stead, and this is the true basis for God being able to be propitious toward us.

Propitiation means an *appeasement*; God is *appeased, satisfied, conciliated*. What is taking place represents God being **propitiated** (appeased, conciliated) by the judgment spoken of by all of the fire on that mountain.

The people of God are at the foot of Mount Sinai. Some very strange sights and sounds are before them.

<sup>18</sup> This was nearly universal.



## Exodus 19:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
‘âshân (עָשָׁן) [pronounced <i>gaw-SHAWN</i> ]	<i>smoke; vapor, dust; anger</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6227 BDB #798
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
‘âshân (עָשָׁן) [pronounced <i>gaw-SHAWN</i> ]	<i>smoke; vapor, dust; anger</i>	masculine singular construct	Strong's #6227 BDB #798
kib <sup>e</sup> shân (כִּבְשָׁן) [pronounced <i>kihbb-SHAWN</i> ]	<i>a kiln for lime or pottery; furnace [for smelting metal]</i>	masculine singular noun with the definite article	Strong's #3536 BDB #461

**Translation:** His smoke goes up just like the smoke of a kiln;...

The smoke associated with God was going up, as if a great oven. Although I would guess that there is very little vegetation on this mountain, it is covered in smoke or enveloped by smoke.

The sons of Israel are standing before Mount Sinai, and there is fire and smoke on the mountain.

## Exodus 19:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chârad (חָרַד) [pronounced <i>chaw-RAHD</i> ]	<i>to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2729 BDB #353
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
har (הָרָה) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

## Exodus 19:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> ôd (מֵוֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** ...and all the mountain was greatly quaking.

In addition, the mountain was quaking. It would have been loud, the people would be seeing movement of the mountain itself, and they felt the shockwaves of it. They could see the mountain move and they could feel the ground beneath them shake.

In our society, people who have never even seen California or Japan know what an earthquake is. That is because of the kind of world that we live in. We have newspapers, television reports and magazines, all which deal with the phenomenon of earthquakes. For Israel, an earthquake would be a very rare event; something that many Israelites would not even know about. Therefore, their vocabulary does not have a specific word for the quaking of a mountain. The word found here is *chârad* (חָרַד) [pronounced *chaw-RAHD*], and it means *tremble, shake*. This describes what the mountain did. This figure of speech—giving an inanimate object an action or an emotion normally attributed to animate objects—is called personification. This word was used more because they did not have a regular word to mean *quake, earthquake*.

A translator or commentator has observed that this mountain is behaving very much like a volcano. It is not out of the question for that to be the case, even if there is no evidence of volcanic activity in that region today (earthquakes are often associated with volcanic activity).

God's presence causes the great geological disturbance because of the strength of His presence. God, in Scripture, often uses that which He has already made. Let me suggest that God moved the Arabian Plate and that the smoke on and around the mountain came from volcanic activity. God possibly even moved the Israelites from Egypt to this mountain specifically because of the geological activity which was going to take place at this time.

We do not tend to associate Saudi Arabia or anywhere around there with volcanic activity.

However, Wikipedia reads: *The Red Sea rifting began in the Eocene, and the separation of Africa and Arabia occurred approximately 25 million years ago in the Oligocene, and since then the Arabian Plate has been moving toward the Eurasian Plate. The opening of the Red Sea rift led to volcanic activity. There are volcanic fields called the Older Harrats, such as Harrat Khaybar and Harrat Rahat, cover parts of the western Arabian Plate. Some activity still continues especially around Medina, and there are regular eruptions within the Red Sea.*<sup>19</sup>

The Israelites have moved east of the Red Sea (and, east of modern Medina), but these things are close enough to have activity where some of these faults are which can affect areas which are quite a distance away.

According to Norfolk.gov: *A magnitude 5.5 eastern U.S. earthquake usually can be felt as far as 300 miles from where it occurred.*<sup>20</sup>

I am simply offering this as one possible explanation (which I believe to be correct). Although God is able to certain produce such things out of nothing; throughout much of Scripture, he appears to use our natural earth and

<sup>19</sup> From [https://en.wikipedia.org/wiki/Arabian\\_Plate](https://en.wikipedia.org/wiki/Arabian_Plate) accessed December 20, 2023.

<sup>20</sup> From <https://www.norfolk.gov/DocumentCenter/View/2556/Earthquake-Information> accessed December 20, 2023.

its resources for His demonstrations of power. There are some miracles which are flat out miracles, like the changing of water into wine; but many others have underlying natural explanations.

To the people here, the exact nature of the events was not an issue (miracle or natural). They were right in the midst of this, and it was quite unnerving.

Some commentators, struggling with God's ability to perform miracles, did at one time attribute this to the natural phenomena of volcanic activity. Others have pointed out that there are no traces of volcanic activity on the Sinai Peninsula, so another explanation which has been given. Barthel (a very liberal commentator) suggests that Moses somehow invented or discovered gun powder and set off a few charges to get everyone's attention (Barthel came up with some very odd theories, so odd, I wonder why I even mention him).

I have suggested that Mount Sinai has a natural amphitheater adjacent to it. Furthermore, it would possibly be a mountain which shows signs of volcanic activity (all we have in context is smoke, but no actual eruption). However, all of this is close enough to the plates beneath the Red Sea, for this to be interconnected.

When you don't have any real faith in God, there are not a lot of alternatives. This is one thing that I don't get—but then I have never really spoken to any *Christian* liberals on this topic—who or what is their god? He is like the wizard of Oz? Is he like the man behind the curtain who really is without any supernatural powers, but subject to the universe in which He finds Himself? Or have they arbitrarily decided that He has chosen not to ever work in miraculous ways, contrary to Scripture? Maybe I am wrong on this point, but it seems to me that because they have never witnessed a spectacular miracle (or something which they could identify as a miracle) they have concluded that miracles, therefore, have never occurred.

For me, it is much easier to take the position, if God was able to create the earth and all that is in it; then it is logical that He can overrule, from time to time, the laws of nature which He set up. And He is also able to time His plan the coincide with natural phenomenon as well (I believe that is the case here).

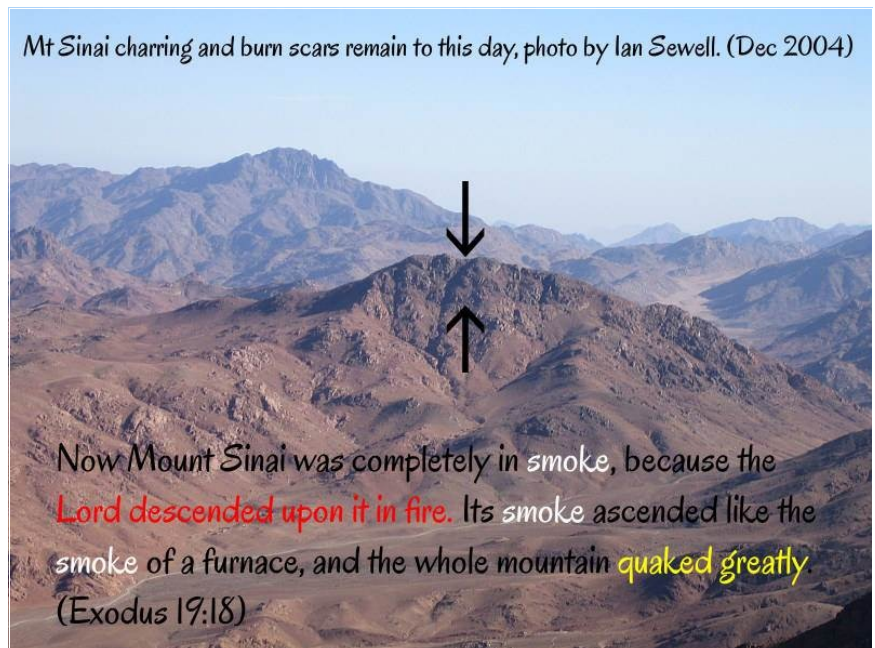
**Mt. Sinai charring and burn scars remain** (a graphic); from **Some Jesus Things**; accessed November 1, 2023. Quite frankly, I have no idea if this is Mount Sinai; but there should be some mountain similar to this in that region. Some have suggested that Mount Sinai was a volcano.

Exodus 19:17b–18 They stood at the foot of the mountain while Mount Sinai smoked—all of it—because Y<sup>e</sup>howah had descended upon the mountain [lit., *it*] in fire. His smoke goes up just like the smoke of a kiln; and all the mountain was greatly quaking. (Kukis mostly literal translation)

As I have suggested on previous occasions, God's signs and miracles are appropriate for the audience. Here, there are as many as two million onlookers (it is not clear if all Israel was here or just the men came forward). They can all feel the earth shake and they can all see the smoke. They can all hear the horn-like sound. No one is left out. They all experience the same thing.

In any case, all that happened on the mountain would have been visible to all of the people. God made His Presence fully known by the sons of Abraham who stood at the foot of Mount Sinai.

Mt Sinai charring and burn scars remain to this day, photo by Ian Sewell. (Dec 2004)



## Exodus 19:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shôwphâr (שׁוֹפָר) (also רֶפֶשׁ) [pronounced <i>shoh-FAWR</i> ]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun	Strong's #7782 BDB #1051
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châzêq (חָזַק) [pronounced <i>khaw-ZAYK</i> ]	<i>to be strong, firm, to strengthen</i>	Qal active participle	Strong's #2388 & #2390 BDB #304 & #305
m <sup>e</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

All of the BDB definitions are: 1) *exceedingly, much* (adverb); 2) *might, force, abundance* (substantive); 3) *muchness, force, abundance, exceedingly* (noun masculine); 3a) *force, might*; 3b) *exceedingly, greatly, very* (idioms showing magnitude or degree); 3b1) *exceedingly*; 3b2) *up to abundance, to a great degree, exceedingly*; 3b3) *with muchness, muchness*. Owen translates this *firmly* in 1Kings 2:12.

**Translation:** [There] is also the sound of a trumpet, loud and moving about.

To explain the difference between the way I have translated v. 19 and the way others have (Owen and the NASB both translated the one phrase as *the sound of the trumpet growing louder and louder*): there are two verbs here, not two adverbs. The first is the Qal active participle of *hâlak<sup>e</sup>* (הָלַךְ) [pronounced *haw-LAHK<sup>e</sup>*], which means *to come, to go, to walk*; and the second is the Qal active participle of *châzêq* (חָזַק) [pronounced *khaw-ZAYK*] which means *to become strong, to prevail over, to hold firmly to, to grow strong*. The two words together are poetic; they are followed by the adverb *m<sup>e</sup>ôd* (מְאֹד) [pronounced *m<sup>e</sup>-ODE*] and it means *muchness, force, abundance, exceedingly*. The word that some translate *thunder* again is the word *sound* or *voice*; and translating it here as *thunder* is more a matter of interpretation rather than translation.

A trumpet is heard; it is extremely loud and it appears to be moving about. More likely, this is a sound which can only be compared to a trumpet. There are a number of sounds recorded on YouTube and similar media sources which report *trumpet sounds*. There is a news report of odd sounds in Oklahoma ([video](#)); personal recordings from south-central Alaska ([video](#)); and five skyquakes ([video](#)). Interestingly enough, someone that I am connected to on Facebook recently posted a video where they are hearing similar sounds in the air, and are wondering, "What is this?"



One Jewish rabbi notes that, usually, when a ram's horn (or trumpet or whatever) is blown for a long time, the volume begins to drop off. Here, it appears to get louder or it retains its intensity.

All of this is very theatrical. Recall that God has been speaking to Moses all along (and even to Aaron); but at this point, God has turned Mount Sinai into a unique and frightful weather event where there is thunder, lightning, fire, and a sound like a horn. The ground that the sons of Israel are standing on is shaking. There is probably volcanic activity associated with the mountain. So God is preparing the people for an amazing event. This series of events is even greater than God appearing to Moses before and giving him directions for interacting with Pharaoh.

Exodus 19:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43
ʿānâh (אָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6030 BDB #772
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun	Strong's #6963 BDB #876

**Translation:** When Moses spoke, Elohim answered him with thunder [or, a voice, sound].

For whatever reason, Moses is attempting to communicate with God; and the people heard Moses' voice followed by great thundering. We do not have any idea as to the content of Moses' speech. If I were to guess, he is calling out *Y<sup>e</sup>howah Elohim!* But we really have no idea.

Exodus 19:19 [There] is also the sound of a trumpet, loud and moving about. When Moses spoke, Elohim answered him with thunder [or, a voice, sound]. (Kukis mostly literal translation)

There is the sound of a very loud trumpet blast, as God is about to speak to the people.



Exodus 19:17–19 Moses brought the people out of the camp [near to the mountain] to meet the Elohim. They stood at the foot of the mountain while Mount Sinai smoked—all of it—because Y<sup>e</sup>howah had descended upon the mountain [lit., *it*] in fire. His smoke goes up just like the smoke of a kiln; and all the mountain was greatly quaking. [There] is also the sound of a trumpet, loud and moving about. When Moses spoke, Elohim answered him with thunder [or, *a voice, sound*]. (Kukis mostly literal translation)

Moses has no idea about what is coming exactly. He has interacted with God for perhaps three months now (all that we have studied takes place over a relatively short period of time). All Israel has seen things that are hard for us to even imagine. And Moses has gone up and down Mount Sinai and God has spoken to him on the mount, giving Moses specific instructions about purifying the people to meet God. However, there is no indication that Moses has any idea what is coming next. If you know a little bit about the book of Exodus, you know that God is going to speak to this people, giving them the Ten Commandments. But if you are studying this for the first time, then you have no idea what is coming up next, unless you have read ahead. Similarly, Moses does not know what is about to take place.



**Lightning and Smoke** (a photograph); from [Kelley Latta Ministries](#); accessed November 1, 2023.

Exodus 19:17–19 Moses then brought the people out of the camp and closer to the mountain to meet their God. They stood at the foot of the mountain, outside of the boundary line. As they moved and stood before the mountain, all of Mount Sinai smoked because Jehovah God had descended upon the mountain by means of fire. The mountain quaked. The people heard the great sound of the trumpet, loud and moving about. When Moses spoke aloud, God answered him with thundering. (Kukis paraphrase)

The trumpet sound did not stay in one place. It seemed to move throughout the mountain, going this way and that.

Chapter Outline

Charts, Graphics and Short Doctrines

God Calls Moses to Come up the Mountain to be Given Final Warnings for Israel

The people of Israel are all standing before the Mountain of God.

And so comes down Y<sup>e</sup>howah upon a mount of Sinai over a top of the mountain. And so calls Y<sup>e</sup>howah to Moses unto a top of the mountain and so goes up Moses.

Exodus 19:20

Y<sup>e</sup>howah came down upon Mount Sinai over the top of the mountain. Then Y<sup>e</sup>howah called to Moses to the top of the mountain—and so Moses went up.

Jehovah came down upon Mount Sinai to the summit of the mountain. He called Moses to come up to the summit and Moses went up.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so comes down Y <sup>e</sup> howah upon a mount of Sinai over a top of the mountain. And so calls Y <sup>e</sup> howah to Moses unto a top of the mountain and so goes up Moses.
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord was revealed upon mount Sinai, on the head of the mountain; and the Lord called Mosheh unto the head of the mount; and Mosheh went up.
Targum (Pseudo-Jonathan)	And the Lord revealed Himself on mount Sinai upon the summit of the mountain, and the Lord called unto Mosheh from the summit of the mount, and Mosheh went up.
Revised Douay-Rheims	And the Lord came down upon mount Sinai, in the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither,...
Lamsa's Peshitta (Syriac)	And the LORD came down upon mount Sinai, to the very top of the mountain: and the LORD called Moses up to the top of the mountain; and Moses went up.
Updated Brenton (Greek)	And the Lord came down upon mount Sina on the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up.

Significant differences:

**Limited Vocabulary Translations:**

Easy English	The LORD came down to the top of Mount Sinai. Then the LORD told Moses that he must come to the top of the mountain. A portion of v. 20 will be placed with the next passage. Bible in Basic English
Easy-to-Read Version–2006	So the LORD came down to Mount Sinai. He came from heaven to the top of the mountain. Then he called Moses to come up to the top of the mountain with him. So Moses went up the mountain.
Names of God Bible	YAHWEH came down on top of Mount Sinai and called Moses to the top of the mountain. So Moses went up.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
Contemporary English V.	The LORD came down to the top of Mount Sinai and told Moses to meet him there.
The Living Bible	So the Lord came down upon the top of Mount Sinai and called Moses up to the top of the mountain, and Moses ascended to God.
New Berkeley Version	.
New Living Translation	The LORD came down on the top of Mount Sinai and called Moses to the top of the mountain. So Moses climbed the mountain.
Unlocked Dynamic Bible	.

**Partially literal and partially paraphrased translations:**

American English Bible	Then the trumpeting got even louder as Moses spoke, and God started answering him with a voice... yes, Jehovah descended to the top of Mount Sinai and He called to Moses, [telling him to come to Him] on top of the mountain! V. 19 is included for context.; and a portion of v. 20 is placed with the next passage.
Beck's American Translation	.
New Advent (Knox) Bible	It was on the very top of mount Sinai that the Lord had come down, and now he called Moses up to the summit. A portion of v. 20 is placed with the next passage.
Translation for Translators	Then Yahweh came down <i>again</i> onto the top of Sinai Mountain, and he summoned Moses/me to come up to the top of the mountain. So Moses/I went up.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	Then the EVER-LIVING descended on to the Hill of Sinai, on to the top of the Hill, and the EVER-LIVING called Moses to the top of the Hill, and Moses ascended.
Jubilee Bible 2000	And the LORD came down upon Mount Sinai, on the top of the mount, and the LORD called Moses <i>up</i> to the top of the mount, and Moses went up.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah descended upon Mount Sinai to the head of the mount, and Jehovah called Moses up to the head of the mount; and Moses went up.
New American Bible (2011)	* When the LORD came down upon Mount Sinai, to the top of the mountain, the LORD summoned Moses to the top of the mountain, and Moses went up. * [19:20–25] At this point the Priestly additions of vv. 12–13a are elaborated with further Priestly instructions, which include the priests' sanctifying themselves apart from the people (v. 22) and Aaron accompanying Moses to the top of the mountain (v. 24).
Revised English Bible–1989	The LORD came down on the top of Mount Sinai and summoned Moses up to the mountaintop.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(A: vi, S: vii) ADONAI came down onto Mount Sinai, to the top of the mountain; then ADONAI called Moshe to the top of the mountain; and Moshe went up.
The Scriptures 1998	And יהוה came down upon Mount Sinai, on the top of the mountain. And יהוה called Mosheh to the top of the mountain, and Mosheh went up.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS CAME DOWN UPON MOUNT SINAI ON THE TOP OF THE MOUNTAIN; AND JESUS CALLED MOSES TO THE TOP OF THE MOUNTAIN, AND MOSES WENT UP.
Awful Scroll Bible	Jehovah was to descend from Mount Sinai, even from the top of the mountain, but Jehovah was to call Moses to the top of the mountain, and Moses was to ascend up.
Concordant Literal Version	Yahweh descended on Mount Sinai to the summit of the mountain; then Yahweh called Moses to the summit of the mountain, and Moses ascended.
exeGeses companion Bible	...and Yah Veh descends on mount Sinay - on the top of the mount: and Yah Veh calls Mosheh to the top of the mount; and Mosheh ascends.
Orthodox Jewish Bible	And Hashem came down upon Mt. Sinai, onto the top of HaHar; and Hashem summoned Moshe up to the top of HaHar; and Moshe went up.

### Expanded/Embellished Bibles:

The Expanded Bible	When the Lord came down on top of Mount Sinai, he ·called [invited] Moses to come up to the top of the mountain, and Moses went up.
Kretzmann's Commentary	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, in order to speak to Him alone.
The Voice	The Eternal descended to the summit of Mount Sinai. He called for Moses to come and meet Him, so Moses began the <i>long, hard</i> climb up the mountain.

### Bible Translations with Many Footnotes:

## The Complete Tanach

The Lord descended upon Mount Sinai, to the peak of the mountain, and the Lord summoned Moses to the peak of the mountain, and Moses ascended.

**The Lord descended upon Mount Sinai:** I may think that He actually descended upon it. Therefore, Scripture says: "You have seen that from the heavens I have spoken with you" (Exod. 20:19). This teaches that [He did descend although still in the heavens,] He bent down the upper heavens and the lower heavens and spread them upon the mountain like a spread on a bed, and the Throne of Glory descended upon them [the upper heavens and the lower heavens]. — [from Mechilta]

NET Bible®

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and "YHWH <sup>He Is</sup> " went down upon the hill of "Sinai <sup>My sharp thorns</sup> ", to the head of the hill, and "YHWH <sup>He Is</sup> " called out to "Mosheh <sup>Plucked out</sup> " to the head of the hill, and "Mosheh <sup>Plucked out</sup> " went up,...
Green's Literal Translation	And Jehovah came down on the mountain of Sinai, to the top of the mountain; and Jehovah called Moses to the top of the mountain, and Moses went up.
New American Standard B.	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.
Young's Updated LT	And Jehovah comes down on mount Sinai, unto the top of the mount, and Jehovah calls for Moses unto the top of the mount, and Moses goes up.

**The gist of this passage:** God comes down to Mount Sinai and Moses goes up to Him, being summoned by God.

**Exodus 19:20a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3381 BDB #432
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
‘al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (צִינַי) [pronounced see-NAH-ee]	thorny; transliterated Sinai	singular proper noun	Strong's #5514 BDB #696

## Exodus 19:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾel (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
rôsh (שָׂאֵר אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
har (רָה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** Y<sup>e</sup>howah came down upon Mount Sinai over the top of the mountain.

All of the fury of the weather about the mountain appears to signal that God is coming down upon this mountain.

God needed for Israel to understand the gravity of the situation; to understand somewhat of His might and power. God required that man feared and respected Him (something that we lack today in much of the United States). Had there just been a clear day with perhaps a rainbow and a garden of flowers and birds singing nice things in the background, then the Hebrews would not grasp how momentous this event was; nor would they have developed any fear or respect for God. The Hebrews had to be close enough to hear God call Moses up to the top of the mountain.

Because God is a Spirit and because God is **omnipresent**, when we speak of God coming to the top of Mount Sinai, we are really referring to a manifestation of Him. God is choosing to manifest Himself as being there. God is not confined to our universe in any way. He made the universe that we live in and designed all of the laws of physics which define space, time and matter (the three things which God created simultaneously in Genesis 1:1).

## Exodus 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָה) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217



## Exodus 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** Then Y<sup>e</sup>howah called to Moses to the top of the mountain—...

With an indescribable voice, God calls out to Moses, summoning him up to the summit of the mountain. I am assuming that this was an audible voice. Who else heard it? We are not told.

## Exodus 19:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âlâh (אָלַח) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** ...and so Moses went up.

Moses goes up the mountain.

It would seem that the conditions previously described—the thunder and lightning and the trumpet sound—that all of this is still going on. I would assume that these conditions continue while Moses is on the mountain. These things would have held the attention of the Israelites as we move forward to the giving of the Ten Commandments.

Exodus 19:20 Y<sup>e</sup>howah came down upon Mount Sinai over the top of the mountain. Then Y<sup>e</sup>howah called to Moses to the top of the mountain—and so Moses went up. (Kukis mostly literal translation)

God manifests His Presence at the top of the mountain and calls Moses up. Moses continues to act as a mediator between God and man.

Exodus 19:20 Jehovah came down upon Mount Sinai to the summit of the mountain. He called Moses to come up to the summit and Moses went up. (Kukis paraphrase)

And so says Y<sup>e</sup>howah unto Moses, “Go down, admonish in the people, lest they break through unto Y<sup>e</sup>howah to see and they have perished from them many. And also the priests the ones coming near unto Y<sup>e</sup>howah, they will consecrate themselves lest break out against them Y<sup>e</sup>howah.”

Exodus  
19:21–22

Y<sup>e</sup>howah then said to Moses, “Go down, warn the people, so that they do not break through to Me [lit., Y<sup>e</sup>howah] and see [My glory] and [as a result] many of them perish. Also [tell] the priests, those who come near to Me [lit., Y<sup>e</sup>howah], they must consecrate themselves so that I do not [lit., Y<sup>e</sup>howah does not] break out against them.”

Jehovah then said to Moses, “Go down and warn the people that they do not cross over the boundary and attempt to come up to Me. Otherwise they will see Me and My glory and many will perish as a result. Also tell the priests to prepare themselves for coming near to Me. They must consecrate themselves so that I do not harm them.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, “Go down, admonish in the people, lest they break through unto Y <sup>e</sup> howah to see and they have perished from them many. And also the priests the ones coming near unto Y <sup>e</sup> howah, they will consecrate themselves lest break out against them Y <sup>e</sup> howah.”
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord said to Mosheh, Go down, warn the people lest they break through before the Lord to see, and many of them fall. And let the priests also, who are to minister before the Lord, sanctify themselves, lest the Lord slay them.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Descend, and warn the people, lest they come directly before the Lord to gaze, and many of them fall. The priests, also, who approach to minister before the Lord, must be sanctified, lest the Lord destroy them.
Revised Douay-Rheims	He said unto him: Go down, and charge the people: lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish. The priests also that come to the Lord, let them be sanctified, lest he strike them.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Go down, warn the people, lest they break through to Mar-Yah to gaze, and many of them perish. Let the priests also, who come near to Mar-Yah, sanctify themselves, lest Mar-Yah break forth on them."
Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Go down, warn the people, lest they break through to the LORD to gaze, and many of them perish. And let the priests also who come near to the LORD sanctify themselves, lest the LORD break forth upon them.
Updated Brenton (Greek)	And God spoke to Moses, saying, Go down, and solemnly charge the people, lest at any time they draw nigh to God to gaze, and a multitude of them fall. And let the priests that draw nigh to the Lord God sanctify themselves, lest he destroy some of them.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Go down and give the people orders to keep back, for fear that a great number of them, forcing their way through to see the Lord, may come to destruction. And let the priests who come near to the Lord make themselves holy, for fear that the Lord may come on them suddenly.
Easy English	So Moses went up the mountain and the LORD spoke to him. He said: 'Go down to the people. Tell them that they must stay away from the mountain. They must not try to see the LORD. If they do, they will die. Even the priests, who come near to the LORD, must make themselves ready for God. If they do not obey this word, the LORD will be very angry with them.' A portion of v. 20 is included for context. Bible in Basic English
Easy-to-Read Version–2006	The LORD said to Moses, "Go down and warn the people not to come near me and look at me. If they do, many will die. Also tell the priests who come near the LORD that they must prepare themselves for this special meeting. If they don't, I, the LORD, will punish them."
Good News Bible (TEV)	Moses went up and the LORD said to him, "Go down and warn the people not to cross the boundary to come and look at me; if they do, many of them will die. Even the priests who come near me must purify themselves, or I will punish them." A portion of v. 20 is included for context.
<i>The Message</i>	GOD said to Moses, "Go down. Warn the people not to break through the barricades to get a look at GOD lest many of them die. And the priests also, warn them to prepare themselves for the holy meeting, lest GOD break out against them."
Names of God Bible	<b>Yahweh</b> said to him, "Go down and warn the people not to force their way through the boundary to see <b>Yahweh</b> , or many of them will die. Even the priests who are allowed to come near <b>Yahweh</b> must set themselves apart as holy, or <b>Yahweh</b> will violently kill them."
NIRV	The LORD said to him, "Go down and warn the people. They must not force their way through to see the LORD. If they do, many of them will die. The priests approach the LORD when they serve him. But even they must set themselves apart for the LORD. If they do not, his anger will break out against them."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Then he said, "Moses, go and warn the people not to cross the boundary that you set at the foot of the mountain. They must not cross it to come and look at me, because if they do, many of them will die. Only the priests may come near me, and they must obey strict rules before I let them. If they don't, they will be punished."
The Living Bible	But the Lord told Moses, "Go back down and warn the people not to cross the boundaries. They must not come up here to try to see God, for if they do, many of them will die. Even the priests on duty [literally, "the priests who come near to Jehovah."] must sanctify themselves, or else I will destroy them."
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "Go down and tell the people not to break through to look at the Lord. For then many of them would be destroyed. Have the religious leaders who come near to the Lord set themselves apart to be holy. Or the Lord will go against them."
New Living Translation	Then the LORD told Moses, "Go back down and warn the people not to break through the boundaries to see the LORD, or they will die. Even the priests who regularly come near to the LORD must purify themselves so that the LORD does not break out and destroy them."

Unlocked Dynamic Bible Yahweh said to Moses, "Go down again and warn the people not to cross the boundary in order to look at me. If they do that, many of them will die. Also, the priests who come near me must purify themselves, because I am coming to them. If they do not do that, I will punish them."

### Partially literal and partially paraphrased translations:

American English Bible So Moses went up, and God then said this to Moses:  
'Go down and warn the people [again] not to approach to see God, for this will cause many of them to [die]. And make sure that any Priests who come close to Jehovah God have cleansed themselves, so He doesn't [have to] destroy some of them!' A portion of v. 20 is included for context.

Beck's American Translation .

Common English Bible The LORD said to Moses, "Go down and warn the people not to break through to try to see the LORD, or many of them will fall dead. Even the priests who come near to the LORD must keep themselves holy, or the Lord will break loose against them."

New Advent (Knox) Bible When he had climbed up there he was bidden go down again, and warn the people not to pass beyond their bounds in their eagerness to see the Lord; or it might be that a great multitude of them would incur death. Even the priests [4] who came into the Lord's presence were to come sanctified, for fear he should smite them. A portion of v. 20 is included for context.  
[4] Some would render 'chieftains' instead of 'priests'. The leading men in Israel perhaps had certain religious functions before the Aaronic priesthood was instituted. Cf. II Kg. 8.18.

Translation for Translators Yahweh said to Moses/me, "Go down again and warn the people not to cross the boundary in order to look *at me*. If they do that, many of them will die. Also, the priests who habitually come near me must purify themselves. If they do not do that, I will punish them."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The LORD told Moses, "Descend, and make sure the people understand, so that they will not crash through to gaze at the LORD, and many of them die as a result. Moreover, the priests, who come near to the LORD, must sanctify themselves, if they don't want the LORD to breach forth upon them."

Ferrar-Fenton Bible Then the EVER-LIVING said to Moses, "Descend at once to the People for fear they should break through to see, and numbers fall before Me. Let the Priests also who sacrifice to the EVER-LIVING sanctify themselves, lest the LORD afflict them."

God's Truth (Tyndale) And the Lord said unto Moses: go down and charge the people that they press not up unto the Lord for to see him, and so many of them perish. And let the priests also which come to the Lords presence, sanctify themselves: least the Lord smite them.

Jubilee Bible 2000 And the LORD said unto Moses, Go down, charge the people lest they break through *the bounds* to gaze upon the LORD, and many of them perish. And also let the priests who come near to the LORD, sanctify themselves lest the LORD break forth upon them.

Unlocked Literal Bible Yahweh said to Moses, "Go down and warn the people not to break through to me to look, or many of them will perish. Let the priests also who come near to me set themselves apart—prepare themselves for my coming—so that I do not attack them."

Wikipedia Bible Project And Yahweh said to Moses: "Go down and testify to the people, lest they break through to see Yahweh, and many of them will fall. And even the priests who are submitted to Yahweh will be blessed, lest Yahweh burst against them."

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	When Yahweh had come down to the summit of Mount Sinai, God called Moses who went to the summit where Yahweh said to him, "Go down and give this warning to the people, lest they rush to see Yahweh and many of them perish. Even the priests who come near Yahweh must purify themselves lest Yahweh break out against them."
The Heritage Bible	And Jehovah said to Moses, Go down, testify to the people, lest they break through to Jehovah to see, and many of them fall. And also let the priests who come near to Jehovah, sanctify themselves, lest Jehovah breaks out upon them.
New American Bible (2011)	Then the LORD told Moses: Go down and warn the people not to break through to the LORD in order to see him; otherwise many of them will be struck down. For their part, the priests, who approach the LORD must sanctify themselves; else the LORD will break out in anger against them.
New English Bible—1970	The LORD said to Moses, 'Go down; warn the people solemnly that they must not force their way through to the LORD to see him, or many of them will perish. Even the priests, who have access to the LORD, must hallow themselves, for fear that the LORD may break out against them.'
New Jerusalem Bible	Yahweh then said to Moses, 'Go down and warn the people not to break through to look at Yahweh, or many of them will perish. Even the priests, who do have access to Yahweh, must sanctify themselves, or Yahweh may burst out against them.'

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	<i>ADONAI</i> said to Moshe, "Go down and warn the people not to force their way through to <i>ADONAI</i> to see him; if they do, many of them will perish. Even the <i>cohanim</i> , who are allowed to approach <i>ADONAI</i> , must keep themselves holy; otherwise, <i>ADONAI</i> may break out against them."
Hebraic Roots Bible	And YAHWEH said to Moses, Go down, warn the people lest they break through to see YAHWEH, and many of them fall. And also the priests, those approaching YAHWEH, let them sanctify themselves that YAHWEH not burst forth among them.
<i>The Scriptures</i> 1998	And הוה said to Mosheh, "Go down, and warn the people, lest they break through unto הוה to see, and many of them fall. "And let the priests who come near הוה set themselves apart too, lest הוה break out against them."

**Weird English, 𐤀𐤎𐤅𐤃 English, Anachronistic English Translations:**

Alpha & Omega Bible	AND THE THEOS ( <i>Alpha &amp; Omega</i> ) SPOKE TO MOSES, SAYING, "GO DOWN, AND SOLEMNLY CHARGE THE PEOPLE, LEST AT ANY TIME THEY DRAW NEAR TO THE THEOS ( <i>Alpha &amp; Omega</i> ) TO GAZE, AND A MULTITUDE OF THEM FALL. AND LET THE PRIESTS THAT DRAW NEAR TO JESUS THE THEOS ( <i>Alpha &amp; Omega</i> ) SANCTIFY THEMSELVES, LEST HE DESTROY SOME OF THEM."
Awful Scroll Bible	Jehovah was to say to Moses: Be going down, be reiterating to the people - were they to break through to Jehovah, to look upon him, even many of them are to have fallen down. Now the priests that draw near to Jehovah, were to set themselves apart - was Jehovah to break out on them? -
Concordant Literal Version	Yahweh said to Moses: Descend! Testify to the people lest they demolish the boundaries to Yahweh in order to see, and many of them fall. Moreover, the priests who are coming close to Yahweh, they shall sanctify themselves lest Yahweh breach forth against them.
exeGesés companion Bible	And Yah Veh says to Mosheh,



Descend, witness to the people,  
lest they break through to Yah Veh to see  
- and many of them fall:  
and have the priests who come near to Yah Veh  
also hallow themselves;  
lest Yah Veh break forth on them.

Orthodox Jewish Bible And Hashem said unto Moshe, Go down, warn HaAm, lest they push through toward Hashem to gaze, and many of them fall perishing.  
And let the kohanim also, which come near to Hashem, set themselves apart as kodesh, lest Hashem break forth upon them.

Rotherham's *Emphasized B.* Then said Yahweh unto Moses, Go dawn adjure the people,—lest they press through unto Yahweh to see, and so there fall from among them a multitude. Yea, even the priests who do approach unto Yahweh, must hallow themselves,—lest Yahweh break in upon them.

### Expanded/Embellished Bibles:

*The Amplified Bible* Then the LORD spoke to Moses, "Go down, warn the people, so that they do not break through [the barriers around the mountain] to the Lord to see [Me], and many of them perish [as a result]. Also have the priests who approach the LORD consecrate (sanctify, set apart) themselves [for My sacred purpose], or else the LORD will break forth [in judgment] against them [and destroy them]."

The Expanded Bible The LORD said to Moses, "Go down and warn the people that they must not ·force their way [break] through to see me. If they do, many of them will ·die [<sup>L</sup>fall]. Even the priests, who may ·come near [approach] me, must first ·prepare [consecrate; sanctify] themselves. If they don't, I, the LORD, will ·punish [<sup>L</sup>break out against] them."

Kretzmann's Commentary And the Lord said unto Moses, Go down, charge the people, testify before or upon them, lest they break through unto the Lord to gaze, and many of them perish. To go beyond the fence and encroach upon the territory set aside for the Lord's revelation was courting death. And let the priests also which come near to the Lord, those who had till then had charge of the priestly functions among the people, sanctify themselves, lest the Lord break forth upon them, strike them down and utterly destroy them.

The Voice **Eternal One** (to Moses): Go down, and warn the people not to cross the boundaries in order to try to see Me, or else many of them will die. Any of the priests who draw near to Me must first rid themselves of any impurity so that I do not break loose and kill them.

### Bible Translations with Many Footnotes:

The Complete Tanach The Lord said to Moses, "Go down, warn the people lest they break [their formation to go nearer] to the Lord, to see, and many of them will fall.

**warn the people:** Heb. דַּעַה. Warn them not to go up the mountain.

**lest they break:** their position [i.e., their ranks] because of their longing for God, to see [Him], and they move too close to the side of the mountain.

**and many of them will fall:** Heb. לִפְנֵי. Whatever [number] falls from them, let it be even a single person, to Me it is considered [as if] many [have fallen]. — [from Mechilta]

**lest they break:** Heb. וּסְרָהָ: Every [expression of] הִסְרָהָ [denotes] the separation of the collection of [the parts of] the building. Likewise, those who separate from the position of people break up that position.

And also, the priests who go near to the Lord shall prepare themselves, lest the Lord wreak destruction upon them."

**And also, the priests:** [i.e.,] also the firstborn, who perform the [divine] service.  
— [from Zev. 115b]

**who go near to the Lord:** to offer up sacrifices (targumim), they too shall not rely on their importance to ascend the mountain.

**shall prepare themselves:** They shall be ready to stand on their position.

**lest the Lord wreak destruction:** Heb. יִפְרוֹץ, an expression of a breach. [This means] He will kill some of them and [thus] make a breach in them [their completeness].

Kaplan Translation

God said to Moses, 'Go back down and warn the people that they must not cross the boundary in order to see the Divine, because this will cause many to die. The priests, who [usually] come near the Divine must also sanctify themselves, or else God will send destruction among them.'

**warn**

(Rashi). Literally, 'bear witness.' See Exodus 19:23

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The Lord said to Moses, "Go down and solemnly warn<sup>38</sup> the people, lest they force their way through to the Lord to look, and many of them perish.<sup>39</sup> Let the priests also, who approach the Lord, sanctify themselves, lest the Lord break through<sup>40</sup> against them."

<sup>38tn</sup> The imperative דַּעַה (ha'ed) means "charge" them – put them under oath, or solemnly warn them. God wished to ensure that the people would not force their way past the barriers that had been set out.

<sup>39tn</sup> Heb "and fall"; NAB "be struck down."

<sup>40tn</sup> The verb יִפְרוֹץ (yifrots) is the imperfect tense from פָּרַץ (parats, "to make a breach, to break through"). The image of Yahweh breaking forth on them means "work destruction" (see 2 Sam 6:8; S. R. Driver, Exodus, 174).

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**YHWH** <sup>He Is</sup>" said to "**Mosheh** <sup>Plucked out</sup>", go down, [warn] the people, otherwise, they will cast down to "**YHWH** <sup>He Is</sup>" to see, and many will fall from him, and also the administrators, drawing near to "**YHWH** <sup>He Is</sup>", they will be made set apart, otherwise, "**YHWH** <sup>He Is</sup>" will break out in them,...

Charles Thompson OT And God spoke to Moses saying, Go down and testify to the people; peradventure they may come nigh to God to observe, and a multitude of them may perish. And let the priests who come near to the Lord God be purified, lest peradventure the Lord withdraw from them.

Modern English Version Then the LORD said to Moses, "Go down, warn the people, lest they force their way to the LORD to look, and many of them perish. Let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break through against them."

Young's Updated LT And Jehovah says unto Moses, "Go down, protest to the people, lest they break through unto Jehovah to see, and many of them have fallen; and also the priests who are coming near unto Jehovah do sanctify themselves, lest Jehovah break forth on them."

### The gist of this passage:

God speaks to Moses about people who might try to come onto the mountain; or about the priests who might come near without being sanctified.

Exodus 19:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
yârad (יָרַד) [pronounced yaw-RAHD]	<i>descend, come down, go down</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3381 BDB #432
ʾûwd (וּדַע) [pronounced ʾûd] [good]	<i>take as a witness, call [someone] to witness; bear witness, testify, solemnly affirm; solemnly admonish [or, enjoin]; warn, exhort or enjoin solemnly, admonish, charge</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #5749 BDB #729
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾam (אָמ) [pronounced ʾahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** Y<sup>e</sup>howah then said to Moses, “Go down, warn the people,...

The word translated *warn* is actually the Hiphil imperative of ʾûwd (וּדַע) [pronounced ʾûd] (I am using ʾ to refer to a guttural sound) and it means *to bear witness, to testify*; in the Hiphil according to BDB, it can mean *to protest, to affirm, to solemnly warn*. Strong's #5749 BDB #729.

God has already instructed Moses about the boundaries around Mount Sinai. He was to reiterate this warning to the sons of Israel, not to try to come up the mountain.

In the final verse of this chapter, Moses will go down and say these things to the people.

Exodus 19:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that</i> [plus a negative]	conjunction	Strong's #6435 BDB #814
hâraç (הָרָץ) [pronounced <i>haw-RAHS</i> ]	<i>to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2040 BDB #248
'el (אֶל) [pronounced <i>eh</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906

**Translation:** ...so that they do not break through to Me [lit., Y<sup>e</sup>howah] and see [My glory]...

A personal note in the realm of linguistics: I have never liked the word *lest*; because it is Old English and rarely used in today's English, I believe that it needs to be replaced. However, it is the perfect, one-word translation of the conjunction pen (פֶּן) [pronounced *pen*]. The simple one-word translation for pen (פֶּן) is, *lest*. When the translator was feeling particularly robust, he would translate this word *lest...peradventure*. However, we can get by with splitting it into a more modern *that...not*. For instance, ...**that they not break through to gaze at the Lord,**...

Exodus 19:21a-b **And the Lord said to Moses, "Go down and warn the people, lest they break through to gaze at the Lord,**... (NKJV)

Moses has climbed up the mountain, perhaps to its very summit; despite all of the thundering and lightening, and the sound of trumpet blasts from above.

It appears that there might be some people who have decided that they might want to climb up this mountain to view God. We have something which is analogous to the high priest entering the **Holy of Holies**. Moses is the high priest and on the mountain, he is in the presence of God, within the inner veil (this is an analogy, not a direct parallel). The people are outside and are not allowed to come into the holy of holies because their cleansing is ceremonial but not real. In the same way, Jesus Christ alone could go to the Father, having given His life for our sins. Just as there are people today who are so arrogant as to think they can come to God with their puny and filthy good deeds; there were Israelites who thought they could follow Moses up the mountain and come into God's presence (they were thinking of doing this). Their true uncleanness in the presence of God's perfection would have caused them all to die. So Moses had to head back down the mountain to warn the people; because God

was not willing that any of them should perish. God needed for the people to know the limitations of their relationship with Him. He could not have some person talking out of the side of his mouth saying, “Well, hell, I am just as good as Moses. I’ll go up there myself.”

The people are not allowed to go up onto the mountain to see God. Because of their sins, they cannot approach God in any way, apart from God’s very specific instructions. This does not indicate that they are any worse than anyone else (at this point). If you or I were in the crowd, the same instructions would have applied.

Exodus 19:21a-b **And the Lord said to Moses, “Go down and warn the people, lest they break through to gaze at the Lord,... (NKJV)**

This appears to be God the Father speaking of the Revealed God (Who is Jesus and has manifested Himself upon the mountain).

Exodus 19:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #5307 BDB #656
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #4480 BDB #577
rab (רַב) [pronounced rah <sup>b</sup> v]	<i>many, much, great (in the sense of large or significant, not acclaimed); enough</i>	masculine singular adjective; pausal form	Strong’s #7227 BDB #912

**Translation:** ...and [as a result] many of them perish.

If the people tried to come up the mountain, they would perish.

In the next chapter, the people will appear to be very afraid of God and this seems like an odd thing to warn the people about. (Who would do such a thing?) However, the depths of evil of the Exodus generation are just beginning to be revealed. These warnings are legitimate, as this is a very rebellious generation. When God tells them, *Do not do X*; many among them now want to do X.

God has already given this directive to Moses (vv. 12–13). So, already, Moses has set up the perimeter line, over which the people were not to cross. He has overseen the purification of the people, as well as the warnings. Furthermore, I would think that these people are scared out of their minds right now. Nevertheless, it appears that God wants Moses to double-check the people.

Being omniscient, God knows what the people are thinking. He also knows all that Moses has done. In fact, God knew in eternity past all that Moses has done and was going to do. God allows Moses to approach Him, despite his past.

Exodus 19:21 **Y<sup>e</sup>howah then said to Moses, “Go down, warn the people, so that they do not break through to Me [lit., Y<sup>e</sup>howah] and see [My glory] and [as a result] many of them perish. (Kukis mostly literal translation)**



God wants Moses to prepare the people for an experience which they have never had before. They will actually hear God's voice. Exodus 20 is God speaking audibly to His people. This experience is going to frighten the hell out of these people (that is just an expression); a people who, nevertheless, are going to continue to rebel against God.

**Exodus 19:20–21 (NKJV)** (a graphic); from [Slide Player](#); accessed November 1, 2023.

Exodus 19:22a [Also let the priests who come near the Lord consecrate themselves...](#) (NKJV)

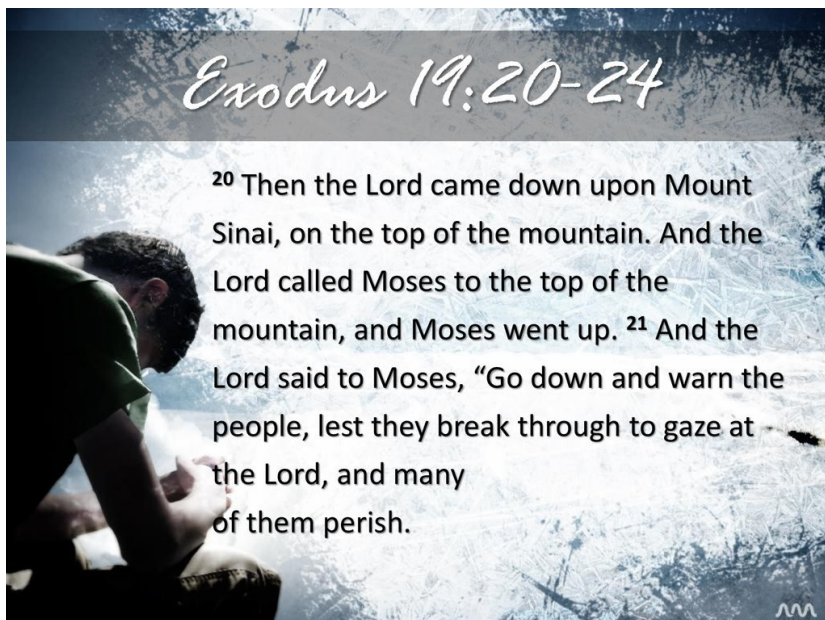
There have been previous references to a nascent **Sabbath** in the Scriptures; and there has certainly been a priesthood which has existed since Noah exited the Ark (which priesthood is not very well-defined in Scripture). Although these things will be clarified and specified for nation Israel in the Law, they already exist in some form.

Throughout Genesis, the patriarchs were involved in priestly duties; and Moses' father-in-law was a priest. So the concept of a priesthood was not unknown to these people.

Also, recall that people of Israel skipped the 7<sup>th</sup> day when it came to collecting manna. So there was some understanding of the Sabbath day even prior to the giving of the Ten Commandments and the rest of the Law.

God tells Moses is to speak to the priests specifically and to tell them to ceremonially cleanse themselves.

The priests were not necessarily the family of **Levi** at this time (recall that Moses father-in-law, not even a Jew, was a priest in Midian) and although they were not coming up the mountain either; they had to be particularly careful about being ceremonially cleansed.



### Exodus 19:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore.</i>			
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
nâgash (נֹגֵשׁ) [pronounced naw-GASH]	<i>the ones drawing near, those being brought near</i>	masculine plural, Niphil participle	Strong's #5066 BDB #620

## Exodus 19:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קִדַּשׁ) [pronounced kaw- DAHSH]	<i>to cleanse [purify, consecrate, sanctify] oneself; to cause oneself to be [become] cleansed [purified, consecrated, sanctified]</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #6942 BDB #872

**Translation:** Also [tell] the priests, those who come near to Me [lit., Y<sup>e</sup>howah], they must consecrate themselves...

It is fascinating that Moses speaks of the priests here, because the Law will define priests as only those coming from the line of Aaron. So, prior to the giving of the Law, there were men who were called priests. Moses' father-in-law is called a priest; the people of Israel are called *a kingdom of priests* (v. 6); and this is the first mention of a subgroup of Israelites known as priests. So, prior to God's full description of what the priesthood in Israel would be in the Mosaic Law, there was some sort of priesthood which already existed.

Therefore, there has been an organized group of men called priests in Israel, and they are somewhat different from the priesthood which God will organize in Leviticus (and in the final chapters of Exodus). How this nascent group of priests arose, who they are, and exactly what functions they have is unknown to us. I would postulate that they are likely the patriarchal figure of each extended family (remember the first **Passover**?). Animal sacrifices existed right from the time of the ark. Whoever these priests were, they represented man to God and they would offer up animal sacrifices before the people (this offering of animal sacrifices is likely their most important function).

That there is a nascent priesthood in existence already is simply an educated guess on my part. This notion is based upon this reference to priests here in v. 22 along with a few references to animal sacrifices throughout the book of Genesis. How and when they operated while the Jews were in Egypt is unknown to us. How the original priests organically developed is also a matter of speculation.

Recall that, Jethro, Moses' father-in-law, was a family priest. We recently studied how he came on the scene and told Moses, "You cannot be judging each and every dispute that two million people are going to have. You need to farm out this work to wise and honest men."

Perhaps a temporary priesthood arose for the same reason. Let me suggest that Jethro, or Aaron, or someone like Joshua suggested to Moses, "You cannot offer up every single animal sacrifice. This has to be in the hands of other men." Given that the priests are mentioned here, it seems like that there is a temporary group of priests set up by Moses at this point. This is *not* specifically stated in the Scriptures. Another (and more likely) possibility is, the Israelites themselves had some sort of an organized priesthood prior to Moses coming on the scene. Whatever their origins, these are men whose position as a specialized priesthood is recognized by God right here.

Israel has been 2 or 3 months in the desert-wilderness; and Moses set up a court system which the people could access. There is no reason why a similar situation could have been done for the priesthood as well. Or, in the alternative, perhaps a priest system already existed in Israel.

Who exactly this temporary priesthood consisted of and what exactly their function was, beyond offering up animal sacrifices, we do not know. All the details of this nascent priesthood are not recorded, I believe, simply so that we do not confuse the **Levitical priesthood** (actually, the Aaronic priests) with whatever priesthood existed previously.

Exodus 19:22a **Also let the priests who come near the Lord consecrate themselves,...** (NKJV)

God has a warning for this nascent priesthood:

Exodus 19:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through [negative volition, a bad attitude, a mindset, or whatever]; to spread, to distribute</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6555 BDB #829
b <sup>e</sup> (בֵּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** **...so that I do not** [lit., *Y<sup>e</sup>howah does not*] **break out against them.**"

God warns that even those who see themselves as representing Him; even they are subject to divine discipline. They are to prepare themselves for what is to come, which would mean, they are to consecrate themselves (set themselves apart ceremonially).

Exodus 19:22 **Also [tell] the priests, those who come near to Me** [lit., *Y<sup>e</sup>howah*], **they must consecrate themselves so that I do not** [lit., *Y<sup>e</sup>howah does not*] **break out against them.**" (Kukis mostly literal translation)

Referenced here is the pre-Levitical priesthood. We do not know from where this priesthood arose. These may have been the heads of families who acted as priests; or these men could have been chosen by Moses. This pre-priesthood is a temporary measure, just as that tent of the Lord (not the Tabernacle of Exodus 40) was a temporary place where Moses would meet with God.

A tent of sorts and a priesthood of sorts are already in existence; but these things will become very well-defined in the Law God will give to Moses.

Exodus 19:21–22 **Y<sup>e</sup>howah then said to Moses, "Go down, warn the people, so that they do not break through to Me** [lit., *Y<sup>e</sup>howah*] **and see [My glory] and [as a result] many of them perish. Also [tell] the priests, those who**

come near to Me [lit., *Y<sup>e</sup>howah*], they must consecrate themselves so that I do not [lit., *Y<sup>e</sup>howah does not*] break out against them.” (Kukis mostly literal translation)

Exodus 19:21–22 Jehovah then said to Moses, “Go down and warn the people that they do not cross over the boundary and attempt to come up to Me. Otherwise they will see Me and My glory and many will perish as a result. Also tell the priests to prepare themselves for coming near to Me. They must consecrate themselves so that I do not harm them.” (Kukis paraphrase)

Some people in Israel were contemplating going onto the mountain, despite all that has happened, and God warns Moses about this.

The Christian Community Bible understands this in a slightly different way. Christian Community Bible (1988): When Yahweh had come down to the summit of Mount Sinai, God called Moses who went to the summit where Yahweh said to him, “Go down and give this warning to the people, lest they rush to see Yahweh and many of them perish. Even the priests who come near Yahweh must purify themselves lest Yahweh break out against them.” (vv. 20–22) So, Moses has already been to this summit and he has already warned the people (specifically the priests)—according to the Christian Community Bible.

Exodus 19:20–22 *Y<sup>e</sup>howah* came down upon Mount Sinai over the top of the mountain. Then *Y<sup>e</sup>howah* called to Moses to the top of the mountain—and so Moses went up. *Y<sup>e</sup>howah* then said to Moses, “Go down, warn the people, so that they do not break through to Me [lit., *Y<sup>e</sup>howah*] and see [My glory] and [as a result] many of them perish. Also [tell] the priests, those who come near to Me [lit., *Y<sup>e</sup>howah*], they must consecrate themselves so that I do not [lit., *Y<sup>e</sup>howah does not*] break out against them.” (Kukis mostly literal translation)

Moses comes up the mountain at least twice at this point (vv. 3, 14, 20).

God has warned Moses about some of the people coming up the mountain to Him. Moses will say, “Listen, I have already warned the people about this.”

Exodus 19:20–22 *Y<sup>e</sup>howah* came down upon Mount Sinai over the top of the mountain. Then *Y<sup>e</sup>howah* called to Moses to the top of the mountain—and so Moses went up. *Y<sup>e</sup>howah* then said to Moses, “Go down, warn the people, so that they do not break through to Me [lit., *Y<sup>e</sup>howah*] and see [My glory] and [as a result] many of them perish. Also [tell] the priests, those who come near to Me [lit., *Y<sup>e</sup>howah*], they must consecrate themselves so that I do not [lit., *Y<sup>e</sup>howah does not*] break out against them.” (Kukis mostly literal translation)

This is going to seem odd to Moses for God to tell him this again, and then require him to speak to the people. However, there must be people who, when God begins to speak, will rush onto the mountain. I would suggest that these are people who would be demonically influenced. They are there; God knows that they are there, and God wants to make certain that such people will keep their behavior in check by their own human volition. The primary reason that God cannot have people doing this is, there cannot be a half dozen people make a rush for the mountain and die in the process while God is giving the Ten Commandments. That just would not work. God will require their full attention and it has to be based upon the function of their collective volition.

**And so says Moses unto *Y<sup>e</sup>howah*, “Not able the people to come up unto a mount of Sinai, for You [Yourself] admonished in us to say, ‘Set a border [around] the mountain’ and You have consecrated him.”**

Exodus  
19:23

**Then Moses said to *Y<sup>e</sup>howah*, “The people are not able to come onto Mount Sinai, for You [Yourself] admonished us, saying, ‘Set a border [around] the mountain.’ So You have consecrated it.”**

**Then Moses said to Jehovah, “The people are not able to come up onto Mount Sinai, for You Yourself established a border around it and warned us not to come across it. You have consecrated this mountain.”**



Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto Y <sup>e</sup> howah, "Not able the people to come up unto a mount of Sinai, for You [Yourself] admonished in us to say, 'Set a border [around] the mountain' and You have consecrated him."
Dead Sea Scrolls	.
Targum (Onkelos)	And Mosheh spake before the Lord, The people are not able to come up to mount Sinai; for Thou hast warned us, saying, Set a boundary to the mountain, and sanctify it.
Targum (Pseudo-Jonathan)	And Mosheh said before the Lord, The people cannot come up to mount Sinai, because Thou didst instruct us, saying, Make limits to the mount, and sanctify it.
Revised Douay-Rheims	And Moses said to the Lord: The people cannot come up to mount Sinai: for you did charge, and command, saying: Set limits about the mount, and sanctify it.
Aramaic ESV of Peshitta	Mosha said to Mar-Yah, "The people ca not come up to Mount Sinai, for you warned us, saying, 'Set bounds around the mountain, and sanctify it.'"
Lamsa's Peshitta (Syriac)	And Moses said to the LORD, The people cannot come up to mount Sinai; for thou didst warn us, saying, Set bounds about the mountain and sanctify it.
Updated Brenton (Greek)	And Moses said to God, The people will not be able to approach to the mount of Sina, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Moses said to the Lord, The people will not be able to come up the mountain, for you gave us orders to put limits round the mountain, marking it out and making it holy.
Easy English	Moses said to the LORD: 'The people cannot come up Mount Sinai. You yourself told us that we must put things round the mountain. You told us that we must make the mountain special. You told us that we must stay away from the edge of the mountain.' Bible in Basic English
Easy-to-Read Version—2006	Moses said to the LORD, "But the people cannot come up the mountain. You yourself told us to make a line and not allow the people to cross the line to holy ground."
<i>The Message</i>	Moses said to GOD, "But the people can't climb Mount Sinai. You've already warned us well telling us: 'Post boundaries around the mountain. Respect the holy mountain.'"

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Moses replied, "The people cannot come up the mountain. You warned us to stay away because it is holy."
The Living Bible	"But the people won't come up into the mountain!" Moses protested. "You told them not to! You told me to set boundaries around the mountain and to declare it off limits because it is reserved for God."
New Berkeley Version	.
New Life Version	Moses said to the Lord, "The people cannot come up to Mount Sinai. For You told us, 'Set places around the mountain that must not be passed, and set it apart as holy.'"



New Living Translation	"But LORD," Moses protested, "the people cannot come up to Mount Sinai. You already warned us. You told me, 'Mark off a boundary all around the mountain to set it apart as holy.'"
Unlocked Dynamic Bible	Then Moses said to Yahweh, "The people will not climb the mountain because you commanded them, saying, 'Set a boundary around the mountain, to set it apart.'"

### Partially literal and partially paraphrased translations:

American English Bible	Then Moses said to God: 'The people won't be able to approach Mount Sinai, because You warned us, saying, <i>Set boundaries around the mountain and make it holy.</i> '
Beck's American Translation	.
Common English Bible	Moses said to the LORD, "The people aren't allowed to come up on Mount Sinai because you warned us and said, 'Set up a fence around the mountain to keep it holy.'"
New Advent (Knox) Bible	But, Lord, said Moses, the common folk will be in no danger of climbing up on to Sinai; thou thyself hast warned them, and bidden us set bounds, to keep the mountain inviolable.
Translation for Translators	Then Moses/I said to Yahweh, "The people will not climb the mountain, because you commanded them, saying, 'Set a boundary around the mountain, to make it sacred/taboo.' "

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses told the LORD, "The people cannot climb Mount Sinai. You gave us strict instructions to set a boundary around the mountain and regard it as holy."
Ferrar-Fenton Bible	But Moses replied to the EVER-LIVING, "The people cannot ascend the Hill of Sinai, for You commanded us, saying, 'Go a distance from the Hill, and sanctify yourselves.' "
God's Truth (Tyndale)	Then Moses said unto the Lord: the people cannot come up in to mount Sinai, for you charged us saying: set marks about the hill and sanctify it.
HCSB	But Moses responded to the LORD, "The people cannot come up Mount Sinai, since You warned us: Put a boundary around the mountain and consider it holy."
Urim-Thummim Version	Moses said to YHWH, The people cannot come up to Mount Sinai, for you charged us saying, Set boundaries around the mountain and consecrate it.
Wikipedia Bible Project	And Moses said to Yahweh: "The people will not be able to climb up mount Sinai, because you have committed us by saying "Cordon the mountain and bless it."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses said to Jehovah, The people are not able to come up into Mount Sinai, because you testified to us, saying, Set boundaries about the mount, and sanctify it.
New Jerusalem Bible	Moses said to Yahweh, 'The people cannot come up Mount Sinai, since you yourself warned us to mark out the limits of the mountain and declare it sacred.'
Revised English Bible—1989	Moses answered the LORD, "The people cannot come up Mount Sinai, because you solemnly warned us to set bounds to the mountain and keep it holy."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said to ADONAI, "The people can't come up to Mount Sinai, because you ordered us to set limits around the mountain and separate it."
Kaplan Translation	Moses replied to God, 'The people cannot climb Mount Sinai. You already warned them to set a boundary around the mountain and to declare it sacred.

*The Scriptures* 1998 And Mosheh said to יהוה, "The people are not able to come up to Mount Sinai, for You warned us, saying, 'Make a border around the mountain and set it apart.' "

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO THE THEOS ( <i>Alpha &amp; Omega</i> ), "THE PEOPLE WILL NOT BE ABLE TO APPROACH TO THE MOUNT OF SINAI, FOR YOU HAS SOLEMNLY CHARGED US, SAYING, 'SET BOUNDS TO THE MOUNTAIN AND SANCTIFY IT.'"
Awful Scroll Bible	Moses was to say to Jehovah: Were the people able to ascend Mount Sinai? - For you is to have reiterated, to the intent: Be setting bounds to the mountain, even are yous to have been set apart.
Concordant Literal Version	Now Moses said to Yahweh: The people cannot ascend to Mount Sinai because You testified to us, saying: Set a boundary about the mountain, and you will hallow it.
exeGesés companion Bible	And Mosheh says to Yah Veh, The people cannot ascend to mount Sinai: for you witnessed to us, saying, Set borders around the mount and hallow it.
Orthodox Jewish Bible	And Moshe said unto Hashem, HaAm cannot come up to Mt. Sinai; for You Yourself charged us, saying, Establish boundaries for HaHar, and set it apart as kodesh.
Rotherham's <i>Emphasized B.</i>	And Moses said unto Yahweh, The people cannot come up into Mount Sinai,—for, thou thyself, hast adjured us saying: Set bounds to the mountain and hallow it.

### Expanded/Embellished Bibles:

The Expanded Bible	Moses told the LORD, "The people cannot come up on Mount Sinai, because you yourself ·told [warned] us, 'Set a ·limit [boundary] around the mountain, and ·set it apart as holy [consecrate/sanctify it].'"
Kretzmann's Commentary	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. The fence had proved its value as a barrier in preventing the people from ascending the mount.
The Voice	<b>Moses</b> ( <i>to the Eternal</i> ): No one can approach Mount Sinai because You warned them when You said, "Set up boundaries around the mountain and keep the area holy and separate."

### Bible Translations with Many Footnotes:

The Complete Tanach	And Moses said to the Lord, "The people cannot ascend to Mount Sinai, for You warned us saying, Set boundaries for the mountain and sanctify it.' "
	<b>The people cannot:</b> I do not have to warn them because today they have already been warned for three days, and they cannot ascend [the mountain] since they have no permission.
NET Bible®	Moses said to the Lord, "The people are not able to come up to Mount Sinai, because you solemnly warned us," <sup>41</sup> 'Set boundaries for the mountain and set it apart.' <sup>42</sup> <sup>41</sup> tn The construction is emphatic: "because you — you solemnly warned us." Moses' response to God is to ask how they would break through when God had already charged them not to. God knew them better than Moses did. <sup>42</sup> tn Heb "sanctify it."

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " <b>Mosheh</b> <sup>Plucked out<sup>n</sup></sup> said to " <b>YHWH</b> <sup>He Is<sup>n</sup></sup> ", the people will not be able to go up to the hill of " <b>Sinai</b> <sup>My sharp thorns<sup>n</sup></sup> given that you, you [warned] us saying, make bounds at the hill, and you will set him apart,...
C. Thompson (updated) OT	And Moses said to God, The people cannot advance to mount Sina; for You have testified to us saying, Set apare the mount and hallow it.
Context Group Version	And Moses said to YHWH, The people can't come up to mount Sinai: for you charged us, saying, Set bounds about the mountain, and make it special.
English Standard Version	And Moses said to the LORD, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'"
Webster's Bible Translation	And Moses said to the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.
Young's Updated LT	And Moses says unto Jehovah, "The people is unable to come up unto mount Sinai, for You—You have protested to us, saying, Make a border for the mount, then you have sanctified it."

**The gist of this passage:** Moses tells God, "The people cannot come up here, because you have told us to make a border around the mountain and to consider the mount holy."

Exodus 19:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
lô' (אֵל or אֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced yaw-COAL]	to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3201 BDB #407

## Exodus 19:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748
’el (עַל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (סִינַי) [pronounced <i>see-NAH-ee</i> ]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

**Translation:** Then Moses said to Y<sup>e</sup>howah, “The people are not able to come onto Mount Sinai,...

God has told Moses to go down and warn the people about coming onto Mount Sinai, lest they die. Moses has so warned the people. Moses responds to God, saying that the people are unable to come up the mountain.

## Exodus 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
’attâh (אַתָּה) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
’ûwd (וּדַע) [pronounced <i>gûd</i> ]	<i>to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5749 BDB #729

## Exodus 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #88
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
gâ <sup>b</sup> val (גָּבַל) [pronounced ga <sup>b</sup> -VAHL]	<i>set the bounds, make a border, form a boundary</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #1379 BDB #148
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
har (הָרָה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** ...for You [Yourself] admonished us, saying, 'Set a border [around] the mountain.'

What God did was the Hiphil perfect of ʾûwd (אָוַד) [pronounced ʾûd] and it comes from the unused root *to repeat* and it means *to testify, to bear witness, to reaffirm, to reiterate; to solemnly admonish*. Strong's #5749 BDB #729.

Moses reminds God that He had told them over and over to cleanse themselves and that they were not to come up the mountain. Moses was assuming that a few clear, simple directives are all that are needed to keep the Hebrew people in line.

Moses points out that God admonished them not to come up the mountain, and that He set a border around it.

## Exodus 19:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 <sup>nd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6942 BDB #872

**Translation:** So You have consecrated it."



*Consecrate* is the 2<sup>nd</sup> person singular, Piel perfect of qâdash (קָדַשׁ) [pronounced *kaw-DAHSH*]. It means, *to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites*. This verb contains the 3<sup>rd</sup> person masculine singular suffix, which gives us, *...and consecrate [or, regard as holy, declare holy or sacred] it.* It refers to the mountain.

Moses says that he is very aware that God has consecrated this mountain (that is, the mountain had been set apart from all else). Moses is indicating that the people are aware of this as well.

Throughout the Old Testament, there is a constant separation between the **carnal** and the holy, between the unclean and the consecrated thing. This separation is constantly reenforced throughout Scripture. It is never suggested that, "You're over halfway there, so come on aboard!" Something is either holy or it is not; it is cleansed or unclean.

God has already told Moses to do this; and Moses has already done this. This information has been solemnly given to the people.

Exodus 19:23 Then Moses said to Y<sup>e</sup>howah, "The people are not able to come onto Mount Sinai, for You [Yourself] admonished us, saying, 'Set a border [around] the mountain.' So You have consecrated it." (Kukis mostly literal translation)

This is such an odd conversation between God and Moses; however, there must be a reason to explain why God further questions Moses about this. Are there people down below who might suddenly come up the mountain? Are they that fearless and disobedient? That appears to be the case.

God will tell Moses, "Go down [anyways], and bring Aaron back up here. But no one else."

In Moses' mind, these things have already been taken care of (and he tells God this). God responds with some very strong language.

Exodus 19:23 Then Moses said to Jehovah, "The people are not able to come up onto Mount Sinai, for You Yourself established a border around it and warned us not to come across it. You have consecrated this mountain." (Kukis paraphrase)

And so says unto him Y<sup>e</sup>howah, "Go, descend and you have come up, you and Aaron with you. And the priests and the people will not break through to come up to Y<sup>e</sup>howah, lest He break out against them."

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Then Y<sup>e</sup>howah said to him, "Go, go down. You and Aaron with you [may] come up. However [lit., **and**], the priests and the people will not break through to come up to Y<sup>e</sup>howah, lest He break out against them."

Jehovah said to him, "Now, go back down. You (and even Aaron, as the need arises), may come up this mountain. However, the priests and the people are not to come up to Me, or I will bring harm to them."

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so says unto him Y<sup>e</sup>howah, "Go, descend and you have come up, you and Aaron with you. And the priests and the people will not break through to come up to Y<sup>e</sup>howah, lest He break out against them."

Dead Sea Scrolls

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Targum (Onkelos)	But the Lord said to him, Go, descend, and come up, thou and Aharon with thee; but let not the priests nor the people break through to come up before the Lord, lest He slay them.
Targum (Pseudo-Jonathan)	And the Lord said to him, Go down, and then ascend, thou and Aharon with thee; but let not the, priests or the people directly come up to gaze before the Lord, lest He slay them.
Revised Douay-Rheims	And the Lord said to him: Go, get you down: and you shall come up, you and Aaron with you: but let not the priests and the people pass the limits, nor come up to the Lord, lest he kill them.
Aramaic ESV of Peshitta	Mar-Yah said to him, "Go down and you shall bring Aaron up with you, but do not let the priests and the people break through to come up to Mar-Yah, lest he break forth on them."
Lamsa's Peshitta (Syriac)	And the LORD said to him, Hasten, go down, and then come up, you, and Aaron your brother with you; but let not the priests and the people break through to come up before the LORD, lest he kill them.
Updated Brenton (Greek)	And the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people force their way to come up to God, lest the Lord destroy some of them.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to him, Go down, and you and Aaron may come up; but let not the priests and the people make their way through to the Lord, or he will come on them suddenly.
Easy English	The LORD replied: 'Go down. Bring Aaron up with you. But the priests and the people must obey my command. They must not try to come up to the LORD. If they did, the LORD would be very angry with them.' Bible in Basic English
Easy-to-Read Version–2006	The LORD said to him, "Go down to the people. Get Aaron and bring him back with you. But don't let the priests or the people come near me. I will punish them if they come too close."
Good News Bible (TEV)	The LORD replied, "Go down and bring Aaron back with you. But the priests and the people must not cross the boundary to come up to me, or I will punish them."
<i>The Message</i>	GOD told him, "Go down and then bring Aaron back up with you. But make sure that the priests and the people don't break through and come up to GOD, lest he break out against them."
Names of God Bible	<b>Yahweh</b> said to him, "Go down, and bring Aaron back with you. But the priests and the people must not force their way through the boundary to come up to <b>Yahweh</b> , or he will violently kill them."
NIRV	The LORD replied, "Go down. Bring Aaron up with you. But the priests and the people must not force their way through. They must not come up to the LORD. If they do, his anger will break out against them."
New Simplified Bible	Jehovah replied to him: »You and Aaron come up to me. But do not let the priests and the people break through to come up to Jehovah, or he will destroy some of them.«

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Then the LORD told Moses, "Go down and bring Aaron back here with you. But the priests and people must not try to push their way through, or I will rush at them like a flood!"

The Living Bible	But Jehovah said, "Go down and bring Aaron back with you, and don't let the priests and the people break across the boundaries to try to come up here, or I will punish them."
New Berkeley Version	.
New Life Version	Then the Lord said to him, "Go down, and then come up with Aaron. But do not let the religious leaders and the people break through to come up to the Lord, or He will go against them."
New Living Translation	But the LORD said, "Go down and bring Aaron back up with you. In the meantime, do not let the priests or the people break through to approach the LORD, or he will break out and destroy them."
Unlocked Dynamic Bible	Yahweh said to Moses, "Go down the mountain and bring Aaron back up with you. But do not allow the priests or other people to cross the boundary to come up to me. If they cross it, I will punish them."

### **Partially literal and partially paraphrased translations:**

American English Bible	And at that, the Lord told him: 'Now, go down [the mountain] and bring Aaron back up here with you. But don't allow the Priests or the people to force their way up to God, for fear that Jehovah will destroy them.'
Beck's American Translation	.
Common English Bible	The LORD said to him, "Go down, and bring Aaron back up with you. But the priests and the people must not break through and come up to the LORD. Otherwise, the LORD will break loose against them."
New Advent (Knox) Bible	Go down, the Lord said to him, and come back with Aaron alone; neither priests nor people are to go beyond their bounds, and come into the Lord's presence, or he will slay them.
Translation for Translators	Yahweh replied, "Go down the mountain, and bring Aaron back up with you. But do not allow the priests or other people to cross the boundary to come up to me. If they cross it, I will punish them."

### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	The LORD told him, "Go! Descend, and then you will climb, you and Aaron with you, but don't let the priests and the people break through to climb to the LORD, or else He will break out against them."
Ferrar-Fenton Bible	The EVER-LIVING, however, answered him; "Go! Descend! and return, you, and Aaron with you. But the Priests, and the people must not attempt to ascend to the Lord, lest He afflict them."
God's Truth (Tyndale)	And the Lord said unto him: away, and get you down: and come up both you and Aaron with you. But let not the Priests and the people presume for to come up unto the Lord: least he smite them.
HCSB	And the LORD replied to him, "Go down and come back with Aaron. But the priests and the people must not break through to come up to the LORD, or He will break out in anger against them."
International Standard V	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."
Unlocked Literal Bible	Yahweh said to him, "Go, get down the mountain, and bring up Aaron with you, but do not let the priests and the people break through the barrier to come up to me, or I will attack them."
Urim-Thummim Version	And YHWH said to him, Away, get you down and you will come up, you and Aaron with you, but let not the priests and the people break through to come up to YHWH, so that He does not break forth on them.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And Jehovah said to him, Walk, go down, and you shall come up, you, and Aaron with you, and do not let the priests and the people break through to come up to Jehovah, lest he break out upon them.
New American Bible (2002)	The LORD repeated, "Go down now! Then come up again along with Aaron. But the priests and the people must not break through to come up to the LORD; else he will vent his anger upon them."
New American Bible (2011)	So the LORD said to him: Go down and come up along with Aaron. But do not let the priests and the people break through to come up to the LORD; else he will break out against them."
New Jerusalem Bible	Yahweh said, 'Away with you! Go down! Then come back bringing Aaron with you. But do not allow the priests and people to break through to come up to Yahweh, or he may burst out against them.'
Revised English Bible—1989	The LORD said, "Go down; then come back, bringing Aaron with you, but let neither priests nor people force their way up to the LORD, for fear that he may break out against them."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But ADONAI answered him, "Go, get down! Then come back up, you and Aharon with you. But don't let the <i>cohanim</i> and the people force their way through to come up to ADONAI, or he will break out against them."
Hebraic Roots Bible	And YAHWEH said to him, Come, go down. And you come up, and Aaron with you. And let not the priests and the people break through to come up to YAHWEH, lest He burst forth among them.
<i>The Scriptures</i> 1998	And יהוה said to him, "Come, go down and then come up, you and Aharon with you. But do not let the priests and the people break through to come up to יהוה, lest He break out against them."

**Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:**

Alpha & Omega Bible	AND JESUS SAID TO HIM, "GO, DESCEND, AND COME UP YOU AND AARON WITH YOU; BUT LET NOT THE PRIESTS AND THE PEOPLE FORCE THEIR WAY TO COME UP TO THE THEOS ( <i>Alpha &amp; Omega</i> ), LEST JESUS DESTROY SOME OF THEM."
Awful Scroll Bible	Jehovah was to say: Be going, be descending, and you is to have ascended with Aaron. The priests and the people - were they to break through to ascend to Jehovah? - I was to break out.
Concordant Literal Version	Yahweh said to him: Go, descend. Then you will ascend, you and Aaron with you; yet the priests and the people must not demolish the boundaries to ascend to Yahweh, lest He breach forth against them.
exeGesés companion Bible	And Yah Veh says to him, Go! Descend! And you ascend - you and Aharon with you: but the priests and the people break not through to ascend to Yah Veh, lest he break forth on them.
Orthodox Jewish Bible	And Hashem said unto him, Away, get thee down, and thou shalt come up, thou, and Aharon with thee; but let not the kohanim and HaAm push through to come up unto Hashem, lest He break forth upon them.
Rotherham's <i>Emphasized B.</i>	And Yahweh said unto him—Away, down, then shalt thou come up, thou and Aaron with thee,—but as for the priests and the people, let it not be that they press through to come up unto Yahweh lest he break in upon them.





English Standard Version	And the LORD said to him, "Go down, and come up bringing 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."
Green's Literal Translation	And Jehovah said to him, Come, go down. And you come up, and Aaron with you. And let not the priests and the people break through to come up to Jehovah, lest He burst forth among them.
Modern English Version	Then the LORD said to him, "Go, get down, and come up, you and Aaron with you, but do not let the priests and the people force their way through to come up to the LORD, lest He break through against them."
New King James Version	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."
A Voice in the Wilderness	And Jehovah said to him, Away! Go 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 Jehovah, lest He break forth against them.
Young's Updated LT	And Jehovah says unto him, "Go, descend, then you have come up, you, and Aaron with you; and the priests and the people do not break through, to come up unto Jehovah, lest He break forth upon them."

**The gist of this passage:** God sends Moses back down to get Aaron and warns him once again about any unauthorized person coming up the mountain.

Exodus 19:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
yârad (ירד) [pronounced yaw-RAHD]	<i>descend, come down, go down</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3381 BDB #432

**Translation:** Then Y<sup>e</sup>howah said to him, "Go, go down.

In v. 24a, there are two separate imperative verbs. Some translations combine these into a single verb here.

God answers Moses with two very terse, Qal imperatives. The first is *hâlak*<sup>e</sup> (הלך) [pronounced *haw-LAHK*<sup>e</sup>], which means, *go, come, depart, walk; advance*. Strong's #1980 (and #3212) BDB #229. The second is *yârad* (ירד) [pronounced *yaw-RAHD*], which means, *descend, come down, go down*. Strong's #3381 BDB #432.

In no unclear language, God again tells Moses to go back down the mountain.

Exodus 19:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâlâh (עָלָה) [pronounced <i>ġaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5927 BDB #748
ʾattâh (אַתָּה) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʿîm (עִם) [pronounced <i>ġeem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #5973 BDB #767

**Translation:** You and Aaron with you [may] come up.

God tells Moses that he can come up the mountain and that, on occasion, Aaron can come up the mountain. However, this is qualified by the words *with you*. So, Moses may come back up the mountain; but he must bring Aaron with him.

Remember the scene, that God is about to speak to all of the people; to give them the Ten Commandments. Prior to this, God wants both Moses and Aaron up with Him on the mountain.

Of course, God is not actually on the mountain; He is simply manifesting Himself as if He is on the mountain.

Exodus 19:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Exodus 19:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine plural noun with the definite article	Strong's #3548 BDB #463
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
’al (אֲלֵ) [pronounced al]	no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something not be done	Strong's #408 BDB #39
hâraç (סָרַח) [pronounced haw-RAHS]	to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2040 BDB #248
lâmed (לֵ) [pronounced lē]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
‘âlâh (אֲלָה) [pronounced gaw-LAWH]	to go up, to ascend, to come up, to rise, to climb	Qal infinitive construct	Strong's #5927 BDB #748
’el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Yehowah	proper noun	Strong's #3068 BDB #217

**Translation:** However [lit., and], the priests and the people will not break through to come up to Yehowah,...

However, no one else is allowed onto the mountain. They are not to break through the boundary to come up to see God.

A word used twice, here and in v. 22, has been pârats (פָּרַץ) [pronounced paw-RATS] and it means *break through, burst out, break in pieces, break out violently in swift judgement*. Strong's #6555 BDB #829. It is in the latter sense that this is used (see also 2Samuel 5:20 1Chronicles 14:11 15:13 Psalm 60:3 106:29). In v. 22 and 24d, this verb is used of God breaking out in violence against the people.

In v. 23c, there is a similar but different verb when used of the people. It is the Qal imperfect of hâraç (סָרַח) [pronounced haw-RAHS] and it means *pull down, break in pieces, destroy*. Strong's #2040 BDB #248. There is a barrier between God and man and the people are not to break down that barrier.

Exodus 19:24c But do not let the priests and the people break through to come up to the Lord,... (NKJV)

God does not specifically define the Aaronic priesthood until Exodus 28; so what is God doing talking about priests within Israel? Do they already exist?

### The Pre-Levitical Priesthood

1. There are only thirteen mentions of *priest* (s) prior to Exodus 28. In Exodus 28, God will define the Aaronic priesthood. Most of those previous thirteen passages will be unhelpful to us in defining the priesthood prior to the Law.
2. Based upon the animal sacrifices which were offered up right after Noah and his family exited the Ark, and based upon priestly activities named up to the to the mention of Melchizedek the High Priest, it is clear that there was some kind of priesthood prior to the book of Exodus. This preexisting priesthood is not the same as the priesthood defined in Exodus 28.
3. Many commentators suggest that these were heads of family which acted as priests. This theory is based, in part, upon Jethro, the father-in-law to Moses, and his position within his own family (he appears to be both the patriarch and the priest of his family). This is a very reasonable theory.
4. We know that there is a general concept of a priesthood already in existence. Moses' father-in-law is thrice called a priest (Exodus 2:16 3:1 18:1).
5. It seems very likely that priests, in general, offered up animal sacrifices, based upon their organization which is developed by God in Exodus 28–29 and Leviticus 1–7 (they are described elsewhere, but these are the principle passages).
6. Because God speaks of priests in vv. 22 and 24 in this chapter, we know that there was some sort of a nascent priesthood or pre-Levitical priesthood.
7. These priests, whoever they were, are spoken of by God as separate from the rest of the Hebrew people, as a different grouping or as a sub-group of the Hebrews.
8. We have no idea how they developed. They may have existed in Goshen for a time. Did Pharaoh discourage these animal sacrifices or this priesthood? We don't know, but we do know that more work was piled upon the Hebrew people beyond what they were capable of doing. The priests from that time may have been worked too hard by the Egyptians to really practice their trade; but they may have returned to the calling after the Egyptian army was destroyed in the Sea. This is logical speculation on my part.
9. Just as Jethro's suggestion led to the creation of a court system to relieve some of the pressure from Moses, it would not be impossible that Jethro (or someone else) to have suggested something similar when it came to priests. I say this, making several assumptions:
  - 1) Whatever priesthood existed for the Israelites died out when under Egyptian slavery.
  - 2) Moses began acting as a priest by offering up animal sacrifices.
  - 3) Moses put this responsibility back on a nascent priest group at some point.
  - 4) I offer this as one possibility. This would allow for previous priesthoods to have existed.
10. It is very likely that the priesthood existed previously in Goshen when Joseph brought his family to live there. Maybe this priesthood continued even though Israel was enslaved. Maybe, at some time, the priesthood died out under slavery.
11. That a nascent priesthood existed—even among the Hebrew people—is certain; but its exact parameters are not known. God clearly recognized them, as He speaks of them in vv. 22 & 24.
12. Nevertheless, God will specifically define a priesthood for Israel the nation in Exodus 28–29 and Leviticus 1–7.

There also seems to have been a tent of God prior to the construction of the Tabernacle; just as there was a priesthood in existence prior to the formal establishment of the Levitical priesthood.

Chapter Outline

Charts, Graphics and Short Doctrines

The portion of v. 24 that began this dissertation is:

Exodus 19:24c But do not let the **priests** and the people break through to come up to the Lord,... (NKJV)

Despite all of the preparations that have been made, it appears that there might be a rebellion brewing among the people, where some priests and others are thinking about climbing up this mountain of God.

Moses does not realize this nor do the people, but God is about to speak to all of them. There cannot be any interruptions from a few individuals who want to rush onto the mountain.

Exodus 19:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that</i> [plus a negative]	conjunction	Strong's #6435 BDB #814
pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]; <i>to spread, to distribute</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6555 BDB #829
b <sup>e</sup> (בֵּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** ...lest He break out against them.”

If people come up the mountain, unauthorized, then God will break out against them (even if these men are priests). This suggests that God would do such men harm (and probably kill them).

Throughout the Bible we have instances of where God either speaks of Himself in the 3<sup>rd</sup> Person or He speaks of another Member of the **Trinity**. One Member of the Trinity is speaking to Moses here (I would assume, God the Son, the Revealed God); but He warns that God the Father (or the Holy Spirit) would break out against any intruder who tried to climb the mountain after them.

Exodus 19:24 Then Y<sup>e</sup>howah said to him, “Go, go down. You and Aaron with you [may] come up. However [lit., and], the priests and the people will not break through to come up to Y<sup>e</sup>howah, lest He break out against them.” (Kukis mostly literal translation)

It appears that the primary reason that God calls Moses up to this mountain is to specify who exactly may come up the mountain and who may not. Bear in mind, this is the first that the people have come to the Mountain of God, and God has set up





some very specific ground rules and now He is reiterating those rules.

**Moses Forbids the People to Follow Him** (a watercolor James J. Tissot, 1896-1900), Kept at the Jewish Museum, New York; from [Jesus Walk](#); accessed November 1, 2023. Moses and Aaron are standing apart from the people.

Exodus 19:24 Jehovah said to him, "Now, go back down. You and Aaron, as the need arises, may come up this mountain. However, the priests and the people are not to come up to Me, or I will bring harm to them." (Kukis paraphrase)

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<b>And so goes down Moses unto the people and so he says unto them [these things].</b>	Exodus 19:25	<b>Moses then went down to the people and he said [these things] to them.</b>
<b>Moses came back down the mountain and he said all of these things to them.</b>		

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so goes down Moses unto the people and so he says unto them [these things].
Dead Sea Scrolls	.
Targum (Onkelos)	And Mosheh went down to the people, and spake with them.
Targum (Pseudo-Jonathan)	And Mosheh went down from the mountain to the people, and said to them, Draw nigh and hear the Law with Ten Words. [JERUSALEM. And Mosheh went down from the mountain to the people, and said to them, Draw nigh and receive the Ten Words.]
Revised Douay-Rheims	And Moses went down to the people and told them all.
Aramaic ESV of Peshitta	So Mosha went down to the people, and told them.
Lamsa's Peshitta (Syriac)	So Moses went down to the people and told them.
Updated Brenton (Greek)	And Moses went down to the people, and spoke to them.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	So Moses went down to the people and said this to them.
Easy English	So Moses went down to the people and he repeated these words to them. Bible in Basic English
<i>The Message</i>	So Moses went down to the people. He said to them:... [This makes it appear as if Moses gives the people the Ten Commandments.]
New Simplified Bible	Moses returned to the people and told them.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	After Moses had gone back down, he told the people what the LORD had said.
The Living Bible	So Moses went down to the people and told them what God had said.
New Berkeley Version	.
Unlocked Dynamic Bible	So Moses went down the mountain again and told the people what Yahweh had said.

#### Partially literal and partially paraphrased translations:

American English Bible	So Moses went [back] down to the people and reminded them [once again].
Beck's American Translation	.
New Advent (Knox) Bible	So Moses went back to the people, and told them all he was bidden.
Translation for Translators	So Moses/I went down the mountain <i>again</i> and told the people <i>what Yahweh had said</i> .

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses then descended to the people, and spoke to them.
God's Truth (Tyndale)	And Moses went down unto the people and told them.
Wikipedia Bible Project	And Moses came down to the people, and said it to them.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses went down to the people, and said <i>this</i> to them.
New American Bible (2002)	So Moses went down to the people and told them this.
New Jerusalem Bible	So Moses went down to the people and spoke to them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Moshe went down to the people and told them.
exeGeses companion Bible	So Mosheh descends to the people and says to them,... [Whereas, C. Thompson continues this phrase to the next chapter, ECB does not.]
Kaplan Translation	Moses went down to the people and conveyed this to them.

### Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	Moses was to descend to the people and was to speak to them.
Orthodox Jewish Bible	So Moshe went down unto HaAm and told them.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Moses went down to the people and told them [again about God's warning].
The Expanded Bible	So Moses went down to the people and told them these things.
Kretzmann's Commentary	And Moses went down to the people and spake unto them. The entire story reminds us of the fact that we believers of the New Testament are not come unto the mount that might be touched, and that burned with fire,. . . but unto Mount Zion, and unto the city of the living God,. . . and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. 12:18-24.
The Voice	Moses went back down <i>the mountain</i> and told the people <i>all the Eternal had said</i> .

### Bible Translations with Many Footnotes:

The Complete Tanach	So Moses went down to the people and said [this] to them.
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**and said [this] to them:** this warning. [Apparently, Rashi understands "and said to them" to mean that Moses said something to them. Since the object is obscure, Rashi inserts "this warning," to clarify that the verse means that Moses relayed to the Israelites God's warning to keep their distance from the mountain.]

NET Bible®	So Moses went down to the people and spoke to them. <sup>43</sup>
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<sup>43sn</sup> The passage has many themes and emphases that could be developed in exposition. It could serve for meditation: the theology drawn from the three parts could be subordinated

to the theme of holiness: God is holy, therefore adhere to his word for service, approach him through a mediator, and adore him in purity and fearful reverence. A developed outline for the exposition could be: I. If the people of God will obey him, they will be privileged to serve in a unique way (1-8); II. If the people of God are to obey, they must be convinced of the divine source of their commands (9); and finally, III. If the people of God are convinced of the divine approval of their mediator, and the divine source of their instructions, they must sanctify themselves before him (vv. 10-25). In sum, the manifestation of the holiness of Yahweh is the reason for sanctification and worship. The correlation is to be made through 1 Peter 2 to the church. The Church is a kingdom of priests; it is to obey the Word of God. What is the motivation for this? Their mediator is Jesus Christ; he has the approval of the Father and manifests the glory of God to his own; and he declares the purpose of their calling is to display his glory. God's people are to abstain from sin so that pagans can see their good works and glorify God.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and <b>"Mosheh"</b> <sup>Plucked out</sup> went down to the people and he said to them ,...
C. Thompson (updated) OT	And when Moses had gone down to the people and spoken to them, the Lord spoke all these words saying, I am the Lord thy God, who brought thee out of the land of Egypt; out of the house of bondage. Exodus 20:1–2 are included for context.
Concordant Literal Version	So Moses descended to the people and spoke to them.
Rotherham's <i>Emphasized B.</i>	So Moses went down unto the people,—and said these things unto them.
World English Bible	So Moses went down to the people, and told them.
Young's Updated LT	And Moses goes down unto the people, and says unto them: —...

### The gist of this passage:

Exodus 19:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3381 BDB #432
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** Moses then went down to the people...

After what appears to have been a very short time on the mountain, Moses comes back down to the people.

When Moses has trouble following directions; God brings Aaron into the picture. Aaron will represent the man-ward side of Jesus Christ and Moses the God-ward side of Jesus Christ.

Exodus 19:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

**Translation:** ...and he said [these things] to them.

I have inserted some words into this portion of v. 25, to keep this from running over into the next chapter.

The simplest explanation for this discussion between God and Moses is, God really had the concern that, there were some people who were ready and willing to come up the mountain to see what was going on. If that is true, then this odd conversation between God and Moses makes perfect sense.

The people will develop a much stronger sense of reverence and fear *after* God speaks to all Israel, giving them the Ten Commandments audibly. However, it is possible that, at this point in time, there was less of that fear and reverence.

Exodus 19:25 **Moses then went down to the people and he said [these things] to them.** (Kukis mostly literal translation)

God knows the hearts of His people. He knows that there are some of them who will, during the giving of the Ten Commandments, suddenly rush up the mountain. They would die as a result. God also knows that, with one more warning, the people will not do this. Moses seems to think that this is not necessary; and God knows that it is very necessary. Sometimes some prohibitions must be reiterated in order for all to hear them and obey them. Moses has got it, Moses understands that the people cannot come up the mountain. However, there are a handful of the people who do not have this prohibition firmly in their souls. God tells Moses, "Go tell them again not to do this." Since God is telling Moses to do this, it is necessary.

V. 25 marks the end of chapter 19. Moses speaks to the people one last time prior to the giving of the Ten Commandments.

If you follow this narrative in the Hebrew, it would be easy to get the wrong impression as to the exact set of events. What will follow in the next chapter are the Ten Commandments. One could easily understand this as Moses coming down the mountain and giving the people the Ten Commandments (that would be a misinterpretation). More literally, v. 25 reads: **And so goes down Moses unto the people and so he says unto**

**them.** Usually, what would follow these words is, the content of what Moses would say. In the original text, there is no space or chapter break between this and Exodus 20:1, which reads: **And God spoke all these words, saying, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. "You shall have no other gods before Me."** (Exodus 20:1–3; ESV; capitalized) It would be easy to interpret this as Moses coming down the mountain and giving the Ten Commandments to the people himself. Now, in v. 22, it will be crystal clear that God spoke aloud to the people of Israel. God, in speaking with Moses on the mountain again, says, **"Thus you shall say to the sons of Israel, You (pl) yourselves have seen that I have talked with you (pl) from the skies."** (Exodus 20:22b; CGV with quotation marks)

What I have done here to used a form of logic to zero in on what is being said. Normally, after a sentence like v. 25, we would expect to read the content of what Moses said. We could mistakenly continue with the point of view until we reach Exodus 20:22, which indicates that God spoke the Ten Commandments to all Israel audibly. That means that we must come back here to v. 25 and interpret it slightly differently. Therefore, in my own translation, I have added the words *these things* to the end, to indicate that was the content of what Moses had to say.

Exodus 19:25 **Moses came back down the mountain and he said all of these things to them.** (Kukis paraphrase)

*These things* refer back to the things which God told Moses this second time he is on the mountain.

The form of logic which I used here is known as an indirect proof. You take an hypothesis and follow it out. If you come to a point where you have a contradiction (either an internal contradiction or a contradiction to the hypothesis), then the initial hypothesis must be wrong to begin with.

**Parallels Between Exodus and Acts** (a graphic); from **Slide Player**; accessed August 11, 2017.

These are some interesting parallels. Don't know if these parallels are intentional on the part of God the Holy Spirit or not. It certainly does provide a contrast between Law and grace.

<b>Giving of the Law at Sinai (Exodus 19)</b>	<b>Filling of the Spirit at Pentecost (Acts 2)</b>
<b>Sons of Israel came together at Mount Sinai</b>	<b>Believers were gathered in an upper room</b>
<b>Loud trumpet sound (19:16)</b>	<b>Noise like a violent, rushing wind</b>
<b>Smoke of a furnace</b>	<b>Tongues of fire</b>
<b>3000 killed by Levites for engaging in idolatry (32:28)</b>	<b>3000 made spiritually alive through faith in Christ</b>

<b>Beginning of Document</b>	<b>Chapter Outline</b>	<b>Charts, Graphics, Short Doctrines</b>
<b>Introduction and Text</b>	<b>First Verse</b>	<b>Addendum</b>
<b><a href="http://www.kukis.org">www.kukis.org</a></b>	<b><a href="#">Exodus folder</a></b>	<b><a href="#">Exegetical Studies in Exodus</a></b>

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.



## Why Exodus 19 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

## What We Learn from Exodus 19

1. T
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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

## Jesus Christ in Exodus 19

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### A Brief Review of Exodus 19:

I will use the Legacy Standard Bible translation below. The Legacy Standard Bible (©2021) is the update for the New American Standard Bible (©2020). In working with the LSB as of late, I have noticed that it has slightly fewer footnotes than the NASB. The NASB modernized the language of the ASV considerably. Also, over the years, there is an interesting evolution in the name of God in the Old Testament:

#### The Evolution of ASV → NASB → LSB:

And Jehovah said unto him, Go, 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 Jehovah, lest he break forth upon them. (Exodus 19:24; American Standard Version, 1901)

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." (Exodus 19:24; New American Standard Bible, 2020)

Then Yahweh 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 Yahweh, lest He break out against them." (Exodus 19:24; Legacy Standard Bible, 2021)

## Chapter 19 Index

### Introduction

vv. 1–6	Israel at Sinai/Moses goes up the mountain/Israel to be a priest nation
vv. 7–9	The people agree to what God says/Moses goes back up the mountain
vv. 10–15	God defines the boundaries for the mountain/the people are cleansed
vv. 16–25	Moses goes back up/God sends him back down

**Introduction:** Exodus 19 is one of the most important chapters in the book of Exodus, but it is rarely thought of as such, seeing that it is in the shadow of Exodus 20 (where the Ten Commandments are given). Everyone knows about the Ten Commandments; few know much about the events which led up to the Ten Commandments.

In this chapter, Moses reminds the people of how God brought them to this place and to Himself. God is infinite and outside the limitations of time and space; however, there are times when He appears to confine Himself to a specific time and place. God will so manifest Himself on Mount Sinai. God brought all Israel to Mount Sinai. Personally, I believe that all of the amazing sights and sounds are possibly very natural and related to Mount Sinai just at that point in time in the earth's history.

What takes place there—the shaking of the ground, the thick black smoke and the sound of trumpets—are all natural phenomenon which occur today; and God brought Israel to that place where all of that was going to be taking place at that exact moment in time. Whether God kicked this set of events off, or whether they just occurred naturally, we do not know, but these things will all be associated with Israel meeting God on this mountain. Obviously, no one is able to see God, but they will be able to feel the earth shake, they will see the thick black smoke coming from the mountain, and they will hear the loud sounds which appear to be horns. All of the primary senses are going to be engaged by these things. All of these things taking place all at once are going to make a lasting impression on the Exodus generation. If any generation of Israelites has a reason to fear God, this generation does—but, surprisingly, they don't. Now they will be fearful, but their fear is emotion that will simply come and go.

Also in this chapter, Israel's place as a nation in the world is explained. They will become a priest-nation to God, a nation which represents all mankind to God. Despite being a relatively small nation, Israel will be pivotal in world history (which modern Israel still is, in many ways, even though it is no longer a priest nation or a client nation to God).

There were many powerful nations at this time (circa 1445 B.C.), but can you name any of their rulers (besides the pharaoh of Egypt)? Do you know what these nations have done? Probably not. So, do you know anything about a shepherd named Abram who moved from Iraq to Canaan? Even today, millions of people know something about Abram (Abraham); whereas, they know nearly nothing about the great and powerful nations that existed at this same time or about any of their rulers (who would have seemed to be great and mighty at the time).

**Application:** The real movers and shakers of any generation are men with a spiritual relationship with God. Kings and various rulers may seem to be powerful at the time, but their influence fades from history; while the influence of men like Abraham and Moses continue even to this day.

God begins in this chapter to define what Israel will be as a nation. At this point in time, properly speaking, Israel is a very large number of people, but they do not occupy the land yet which God has given them. As soon as they go into Canaan and take that land, then they will be considered a national entity. At that point, Israel will have a national relationship with God.

At this point in time, Israel is about to hear the voice of God. They must be prepared for this.

There is a great deal of importance attached to the ceremonial cleansing of the people and the isolation of Moses as being the only intermediary between the people and God. He will go up and down Mount Sinai, but if anyone else gets too close, they will die. Moses is a type of Christ, being the only one who may stand between God and

man. At times, Moses will be accompanied by Aaron. As a pair of sanctified men, they represent the Hypostatic Union.

Despite all of the thick clouds, and the thundering and the lightning, God will call Moses up the mountain and he will go. At the end of this chapter, even Aaron, as the high priest of the land, be allowed to come up the mountain.

Let's begin our brief review of this chapter:

### **Israel at Sinai/Moses goes up the mountain/Israel to be a priest nation**

Israel left Egypt on the 15<sup>th</sup> of the first month.

Exodus 19:1 [In the third month after the sons of Israel had gone out of the land of Egypt, on this day they came into the wilderness of Sinai.](#) (Legacy Standard Bible)

We do not know what part of the third month we are in, but if this is the beginning of the third month, then we are only one month and two weeks from Egypt. We have spent a considerable amount of time on this section. I lean toward this being the case, given that the 15<sup>th</sup> day has been once referenced in Exodus (Exodus 16:1) and once implied (Exodus 12:6).

In any case, the amount of time between Israel leaving Egypt and now is very short.

Exodus 19:2 [Then they set out from Rephidim and came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain.](#) (LSB)

Rephidim was quite the remarkable place. The second no-water test occurred at Rephidim; and Israel had to fight against Amalek. See **Exodus 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

From Rephidim, Israel traveled to the desert-wilderness of Sinai. This would indicate that they are close to where God wants them to be. They are camped in front of Mount Sinai.

Exodus 19:3 [Now Moses went up to God, and Yahweh called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel:](#) (LSB)

You may recall that Jacob and Israel is the same person. On occasion, *Jacob* represents the carnal side of his descendants and *Israel* represents their spiritual side. The *house of Jacob* refers to those who are spiritually separated from God (even though these people are all believers); and the *sons of Israel* represents those who are in fellowship with God.

God spoke to Moses from the mountain and He was given instructions for Israel. God will remind the people of Israel of how they got here; and then God will tell them what they will be to Him as a nation.

Exodus 19:4 ['You yourselves have seen what I did to the Egyptians, and how I lifted you up on eagles' wings and brought you to Myself.](#) (LSB)

God reminds Moses (who will remind the people) that God destroyed Egypt and the Egyptian army. God also brought Israel to this place, as if they had flown there on eagles' wings. The fact that all Israel is now before Mount Sinai is an amazing set of circumstances.

I believe that the reason God brought them there to Mount Sinai at this point in time is, there would be a number of natural things occur on Mount Sinai that every Israelite will experience. Israel would feel tremors beneath their feet, they would see the dark clouds over Mount Sinai (which will exhibit signs of volcanic and/or storm activity); and they would hear the horns (a strange but natural phenomenon which occurs even today).

Exodus 19:5 'So now then, if you will indeed listen to My voice and keep My covenant, then you shall be My treasured possession among all the peoples, for all the earth is Mine;... (LSB)

God warns the people to listen to His voice and to keep His covenant. God would see His covenant with Israel as a single document; while we understand it to be a series of covenants that began with Abraham.

God promises Israel that they will be His treasured possession among all the people of the earth. That is, God would make Israel into a treasured possession, something not true of any other country to this point in time. God can make a promise like this, because all the earth is His.

Nation Israel and the people of Israel will be God's people on this earth.

The relationship between ourselves (as gentiles) and Israel is clearly laid out back in Genesis 12:3 (God is speaking to Abraham): "I will bless those who bless you [Abraham and his descendants of the promise], and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (ESV) This is why no nation should tolerate antisemitism. This is the key to why the United States is so blessed and protected today (despite our many shortcomings). Nations like the Soviet Union (now Russia) and Communist China have had various plans of attack against the United States for decades now. It is only **God's grace** which has preserved us. We are a nation with close ties to nation Israel and to the people of Abraham. It is this attitude which has saved the United States over and over again.

Back to the narrative in Exodus 19:

God continues to speak to Moses about nation Israel:

Exodus 19:6 ...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." (LSB)

At this point in time, Israel is essentially two million people wandering about in the desert-wilderness. However, this nation is known to God and God has a place where He will plant them (which place He promised to Abraham, Isaac, and Jacob).

God is telling Moses what he is to tell the elders, and the elders will teach these things to the people.

Israel is to be to God a kingdom of priests and a nation set apart from all other nations. God is calling upon Israel to be His priest nation.

A priest acts as an intermediary between man and God. God can have no direct contact with man because man is a fallen creature. However, God allows man to have representation before Him, and that representation is a priest (this is no longer the case). Obviously, any priesthood of men will be imperfect. At some point in the far future, Jesus would become the true High Priest (Hebrews 4:14-16 5:1-10 7:17<sup>21</sup> Psalm 110:4).

As a nation, Israel will act as a priest for all other nations on this earth. The way to God is through nation Israel. It is not specifically through nation Israel, but through the truth that nation Israel preserves, which is the truth about the Revealed God (by the *Revealed God*, I mean an understanding of God in the way that He specifically reveals Himself to man).

From Israel will come the Scriptures, which Scriptures will preserve and protect all of their years on this earth as a priest nation. Israel will reach out to other nations and tell them of their God, Y<sup>h</sup>owah, Who is a God of righteousness and forgiveness (however, God cannot forgive if that forgiveness compromises His righteousness).

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<sup>21</sup> A very large portion of Hebrews is given over to explaining the priesthood of Jesus.

Because Jesus, a descendant of Abraham, Isaac, and Jacob, will take upon Himself our sins, God can forgive us without compromising His essence.

### **The people agree to what God says/Moses goes back up the mountain**

Exodus 19:7 *So Moses came and called the elders of the people and set before them all these words which Yahweh had commanded him. (LSB)*

Moses called together the elders of the people, and he spoke these words to them. They were to listen carefully to God's words and then to teach these things to their various tribes.

Exodus 19:8 *And all the people answered together and said, "All that Yahweh has spoken we will do!" And Moses brought back the words of the people to Yahweh. (LSB)*

When the elders gathered before Moses and heard these words they said, "All the Y<sup>e</sup>howah has said, we will do!" And apparently all of the various subgroups who were taught these things had the same response.

Moses, continuing to act as an intermediary, brings back this response to God.

Exodus 19:9 *Yahweh 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 Yahweh. (LSB)*

It appears that this is a second time on or near the mountain when God spoke to Moses. He promises to come to Moses in a thick cloud.

When God speaks to Moses in Exodus 20, it will be loud enough for all the people to hear. God is going to give Moses the Ten Commandments and the people of God will hear God speak.

It is fascinating that God calls for the people to believe in Moses forever. Moses is the person recording these words (or he is directing Joshua to record these words), so believing Moses forever means, to believe these words which have been recorded. We are able to study these words written down 3500 years ago, because nation Israel preserved them.

Christians today still value these words recorded by Moses.

### **God defines the boundaries for the mountain/the people are cleansed**

Moses again speaks to the elders and they break the people up into groups and tell them what God has said to Moses.

Exodus 19:10–11 *Yahweh also said to Moses, "Go to the people and set them apart as holy today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day Yahweh will come down on Mount Sinai in the sight of all the people. (LSB)*

God is going to speak to Moses and He will allow all Israel to hear His words. Therefore, they must be ceremonially purified before Him. Even though the people are not going too close to the mountain, they will hear God's voice, so they must be cleansed for that.

The people will not actually see God, but they will see how God manifests Himself upon Sinai.

Exodus 19:12 *"And 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. (LSB)*



There is to be no access to the mountain for the people. If anyone even touches the mountain, God requires that they be executed.

Exodus 19:13 *'No hand shall touch him, but he shall surely be stoned or surely 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." (LSB)

God calls for anyone violating this command to be stoned or shot through (with an arrow). Even an animal which touches the mountain was to die. So, if a person gets too close to the mountain and touches it, he is to be executed by the Hebrew people. However, they are to be executed from afar (the people are not to touch such a person, as he is unclean).

When God gives the signal, which is the sound of a ram's horn with a very long blast, the people are to approach the mountain, yet remain outside the boundary the Moses has defined for them.

Exodus 19:14 *So Moses went down from the mountain to the people and set the people apart as holy, and they washed their garments.* (LSB)

Moses is receiving these instructions on the mountain itself. He comes down from the mountain and is going to prepare the people to be ceremonially clean before God.

First thing that they will do is wash their garments. This is a ceremonial cleansing.

Exodus 19:15 *And he said to the people, "Be ready for the third day; do not go near a woman."* (LSB)

This was to take place on the third day after Moses tells them what is going to happen.

The men were not to even have relations with their wives. That even is considered to make a man unclean (at least, under these solemn circumstances).

### **Moses goes back up/God sends him back down**

Exodus 19:16 *So it happened 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.* (LSB)

On the third day in the morning, there were thunder and lightning flashes and a thick cloud all on the mountain; and the people heard the very loud trumpet sound. They had never heard a blast as loud and as long as this one before.

I would submit to you that all of these are natural processes related to tectonic plates being moved about, and molten rock moving closer to the surface. This also appear to take place underneath an ominous set of storm clouds. God timed their trip so that they would arrive to Mount Sinai just as all of this natural phenomena is taking place.

Exodus 19:17 *And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.* (LSB)

Moses brings the people out of their camps to the foot of Mount Sinai for the purpose of meeting God. Obviously, no one will actually see God; but they will see manifestations of God's Presence.

Up to this point in time, Moses has always acted as a go-between them and God. Today, this was going to change. No one would have the close contact that Moses would have, but it will be close enough for the people. It will be too close, in fact. As we will find out, the people will not like this.

Exodus 19:18 Now Mount Sinai was all in smoke because Yahweh descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain trembled violently. (LSB)

All of this smoke and fire speak of judgment. The relationship between man and God is always based upon justice. God's righteousness and justice must always be preserved, even in His interaction with man. Even though we often hear about God's love, that is an **anthropopathism**, because there is nothing lovely about us.

As the people move closer to God and God moves closer to them, judgment is key. No one is blissing out saying, "I can feel God's love because we are so close to Him!" The people are filled with fear. God's justice can either approve or condemn. No matter how many cleansing ceremonies have taken place, each individual man knows of his own shortcomings and why God should curse him.

Exodus 19:19 And the sound of the trumpet grew louder and louder; then Moses spoke and God answered him with thunder. (LSB)

The sound of the trumpet continues and it keeps getting louder. Moses apparently tries to speak, but God replies with thunder.

Exodus 19:20 And Yahweh came down on Mount Sinai, to the top of the mountain; and Yahweh called Moses to the top of the mountain, and Moses went up. (LSB)

What appears to be the case is, Moses is high on the mountain, and he comes down to a summit; and then God calls him back up.

Exodus 19:21 Then Yahweh spoke to Moses, "Go down, warn the people, lest they break through to Yahweh to see, and many of them perish. (LSB)

God warns Moses about the people, that they may come too close to the mountain. Moses is to go down and warn them—again.

Basically, the idea is this: God is a God of justice, and no one standing before Him is clean.

Exodus 19:22 "Also let the priests who come near to Yahweh set themselves apart as holy, lest Yahweh break out against them." (LSB)

Apparently, Israel had some sort of a priest system which was probably organized, but it is not a system that we know much about. The concept of the priesthood is similar to what will become the Levitical priesthood: priests stand between man and God.

Exodus 19:23 And Moses said to Yahweh, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain, and set it apart as holy.'" (LSB)

Moses apparently tells God, "You already told us about this and how the mountain was to be set apart from Israel. The people already know this. I told them all about it."

God is fully aware of what Moses has already done. However, let me suggest that there were some people from among the Israelites who were ready to violate this prohibition of God's. God could not have any distractions during the giving of the Ten Commandments (next chapter).

Exodus 19:24 Then Yahweh 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 Yahweh, lest He break out against them." (LSB)

God tells Moses to go down and come back up with Aaron. Apparently, Moses was to again warn the people again not to come too close to the mountain.

Exodus 19:25 **So Moses went down to the people and told them.** (Legacy Standard Bible)

Moses goes down the mountain and warns the people again.

Shmoop tends to be rather flippant.

## Shmoop Summary of Exodus 19

### The Holy Zone

- Three months after leaving Egypt, the Israelites arrive at Sinai.
- God tells Moses to assemble everyone for a big announcement. But one thing: they can't come up onto the mountain (where Moses chats with God) or they'll die. Noted.
- Everyone washes up to look nice for the party.
- God descends upon the mountain in fire, smoke, and eerily loud trumpet blasts.
- God tells Moses, "Do not let either the priests or the people break through to come up to the Lord; otherwise he will break out against them" (19:24). Notice here that access to God is restricted to the few. For a guy who wants to adopt these people as his own, God doesn't seem to want to get too close to them.

From <https://www.shmoop.com/exodus/chapter-19-summary.html> accessed May 30, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

## Edersheim Summarizes Exodus 19

### CHAPTER 10

Israel At The Foot Of Mount Sinai - The Preparations For The Covenant - The "Ten Words?" And Their Meaning  
Exodus 19-20:17

IT was the third month after leaving Egypt when the children of Israel reached that innermost mountain-group from which the Peninsula of Sinai derives its name. Roughly speaking, the whole district occupies about twice the area of Yorkshire.\*

\* According to the Ordnance Survey the triangle of the Sinaitic Peninsula covers an area of 11,600 square miles.

Running through it, like roads, pass very many wadies, all seemingly leading up to the grand central sanctuary, where God was about to give His law to His people. This mountain district bears in Scripture two distinct names - Horeb and Sinai - the former applying probably to the whole group, the latter to one special mountain in it. The meaning of the name Horeb is probably "mountain of the dried-up ground," that of Sinai "mountain of the thorn." At present the whole Sinaitic group is known by the designation of Jebel Musa. It forms "a huge mountain-block, about two miles in length and one mile in breadth, with a narrow valley on either side,... and a spacious plain at the north-eastern end."\*

\* Desert of the Exodus, vol. 1. P. 111. The quotations, when not otherwise marked, are all from the same work.

That plain, at present known as Er Rahah, is computed to be capable of accommodating a host of two millions. Right before it rises Jebel Musa, from which protrudes a lower bluff, visible from all parts of the plain. This is the modern Ras Sufsafeh (Willow-head), and was in all probability the Sinai upon which the Lord came down, and whence He spake the ten words." In that case the plain of Er Rahah must have been that on which Israel

## Edersheim Summarizes Exodus 19

stood, and the mound in front, on the ascent to Ras Sufsafeh, the spot where Moses "separated from the elders who had accompanied him so far on his ascent."

On leaving Rephidim the main body of the Israelites would pass through what is known as Wady es Sheikh, a broad open valley, containing tamarisk trees, and "cut right through the granitic wall." As a turn in the road is reached, "the journey lies entirely through granite rocks, the sharp, rugged outlines of which, as well as the increasing height and somber gray coloring of the mountains, impart much more solemn grandeur to the scenery." A late eloquent traveler\* thus describes the approach to Sinai: "At each successive advance these cliffs disengaged themselves from the intervening and surrounding hills, and at last they stood out - I should rather say, the columnar mass, which they form, stood out - alone against the sky."

\* Dean Stanley, in his Sinai and Palestine, p. 72.

On each side the infinite complications of twisted and jagged mountains fell away from it. On each side the sky compassed it round, as though it were alone in the wilderness. And to this great mass we approached through a wide valley, a long-continued plain, which, enclosed as it was between two precipitous mountain ranges of black and yellow granite, and having always at its end this prodigious mountain-block, I could compare to nothing else than the immense avenue through which the approach was made to the great Egyptian temples."

As we try to realize the scene presented at the giving of the Law, we can well understand how "all the people that was in the camp trembled." (Exodus 19:16) The vast plain of Er Rahah, and all the neighboring valleys and glens, were dotted with the tents of Israel. No more suitable camping-ground could have been found than this, the best-watered neighborhood in the whole peninsula, where "running streams are found in no less than four of the adjacent valleys." The plain itself is nearly 5,000 feet above the level of the sea. Right in front, cut off by intervening valleys from all around, rises the Horeb group (its highest point 7,363 feet), and from it projects into the valley, like some gigantic altar or pulpit, the lower bluff of Ras Sufsafeh (6,830 feet) - "the nether part of the mount" - that Sinai from which the voice of the living God was heard. In front is the mound on which Moses parted from the elders. So abruptly does Sufsafeh rise, "that you may literally stand under it and touch its base," and so thoroughly is the mountain range separated from all around, that there could be no difficulty whatever in "setting bounds unto the people round about," to prevent their going up into the mount, or even touching the border of it. (Exodus 19:12) Behind Sufsafeh, on some peak or cleft, Moses was forty days with the Lord, and descending into the adjacent valley, he would - as the members of the Ordnance Survey record they had frequently experienced - hear the sound from the camp without being able to see what passed in it.

But now as the people gazed on it, "Mount Sinai was altogether on smoke." (Exodus 19:18) That vast isolated mountain-block - two miles in length and one in breadth - seemed all on fire! As "the smoke of a furnace" it rose to heaven, "and the whole mount quaked greatly," and "there were thunders and lightnings" and "the voice of the trumpet exceeding loud." But, more awful than any physical signs, "Jehovah came down upon Mount Sinai," "and Jehovah called Moses to the top of the mount," and God Himself "spake all these words" of the commandments. For three days had the people been preparing by continued sanctification, and now they stood in readiness at the foot of, although shut off from, the mountain. But even so, "when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we die." (Exodus 20:18, 19) This outward sanctification of Israel had been preceded by inward and spiritual preparation. As always, the demand and the command of God had been preceded by His promise. For He ever gives what He asks. It is, as St. Augustine beautifully expresses it, "Give what Thou commandest, and command what Thou wilt." Arrived at the foot of Mount Sinai, Moses had gone up to a lower peak, as if to ask the commands of his Lord, and Jehovah had spoken to him from the top of the mountain. He was directed, before the people prepared to receive the Law, to remind them of their gracious deliverance from Egypt, of the judgments of God's hand, and of the mercy and kindness which they had received. For as "on eagle wings had Jehovah borne them, God's dealings being compared to the eagle, who spreads his strong pinions under the young birds when they take their first flight, lest, weary or faint, they be dashed on the rocks (comp. Deuteronomy 32:11). Yet all this mercy - Moses was to tell Israel - was but the pledge of far richer grace. For now would the Lord enter into covenant with them. And if Israel obeyed His voice, and kept the covenant,

## Edersheim Summarizes Exodus 19

then, in His own words, "Ye shall be to Me a precious possession \* from among all nations for Mine is all the earth. And ye shall be unto Me a kingdom of priests and a holy nation." (Exodus 19:5, 6)

\* The word is the same as for "choice treasure" (1 Chronicles 29:3; Ecclesiastes 2:8). We have translated the whole verse literally.

The promise thus conveyed was both special and universal; and it described alike the character of God's people and their destination. All the earth was God's, not only by right of creation and possession, but as destined yet to own Him its Lord. Herein lay a promise of universal blessing to all mankind, and with this the mission of Israel was closely bound up. But while all the earth was the Lord's, Israel was to be His "precious possession from among all nations," His choice treasure - for this the Hebrew expression implies - or, as St. Paul (Titus 2:14) and St. Peter (1 Peter 2:9) explain it, "a peculiar people." The manner in which this dignity would appear, is explained by the terms in which Israel is described as "a kingdom of priests and a holy nation." The expression "kingdom of priests" means a kingdom whose citizens are priests, and as such possess royal dignity and power, or, in the language of St. Peter, "a royal priesthood." So far as Israel was concerned, the outward and visible theocracy, which God established among them, was only the means by which this end was to be obtained, just as their observing the covenant was the condition of it. But the promise itself reached far beyond the Old Covenant, and will only be fulfilled in its completeness when "the Israel of God" - whom already the Lord Jesus, "the First-begotten of the dead and the Prince of the kings of the earth," "hath made kings and priests unto God and His Father" (Revelation 1:5, 6; 5:10) - shall share with Him His glory and sit with Him on His throne. Thus the final object of the royal priesthood of Israel were those nations, from among whom God had chosen His people for a precious possession. Towards them Israel was to act as priests. For, just as the priest is the intermediary between God and man, so Israel was to be the intermediary of the knowledge and salvation of God to all nations. And this their priesthood was to be the foundation of their royalty, A still more solemn description of Israel, and of us who are called "the Israel of God," is that of "holy nation." As Calvin rightly observes, "This designation was not due to the piety or holiness of the people, but because God distinguished them by peculiar privileges from all others. But this sanctification implies another, viz., that they who are so distinguished by God's grace should cultivate holiness, so that in turn they sanctify God."

The Hebrew term for "holy" is generally supposed to mean "separated, set apart." But this is only its secondary signification, derived from the purpose of that which is holy. Its primary meaning is to be splendid, beautiful, pure, and uncontaminated. God is holy - as the Absolutely Pure, Resplendent, and Glorious One. Hence this is symbolized by the light. God dwelleth in light that is unapproachable; (1 Timothy 6:16) He is "the Father of light, with Whom is no variableness, neither shadow of turning" - light which never can grow dimmer, nor give place to darkness. (James 1:17) Christ is the light that shineth in the darkness of our world, "the true light which lighteth every man." (John 1:5, 9) And Israel was to be a holy people as dwelling in the light, through its covenant-relationship to God. It was not the selection of Israel from all other nations that made them holy, but the relationship to God into which it brought the people. The call of Israel, their election and selection, were only the means. Holiness itself was to be attained through the covenant, which provided forgiveness and sanctification, and in which, by the discipline of His law and the guidance of His Holy Arm, Israel was to be led onward and upward. Thus, if God showed the excellence of His name or His glory in creation, (Psalm 8) the way of His holiness was among Israel. (Psalm 77:13; Psalm 104; Psalm 103)

This detailed consideration of what Moses was charged to say, will help us to understand both the preparations for the covenant, and the solemn manner in which it was inaugurated. When Moses intimated to the people the gracious purpose of God, they declared their readiness to obey what God had spoken. But as the Lord could only enter into covenant with the people through the mediation of Moses, on account of their weakness and sinfulness, He spoke in a thick cloud with His servant before them all, so that they might see and hear, and for ever afterwards believe. As previously indicated, the outward preparations of the people were twofold. First, they underwent certain purifications, symbolical of inward cleansing. Secondly, bounds were set round Sinai, so that none might break through nor touch the mountain.\* Then, on the third day,\*\* Moses led forth the men, and placed them "at the nether part of the mount," "that burned with fire." There God proclaimed His holy and eternal law amidst portentous signs, which indicated that He was great and terrible in His holiness, and a jealous God,



## Edersheim Summarizes Exodus 19

though the fire of His wrath and zeal was enwrappt in a dense cloud.

\* When we read in Exodus 19:54, "let not the priests and the people break through," we are to understand by the former expression not the Aaronic priesthood, which had not yet been instituted, but those who hitherto discharged priestly functions - probably the heads of houses.

\*\* According to Jewish tradition this was the day of Pentecost, fifty days after the Passover.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-10.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-10.html) accessed May 30, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

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## Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 5.

HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM GOD, AND  
DELIVERED THEM TO THE HEBREWS.

1. NOW Moses called the multitude together, and told them that he was going from them unto mount Sinai to converse with God; to receive from him, and to bring back with him, a certain oracle; but he enjoined them to pitch their tents near the mountain, and prefer the habitation that was nearest to God, before one more remote. When he had said this, he ascended up to Mount Sinai, which is the highest of all the mountains that are in that country (9) and is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; nay, indeed, it cannot be looked at without pain of the eyes: and besides this, it was terrible and inaccessible, on account of the rumor that passed about, that God dwelt there. But the Hebrews removed their tents as Moses had bidden them, and took possession of the lowest parts of the mountain; and were elevated in their minds, in expectation that Moses would return from God with promises of the good things he had proposed to them. So they feasted and waited for their conductor, and kept themselves pure as in other respects, and not accompanying with their wives for three days, as he had before ordered them to do. And they prayed to God that he would favorably receive Moses in his conversing with him, and bestow some such gift upon them by which they might live well. They also lived more plentifully as to their diet; and put on their wives and children more ornamental and decent clothing than they usually wore.

2. So they passed two days in this way of feasting; but on the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightning, as was terrible

## Josephus' History of this Time Period

to those that saw it; and thunder, with its thunderbolts, were sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious. Now, as to these matters, every one of my readers may think as he pleases; but I am under a necessity of relating this history as it is described in the sacred books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumor that was spread abroad, how God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the Divine wrath, and expecting the like destruction for themselves.

3. When they were under these apprehensions, Moses appeared as joyful and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come. The air also was become clear and pure of its former disorders, upon the appearance of Moses; whereupon he called together the people to a congregation, in order to their hearing what God would say to them: and when they were gathered together, he stood on an eminence whence they might all hear him, and said, "God has received me graciously, O Hebrews, as he has formerly done; and has suggested a happy method of living for you, and an order of political government, and is now present in the camp: I therefore charge you, for his sake and the sake of his works, and what we have done by his means, that you do not put a low value on what I am going to say, because the commands have been given by me that now deliver them to you, nor because it is the tongue of a man that delivers them to you; but if you have a due regard to the great importance of the things themselves, you will understand the greatness of Him whose institutions they are, and who has not disdained to communicate them to me for our common advantage; for it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter. And let them be to you venerable, and contended for more earnestly by you than your own children and your own wives; for if you will follow them, you will lead a happy life you will enjoy the land fruitful, the sea calm, and the fruit of the womb born complete, as nature requires; you will be also terrible to your enemies for I have been admitted into the presence of God and been made a hearer of his incorruptible voice so great is his concern for your nation, and its duration."

<sup>(9)</sup> Since this mountain, Sinai, is here said to be the highest of all the mountains that are in that country, it must be that now called St. Katherine's, which is one-third higher than that within a mile of it, now called Sinai, as Mons. Thevenot informs us, Travels, Part I. ch. 23. p. 168. The other name of it, Horeb, is never used by Josephus, and perhaps was its name among the Egyptians only, whence the Israelites were lately come, as Sinai was its name among the Arabians, Canaanites, and other nations. Accordingly when (1 Kings 9:8) the Scripture says that Elijah came to Horeb, the mount of God, Josephus justly says, Antiq. B. VIII. ch. 13. sect. 7, that he came to the mountain called Sinai: and Jerome, here cited by Dr. Hudson, says, that he took this mountain to have two names, Sinai and Choreb. De Nomin. Heb. p. 427.

<sup>(10)</sup> Of this and another like superstitious notion of the Pharisees, which Josephus complied with, see the note on Antiq. B. II. ch. 12. sect. 4.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed May 30, 2019. Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Israel travels to Mount Sinai in the third month/God speaks to Moses	
During the third month, the sons of Israel had gone up out from the land of Egypt. In that day, they had come out of the desert-wilderness of Sinai.	The sons of Israel arrived at the desert-wilderness of Sinai in the third month after they left the land of Egypt.
They moved on from Rephidim and then came to the desert-wilderness of Sinai. They camped in the desert-wilderness; [in fact] Israel was encamped before the mountain.	They went from Rephidim to the desert-wilderness of Sinai, camping in the desert-wilderness before Mount Sinai.
Moses went up to Elohim and Y <sup>e</sup> howah called unto him from the mountain, saying, "So you will say to the house of Jacob and make known to the sons of Israel, 'You [all] have seen what I [God] have done to Egypt and I will carry you on the wings of eagles and I will bring you [all] to Me.	Moses went up the mountain when he heard Jehovah call out to him from the mountain. God said to Moses, "This is what you will say to the house of Jacob and make known to the sons of Israel: 'You have seen what I did in Egypt, and how I brought you from there on eagles' wing to Mount Sinai, to Me.
Now therefore, if you [all] will [definitely] hear [and obey] My voice and keep My covenant, then you [all] will be My possession out from all the peoples for all the earth [is] Mine.	Now, therefore, what I expect is that you will listen to what I say and keep My covenant. The result of doing this is that you will be My possession taken out from all the peoples, for all the earth belongs to Me.
Furthermore, you [all] will be a kingdom of priests and a holy nation to Me.' These [are] the words which you will speak to the sons of Israel."	Furthermore, you will be a kingdom of priests as well as My holy nation.' This is what you will say to the sons of Israel."
Moses speaks to the people/God speaks to Moses	
Moses came and he summoned the elders of the people. He put before them these words which Y <sup>e</sup> howah had mandated.	Moses returned to the ground and gathered the elders of the people together. He told them all that Jehovah had said to them.
The people answered together and they said, "We will do all that Y <sup>e</sup> howah has spoken."	The people quickly responded, saying, "We will do all that Jehovah has asked us to do."
Then Moses brought back the words of the people to Y <sup>e</sup> howah.	Then Moses returned to God, bringing this information back to Him.
Y <sup>e</sup> howah said to Moses, "Listen, I am coming to you in a thick cloud so that the people will hear Me speaking with you, and also [I am speaking] with you [so that] they will believe forever."	Jehovah said to Moses, "Listen, I will come upon you as a thick cloud before the people so that they will hear Me speaking to you and so that they will believe that I am their God."
Then Moses made the words of Y <sup>e</sup> howah known to the people [lit., <i>Moses made known the words of the people to Y<sup>e</sup>howah</i> ].	Moses made these words of God known to the people.
Y <sup>e</sup> howah also said to Moses, "Go to the people and sanctify them today and tomorrow. Also, they [must] wash their clothes—then they will be prepared. For, on the third day, Y <sup>e</sup> howah will come down Mount Sinai before all of the people.	Jehovah also said to Moses, "Go to the people and sanctify them over the next two days, which ceremony will include the washing of their clothes. This will prepare them for the third day when Jehovah will come down from Mount Sinai so they all may see and hear Him.

A Complete Translation of Exodus 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will set a boundary for the people round about [the mountain, and] say, '[You all] will abstain from going up into the mountain or [from] touching the border. Every [person who] touches the hill, dying, he will be executed. [Even your] hand will not touch him, for, being stoned, he will be stoned (or, by shooting [an arrow], he will be shot through).	You will make a boundary around the mountain and tell the people, 'You will not go up into this mountain; you will not even touch the border of it. Every person who touches this mountain will surely be executed. In fact, you will not touch such a one with your hand. He will surely be stoned or shot through with an arrow.
Whether a man or a beast [violates the boundary], he will not [be permitted to] live.	Whoever violates the boundary—man or beast—they will not be permitted to live.
When [they hear] a long blast of the ram's horn, they [may] come up near the mountain.' "	However, when you hear a long blast from the ram's horn, you (all) may come up near to the mountain.' "
Moses comes down the mountain to help the people prepare to meet God	
Moses came down from the mountain to the people and he consecrated the people. They also washed their clothing.	After speaking to God, Moses came down the mountain and began the work of setting the people apart to meet God. The people washed their own clothing.
He said to the people, "Be prepared in [lit., <i>for</i> , <i>to</i> ] three days; do not go near your wife [lit., <i>a woman</i> ]."	Moses said to the people, "You need to be completely prepared for meeting God within the next three days. During this time, you are not to have intimate relations."
And it is on the third day, in the morning. And it comes to pass, [that there is] thundering and lightning; and a thick cloud [is] over the mountain. [There is] also the very strong sound of a trumpet. The people who [are] in the camp tremble.	In the morning of the third day, there is a great amount of thunder and lightning. There is a thick cloud which covers the mountain. Also, there is a very loud sound, like a trumpet being blown. All of these things taking place cause the people to tremble.
Moses brings the people up to the foot of Mount Sinai	
Moses brought the people out of the camp [near to the mountain] to meet the Elohim.	Moses then brought the people out of the camp and closer to the mountain to meet their God.
They stood at the foot of the mountain while Mount Sinai smoked—all of it—because Y <sup>e</sup> howah had descended upon the mountain [lit., <i>it</i> ] in fire. His smoke goes up just like the smoke of a kiln; and all the mountain was greatly quaking.	They stood at the foot of the mountain, outside of the boundary line. As they moved and stood before the mountain, all of Mount Sinai smoked because Jehovah God had descended upon the mountain by means of fire. The mountain quaked.
[There] is also the sound of a trumpet, loud and moving about. When Moses spoke, Elohim answered him with thunder [or, <i>a voice</i> , <i>sound</i> ].	The people heard the great sound of the trumpet, loud and moving about. When Moses spoke aloud, God answered him with thundering.
God gives Moses his final instructions before God speaks to the people	
Y <sup>e</sup> howah came down upon Mount Sinai over the top of the mountain. Then Y <sup>e</sup> howah called to Moses to the top of the mountain—and so Moses went up.	Jehovah came down upon Mount Sinai to the summit of the mountain. He called Moses to come up to the summit and Moses went up.

A Complete Translation of Exodus 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y <sup>e</sup> howah then said to Moses, "Go down, warn the people, so that they do not break through to Me [lit., Y <sup>e</sup> howah] and see [My glory] and [as a result] many of them perish.	Jehovah then said to Moses, "Go down and warn the people that they do not cross over the boundary and attempt to come up to Me. Otherwise they will see Me and My glory and many will perish as a result.
Also [tell] the priests, those who come near to Me [lit., Y <sup>e</sup> howah], they must consecrate themselves so that I do not [lit., Y <sup>e</sup> howah does not] break out against them."	Also tell the priests to prepare themselves for coming near to Me. They must consecrate themselves so that I do not harm them."
Then Moses said to Y <sup>e</sup> howah, "The people are not able to come onto Mount Sinai, for You [Yourself] admonished us, saying, 'Set a border [around] the mountain.' So You have consecrated it."	Then Moses said to Jehovah, "The people are not able to come up onto Mount Sinai, for You Yourself established a border around it and warned us not to come across it. You have consecrated this mountain."
Then Y <sup>e</sup> howah said to him, "Go, go down. You and Aaron with you [may] come up. However [lit., and], the priests and the people will not break through to come up to Y <sup>e</sup> howah, lest He break out against them."	Jehovah said to him, "Now, go back down. You (and even Aaron, as the need arises), may come up this mountain. However, the priests and the people are not to come up to Me, or I will bring harm to them."
Moses then went down to the people and he said [these things] to them.	Moses came back down the mountain and he said all of these things to them.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 19			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	Life of Moses (#689)	#17	Exodus 19:6
	1995 4 <sup>th</sup> of July Conference (#835)	#3	Exodus 19:4–6a
Wenstrom		<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a> (Search "Exodus")	
Jeremy Thomas		<a href="https://fbgbible.org/?s=exodus">https://fbgbible.org/?s=exodus</a>	
Syndein		<a href="http://syndein.com/exodus.html">http://syndein.com/exodus.html</a>	
Keil and Delitzsch Commentary on Exodus		<a href="https://www.gracenotes.info/exodus/exodus.pdf">https://www.gracenotes.info/exodus/exodus.pdf</a>	
Todd Kennedy overview of Exodus		<a href="http://www.spokanebiblechurch.com/books/exodus">http://www.spokanebiblechurch.com/books/exodus</a>	

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the



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pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.



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