

EXODUS 24

Written and compiled by Gary Kukis

Exodus 24:1–18

Moses Returns to the People and then Ascends the Mountain

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: Moses has been on Mount Sinai for perhaps a day or two, and he has come down with additional laws and guidance for Israel. The people, in this chapter, enthusiastically ratify the words of God. There is a celebration; and many animals are sacrificed. Moses goes back up Mount Zion, but he take 70 elders and some others with him. In this chapter, we see the manifestation of God from at least two perspectives: those sons of Israel who are at the foot of the mountain; and Moses and the elders who are with him. As a cloud envelops the mountain, Moses goes further up the mountain.

The Bible Summary of Exodus 24 (in 140 characters or less): *The people said, "All that the LORD has spoken we will do", and they offered sacrifices. The LORD told Moses to stay on the mountain.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 24, 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.

Quotations:

Outline of Chapter 24:

Introduction

vv.	1–2	God Commands Moses and Some Specific Persons to Come onto the Mountain
vv.	3–8	Moses Presents the Covenant Between God and the Israelites; They Accept It
vv.	9–18	Moses and the Chosen Persons Go Up on the Mountain

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	A Bird's Eye View of Exodus 20–40
Introduction	Titles and/or Brief Descriptions of Exodus 24 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 24 (various commentators)
Introduction	Fundamental Questions About Exodus 24
Introduction	The Prequel of Exodus 24
Introduction	The Principals of Exodus 24
Introduction	The Places of Exodus 24
Introduction	By the Numbers
Introduction	Timeline for Exodus 24
Introduction	A Synopsis of Exodus 24
Introduction	Outlines of Exodus 24 (Various Commentators)

¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

A Set of Summary Doctrines and Commentary

Summary	Why Exodus 24 is in the Word of God
Summary	What We Learn from Exodus 24
Summary	Jesus Christ in Exodus 24
Summary	Shmoop Summary of Exodus 24
Summary	Edersheim Summarizes Exodus 24
Summary	
Addendum	Josephus' History of this Time Period
Addendum	A Complete Translation of Exodus 24
Addendum	Word Cloud from a Reasonably Literal Paraphrase of Exodus 24
Addendum	Word Cloud from Exegesis of Exodus 24

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd 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	
Rebound (Restoration to fellowship with God)	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 Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Exodus 24

Introduction: Exodus 24 returns us to narrative. This chapter begins with God calling for Moses and Aaron, Aaron's two oldest sons, and 70 elders to approach God on the mountain (only Moses would be able to come near to the Lord). Moses will climb further up the mountain and receive the ten commandments written in stone.

Moses will give the recent judgments and pronouncements of God, and the people agreed to do what God required (with the Ten Commandments, God spoke directly to the people; but the people asked that Moses stand between them and God, so that they would hear Moses speak these words rather than God).

Moses began to write these words down, and there were celebrations and animal sacrifices offered.

Then those called for by God came up the mountain and they were all able to see some manifestation of God. God speaks to Moses, and I suspect that those with him could hear these words of God.

God will call for Moses to come up the mountain again and commune with Him for 40 days and 40 nights.

The people there in attendance *should* have been able to see enough to keep the people under control. We will find out later that the people pursued false gods anyway.

The sons of Israel will also pledge obedience to all of God's laws in this chapter. They have seen some marvelous miracles and are willing now to vow that they will do what God tells them to do. Their vow will not last very long, but they are sincere (showing that sincerity means little or nothing).

We do not know the substance of the things which Moses said to the people (or said to the elders who then gave this information to the people). In Exodus 20:22—after the Ten Commandments had been given and after the people said, “Moses, stand between us and God; you hear the words of God and then tell us.”—we have several chapters of laws and judgments. Are these the things which Moses hears on this mountain, and then conveys them to the people of Israel? Moses has to be telling the people something. There are words of God given on both sides of this chapter (Exodus 20:22–23:33 and 25:1–31:17). Ultimately, it makes little difference when Moses said this or that section of God's commands to the people; and little difference at what meeting Moses received these words. I simply like to line up a series of events and then present them in chronological order. This might be virtually impossible to do. It is not even completely clear how many times Moses went up on the mountain (I am guessing 2 or 3 times to speak directly with God).

I may want to color-code this (narrative, God speaking to Moses, half and half). I may want to suggest some sort of order here. Take Numbers 33 into consideration if I do that.

Sometimes, it is best to take an overall view of what we are/will be studying:

A Bird's Eye View of Exodus 20–40

Passage	Content
Exodus 20:1–17	God speaks aloud the Ten Commandments to Moses and all of the people.
Exodus 20:18–21	The people ask Moses to stand between them and God and to tell them what God says. They do not want to hear God directly.
Exodus 20:22–23:33	God speaks to Moses: the acceptable altars, treatment of servants, laws concerning violence, animal control laws, responsibility of property owners (property can include the animals which the people own), moral laws, witchcraft, taking advantage of the helpless, respect for authority, behaving justly, the Sabbath year, the 3 annual feasts, God's Angel will lead Israel, warnings about idolatry.
Exodus 24:1–8	A return to narrative, where Moses goes up the mountain, with Aaron, his two oldest sons, and 70 elders. Only Moses is allowed to approach God. When Moses returns and speaks the words of the covenant to the people, the people agree to them. He reads to the people what he has written (it is called the Book of the Covenant).
Exodus 24:9–18	Moses and this same group and Joshua go up the mountain again. Moses remains up there for 40 days and nights.
Exodus 25:1–31:18	God speaks to Moses: the raw material offerings the people are to bring for the building of the Tabernacle; the building of the following items: the Ark of the Covenant, the Table of Showbread, the Menorah (the Golden Lampstand), the Tabernacle itself, the Altar for the Burnt Offerings, the Courtyard of the Tabernacle, and all of their accessories, garments for the priests (including the Ephod); the consecration of the priests; other items to construct: the Altar of Incense, the Bronze Laver, the oil and the incense; the artisans to employ; and the observance of the Sabbath. Some things apparently are written down on stone tablets (the Ten Commandments?); and it appears that Moses wrote things down himself.
Exodus 32	Moses comes back down the mountain; and the people have convinced Aaron to build a golden calf for them to worship. God actually tells Moses, "Get down and deal with this people. If necessarily I will destroy them all." Moses goes down the mountain and deals with all of this. God speaks of blotting the names of some out from His book; and that He will visit their sins upon them.
Exodus 33	We are mostly still in narrative. God tells Moses to move the people out of there, away from Mount Sinai. Moses speaks with God in a tent apparently designed for these meetings. It is possible that this is where Moses has gone to all along. God allows Moses to see Him briefly and from behind, without revealing all of His glory.
Exodus 34	Moses goes back up Mount Sinai, with tables he himself carved (where God was to write the Ten Commandments). God renews His covenant with Moses and with Israel. God tells Moses about the feasts that the people are to observe.
It is Exodus 33 & 34 that suggest, more than anything else, that what we are studying here is not in a chronological order. It is certainly difficult to determine just exactly what took place when; and where the text properly belongs. However, when it comes to God speaking with Moses, these words would be repeated by Moses (and others) at a later date.	
Exodus 35	Offerings for the Tabernacle are specified by God speaking to Moses. The people bring these articles to Moses.

A Bird's Eye View of Exodus 20–40

Passage	Content
Exodus 36–39	The specific people named actually construct the Tabernacle, the furniture inside of the Tabernacle, and furniture for the courtyard, the courtyard itself, the garments for the priests. The work is completed.
Exodus 40	God tells Moses exactly how all of this furniture is to be arranged and what is to be done. Moses does these things. On the first day of the first month in the second year, the Tabernacle is erected. The Cloud and the Glory of God at the Tabernacle.

Bear in mind that, when trying to match up Moses speaking with God and the content of what is said, the book of Leviticus is almost entirely what God told to Moses, but either spoken by Moses to the people or put into action.

When viewing what we are studying from a bird's eye view, it may be apparent that putting all of this into chronological order may be impossible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Titles and/or Brief Descriptions of Exodus 24 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Exodus 24 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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 24

Chapter Outline	Charts, Graphics and Short Doctrines
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It is important to understand what has gone before.

The Prequel of Exodus 24

Exodus 24 will begin with

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know who the people are who populate this chapter.

The Principals of Exodus 24	
Characters	Commentary

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know where this chapter takes place.

The Places of Exodus 24	
Place	Description

Chapter Outline	Charts, Graphics and Short Doctrines
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By the Numbers	
Item	Duration; size

By the Numbers

Item

Duration; size

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Timeline for Exodus 24

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 **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 th 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
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
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 cossi of Memnon are all that remains of his temple near Thebes.
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 oold
	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 24:

A Synopsis of Exodus 24

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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Outlines of Exodus 24 (Various Commentators)

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A Synopsis of Exodus 24 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 24.

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[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Exodus –)

Scripture	Text/Commentary
Exodus	
Exodus	
Exodus	
Exodus	
Exodus	

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 24

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 24): 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.

Chapter Outline

Charts, Graphics and Short Doctrines

God Commands Moses and Some Specific Persons to Come onto the Mountain

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:

And unto Moses He said, "Come up unto Y^ehowah, you and Aaron, Nadab and Abihu, and seventy from the elders of Israel, and they have worshiped from afar." And has come near Moses to himself alone unto Y^ehowah; and they will not come near. And the people will not come up with him.

Exodus
24:1–2

Kukis moderately literal:

Then God [lit., He] said to Moses, "Come up to Y^ehowah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, they will worship [Me] from afar." Moses will come near by himself alone to Y^ehowah; the others will not come near [to Me]. The people will not come up with him.

Kukis not-so-literal paraphrase:

Then God said to Moses, "Come back up here and this time, bring Aaron and his two oldest sons, Nadab and Abihu, along with 70 of Israel's elders. Those who come with you may worship Me from afar. You will come up near to Me by yourself; the others will not come near to Me. The people will remain where they are, at the foot of the mountain, outside of the established boundaries."

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 translation²; 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

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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, 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 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)	And unto Moses He said, "Come up unto Y ^e howah, you and Aaron, Nadab and Abihu, and seventy from the elders of Israel, and they have worshiped from afar. And has come near Moses to himself alone unto Y ^e howah; and they will not come near. And the people will not come up with him."
Dead Sea Scrolls Targum (Onkelos)	. And He said to Mosheh, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel; and they shall worship at a distance. And Mosheh shall draw nigh alone before the Lord, but they shall not draw nigh, nor shall the people ascend with them. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Michael, the Prince of Wisdom, said to Mosheh on the seventh day of the month, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance. And Mosheh alone shall approach before the Lord; but they shall not draw nigh, nor may the people come up with him.
Jerusalem targum Revised Douay-Rheims ³	. And he said to Moses: Come up to the Lord, you, and Aaron, Nadab, and Abiu, and seventy of the ancients of Israel, and you shall adore afar off. And Moses alone shall come up to the Lord, but they shall not come nigh; neither shall the people come up with him.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. He said to Mosha, "Come up to Mar-Yah, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Yisrael; and worship from a distance. Mosha alone shall come near to Mar-Yah, but they shall not come near, neither shall the people go up with him."
Lamsa's Peshitta (Syriac)	AND he said to Moses, Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and you shall worship afar off. And Moses alone shall come near the LORD; but they shall not draw near; neither shall the people come up with him.
V. Alexander's Aramaic T. Updated Brenton (Greek) ⁴	. And to Moses he said, Go up to the Lord, you and Aaron and Nadab and Abihu, and seventy of the elders of Israel: and they shall worship the Lord from a distance. And Moses alone shall draw near to God; and they shall not draw near, and the people shall not come up with them.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English Easy English	. God repeats his covenant Then God said to Moses, 'Come up to the Lord. Come with Aaron, Nadab, Abihu and 70 of the leaders of Israel. You must worship me, but do not come near. Only Moses can come near to me. And the people must not come with him.'
Easy-to-Read Version–2006	God and Israel Make Their Agreement The Lord told Moses, "You, Aaron, Nadab, Abihu, and the 70 elders of Israel must come up the mountain and worship me from a distance. Then only Moses will come

³ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

⁴ I am using the Complete Apostles Bible, available through e-sword.

⁵ 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.

close to the Lord. The other men must not come close, and the rest of the people must not even come up the mountain."

God's Word™

Good News Bible (TEV)

The Covenant Is Sealed

The Lord said to Moses, "Come up the mountain to me, you and Aaron, Nadab, Abihu, and seventy of the leaders of Israel; and while you are still some distance away, bow down in worship. You alone, and none of the others, are to come near me. The people are not even to come up the mountain."

The Message

He said to Moses, "Climb the mountain to GOD, you and Aaron, Nadab, Abihu, and seventy of the elders of Israel. They will worship from a distance; only Moses will approach GOD. The rest are not to come close. And the people are not to climb the mountain at all."

Names of God Bible

The Promise Sealed with Blood

Yahweh said to Moses, "You and Aaron, Nadab, Abihu, and 70 of Israel's leaders come up the mountain to me and worship at a distance. Moses may come near **Yahweh**, but the others may not. The people must not come along with Moses."

NIRV

The Blood of the Covenant

The Lord said to Moses, "You and Aaron, Nadab and Abihu, and 70 of the elders of Israel must come to worship the Lord. Do not come close when you worship. Only Moses can come close to me. The others must not come near. And the people may not go up with him."

New Simplified Bible

Jehovah said to Moses: »You and Aaron, Nadab, Abihu, and seventy of Israel's elders come up the mountain to me and worship at a distance.
»Moses alone may come near Jehovah. The others may not. The people must not come along with Moses.«

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

Contemporary English V.

The LORD said to Moses, "Come up to me on this mountain. Bring along Aaron, as well as his two sons Nadab and Abihu, and seventy of Israel's leaders. They must worship me at a distance, but you are to come near. Don't let anyone else come up."

The Living Bible

The Lord now instructed Moses, "Come up here with Aaron, Nadab, Abihu, and seventy of the elders of Israel. All of you except Moses are to worship at a distance. Moses alone shall come near to the Lord; and remember, none of the ordinary people are permitted to come up into the mountain at all."

New Berkeley Version

New Life Version

Israel Agrees

Then He said to Moses, "Come up to the LORD, you and Aaron, Nadab, Abihu and seventy of the leaders of Israel and worship from far away. But Moses alone may come near the LORD. The others should not come near and should not come up with him."

New Living Translation

Israel Accepts the Lord's Covenant

Then the LORD instructed Moses: "Come up here to me, and bring along Aaron, Nadab, Abihu, and seventy of Israel's elders. All of you must worship from a distance. Only Moses is allowed to come near to the LORD. The others must not come near, and none of the other people are allowed to climb up the mountain with him."

Unlocked Dynamic Bible

Unfolding Bible (simplified)⁶

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'I want you, Aaron, Nadab, AbiUd, and seventy of IsraEl's elders to come to Me and bow before [Me] from a distance. And thereafter, I want you to come close to Me by yourself... none of the others should come any closer!'
Beck's American Translation	.
Common English Bible	Covenant at Sinai Then the Lord said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of Israel's elders, and worship from a distance. Only Moses may come near to the Lord. The others shouldn't come near, while the people shouldn't come up with him at all."
New Advent (Knox) Bible	Then Moses was told, Do thou and Aaron and Nadab and Abiu, with seventy elders of Israel, come up to meet the Lord, and worship from afar. Only Moses must enter the Lord's presence, the rest are not to draw near, and none of the people are to come up with him.
Translation for Translators	Yahweh's agreement is confirmed Then Yahweh said to Moses/me, "Come to me, up <i>on top of this mountain</i> , you and Aaron and <i>his sons</i> Nadab and Abihu. Also <i>take along</i> seventy of the Israeli elders/leaders. While you are still some distance <i>from the top of the mountain</i> , prostrate yourselves <i>on the ground</i> and worship me. Moses, I will allow you alone to come near to me. The others must not come near, and the <i>rest of the</i> people must not come up the mountain."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	.
Ferrar-Fenton Bible	Moses and Aaron and the Princes Ascend Sinai. Then it was commanded to Moses; "Go up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the princes of Israel, and let them worship at a distance. But Moses shall approach alone to the EVER-LIVING; for they must not approach, nor the people go up with him."
God's Truth (Tyndale)	And he said unto Moses: come unto the Lord: both you and Aaron, Nadab and Abihu, and the seventy elders of Israel, and worship afar off. And Moses went himself alone unto the Lord, but they came not nigh, neither came the people up with him.
HCSB	The Covenant Ceremony Then He said to Moses, "Go up to the Lord, you and Aaron, Nadab, and Abihu, and 70 of Israel's elders, and bow in worship at a distance. Moses alone is to approach the Lord, but the others are not to approach, and the people are not to go up with him."
International Standard V	<i>The Covenant is Sealed with Blood</i> The Lord [Lit. He] told Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship [Or bow down in worship] at a distance. Only Moses is to approach the Lord, but the others [Lit. but they] are not to approach; the people are not to come up with him."
Jubilee Bible 2000	.
Lexham English Bible	Confirming the Covenant And to Moses he said, "Go up to Yahweh--you and Aaron, Nadab and Abihu, and seventy from the elders of Israel--and you will worship at a distance. And Moses {alone} will come near to Yahweh, and they will not come near, and the people will not go up with him."
NIV, ©2011	.

Unfolding Bible Literal Text ⁷	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And to Moses He said "Come up to Yahweh, you and Aaron, Nadav and Avihu, and seventy of the elders of Israel, and you bow prostrate from afar." And Moses presented himself alone to Yahweh, and they did not present themselves, and the people did not go up with him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he said to Moses, Come up to Jehovah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and prostrate yourselves afar off. And Moses separately shall come near Jehovah, and they shall not come near; and the people shall not go up with him.
New American Bible (2002) ⁸	.
New American Bible(2011) ⁹	<i>Ratification of the Covenant.</i> Moses himself was told: Come up to the LORD, you and Aaron, with Nadab, Abihu, and seventy of the elders of Israel. You shall bow down at a distance. Moses alone is to come close to the LORD; the others shall not come close, and the people shall not come up with them.
New English Bible—1970	<i>The covenant is sealed.</i> THEN HE SAID TO MOSES, 'Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. While you are still at a distance, you are to bow down; and then Moses shall approach the LORD by himself, but not the others. The people may not go up with him at all.'
New Jerusalem Bible	.
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To Moshe [<i>ADONAI</i>] said, "Come up to <i>ADONAI</i> — you, Aharon, Nadav, Avihu, and seventy of the leaders of Isra'el. Prostrate yourselves at a distance, while Moshe alone approaches <i>ADONAI</i> — the others are not to approach, and the people are not to go up with him."
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And to Mosheh He said, "Come up to הוהי, you and Aharon, Nadab and Abihu, and seventy of the elders of Yisra'el, and you shall bow yourselves from a distance. "But Mosheh shall draw near to הוהי by himself, and let them not draw near, nor let the people go up with him."
Tree of Life Version	Cutting the Covenant at Sinai Then to Moses He said, "Come up to Adonai, you and Aaron, Nadab and Abihu, and the seventy elders of Israel, and worship from afar. Moses alone is to approach Adonai, but the others may not draw near, nor are the people to go up with him."

Weird English, 𐤇𐤍𐤅𐤃 English, Anachronistic English Translations:

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁸ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

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

Alpha & Omega Bible	AND TO MOSES HE SAID, "GO UP TO JESUS, YOU AND AARON AND NADAB AND ABIUD, AND SEVENTY OF THE ELDERS OF ISRAEL: AND THEY SHALL WORSHIP JESUS FROM A DISTANCE. AND MOSES ALONE SHALL DRAW NEAR TO THE THEOS (<i>Alpha & Omega</i>). AND THEY SHALL NOT DRAW NEAR, AND THE PEOPLE SHALL NOT COME UP WITH THEM."
Awful Scroll Bible	He is to have said to Moses: Be ascending up to Jehovah, with Aaron, Nadab, Abihu, and the seventy elders of Isra-el. You are to have bowed down at a distance. Moses is to have drawn near to Jehovah - were they to draw near, even were the people to ascend? -...
Concordant Literal Version Darby Translation (1889) exeGesés companion Bible	. . <u>YAH VEh CUTS A COVENANT</u> And he says to Mosheh, Ascend to Yah Veh, you and Aharon, Nadab and Abi Hu and seventy of the elders of Yisra El; and prostrate afar off. And Mosheh approaches Yah Veh alone: and they come not nigh and the people ascend not with him.
Orthodox Jewish Bible	And He said unto Moshe, Come up unto Hashem, thou, and Aharon, Nadav, and Avihu, and shive'im (seventy) of the Ziknei Yisroel; and worship ye afar off. And Moshe alone shall come near Hashem; but they shall not come near; neither shall HaAm go up with him.
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	People Affirm Their Covenant with God Then God said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu (Aaron's older sons), and seventy of Israel's elders, and you shall worship at a [safe] distance. Moses alone shall approach the Lord, but the others shall not come near, nor shall the people come up with him."
The Expanded Bible	God Makes a Covenant with Israel The LORD told Moses, "You, Aaron, Nadab, Abihu, and seventy of the elders of Israel must come up to me and ·worship [bow down to] me from a distance. Then Moses alone must come near me; the others must not come near. The rest of the people must not come up the mountain with Moses."
Kretzmann's Commentary	Verses 1-8 Moses Summoned by God And he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off. The emphatic position of the word "Moses" in the Hebrew text shows that this command was given to Moses directly, not addressed to the people, as the Ten Commandments had been. Nadab and Abihu were sons of Aaron, and the seventy elders represented the people. In drawing near to the Lord these men were commanded to bow down, to worship, but only from a distance, Moses alone, as the prophet of Jehovah, being permitted to go to the top of the mountain. And Moses alone shall come near the Lord; but they shall not come nigh; neither shall the people go up with him. Both Aaron and his sons, representing the priests, and the seventy elders, the government representatives of the popular assembly, were excluded from the intimate privileges of the prophet of the Lord.
Syndein/Thieme	.

The Voice

Eternal One (to Moses): Come up *the mountain* to Me, Moses, and *this time* bring with you Aaron, Nadab, Abihu, and 70 elders of Israel. *These may come*, but you must worship from a distance. Only Moses is permitted to approach Me; but *be careful*, for the others must stay at a distance. The rest of the people of *Israel* must stay below; they are not to come up *the mountain* with you.

Bible Translations with Many Footnotes:

The Complete Tanach¹⁰

And to Moses He said, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and prostrate yourselves from afar.

And to Moses He said, "Come up...:" This section was [actually] said before the Ten Commandments [were given] (Mechilta 19:10). On the fourth of Sivan, "Come up" was said to him [Moses]. [Midrash Lekach Tov, based on Mechilta and Mechilta d'Rabbi Shimon ben Yochai on Exod. 19:10, Shab. 88a] See also Midrash Hagadol on this.

And Moses alone shall approach the Lord but they shall not approach, and the people shall not ascend with him."

And Moses alone shall approach: to the opaque darkness. -[Midrash Lekach Tov]

The Geneva Bible
Kaplan Translation

Sealing the Covenant

[God] said to Moses, 'Go up to God along with Aaron, Nadav and Avihu, and seventy of the elders of Israel. [All of] you must bow down at a distance. Only Moses shall then approach God. The others may not come close, and the people may not go up with him.

Nadav and Abihu

Aaron's sons, see Exodus 6:23.

Nadav and Abihu

They had been chosen as the next generation of leaders (Exodus 24:1, 24:9, 28:1), but they died because of improper sacrifice (Leviticus 10:1, Numbers 3:4, 26:61, 1 Chronicles 24:2).

and seventy...

See note on Exodus 3:16.

elders of Israel

The 70 elders (Exodus 24:1,9; Numbers 11:16,24) which would later constitute the Great Sanhedrin. Like any other prophet, Moses would first have to establish his credentials with the Sanhedrin (Hai Gaon, in Teshuvot HaGeonim, Shaarey Teshuvah 14).

NET Bible®

The Lord Ratifies the Covenant

¹ But to Moses the Lord² said, "Come up³ to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from a distance.⁴ Moses alone may come⁵ near the Lord, but the others⁶ must not come near,⁷ nor may the people go up with him."

^{1sn} Exod 24 is the high point of the book in many ways, but most importantly, here Yahweh makes a covenant with the people – the Sinaitic Covenant. The unit not only serves to record the event in Israel's becoming a nation, but it provides a paradigm of the worship of God's covenant people – entering into the presence of the glory of Yahweh. See additionally W. A. Maier, "The Analysis of Exodus 24 According to Modern Literary, Form, and Redaction Critical Methodology," Springfielder 37 (1973): 35-52. The passage may be divided into four

¹⁰ 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](#).

parts for exposition: vv. 1-2, the call for worship; vv. 3-8, the consecration of the worshipers; vv. 9-11, the confirmation of the covenant; and vv. 12-18, the communication with Yahweh.

^{2tn} Heb “And he;” the referent (the Lord) has been specified in the translation for clarity.

^{3sn} They were to come up to the Lord after they had made the preparations that are found in vv. 3-8.

^{4sn} These seventy-four people were to go up the mountain to a certain point. Then they were to prostrate themselves and worship Yahweh as Moses went further up into the presence of Yahweh. Moses occupies the lofty position of mediator (as Christ in the NT), for he alone ascends “to Yahweh” while everyone waits for his return. The emphasis of “bowing down” and that from “far off” stresses again the ominous presence that was on the mountain. This was the holy God – only the designated mediator could draw near to him.

^{5tn} The verb is a perfect tense with a vav (י) consecutive; it and the preceding perfect tense follow the imperative, and so have either a force of instruction, or, as taken here, are the equivalent of an imperfect tense (of permission).

^{6tn} Heb “they.”

^{7tn} Now the imperfect tense negated is used; here the prohibition would fit (“they will not come near”), or the obligatory (“they must not”) in which the subjects are obliged to act – or not act in this case.

New American Bible(2011)¹¹ .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and to **"Mosheh"** ^{Plucked outⁿ} he said, go up to **"YHWH"** ^{He isⁿ}, you and **"Aharon"** ^{Light bringerⁿ}, **"Nadav"** ^{He offered willinglyⁿ} and **"Avihu"** ^{He is my fatherⁿ}, and / from the bearded ones of **"Yisra'el"** ^{He turns El asideⁿ}, and you will bend yourself down (at) a distance, and **"Mosheh"** ^{Plucked outⁿ} <alone> will be drawn near to **"YHWH"** ^{He isⁿ}, and they will not draw near, and the people will not go up with him,...

Charles Thompson OT .

C. Thompson LXX (updated) .

Context Group Version

And he said to Moses, Come up to YHWH, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and you (pl) bow down in deference far off: and Moses alone shall come near to YHWH; but they shall not come near; neither shall the people go up with him.

English Standard Version .

Green’s Literal Translation .

Modern English Version

The Covenant Confirmed

Then He said to Moses, “Come up to the LORD, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and you shall worship from a distance. Moses alone shall come near the LORD, but they shall not come near, nor may the people go up with him.”

Modern Literal Version .

New American Standard B.

People Affirm Their Covenant with God

Then He said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you shall worship at a distance. Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him.”

New European Version

God Enters Covenant with Israel

He said to Moses, Come up to Yahweh, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from a distance. Moses alone shall come near to Yahweh, but they shall not come near, neither shall the people go up with him.

New King James Version

Israel Affirms the Covenant

Now He said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. And Moses alone shall

¹¹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<p>Niobi Study Bible</p>	<p>come near the LORD, but they shall not come near; nor shall the people go up with him."</p> <p>Moses and the Elders on Mount Sinai</p> <p>And He said unto Moses, "Come up unto the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship you afar off. And Moses alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him."</p>
<p>Owen's Translation .</p> <p>Restored Holy Bible 6.0 .</p> <p>Updated Bible Version 2.11 .</p> <p>A Voice in the Wilderness .</p> <p>Webster's Bible Translation .</p> <p>World English Bible .</p> <p>Young's Literal Translation .</p> <p>Young's Updated LT .</p>	<p>And unto Moses He said, "Come up unto Jehovah, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and you [all] have bowed yourselves afar off;" and Moses has drawn near by himself unto Jehovah; and they draw not near, and the people go not up with him.</p>

The gist of this passage: God tells Moses to come up to the mountain with Aaron, two of his sons, and the 70 elders. Moses will be allowed to approach God more closely.

1-2

Exodus 24:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (לְ) [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
'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 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'âlâh (אָלַה) [pronounced <i>gaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine singular, Qal imperative	Strong's #5927 BDB #748
'el (לְ) [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 (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then God [lit., He] said to Moses, "Come up to Y^ehowah,...

Come up is in the 2nd person, masculine singular, Qal imperfect, meaning that God is speaking to Moses directly, telling him personally to ascend the mountain. This indicates that God is finished giving laws at that time.

As has been mentioned before, there is probably a tent that Moses goes to and he communes with God inside of the tent (that is, when God chooses to, He speaks to Moses). This is not the Tabernacle, which has not yet been built, but a tent which is mentioned later on in the book of Exodus.

However, to be clear, I do not believe that is where God was speaking to Moses in Exodus 24:1–2.

I am assuming that what we are reading in Exodus, with the exception of a few places, is in chronological order (we have discussed in great detail chapters 4–7 and what is going on there).

So, God has just given Moses a set of laws and regulations and promises. I would assume that God tells Moses to teaching all of these things to the people first, and then to come back up the mountain for a much longer session. The 3 chapters which we have covered, God would have spoken to Moses in a relatively short period of time (this would have all taken place in an afternoon or perhaps over a period of a few days).

There is at least one commentator which suggests that this takes place prior to the giving of the Law (Rashi's notes, if I remember correctly).

So, Moses goes up the mountain and then he will come back apparently on the same day or very soon thereafter.

God tells Moses, "Come up to Y^ehowah." I do not know exactly the formality of this; nor do we know where Moses is exactly right at this point. Has he come up to God already? Is he being sent back with these laws and regulations?

I would make the assumption that God has already told Moses, "Now, take these laws and regulations and go back down this mountain and teach them to the people and to the elders; write them down so that they will not forget them. Then, I want you to come back for more." After which, God speaks vv. 1–2 to Moses.

When recording these events, Moses appears to be quite careful about avoiding repeating certain things. When God brought the plagues to Egypt, God first revealed each plague to Moses; Moses went down to Pharaoh and told Pharaoh what God expected from him. And then Moses and Aaron did whatever they had been told to do in order to begin the next plague. If each step in this process had been written about, the *plague* chapters would have been twice as long. So, we often have God speaking to Moses and Aaron; then Moses and Aaron speaking to Pharaoh, and then Aaron lifts up his staff and the plague begins. Throughout these chapters, there is almost no repetition. So, God may say to Moses, "Speak to Pharaoh, and tell him A, B and C." Then Moses may have told Aaron, "Tell Pharaoh, A, B and C." Then Aaron spoke to Pharaoh and said, "A, B and C." Undoubtedly, these are the steps in these plagues; but the way that they are presented, God might tell Moses, "A & B." When Moses says to Aaron might be skipped over entirely, and then, in the narrative, "And Aaron said to Pharaoh, "C." As a result, we get the full picture, but without getting a massive amount of repetition (which approach moves the narrative right along).

In v. 3, Moses will tell the people about the laws and regulations that God said to him. Then Moses will write them down in v. 4. Then they would worship God. Now, either Moses decided, on his own, to do all of these things, or God told him what to do. Furthermore, what God says in vv. 1–2 seems to leave out some important steps. Moses is already on Mount Sinai (we don't know where exactly, but he is up there alone). In order for him to do what God is asking him to do, he must come down from the mountain and speak to the people, and to Aaron and perhaps to the elders. So, the way that all of this is laid out, some of what God has said to Moses appears to have been left out; and that I have more or less reconstructed it based upon what Moses actually does.

This sort of abbreviated approach is very much in line with the plague narrative which we have already studied (which narrative also has God speaking to Moses; and which narrative does *not* appear to include every single word spoken by God to Moses).

This **order of events** will be discussed more fully at the end of v. 2.

Exodus 24:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וְ, 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
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: ...you and Aaron,...

For the most part, God's encounters with Moses appear to involve just God and Moses. However, on occasion, Aaron was included.

Here, God is tell Moses to go get Aaron and bring him onto the mountain.

Aaron is a fascinating character. You will recall that God wanted Moses alone to confront Pharaoh; but Moses demanded that Aaron, his older brother, act as the spokesman. God allowed this, even though this was not God's first choice. However, Aaron will maintain a place in both Israel's past and future as a result.

Exodus 24:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Nâdâb (נָדָב) [pronounced naw-DAWB]	<i>liberal, generous; transliterated Nadab</i>	masculine singular proper noun	Strong's #5070 BDB #621
w ^e (or v ^e) (וְ, 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
'Ābīyhûw' (אָבִי־הוּ) [pronounced ahb-ee-HOO]	<i>he is my father and is transliterated Abihu</i>	masculine singular proper noun	Strong's #30 BDB #4

Translation: ...Nadab and Abihu,...

Aaron has two sons, and they will appear to perpetuated Aaron's priesthood (they are big failures and God will remove them by the sin unto death at a later date¹²).

Nadab and Abihu are the first two sons of Aaron (Ex. 6:23). However, even though they have been chosen for this great honor, this does not mean that they can sustain any sort of a spiritual life. We are occasionally offered the chance to serve God in a wonderful capacity (I can think of several television evangelists who very likely do or did have the gift of evangelism). However, in a position of great spiritual responsibility, the penalty is also great for disobedience. Aaron's two sons will both die the sin unto death in Num. 10:1–2.

¹² Much of Israel will die the sin unto death while they are in the desert-wilderness.

Exodus 24:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
shib ^e ʿîym (שִׁבְעִים) [pronounced <i>shib^b-GEEM</i>]	<i>seventy</i>	numeral, plural	Strong's #7657 BDB #988
min (מִן) [pronounced <i>min</i>]	<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
z ^e qênîym (זִקְנִים) [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
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<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: ...and seventy of the elders of Israel,...

There are a number of elders who act as go-betweens for Moses and Aaron. Moses' authority is accepted, and when he decides to say something, it is often these elders who appear to tell these things to the people.

The way that this is constructed, there appear to be far more than 70 elders, but only 70 will be selected to come up the mountain.

Then God asks Moses to bring up what might be termed the seventy elders. From Jacob's loins, came seventy who were the seed of the nation Israel (Ex. 1:5). God always has set up a system of authority or hierarchy. Here, Moses was pre-imminent, with Aaron as his counsel and second in command.

The seventy served both as witnesses and as those in command of their respective groups. At this point in time, it sounds as though these 70 might already exist or that Moses almost randomly choose them from a larger group of elders. In any case, Moses is asked to bring up 70 elders again in Num. 11:16, 24–25, and there, God makes it clear that they are to be carefully chosen. It was upon these that God would pour out His Spirit so that Moses could employ these men specifically as heads of state, as it were. He was shouldering too much responsibility and needed to delegate much of it (as his father-in-law had wisely suggested in the matter of the courts in a Exodus 23).

Exodus 24:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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

Exodus 24:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
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
râchôwq (רָחוֹק) [pronounced raw-KHOHK]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935

Min + râchôwq mean *from afar off, far away; from an emotive distance*.

Translation: ...they will worship [Me] from afar."

Worship is the 2nd person, masculine singular, Hithpael perfect of shâchah (שָׁחָה) [pronounced shaw-KHAW], which means *bow down*. This same word is used when one prostrates himself before a ruler or a monarch. However, in an instance such as this, *worship* is the better translation, as *worship* is a bowing of the soul or of the heart, and not necessarily an overt position. We have the same word in the same stem and tense in Ex. 33:10, which reads: *When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship* [lit., bow down], each at the entrance of his tent.

In Gen. 22:5, Abraham tells of his intention to go with his son and worship; and this is done by offering his son on the altar before God. *Worship* is in the plural, even though Isaac was first scurrying around for wood and then he was tied up on the altar; and Abraham was about to cut Isaac's throat, then God provided him with the scapegoat.

In this passage, since *worship* is in the imperfect (a continuous tense), all of these actions come under the heading of worship. In Gen. 24:26, 48 Ex. 4:31 12:27 Num. 22:31, we have both the physical act of bowing one's head where this is accompanied by worship. That this word does not necessarily refer to a physical position may be further implied by 2Sam. 16:4¹³ 2Kings 5:18¹⁴ Esther 3:2, 5 Psalm 29:2 96:9 Isa. 27:13 Ezek. 8:16. The point of all this is that they will worship by bowing down, but there will be more to their worship than their simple posture before God. They will have an attitude of humility, or grace orientation in their souls.

The Hithpael is the reflexive of the Piel (intensive) stem. They will cause themselves to worship and this worship will be intense. The perfect tense means that this is looked upon as a completed action; that is, they will ascend the mountain and worship, then they will return.

Moses and everyone that he brings up onto the mountain will worship God. Moses speaks directly to God (we only know of God appearing as a burning bush; we do not know if there are other manifestations or not).

The worship takes place from afar, so the people that Moses brings up onto the mountain will not approach God closely. They will be a distance away from God's manifestation of Himself.

Exodus 24:1 *Then God* [lit., He] *said to Moses, "Come up to Y^ehowah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, they will worship [Me] from afar."*

¹³ Where it is translated *humbly beseech* in the KJV

¹⁴ In this verse, shâchâh is used several times, both for the act of prostrating oneself and for the act of worship, as these two activities are different, albeit related

Moses was more qualified than anyone else to be in command at all levels; however, that does not mean that he should command at all levels. Sometimes when we find that we are good at something, we tend to go overboard and allow it to be all-consuming. It doesn't matter if you are the absolute, undisputed best; there are times to delegate authority. Because Jesus Christ is Y^ehowah of the Old Testament, He also chose seventy disciples early on in His ministry to go out herald His coming in every city wherein He was to go.

Let me ask a question: *if God has previously spoken to Moses in the pre-Tabernacle tent, why doesn't God simply give Moses the law right there?* As we have seen so far, God is nothing is not theatric with this particular generation. Moses is not going to emerge from some tent, carrying a handful of papyrus, claiming, "Here are the laws which God gave to me." Who is going to buy into that?

Therefore, everything which takes place will be quite theatric for the 70 who go with Moses; and those even below the mountain—the people—it is going to be clear that something out of the ordinary is going on. No one in the Exodus generation is going to look at Moses and the laws which he writes down (or dictates) and say, "You are just making up those laws as you go along, Moses." What is being observed on the mountain and below the mountain will indicate that what is taking place is something quite extraordinary, as has never been experienced by any generation before or after.

No one—not even Joshua—will actually see God speaking to Moses. However, there will be such an abundance of signs taking place on Mount Sinai that the people will accept that God is speaking to Moses. There are 70 elders who view this from the first summit of the mountain; and there are all of the people who see this happening from below.

Throughout our study of Exodus, there is a close mixture of the recording of the Word of God and the experience of the generations which saw this take place. The events unfold for those generations with much fanfare; and Moses is very careful to record these events for posterity (which words we are studying today, 3600 years later).

We have the historical document in our hands (or, more likely, on our computer or phone screens); but the people of that era experienced these things firsthand—including the great events of the exodus and the ways that these events were later celebrated. All of this stuff was a mixture of actual events, a shared history, and celebrations which commemorated the events which the people all shared in; combined with the actual Word of God, which Moses wrote. The events and the document cannot be separated. These things cannot be separated; otherwise, an entire generation of perhaps 2 million people would have said, somehow in some way, "These things never happened. I was there and the events did not happen; and the feasts to celebrate these events did not happen." We do not have anything like this. What we read in Exodus has been accepted as accurate history for thousands of years.

One liberal option is, the books of Moses sort of happened 1000 years after the events themselves (which may or may not have occurred). What this would logically mean is, the shared history recorded in the books of Moses would have been suddenly thrust upon the people. Were they observing feast days? If so, then why were they, if there was no written command to do so? And if they were not observing the feast days, then could they have just suddenly began to observe them, sort of pretending that they have observed these celebrations all along? Logically, the idea that the final version of the Pentateuch arrived hundreds of years after the fact does not really solve any problems; but it certainly introduces a vast array of problems which defy logic.

The conservative view is, Moses wrote these Scriptures when he is said to have written them. The people received them when they are said to have received them. And then, from that point on, they observed the feast days and celebrations, which commemorated their history (this history spoken of in the feast days commemorated events that the first participants in the feast days actually lived through). This would have made the concept of tradition indelible in Jewish culture.

Exodus 24:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to draw near, to be brought near</i>	3 rd person masculine singular, Niphil perfect	Strong's #5066 BDB #620
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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
With the 3 rd person masculine singular suffix, this means, <i>by himself [alone], for him alone</i> .			
'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
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *Moses will come near by himself alone to Y^ehowah;...*

Because *come near* is in the 3rd person, masculine singular, this means that this is not a direct quote from God to Moses, but Moses is speaking of himself in the third person (as he does throughout the Pentateuch; as is the custom for most writers of Scripture; the most notable exception being that of Luke, the Gentile¹⁵).

What is implied in v. 2 is, this is a continuation of what God said to Moses; but it is not a direct quote, but a summing up of what God said. Properly, the quotation mark should be placed at the end of v. 1 rather than at the end of v. 2.

The seventy elders will apparently come to a low plateau of the mountain and they will remain there as Moses goes back up again to record the law (Joshua perhaps joins him).

Moses by himself is to come up to God; or come near to God. So, what has changed is, before, only Moses was allowed to come up onto Mount Sinai. At this point, God wants these 74 men to come up onto the mountain. However, 73 of them will keep their distance; and Moses will come close.

¹⁵ This is something that we observe in the book of Acts, not in the book of Luke (as Luke played no part in the earthly ministry of Jesus).

Exodus 24:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
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
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #5066 BDB #620

Translation: ...the others will not come near [to Me].

God makes it clear that the other 73 are to keep their distance. If there is a physical or audio manifestation of God, they are not brought close enough to see or hear Him (that is an assumption which I am making here).

So, what are these men doing there? If they cannot see God, if they are not allowed to go where Moses goes, why are they there? They are witnesses to this event. Even though they do not see God, the things which are happening on the mountain testify to God and to God's power.

I had read and heard about hurricanes all of my life, but I really had little or no conception of what one was. Then I moved to Texas. I have been in the midst of 3 hurricanes, and not far from several other hurricanes. I distinctly remember the eye of the first hurricane that I was in; and I am fairly certain that I was in the eye of another; but I just don't remember it.

The people at the foot of Mount Sinai and see and hear the lightning and thunder and dark clouds; and the witnesses here will be right in the midst of that.

Exodus 24:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
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

Exodus 24:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: *The people will not come up with him.*

There are 2 million other people at the foot of Mount Sinai. They are not to come up the mountain at all. God had already set boundaries and they were to remain outside of those boundaries. Furthermore, the people, being afraid of God's voice, chose to retain a distance between themselves and God as well.

Exodus 24:2 *Moses will come near by himself alone to Y^ehowah; the others will not come near [to Me]. The people will not come up with him.*

Moses, throughout the Pentateuch, is a type of Christ; that is, many of his actions and his deeds portray the Lord Jesus Christ in shadow form. Whereas Moses is the one mediator between God and the people of Israel, Jesus Christ is the mediator between man and God.

Moses brought the old covenant to the people of Israel, Jesus Christ presents us with a new covenant. *Therefore, family of God set apart, partakers of a heavenly vocation: consider Jesus, the Apostle and High Priest of our confession. He was faithful to Him who appointed Him, as Moses was also [faithful] in all his house. For He has been counted worthy of more glory than Moses by just so much as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ [was faithful] as a Son over His house whose house we are, if we hold fast our confidence and boast of our hope stabilized until the end* (Heb. 3:1–6).

In the paraphrase, I simply changed the persons throughout, so that this would become a single quote.

Exodus 24:1–2 *Then God said to Moses, "Come back up here and this time, bring Aaron and his two oldest sons, Nadab and Abihu, along with 70 of Israel's elders. Those who come with you may worship Me from afar. You will come up near to Me by yourself; the others will not come near to Me. The people will remain where they are, at the foot of the mountain, outside of the established boundaries."*

Exactly when and how often Moses went up to the mountain is somewhat unclear at first reading (depending upon your translation). Let me offer one view where I try to adhere to the Scripture as closely as possible. I believe that this is an accurate accounting of events, listing exactly what happened and when.

The Order of Events (Exodus 20–31)

1. God first speaks to the people of Israel, giving them the Ten Commandments. Exodus 20:1–17
2. The people find this to be very disturbing and they beg Moses to stand between them and God and to tell them what God wants. Exodus 20:18–19
3. Moses appears to draw near to the mountain and to God, where the people appear to back off. Exodus 20:18, 21
4. What God says to Moses is recorded in Exodus 20:22–23:33.
5. At the end of this, God tells Moses to go back down the mountain, tell the people God's commandments

The Order of Events (Exodus 20–31)

- to them, and then to come back up the mountain with somewhat of an entourage. Exodus 24:1–2
- 6. I am making a couple of minor assumptions here:
 - 1) First is that the last things which God says to Moses while he is on Mount Sinai is Exodus 24:1–2.
 - 2) Secondly, God tells Moses to *go back down the mountain and to tell the people what this first set of laws are.*
 - 3) Neither of those things are found in Exodus 24, but are implied by Moses coming and telling the people all of the words of God (Exodus 24:3). Moses appears to have gone to the mountain and to the darkness (Exodus 20:21). I have made the assumption that Moses goes up the mountain somewhat and then comes back down (it is possible that all of this takes place at the foot of the mountain).
 - 7. All that God said to Moses appears to be what Moses tells the people. Exodus 24:3
 - 8. Moses also writes these words down and then takes this (the Book of the Covenant) and reads it to the people. Exodus 24:4–7.
 - 9. I am making the assumption that Moses speaking these laws to the people (v. 3) and further amplified in vv. 4–7; so that we are not speaking of separate events here.
 - 10. After speaking this first set of laws to the people, Moses goes back onto the mountain, and takes with him Aaron, Aaron’s two oldest sons, Hur, Joshua, and 70 elders (Exodus 24:9) as God had ordered Moses to do (Exodus 24:1–2).
 - 11. It makes the most sense to me that Exodus 24:1–2 occur at the very end of God speaking to Moses directly.
 - 12. The entourage is going to remain behind (Exodus 24:14); and Moses is going to spend 40 days and nights on Mount Sinai communing directly with God.
 - 13. Joshua will accompany Moses, but not completely. Exodus 24:13, 15–16
 - 14. God will speak to Moses for a fairly long period of time (it appears to be 40 days minus 7 days—Exodus 24:16, 18); and this goes from Exodus 25–31.
 - 15. The appears to be another face to face meeting between Moses and God on the mountain which takes place in the final 8 chapters of Exodus (a portion of which is dedicated to narrative). We will examine that in more detail when we come to it.

I find it to be helpful if you have an overall outline in your head, and that you then easily place this and second sub-section into that outline or overview.

Chapter Outline Charts, Graphics and Short Doctrines

Chapter Outline Charts, Graphics and Short Doctrines

Moses Presents the Covenant Between God and the Israelites; They Accept It

And so comes Moses and so he declares to the people all words of Y ^e howah and all the judgments. And so answer all the people a voice one, and so they say, “All the words which has spoken Y ^e howah we will do.”	Exodus 24:3	Moses came [back down the mountain] and he told the people all the words of Y ^e howah and all of [His] judicial decisions. All the people answered with one voice, saying, “We will do all the words which Y ^e howah has said.”
Moses came back down the mountain and he told all the people what Jehovah had said and all the laws and regulations which He had instituted. All of the people responded with one voice, saying, “We will do all that Jehovah requires of us.”		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so comes Moses and so he declares to the people all words of Y ^e howah and all the judgments. And so answer all the people a voice one, and so they say, "All the words which has spoken Y ^e howah we will do."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh came and recited to the people all the words of the Lord and all the judgments; and all the people answered with one voice and said, All the words that the Lord hath spoken will we do.
Targum (Pseudo-Jonathan)	And Mosheh came and set before the people all the words of the Lord, and all the judgments. And all the people answered with one voice, and said, All that the Lord hath spoken we will do.
Revised Douay-Rheims	So Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice: We will do all the words of the Lord, which he has spoken.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha came and told the people all the words of Mar-Yah, and all the ordinances; and all the people answered with one voice, and said, "All the words which Mar-Yah has spoken will we do."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moses came and told the people all the words of the LORD and all the ordinances; and all the people answered with one voice, and said, Everything which the LORD has said we will do.
Updated Brenton (Greek)	And Moses went in and related to the people all the words of God and the ordinances; and all the people answered with one voice, saying, All the words which the Lord has spoken, we will do and be obedient.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses came and put before the people all the words of the Lord and his laws: and all the people, answering with one voice, said, Whatever the Lord has said we will do.
Easy English	Then Moses told the people all the Lord's words and rules. And the people answered together, 'We will do everything that the Lord has said.' Then Moses wrote down everything that the Lord had said. A portion of v. 4 is included for context.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	.
God's Word™	.
Good News Bible (TEV)	Moses went and told the people all the LORD's commands and all the ordinances, and all the people answered together, "We will do everything that the LORD has said."
<i>The Message</i>	So Moses went to the people and told them everything GOD had said—all the rules and regulations. They all answered in unison: "Everything GOD said, we'll do."
Names of God Bible	Moses went and told the people all Yahweh's words and legal decisions. Then all the people answered with one voice, "We will do everything Yahweh has told us to do." So Moses wrote down all Yahweh's words.
NIRV	Moses went and told the people all the LORD's words and laws. They answered with one voice. They said, "We will do everything the LORD has told us to do." Then

Moses wrote down everything the LORD had said. A portion of v. 4 is included for context.

New Simplified Bible Moses told the people all Jehovah's words and legal decisions. Then all the people answered with one voice: »We will do everything Jehovah told us to do.«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses gave the LORD's instructions to the people, and they promised, "We will do everything the LORD has commanded!"
The Living Bible	Then Moses announced to the people all the laws and regulations God had given him; and the people answered in unison, "We will obey them all."
New Berkeley Version	.
New Life Version	.
New Living Translation	Then Moses went down to the people and repeated all the instructions and regulations the LORD had given him. All the people answered with one voice, "We will do everything the LORD has commanded."
Unlocked Dynamic Bible	Moses went and told the people everything that Yahweh had said and all that he had commanded. The people all replied together, saying, "We will do everything that Yahweh has told us to do."
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	So Moses went and told the people about everything God had said and about His Laws. And the people unanimously answered all together: 'We will do and obey everything that Jehovah has said!'
Beck's American Translation	.
Common English Bible	Moses came and told the people all the LORD's words and all the case laws. All the people answered in unison, "Everything that the Lord has said we will do."
New Advent (Knox) Bible	So Moses went and told the people all the LORD had said, all the commands he had given; and the whole people answered with one voice, We will do all that the Lord has bidden us.
Translation for Translators	Moses/I went and told the people everything that Yahweh had said and all that he had commanded. The people all replied together, saying, "We will do everything that Yahweh has told us <i>to do</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses came and told the people everything that the LORD had said, and all the laws He had given. The people answered with one accord, saying, "all the words that the LORD has spoken, we will do!"
Ferrar-Fenton Bible	So Moses went and reported to the people the whole of the commands of the EVER-LIVING, and the whole of His decrees; when all the people answered with one voice, and said; "All the commands which the EVER-LIVING commands, we will do."
God's Truth (Tyndale) HCSB	.
	Moses came and told the people all the commands of the LORD and all the ordinances. Then all the people responded with a single voice, "We will do everything that the LORD has commanded."
International Standard V	Then Moses came and reported all the words of the Lord and all the statutes to the people, and they all [Lit. all the people] answered with one voice, "All the things that the Lord has spoken, we will do."
Jubilee Bible 2000	.

H. C. Leupold	.
Lexham English Bible	And Moses came, and he told the people all the words of Yahweh and all the regulations. And all the people answered with one voice, and they said, "All the words that Yahweh has spoken we will do."
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	Moses went and told the people all of Yahweh's words and decrees. All the people answered with one voice and said, "We will do all the words that Yahweh has said."
Urim-Thummim Version	Moses came and related to the people all the Words of YHWH and all the ordinances, and all the people answered with one voice and promised, all the Words that YHWH has declared to us we will do.
Wikipedia Bible Project	And moses came and told the people all of Yahweh's words and of all of the rulings, and all the people answered with one voice and said "All the things that Yahweh had said we will do."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Moses came, and tallied up to the people all the words of Jehovah, and all the judgments, and all the people answered in one voice, and said, We will do all the words which Jehovah has said.
New American Bible (2002)	.
New American Bible (2011)	When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, "We will do everything that the LORD has told us." Ex 19:8.
New English Bible—1970	Moses came and told the people all the words of the LORD, all his laws. The whole people answered with one voice and said, 'We will do all that the LORD has told us.'
New Jerusalem Bible	Moses went and told the people all Yahweh's words and all the laws, and all the people answered with one voice, 'All the words Yahweh has spoken we will carry out!'
New RSV	.
Revised English Bible—1989	Moses went and repeated to the people all the words of the LORD, all his laws. With one voice the whole people answered, "We will do everything the LORD has told us."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe came and told the people everything ADONAI had said, including all the rulings. The people answered with one voice: "We will obey every word ADONAI has spoken."
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Moses came and told the people all of God's words and all the laws. The people all responded with a single voice, 'We will keep every word that God has spoken.'
<i>The Scriptures</i> 1998	And Mosheh came and related to the people all the Words of הוה and all the right-rulings. And all the people answered with one voice and said, "All the Words which הוה has spoken we shall do."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES WENT IN AND RELATED TO THE PEOPLE ALL THE WORDS OF THE THEOS (<i>Alpha & Omega</i>) AND THE ORDINANCES; AND ALL THE PEOPLE ANSWERED WITH ONE VOICE, SAYING, "ALL THE WORDS WHICH JESUS HAS SPOKEN, WE WILL DO AND BE OBEDIENT."
Awful Scroll Bible	Moses was to come in, and was to recount to the people the concern of Jehovah, even his judgment. The people were to respond with one loud call, and were to say: The concern Jehovah is to have declared, we were to effect!
Charles Thompson OT Concordant Literal Version	.
Darby Translation	.
exeGeses companion Bible	And Mosheh comes and describes to the people all the words of Yah Veh and all the judgments. And all the people answer with one voice, and say, All the words Yah Veh words, we work.
Orthodox Jewish Bible	And Moshe came and told HaAm kol divrei Hashem, and all the mishpatim; and kol HaAm answered with one voice, and said, All the words which Hashem hath said will we do.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Moses told [went and recounted to] the people all the Lord's words and laws for living [regulations; judgments]. Then all of the people answered out loud together, "We will do all the things the Lord has said."
Kretzmann's Commentary	And Moses, who had been in the darkness at the foot of the mountain, at some distance from the people, came and told the people all the words of the Lord, and all the judgments, all the ordinances recorded in the preceding Chapters; and all the people answered with one voice and said, All the words which the Lord hath said will we do. Under the influence of the awe-inspiring manifestation of Jehovah which they had witnessed they voiced their unanimous consent, their unconditional agreement.
Syndein/Thieme	.
The Voice	Moses then went and told the people exactly what the Eternal had said, and he carefully laid out God's instructions. All the people answered as if they had one, single voice. People (answering together): We will do all that the Eternal has asked us to do!

Bible Translations with Many Footnotes:

The Complete Tanach	So Moses came and told the people all the words of the Lord and all the ordinances, and all the people answered in unison and said, "All the words that the Lord has spoken we will do."
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So Moses came and told the people: on that day.

all the words of the Lord: The commandments of separation [of the men from the women] and setting boundaries [around the mountain so that people would not cross].

and all the ordinances: The seven commandments that the Noachides were commanded [to observe], in addition to [keeping] the Sabbath, honoring one's father and mother, [the laws of] the red cow, and laws of jurisprudence, which were given to them in Marah. -[Mechilta on Exod. 19:10, Sanh. 56b] [Since this was before the giving of the Torah, there were only these commandments and ordinances.]

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
Moses came⁸ and told the people all the Lord's words⁹ and all the decisions. All the people answered together,¹⁰ "We are willing to do"¹¹ all the words that the Lord has said," and Moses wrote down all the words of the Lord. A portion of v. 4 is included for context.

^{8sn} The general consensus among commentators is that this refers to Moses' coming from the mountain after he made the ascent in 20:21. Here he came and told them the laws (written in 20:22-23:33), and of the call to come up to Yahweh.

^{9sn} The Decalogue may not be included here because the people had heard those commands themselves earlier.

^{10tn} The text simply has "one voice" (קול אחד, qol 'ekhad); this is an adverbial accusative of manner, telling how the people answered – "in one voice," or unanimously (see GKC 375 §118.q).

^{11tn} The verb is the imperfect tense (נִשְׁעָנָה, na'aseh), although the form could be classified as a cohortative. If the latter, they would be saying that they are resolved to do what God said. If it is an imperfect, then the desiderative would make the most sense: "we are willing to do." They are not presumptuously saying they are going to do all these things.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and **"Mosheh"** ^{Plucked outⁿ} came and he [recounted] to the people all the words of **"YHWH"** ^{He isⁿ} and all the decisions, and all the people answered with (one) voice, and they said, all the words which **"YHWH"** ^{He isⁿ} spoke, we will do,...

Charles Thompson OT So Moses came and told the people all the words of God and the rules of rectitude, and all the people with one voice answered and said, All the words which the Lord hath spoken we will perform and we will be obedient.

C. Thompson (updated) OT
Context Group Version
English Standard Version .
.
Moses came and told the people all the words of the LORD and all the rules. [Or *all the just decrees*] And all the people answered with one voice and said, "All the words that the Lord has spoken we will do."

Green's Literal Translation
Modern English Version
Modern Literal Version
Modern KJV
New American Standard B. .
.
Then Moses came and recounted to the people all the words of the LORD and all the ordinances [Or *judgments*]; and all the people answered with one voice and said, "All the words which the Lord has spoken we will do!"

New European Version
New King James Version .
So Moses came and told the people all the words of the LORD and all the judgments [ordinances]. And all the people answered with one voice and said, "All the words which the Lord has said we will do."

Niobi Study Bible **Israel Affirms the Covenant**
And Moses came and told the people all the words of the LORD and all the judgments; and all the people answered with one voice and said, "All the words which the LORD has said will we do."

Owen's Translation .

Restored Holy Bible 6.0
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

And Moses comes in, and recounts to the people all the words of Jehovah, and all the judgments, and all the people answer—one voice, and say, "All the words which Jehovah has spoken we do."

The gist of this passage: Moses comes back down the mountain and tells the people what God said to him. The people agree to obey all that God requires of them.

Exodus 24:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
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: Moses came [back down the mountain]...

Moses has been up on Mount Sinai for a very short period of time. My guess is, he was there less than a day. What God said to him at the end of Exodus 20 and going through Exodus 23 appears to be all that God said to Moses by way of law and regulation (that is an educated guess).

I would suggest to you that Moses was quite intelligent and that, by the power of God the Holy Spirit, was able to retain all that God had said to him.

Exodus 24:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 rd person masculine singular, Piel imperfect	Strong's #5608 BDB #707
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 24:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘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
’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
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he told the people all the words of Y^ehowah...

Moses comes down the mountain and he tells all of these words to the people. Probably, Moses gathered all of the elders and spoke to them, and they would tell the people (I am only guessing here). Essentially, this would place these chapters in chronological order. That is, Moses goes up Mount Sinai and speaks to God (Exodus 21–23) and then comes back and repeats these things to the people of Israel (Exodus 24:3). That would be the most logical conclusion.

What Moses says is probably the words of God found in Exodus 20–23 (perhaps he repeats the Ten Commandments; perhaps he does not). I don't know that we have any proof of this, that this is what Moses said to the people.

In the alternative, there is a section where God repeats His covenant with Israel. That would be a bit of text from Exodus 34, which would, perhaps, throw all of this narrative out of whack, with respect to chronology.

Exodus 24:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
’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

Exodus 24:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e phâtîym (שֹׁפְטִים) [pronounced sh ^e -faw-TEEM]	<i>judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment</i>	masculine plural noun with the definite article	Strong's #8201 BDB #1048

Translation: ...and all of [His] judicial decisions.

Much of what we have studied in the previous 3 chapters dealt with the judicial system and how particular cases should be decided. This would very much match with the word used here.

Exodus 24:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
ʿânâh (עָנָה) [pronounced ʿaw-NAWH]	<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 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
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
ʿam (עַם) [pronounced ʿahm]	<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
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

Translation: All the people answered with one voice,...

Although this sounds as if all the people spoke at once in unison, this could be a summary of the various groups that were formed and informed of the words of God from the elders.

Remember, this is what the people requested—was for Moses to hear God's words and then tell them as an intermediary.

Exodus 24:3e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
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 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
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
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person plural, Qal imperfect	Strong's #6213 BDB #793

Translation: ...saying, “We will do all the words which Y^ehowah has said.”

The people of God affirm the words of God, which has just been spoken to them (whether by Moses or by one of the 70, we do not know).

Unfortunately, as we will find out later, this appears to be an emotional response or a response without really thinking about it. The people may be impressed with God's power, with Moses' connect to Him; but they may not really appreciate Who God is (since their knowledge of God is apparently limited).

Exodus 24:3 Moses came [back down the mountain] and he told the people all the words of Y^ehowah and all of [His] judicial decisions. All the people answered with one voice, saying, “We will do all the words which Y^ehowah has said.”

At this point, Moses, through the power of the Spirit, recalls all the words of God and speaks these to the people. The Israelites, many of them emotionally unstable, pledge their emotional allegiance to Y^ehowah. They have seen spectacular miracles, have been the recipients of tremendous protection, and they sincerely means this pledge to God. Great sincerity when expressed by a person with little or no substance is meaningless. Certainly you have had someone confess undying love to you. If that person does not have the character or stability to back this up, that declaration isn't good for more than twenty or thirty minutes.

We are all so much in love with ourselves that when someone else seems to recognize what we have known all along, we tend to be a little less discerning (thinking them to be a person of obvious good taste). These declarations are important, but don't let them blind you concerning the person who makes them. If they are unstable; if they lack character, then what they say should not be taken as words from God. When you allow yourself to be disappointed by people because you find out that they say things because they sound and feel good in the moment and because all their emotion and sincerity are riding on these words, then it is your fault for being disappointed. Examine the character and then decide how much weight you want to place upon their words. With these Hebrews, we have the same thing. These are flaky, unstable, unfaithful men who much less allegiance to God's Word than they let on. In fact, they will get so far out of line that God assigns them all the sin unto death and Moses, their mediator, stands in for them and pleads on their behalf. Without Moses as their mediator, as a type of Christ, this people, who answered with one voice, *All of the words which Y^ehowah has spoke, we will do*; this people would have been destroyed by God for their negative volition, for their refusal to obey Him.¹⁶

Exodus 24:3 *Moses came back down the mountain and he told all the people what Jehovah had said and all the laws and regulations which He had instituted. All of the people responded with one voice, saying, "We will do all that Jehovah requires of us."*

It is somewhat confusing as to how many times Moses goes up the mountain and how often does he take an entourage with him? He is going called to go up the mountain with all of those people in vv. 1–2, but here he is telling the people of Israel that laws and regulations which God gave him.

What is described in the next few verses is probably done at the direction of God. Again, there is no reason for us to read these words in the previous chapters, and then have Moses do what God told him to do.

Although this could have been something that Moses chose to do, I personally believe that he did this at God's direction.

And so writes Moses all words of Y^ehowah. And so he rises early in the morning and so he builds an altar below the mountain and [he built] two-teen a pillar for two-teen tribes of Israel. And so he sends young men of sons of Israel and so they cause to ascend ascension offerings and so they sacrifice sacrifices—peace offerings to Y^ehowah—bulls. And so takes Moses half of the blood and so he places [it] in the basins and half of the blood he threw against the altar.

Exodus
24:4–6

Moses then wrote down all of Y^ehowah's words [in the Book of the Covenant]. Then he rose up early the [next] morning and built an altar at the foot of the mountain. [He also built] 12 pillars for the 12 tribes of Israel. Then he sent young men from the sons of Israel [to accomplish the following]: they caused burnt offerings to ascend and they slaughtered [animal] sacrifices, [which were intended as] peace offerings to Y^ehowah. [They offered up many] bulls. Moses took half of the blood and placed it in basins and the other half [lit., *half the blood*] he poured [lit., *sprinkled, threw*] upon the altar.

¹⁶ We will examine all of this in Ex. 32

Then Moses wrote all of Jehovah's words down in a book called the Book of the Covenant. Then he rose up early the next day and built an altar at the foot of the mountain. He set up 12 pillars, one for each tribe of Israel. Then he picked some young Israelite men to do the following: they offered up burnt offerings and slaughtered animal sacrifices on this altar. These were peace offerings to Jehovah; primarily bulls were offered up. Moses place half of the blood into basins and the other half he poured out upon the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so writes Moses all words of Y ^e howah. And so he rises early in the morning and so he builds an altar below the mountain and [he built] two-teen a pillar for two-teen tribes of Israel. And so he sends young men of sons of Israel and so they cause to ascend ascension offerings and so they sacrifice sacrifices—peace offerings to Y ^e howah—bulls. And so takes Moses half of the blood and so he places [it] in the basins and half of the blood he threw against the altar.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh wrote all the words of the Lord. And he arose in the morning, and builded an altar at the lower part of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent the firstborn sons of Israel, and they offered holocausts, and sacrificed oxen (as) consecrated victims before the Lord. And Mosheh took half of the blood and set it in basins, and half the blood he sprinkled upon the altar.
Targum (Pseudo-Jonathan)	And Mosheh wrote the words of the Lord, and arose in the morning and builded an altar at the lower part of the mountain; and twelve pillars for the twelve tribes of Israel. And he sent the firstborn of the sons of Israel,-for until that hour had the firstborn had the (office of performing) worship, the tabernacle of ordinance not (as yet) being made, nor the priesthood given unto Aharon; and they offered burnt offerings and consecrated oblations of oxen before the Lord. And Mosheh took half of the blood of the offering, and put it in basins, and half of the blood of the offering he sprinkled upon the altar.
Revised Douay-Rheims	And Moses wrote all the words of the Lord: and rising in the morning he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel. And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord. Then Moses took half of the blood, and put it into bowls: and the rest he poured upon the altar.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha wrote all the words of Mar-Yah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Yisrael. He sent young men of the B'nai Yisrael, who offered burnt offerings and sacrificed peace offerings of cattle to Mar-Yah. Mosha took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moses wrote all the words of the LORD, and rose up early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar..
Updated Brenton (Greek)	And Moses wrote all the words of the Lord; and Moses rose up early in the morning, and built an altar under the mountain, and set up twelve stones for the twelve tribes of Israel. And he sent forth the young men of the children of Israel, and they offered whole burnt offerings, and they sacrificed young calves as a peace offering to God.

And Moses took half the blood and poured it into bowls, and half the blood he poured out upon the altar.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Then Moses put down in writing all the words of the Lord, and he got up early in the morning and made an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel.</p> <p>And he sent some of the young men of the children of Israel to make burned offerings and peace-offerings of oxen to the Lord.</p> <p>And Moses took half the blood and put it in basins; draining out half of the blood over the altar.</p>
Easy English	<p>The next morning, Moses got up early and he built a stone table. He built it at the lowest part of the mountain. Then he put up 12 large stones, one stone for each big family of Israel. Moses sent young Israelite men to offer gifts to the Lord of burnt animals and young bulls.</p> <p>Moses took half of the blood of these animals and he put it in pots. He sprinkled the other half of the blood over the stone table.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<p>So Moses wrote down all the commands of the LORD. The next morning he got up and built an altar near the bottom of the mountain. And he set up twelve stones—one for each of the twelve tribes of Israel. Then Moses sent young men of Israel to offer sacrifices. These men offered bulls to the LORD as burnt offerings and fellowship offerings.</p> <p>Moses saved the blood from these animals. He put half of the blood in bowls, and he poured the other half of the blood on the altar. The blood was used to seal the agreement between God and the people. It was poured on the altar to show that God shared in the agreement.</p>
God's Word™	.
Good News Bible (TEV)	<p>Moses wrote down all the LORD's commands. Early the next morning he built an altar at the foot of the mountain and set up twelve stones, one for each of the twelve tribes of Israel. Then he sent young men, and they burned sacrifices to the LORD and sacrificed some cattle as fellowship offerings. Moses took half of the blood of the animals and put it in bowls; and the other half he threw against the altar.</p>
The Message	<p>Then Moses wrote it all down, everything GOD had said. He got up early the next morning and built an Altar at the foot of the mountain using twelve pillar-stones for the twelve tribes of Israel. Then he directed young Israelite men to offer Whole-Burnt-Offerings and sacrifice Peace-Offerings of bulls. Moses took half the blood and put it in bowls; the other half he threw against the Altar.</p>
Names of God Bible	.
NIRV	.
New Simplified Bible	<p>Moses wrote down all Jehovah's words. Early the next morning he built an altar at the foot of the mountain. He erected twelve sacred stones for the twelve tribes of Israel. Moses sent young men to burn sacrifices to Jehovah. They sacrificed some cattle as peace offerings. Moses took half of the blood of the animals and put it in bowls. The other half he threw against the altar.</p>

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

Casual English Bible	.
College Press Bible Study	.

Contemporary English V.	Then Moses wrote down what the LORD had said. The next morning Moses got up early. He built an altar at the foot of the mountain and set up a large stone for each of the twelve tribes of Israel. He also sent some young men to burn offerings and to sacrifice bulls as special offerings to the LORD. Moses put half of the blood from the animals into bowls and sprinkled the rest on the altar.
The Living Bible	Moses wrote down the laws; and early the next morning he built an altar at the foot of the mountain, with twelve pillars around the altar because there were twelve tribes of Israel. Then he sent some of the young men to sacrifice the burnt offerings and peace offerings to the Lord. Moses took half of the blood of these animals and drew it off into basins. The other half he splashed against the altar.
New Berkeley Version New Life Version	. Moses wrote all the words of the Lord. He got up early the next morning and built an altar at the base of the mountain, with twelve pillars, one for each of the twelve families of Israel. Then he sent young men of Israel, who gave burnt gifts and killed young bulls as gifts of peace given in worship to the Lord. Moses took half of the blood and put it in pots. The other half of the blood he put upon the altar.
New Living Translation	Then Moses carefully wrote down all the LORD's instructions. Early the next morning Moses got up and built an altar at the foot of the mountain. He also set up twelve pillars, one for each of the twelve tribes of Israel. Then he sent some of the young Israelite men to present burnt offerings and to sacrifice bulls as peace offerings to the LORD. Moses drained half the blood from these animals into basins. The other half he splattered against the altar.
Unlocked Dynamic Bible	Then Moses wrote down everything that Yahweh had commanded. Early the next morning Moses built a stone altar. He also set up twelve stones, one for each of the Israelite tribes. He also chose some young men. They burned sacrifices to Yahweh and they also sacrificed some cattle as offerings to promise friendship with him. Moses took half of the blood of the animals that were slaughtered and put it in bowls. The other half of the blood he threw against the altar.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses wrote down everything that the Lord said. And early the next morning, he built an Altar at the base of the mountain using twelve stones [to represent] the twelve tribes of IsraEl. Thereafter, he sent young men from the children of IsraEl to offer up whole burnt offerings and to sacrifice young calves as peace offerings to God. Moses took half of the blood and poured it into bowls, and he poured the other half on the Altar.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Then Moses committed everything the Lord had said to writing; and when he rose next morning, he built an altar close to the spurs of the mountain, and twelve memorial stones answering to the twelve tribes of Israel. And he directed some of the younger Israelites to make burnt-sacrifice there and bring welcome-offerings to the Lord, with bullocks for their victims. After this Moses took half of the blood, and set it aside in bowls; the other half he poured out on the altar.
Translation for Translators	Then Moses/I wrote down everything that Yahweh had commanded. Early the next morning Moses/I built a <i>stone</i> altar. He/I also set up twelve stones, one for each of the Israeli tribes. He/I also selected some young men. They burned sacrifices to Yahweh and they also sacrificed some cattle <i>that they did not burn completely</i> , for the purpose of maintaining fellowship with Yahweh. Moses/I took half of the blood of the animals that were slaughtered and put it in bowls. The other half of the blood <i>he/I</i> threw/splashed against the altar.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses wrote down all the words of the LORD. Then he rose up early in the morning, and built an altar below the mountain, and twelve monuments to represent the twelve Tribes of Israel. He sent young men among the Sons of Israel. They brought up ascent offerings and sacrificed peace offerings of oxen [Literally, "young bulls."] to the LORD. Moses took half the blood, and collected it in goblets, and sprinkled half the blood on the altar.
Ferrar-Fenton Bible	Moses Records thes Laws. Moses afterwards wrote down all the commands of the LORD and arose in the morning, and built an altar under the hill, and twelve pillars for the twelve tribes of Israel. And he commissioned representatives of the children of Israel who went out and offered burnt offerings, and sacrificed peace-offerings to the EVER-LIVING. Moses also took part of the blood and put it in basins, and part of the blood he sprinkled upon the altar.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then Moses wrote all the Words of YHWH and got up early in the morning to build an altar below the mountain, and also 12 pillars according to the 12 tribes of Israel. And he sent young men from the children of Israel, and they caused to ascend up Burnt- Offerings, and slaughtered Peace-Offerings of oxen to YHWH. Then Moses took half of the blood, and put it in bowls and half of the blood he sprinkled on the altar.
Wikipedia Bible Project	And Moses wrote down all the words of Yahweh, and he arose in the morning, and he build an alter under the mountain, and twelve monuments for the twelve tribes of Israel. And he sent the youth of the sons of Israel, and they raised up offerings and they sacrificed whole sacrifices to Yahweh, bulls. And Moses took half the blood and he put in the gutters, and half the blood he threw upon the altar.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Moses wrote all the words of Jehovah, and loaded up early in the dawn, and built an altar under the mount, and twelve columns, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered up burnt offerings, and sacrificed sacrifices of peace offerings of oxen to Jehovah. And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar.
New American Bible (2002)	Moses then wrote down all the words of the LORD and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Pillars: stone shafts or slabs, erected as symbols of the fact that each of the twelve tribes had entered into this covenant with God; not idolatrous as in ⇒ Exodus 23:24,

although the same Hebrew word is used in both passages. See note on → Genesis 28:18.

New American Bible (2011)	Moses then wrote down all the words of the LORD and, rising early in the morning, he built at the foot of the mountain an altar and twelve sacred stones* for the twelve tribes of Israel. Then, having sent young men of the Israelites to offer burnt offerings and sacrifice young bulls as communion offerings to the LORD [Heb 9:18–20.], Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. * [24:4] Sacred stones: stone shafts or slabs, erected as symbols of the fact that each of the twelve tribes had entered into this covenant with God; see 23:24; Gn 28:18.
New English Bible—1970 New Jerusalem Bible	. Moses put all Yahweh's words into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he sent certain young Israelites to offer burnt offerings and sacrifice bullocks to Yahweh as communion sacrifices. Moses then took half the blood and put it into basins, and the other half he sprinkled on the altar.
New RSV Revised English Bible—1989	. Moses wrote down all the words of the LORD. Early in the morning he built an altar at the foot of the mountain, and erected twelve sacred pillars for the twelve tribes of Israel. He sent the young men of Israel and they sacrificed bulls to the LORD as whole-offerings and shared-offerings. Moses took half the blood and put it in basins, and the other half he flung against the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe wrote down all the words of <i>ADONAI</i> . He rose early in the morning, built an altar at the base of the mountain and set upright twelve large stones to represent the twelve tribes of Isra'el. He sent the young men of the people of Isra'el to offer burnt offerings and sacrifice peace offerings of oxen to <i>ADONAI</i> . Moshe took half of the blood and put it in basins; the other half of the blood he splashed against the altar.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	And Mosheh wrote down all the Words of הוהי, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'el. And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to הוהי. And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar.
Tree of Life Version	So Moses wrote down all the words of <i>ADONAI</i> , then rose up early in the morning, and built an altar below the mountain, along with twelve pillars for the twelve tribes of Israel. He then sent out young men of <i>Bnei-Yisrael</i> , who sacrificed burnt offerings and fellowship offerings of oxen to <i>ADONAI</i> . Then Moses took half of the blood and put it in basins and the other half he poured out against the altar.

Weird English, ©Idē English, Anachronistic English Translations:

Alpha & Omega Bible	.
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Awful Scroll Bible	Moses was to write down the concern of Jehovah. He was to rise early in the morning, and was to build an altar on the mountain, with that being pillars, for the two and ten branches of Isra-eternal life. He was to send out the young sons of Isra-el, even were they to take up whole burnt offerings, and sacrifice peace offerings of young bulls to Jehovah. Moses was to take half the blood and was to put it into basins, and half the blood he is to have sprinkled on the altar.
Charles Thompson OT Concordant Literal Version Darby Translation exeGeses companion Bible And Mosheh inscribes all the words of Yah Veh and starts early in the morning and builds a sacrifice altar under the mountain and twelve monoliths for the twelve scions of Yisra El: and he sends lads of the sons of Yisra El, who holocaust holocausts and sacrifice sacrifices - shelamim of bullocks to Yah Veh: and Mosheh takes half of the blood and puts it in bowls; and half of the blood he sprinkles on the sacrifice altar:...
Orthodox Jewish Bible	And Moshe wrote kol divrei Hashem, and rose up early in the boker, and built a Mizbe'ach at the base of HaHar, and twelve matzevah (stone pillars), according to the twelve Shivtei Yisrael. And he sent out na'arei Bnei Yisroel, which offered olat (burnt offerings), and sacrificed shelamim (peace offerings) of bulls unto Hashem. And Moshe took half of the dahm, and put it in bowls; and the other half of the dahm he sprinkled upon the Mizbe'ach.
Rotherham's <i>Emphasized B.</i>	Then wrote Moses all the words of Yahweh, and rose up early in the morning, and builded an altar, under the mountain, and twelve pillars, for the twelve tribes of Israel: and he sent young men of the sons of Israel, and they caused to go up, ascending-sacrifices,—and slew peace-offerings to Yahweh, of oxen. Then took Moses half of the blood, and put it in basins, and half of the blood, dashed he over the altar:...
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses wrote down all the words of the Lord. Then he got up early in the morning, and built an altar [for worship] at the foot of the mountain with twelve pillars (memorial stones) representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord. Moses took half of the blood and put it in large basins, and [the other] half of the blood he sprinkled on the altar.
The Expanded Bible	So Moses wrote down all the words of the Lord. And he got up early the next morning and built an altar near the bottom of the mountain. He set up twelve ·stones [^L pillars], one ·stone [pillar] for each of the twelve tribes of Israel. Then Moses sent ·young Israelite men [^L youth of the sons/ ^T children of Israel] to offer whole burnt offerings and to sacrifice young bulls as ·fellowship [or peace; Lev. 3] offerings to the Lord. Moses put half of the blood of these animals in ·bowls [basins], and he ·sprinkled [or dashed] the other half of the blood on the altar.
Kretzmann's Commentary	And Moses wrote all the words of the Lord, he recorded all the laws and ordinances which had been given till now, that none might be overlooked or forgotten, and rose up early in the morning, and builded an altar under the hill, at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. The altar

indicated the presence of Jehovah, while the twelve pillars symbolized the twelve tribes of Israel, representing their presence.

And he sent young men of the children of Israel, chiefly because they possessed the necessary strength and agility to perform the work quickly, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord, true offerings of salvation, which symbolized the gracious regard of the Lord for the people of His choice, the union effected by His mercy.

And Moses took half of the blood, and put it in basins, saving it for a ceremony shortly to be performed; and half of the blood he sprinkled on the altar, he poured it out before the Lord with one swift movement.

Syndein/Thieme
The Voice

Moses wrote down *in great detail* everything that the Eternal had said. Then early the next morning he woke up and constructed an altar at the foot of the mountain and erected twelve stone pillars [Other manuscripts read, "stones."]. Each pillar represented one of the twelve tribes of Israel.

Moses directed some of the young men of Israel to offer burnt offerings and sacrifice young bulls as peace offerings to the Eternal. He gathered half of the blood *from the animals* and filled the basins with it. He sprinkled the other half of the blood against the altar.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses wrote all the words of the Lord, and he arose early in the morning and built an altar at the foot of the mountain and twelve monuments for the twelve tribes of Israel.

And Moses wrote: [the Torah's text] from "In the beginning" (Gen 1:1), until the giving of the Torah. He [also] wrote the commandments that they were commanded in Marah. [Again, since all this took place before the giving of the Torah, Moses could write only up to that point.]

and he arose early in the morning: on the fifth of Sivan. -[From Mechilta on Exod. 19: 10, Shab. 88a]

And he sent the youths of the children of Israel, and they offered up burnt offerings, and they slaughtered peace offerings to the Lord, bulls.

the youths: Heb. יָרֵעַן, the firstborn. -[From targumim, Zev. 115b, Num. Rabbah 4:8]

And Moses took half the blood and put it into the basins, and half the blood he cast onto the altar.

And Moses took half the blood: Who [first] divided it [exactly in half]? An angel came and divided it. -[From Lev. Rabbah 6:5]

in the basins: Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it]. -[From Yev. 46b, Kreis. 9b]

The Geneva Bible
Kaplan Translation

Moses wrote down all of God's words. He got up early in the morning, and built an altar at the foot of the mountain, along with twelve pillars for the twelve tribes of Israel. He sent the [consecrated] young men among the Israelites, and they offered oxen as burnt offerings and peace offerings to God. Moses took half the blood [of these offerings], and put it into large bowls. The other half he sprinkled on the altar.
twelve pillars...

To demonstrate the unity of Israel (Rashbam; Chizzkuni). Some say that the blood was sprinkled on these twelve pillars for the people's sake (Abarbanel on Exodus 24:8). See 1 Kings 18:31.

consecrated young men

These were the first-born, who served as priests before Aaron's sons were chosen (Zevachim 115b; Targum Yonathan; Rashi). See Numbers 4:8, 3:45; Note on Genesis 25:31.

oxen

(Ramban; Recanti; Bachya; Ralbag). Or, 'they offered burnt offerings and oxen as peace offerings' (both possibilities are discussed in Chagigah 6b; Yoma 52b).

burnt offerings

See note on Genesis 8:20.

completely burned offerings

Oloth in Hebrew, literally, offerings that ascend, since the entire offering ascends when it is burned. Usually translated as 'burnt offerings.' Others, however, interpret it as 'uplifting offerings' (Hirsch). Also see Genesis 22:2, Exodus 18:12, 24:5.

peace offerings

See note on Exodus 20:21. These sacrifices were an integral part of the covenant, and along with circumcision and immersion (Exodus 19:10), they were part of the conversion process for a proselyte in the time of the Temple (Kerithoth 8b). Some say that only a burnt offering (olah) is required (Yad, Issurey Biyah 13:5; Mechusar Kapparah 1:2), but one may bring a peace offering and a burnt offering (Yad, Maaseh HaKorbanoth 1:6).

peace offerings

See Leviticus 3:1. Also see Exodus 24:5, 32:6. Or, 'fellowship offerings.'

NET Bible®

Early in the morning he built¹² an altar at the foot¹³ of the mountain and arranged¹⁴ twelve standing stones¹⁵ – according to the twelve tribes of Israel. He sent young Israelite men,¹⁶ and they offered burnt offerings and sacrificed young bulls for peace offerings¹⁷ to the Lord. Moses took half of the blood and put it in bowls, and half of the blood he splashed on the altar.¹⁸ A portion of v. 4 was placed with the previous passage to maintain context.

¹²tn The two preterites quite likely form a verbal hendiadys (the verb “to get up early” is frequently in such constructions). Literally it says, “and he got up early [in the morning] and he built”; this means “early [in the morning] he built.” The first verb becomes the adverb.

¹³tn “under.”

¹⁴tn The verb “arranged” is not in the Hebrew text but has been supplied to clarify exactly what Moses did with the twelve stones.

¹⁵tn The thing numbered is found in the singular when the number is plural – “twelve standing-stone.” See GKC 433 §134.f. The “standing-stone” could be a small piece about a foot high, or a huge column higher than men. They served to commemorate treaties (Gen 32), or visions (Gen 28) or boundaries, or graves. Here it will function with the altar as a place of worship.

¹⁶tn The construct has “young men of the Israelites,” and so “Israelite” is a genitive that describes them.

¹⁷tn The verbs and their respective accusatives are cognates. First, they offered up burnt offerings (see Lev 1), which is *תלע וּלְעִי* (vayya'alu 'olot); then they sacrificed young bulls as peace sacrifices (Lev 3), which is in Hebrew *מִיִּזְבְּחֵי וְזָבְחֵי* (vayyizbkhhu zkvakhim). In the first case the cognate accusative is the direct object; in the second it is an adverbial accusative of product. See on this covenant ritual H. M. Kamsler, “The Blood Covenant in the Bible,” *Dor le Dor* 6 (1977): 94-98; E. W. Nicholson, “The Covenant Ritual in Exodus 24:3-8,” *VT* 32 (1982): 74-86.

¹⁸sn The people and Yahweh through this will be united by blood, for half was spattered on the altar and the other half spattered on/toward the people (v. 8).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out}" wrote all the words of "**YHWH** ^{He Is}", and he departed early in the morning, and he built an altar under the hill, and <twelve> monuments (for) the <twelve> staffs of "**Yisra'el** ^{He turns El aside}", and he sent the young men of the sons of "**Yisra'el** ^{He turns El aside}", and they [brought up] a rising sacrifice, and they sacrificed sacrifices, complete sacrifices of bulls to "**YHWH** ^{He Is}", and "**Mosheh** ^{Plucked out}" took half of the blood and he placed it in the goblets, and half of the blood he sprinkled upon the altar,...

Charles Thompson OT .
C. Thompson (updated) OT .
Context Group Version .

And Moses wrote all the words of YHWH, and rose up early in the morning, and built an altar under the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the sons of Israel, who offered ascension [offerings], and sacrificed peace-offerings of oxen to YHWH. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

English Standard Version .
Green's Literal Translation .
Modern English Version .
Modern Literal Version .
Modern KJV .
New American Standard B. .
New European Version .

Moses wrote all the words of Yahweh, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel. He sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of cattle to Yahweh. Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.

New King James Version

And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar.

Niobi Study Bible .
Owen's Translation .
Restored Holy Bible 6.0 .
Updated Bible Version 2.17 .
A Voice in the Wilderness .
Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT

And Moses writes all the words of Jehovah, and rises early in the morning, and builds an altar under the hill, and twelve standing pillars for the twelve tribes of Israel; and he sends the youths of the sons of Israel, and they cause burnt-offerings to ascend, and sacrifice sacrifices of peace-offerings to Jehovah—calves. And Moses takes half of the blood, and puts in basins, and half of the blood has he sprinkled on the altar;...

The gist of this passage:

4-6

Exodus 24:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
kâthab (כָּתַב) [pronounced <i>kaw-THAHB</i>]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507
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
'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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Moses then wrote down all of Y^ehowah's words [in the Book of the Covenant].

It appears that Moses spoke the words of God to the people without notes and not from a book; but then, after teaching them these things, he writes all of these things down—after the people had heard the words spoken. This both specifies and confirms what the people have agreed to.

In v. 7a, we read: **Then he took the Book of the Covenant and read it in the hearing of the people.** Therefore, that which Moses wrote down would be considered to be a covenant with God; and originally what we wrote was known as *the Book of the Covenant*.

Exodus 24:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
shâkam (שָׁכַם) [pronounced <i>shaw-KAHM</i>]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7925 BDB #1014

Exodus 24:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Then he rose up early the [next] morning...

Once Moses has written down these words (which probably took him a few hours; and he likely did it from memory), then he got up early the next morning.

Although we are not 100% certain of the content that he spoke and then wrote down; most assume it is Exodus 20–23.

Exodus 24:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
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 built an altar at the foot of the mountain.

After getting up early, he built an altar at the foot of the mountain (at the foot of Mount Sinai).

This does not mean that Moses himself actually build the altar. He may have enlisted the help of others.

Now, even though Moses already had made a Tent of Meeting (where he would meet with God¹⁷); and an altar; God would specify exactly how these things were to be made in the very near future.

¹⁷ I am speaking of previously; his meetings with God now take place on Mount Sinai.

Exodus 24:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [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
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NAME</i>]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
ʾâsâr (אַרְבָּעָה) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
These two numerals together mean 12.			
m ^e tsôbâyâh (מִצְבֵּאתָהּ) [pronounced <i>mets-o-baw-YAW</i>]	<i>pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar</i>	masculine singular noun	Strong's #4676 (and #4673–4675, 4677 & #4678) BDB #594
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 ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NAME</i>]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
ʾâsâr (אַרְבָּעָה) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
These two numerals together mean 12.			
shêbet (שִׁבְטָהּ) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural construct	Strong's #7626 BDB #986
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<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: [He also built] 12 pillars for the 12 tribes of Israel.

Again, Moses may not have done this himself, but he may have enlisted the help of others in order to do this. These may have been elongated rocks; and they may have been 12 stacks of rocks.

This may have been done complete as a symbolic gesture; and they may have designated where the tribes were to gather.

For what was about to occur, there needed to be a system of distribution. You cannot simply have 2 million people come up to a table and take some food off as a pot luck.

Exodus 24:4 Moses then wrote down all of Y^ehowah's words [in the Book of the Covenant]. Then he rose up early the [next] morning and built an altar at the foot of the mountain. [He also built] 12 pillars for the 12 tribes of Israel.

So that there is no confusion as to what Israel has promised to obey, Moses wrote these laws down. For a long time, due to mostly preconceived ideas, it was thought that there was writing was nonexistent in the days of Moses, despite this clear declaration. Because we, at one time, did not have archeological evidence of writing during this time period, and because some people do not like the fact that Moses wrote prophetic statements which came true in all their details, it was taught in some liberal seminaries (which is most seminaries?) and colleges that Moses did not write the Pentateuch because no one had advanced far enough during this period of time to write anything down. The theory was that all of the first portion of the Bible came down to us orally for several thousand years. Along with this oral tradition arose a number of errors in Biblical thought. One of them was that the Pentateuch was the work of four different sources, one of which assembled and edited everything at the end, long after Moses passed from the scene (this is known variously as the JEPD or JEDP theory or Documentary Hypothesis). Other mistaken ideas include that Moses wrote the entirety of the Pentateuch, Genesis coming to him either by direct revelation from God or through the oral tradition. If Moses committed the book of Genesis to writing, then he accepted the text that already existed.¹⁸

Since we have since discovered a great many writings which predate Moses by well over a thousand years,¹⁹ some *scholars* have grudgingly admitted that writing could have occurred in the time of Moses. Furthermore, as having been brought up in the palace of Pharaoh, Moses was likely skilled in many things, writing being just one of the many. In fact, it is also likely that Moses knew how to make the scrolls and the writing instruments that he used. Since you could not simply go down to an office supply store and pick up a packet of pens and a ream of paper, it would be almost as important to one able to write to be able to assemble the products needed for writing.

When it comes to the medium of writing, recall that we are in a desert filled with sand, very little water, and two million people and their sheep. Moses was probably able to use papyrus to make paper and he was likely able use animal skins to write upon. He certainly could write in Egyptian hieroglyphics and in Canaanite script (as Canaan was linked with Egypt at the time of Moses' early education). However, in order to communicate with the Hebrews, since there was a healthy population of them in Egypt during his youth, some of the better educated were able to write in Hebrew (writing which I believe pre-dated Moses by a millennium). As we have seen, his adopted mother knew of his origin and certainly would have made excuses for him to be educated in the language of his people, even if it were under the pretense of preparing him to rule over all of Egypt.

Now papyrus and animal skins (called vellum) were likely what Moses used to write on; and, by their very nature, these are not items which we would ever expect to find today. Examine if you will our comic books or hardbound books which are fifty years old—unless unusually good care was taken to preserve these items, they are showing signs of serious disintegration already. The reason that we know writing predates Moses by a millennium is that, some who wrote used clay tablets and stone so their writings lasted for several millennia, providing us the evidence of early writing which I have alluded to. Jeremiah and Ezekiel both likely used clay in some of their writings (Jer. 17:13 Ezek. 4:1). There was some use made of stone even by Moses (Ex. 24:12 31:18 32:15–16 34:1, 28 Deut. 5:22 27:2–3 Joshua 8:31–32—**look these up!!**). Vellum is never directly mentioned in the Bible as a medium of writing. It might be inferred by Jer. 36:23; however there are some who believe that writing on animal skins cannot be dated further back than 200 B.C.

¹⁸ I believe that there was a tradition of *reading* the book of Genesis in the family of Jacob, even before the text was written down. In fact, there was very likely a time when Jacob, Joseph and Jacob all spoke the text aloud together, taking turns as appropriate.

¹⁹ We have clay tablets from Ur of the Chaldees dating back to 2100 B.C.; and other tablets which date back to 3500 B.C. which have been found in Uruk (also known as Erech in Gen. 10:10) and Kish. We have seen the hieroglyphic script of Egypt occurs prior to the founding of Dynasty I, which occurred circa 3100 B.C. The Egyptian writings *The Teachings for Kagemni* and *The Teaching of Ptah-Hetep* both date to 2700 B.C. The point here is that writing in Egypt not only predated Moses, it predated Joseph and predated Abraham. For more information, see Geisler and Nix's most excellent *A General Introduction to the Bible*, a text I was lucky enough to have assigned to me at a Bible Institute in Sacramento.

Given that the Hebrew people have had a reputation for great literacy and education, it would not be a great leap to assume that (1) many in the Exodus generation could read and had access to writing materials and (2) Moses may have had Hebrew teachers when he lived in the palace. In fact, I have previously discussed that this is how Moses may have come to learn about his past and his direct ties to the Hebrew people. There are things which God says to Moses, early on in the book of Exodus, which presupposes that Moses has knowledge of his ancestors. When God says that He is the God of Abraham, Isaac, and Jacob (Exodus 3:6, 15–16 4:5 6:3), Moses does not stop Him and say, “Now, just who are those guys that you are talking about?”

Perhaps Moses wrote in the evening, then got up early in the morning and built the altar. We don't know what the pillars were made of; however, they were probably not pillars as we think of them, but rather an individual stone, set up as a memorial. In the past, this had been done to commemorate an appearance of God (Gen. 28:18, 22 31:13 33:20 35:14—**look these up!!**); however, this was not their exclusive use; they were also used for the headstones of graves (Gen. 35:20).

Exodus 24:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
'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
na'ar (נָעַר) [pronounced NAH-ğahr]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine plural construct	Strong's #5288 & #5289 BDB #654
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: Then he sent young men from the sons of Israel [to accomplish the following]:...

It is highly likely that these young men both participated in offering up the sacrifices (what follows); and they probably had a hand in building the altar and setting up the 12 stones.

Exodus 24:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5927 BDB #748
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750

Translation: ...they caused burnt offerings to ascend...

Exactly how this was accomplished is not told to us. Were the bulls all sacrifices at the one altar? Did Moses sacrifice one and the young men followed suit? The latter seems far more practical.

It is possible that various tribes took their places or participated when they were called upon.

Exodus 24:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
z ^e bâchîym (זִבְחֵי) [pronounced zehb-AW-kheem]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural noun	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
par (פָּר) [pronounced pah ^r]	<i>bull, [especially a] young bull, steer</i>	masculine plural noun	Strong's #6499 BDB #830

Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

Translation: ...and they slaughtered [animal] sacrifices,...

We do not know how many young men are involved here; I suspect quite a large number of them. There could be hundreds for each tribe.

Up to this point, the people had worked out some way of feeding themselves (this mostly was from the gathering of manna). But when this many people are moving or camped, there has to be some kind of excellent organization in order for such a meal to occur during the same day that these bulls are offered.

Exodus 24:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shelem (שֶׁלֶם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine plural noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			

Translation: ...[which were intended as] peace offerings to Y^ehowah. [They offered up many] bulls.

The burnt offerings and the sacrifices are all considered to be peace offerings to God (which is the way that I read this). Thousands of bulls were offered up.

Although only one altar is spoken of, we do not know exactly how all of this was organized. Did Moses offer up a few representative bulls at this altar and allow the young men to follow his example in front of their tribes? That would be my guess; but these details are not given to us. However, since there is the reference to the young men and since they are offering up offerings and sacrificing sacrifices, it would be pretty much impossible for all of them to function at one altar. For this reason, I would suggest that not all of this took place at the altar built by Moses.

Exodus 24:5 Then he sent young men from the sons of Israel [to accomplish the following]: they caused burnt offerings to ascend and they slaughtered [animal] sacrifices, [which were intended as] peace offerings to Y^ehowah. [They offered up many] bulls.

What was occurring here was Moses was giving them all the gospel through these animal sacrifices; the entirety of Israel was gathered to observe these burnt offerings. The offering of the animal represents Jesus offering Himself on our behalf; and the fire of the burnt offering represents the judgment which the Lord endured for us.

Just so there is no misunderstanding, they did not see the burnt offerings and think, "God will send His Son and He will die for us." Their appreciation of what was happening was limited. Their salvation was determined by their faith in the Revealed God. Whatever God had revealed of Himself—which is essentially what we have studied in the books of Genesis and Exodus—it required faith in that God for salvation.

Application: When we exercise faith in Jesus Christ, we do not have a full understanding or appreciation for soteriology and Christology at that time. When I first believed in Jesus, I did not really know exactly what happened to Him after the crucifixion. Now, that might seem crazy coming from a person who attended many churches and celebrated Easter as a youth, but, for whatever reason, I did not know that 3 days after the cross,

God raised His Son from the dead, and that He had a ministry here on earth for a few weeks, and then was taken up into heaven. Today, I, of course, understand and believe all of that; but when I was saved, I knew little or nothing about God and His Son. I knew John 3:16 (and similar passages) and precious little else.

The Hebrew people—and, in fact, the peoples all around—heard about the God of the Hebrews. Some chose to believe these things and some did not.

Exodus 24:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
châtsiy (חָצִי) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: *Moses took half of the blood...*

The blood is understood from the beginning to be an important part of the sacrifice of the animals.

Exodus 24:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
sîym (שָׂם) [pronounced seem]; also spelled sûwm (שָׂמוּ) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
b ^e (ב) [pronounced b ^{eh}]	<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
'aggân (אֵגְוֵן) [pronounced ahg-GAWN]	<i>a bowl, a basin</i>	masculine plural noun with the definite article	Strong's #101 BDB #8

Translation: *...and placed it in basins...*

Moses apparently had some basins set up to catch much of the blood. This may have been temporary and the people of Israel may have established some dump areas where the blood would be carried and poured out.

Exodus 24:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
chätsîy (חֶטְיִי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal perfect	Strong's #2236 BDB #284
‘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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and the other half [lit., *half the blood*] he poured [lit., *sprinkled, threw*] upon the altar.

Moses poured out the remaining blood on the altar.

If we do not understand this to be an exact half-and-half split, then maybe a small portion was poured out on the altar.

Exodus 24:6 **Moses took half of the blood and placed it in basins and the other half [lit., *half the blood*] he poured [lit., *sprinkled, threw*] upon the altar.**

What the sons of Israel observed before all else was all of this blood, half of it splashed upon the altar. It is this altar on which these sacrifices are offered which speaks of Jesus Christ on the cross. The Hebrews had to be cleansed by the blood before they could obey the Word.

Exodus 24:4–6 **Then Moses wrote all of Jehovah's words down in a book called the Book of the Covenant. Then he rose up early the next day and built an altar at the foot of the mountain. He set up 12 pillars, one for each tribe of Israel. Then he picked some young Israelite men to do the following: they offered up burnt offerings and slaughtered animal sacrifices on this altar. These were peace offerings to Jehovah; primarily bulls were offered up. Moses place half of the blood into basins and the other half he poured out upon the altar.**

We are given a bare amount of information here. All that took place was probably much more complex than what we read here. After all, we are dealing with 2 million people. So, we do not fully appreciate exactly how worship took place with a population of that size.

And so he takes a Book of the Covenant and so he proclaims [it] in the [two] ears of the people. And so they say, "All which has said Y^ehowah we will do and we will hear [and obey]."

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Moses then took the Book of the Covenant and he read it in the hearing of the people. And they said, "All that Y^ehowah has said, we will do and we will hear [and obey]."

Moses then took the Book of the Covenant and read it to the people. They responded by saying, "We will hear all that Y^ehowah says to us and we will do what He says."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he takes a Book of the Covenant and so he proclaims [it] in the [two] ears of the people. And so they say, "All which has said Y ^e howah we will do and we will hear [and obey]."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And he took the Book of the Covenant, and read before the people; and they said, All that the Lord hath spoken we will do and obey.
Targum (Pseudo-Jonathan)	And he took the Book of the Covenant of the Law and read before the people; and they said, All the words which the Lord hath spoken we will perform and obey.
Revised Douay-Rheims	And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord has spoken we will do, we will be obedient.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	He took the book of the covenant and read it in the hearing of the people, and they said, "All that Mar-Yah has spoken will we do, and be obedient."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And he took the book of the covenant and read it in the presence of the people; and they said, All that the LORD has said we will obey and do.
Updated Brenton (Greek)	And he took the Book of the Covenant and read it in the ears of the people, and they said, All things whatsoever the Lord has said we will do and be obedient.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he took the book of the agreement, reading it in the hearing of the people: and they said, Everything which the Lord has said we will do, and we will keep his laws.
Easy English	Then he took the scroll of the covenant and he read it to the people. They replied, 'We will do everything that the Lord has said. We will obey him.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Moses read the scroll with the special agreement written on it. He read the agreement so that all the people could hear him. And the people said, "We have heard the laws that the LORD has given us. And we agree to obey them."
God's Word™	.
Good News Bible (TEV)	Then he took the book of the Covenant, in which the LORD's commands were written, and read it aloud to the people. They said, "We will obey the LORD and do everything that he has commanded."
The Message	Then he took the Book of the Covenant and read it as the people listened. They said, "Everything GOD said, we'll do. Yes, we'll obey."
Names of God Bible	Then he took the Book of the LORD's Promise [Or "Covenant."] and read it while the people listened. They said, "We will obey and do everything Yahweh has said."

NIRV	.
New Simplified Bible	He took the book of the covenant, in which Jehovah's commandments were written, and read it aloud to the people. They said: »We will obey Jehovah. We will do everything that he has commanded.«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Then he read aloud the LORD's commands and promises, and the people shouted, "We will obey the LORD and do everything he has commanded!"
The Living Bible	And he read to the people the Book he had written—the Book of the Covenant—containing God's directions and laws. And the people said again, "We solemnly promise to obey every one of these rules."
New Berkeley Version	.
New Life Version	.
New Living Translation	Then he took the Book of the Agreement and read it for the people to hear. They said, "We will do all that the Lord has spoken. We will obey."
Unlocked Dynamic Bible	Then he took the scroll on which he had written everything that Yahweh had commanded in the covenant that he had made, and he read it aloud while all the people were listening. Then all the people said, "We will do all that Yahweh has told us to do. We will obey everything."
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Next, [Moses] took the scroll of the Sacred Agreement [that he wrote] and read it to the people. And they [again] said: 'We will do and pay attention to everything that Jehovah has said.'
Beck's American Translation	.
Common English Bible	Then he took the covenant scroll and read it out loud for the people to hear. They responded, "Everything that the Lord has said we will do, and we will obey."
New Advent (Knox) Bible	Then he took up the book in which the covenant was inscribed, and read it aloud to the people. We will do all the Lord has bidden us, said they; we promise obedience;...
Translation for Translators	Then he/I took the scroll on which he/I had written <i>everything that Yahweh had commanded</i> in the agreement that he had made, and he/I read it <i>aloud</i> , while all the people were listening. Then all the people said, "We will do all that Yahweh has told us to do. We will obey <i>everything</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Then he took the book of the Covenant, and read it in the hearing of the People, and they said; "All that the EVER-LIVING has commanded, we will do and listen to."
God's Truth (Tyndale)	And he took the book of the appointment and read it in the audience of the people. And they said: All that the Lord has said, we will do and hear.
HCSB	He then took the covenant scroll and read it aloud to the people. They responded, "We will do and obey everything that the LORD has commanded."
International Standard V	He took the Book of the Covenant and read it to [Lit. in the ears of] the people. They said, "All that the Lord has spoken we will do and obey."
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.

NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	He also took the Scroll of the Covenant and recited it in the audience of the people and they promised, all that YHWH has declared we will do and be obedient.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he took the book of the covenant, and called it out ⁷ in the ears of the people; and they said, We will do and hear attentively all that Jehovah has spoken. ⁷ 24:7 called out, qara; the only word in the Hebrew Bible for read. The word means to call aloud. There is no such thing as silent reading in the Hebrew Bible. It is the same word used when Adam gave names to the animals. He looked at the animal, saw its nature, and read it, that is, he called out the name that he saw in the character of the animal. That is why it is so important for people to become expert readers, because reading the Word of God aloud is the ultimate source of all knowledge and wisdom, because the Word of God causes us to experience the fear of God, from which comes knowledge and wisdom, Pro 1:7; 9:10. Do you read me?
New American Bible (2002)	Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will heed and do."
New American Bible (2011)	Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will hear and do."
New English Bible—1970	Then he took the book of the covenant and read it aloud for all the people to hear. They said, 'We will obey, and do all that the LORD has said.'
New Jerusalem Bible	Then, taking the Book of the Covenant, he read it to the listening people, who then said, 'We shall do everything that Yahweh has said; we shall obey.'
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then he took the book of the covenant and read it aloud, so that the people could hear; and they responded, "Everything that ADONAI has spoken, we will do and obey."
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	He took the Scroll of the Covenant and read it in the hearing of the people. Again they said, "All that ADONAI has spoken, we will do and obey."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE TOOK THE BOOK OF THE COVENANT AND READ IT IN THE EARS OF THE PEOPLE, AND THEY SAID, "ALL THINGS WHATSOEVER JESUS HAS SPOKEN WE WILL DO AND HEARKEN THEREIN.
Awful Scroll Bible	He was to take the scroll of the covenant, and was to read it in the ears of the people. They were to say: What Jehovah is to have declared, we were to effect and listen to it!

Charles Thompson OT Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	...and he takes the scroll of the covenant and recalls in the ears of the people. And they say, All Yah Veh words, we work and hearken.
Orthodox Jewish Bible	Then he took the Sefer HaBrit, and read it aloud in the ears of HaAm, and they responded, All that Hashem hath said we will do, and be obedient.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Then he took the Book of the Agreement [Covenant; Treaty C referring to the laws found in 20:2–23:19] and read it so the people could hear him. And they said, "We will do everything that the Lord has said; we will obey."
Kretzmann's Commentary	And he took the book of the covenant, and read in the audience of the people, as containing the terms of the covenant on God's side; it was called out with a loud voice, so all could hear. And they said, All that the Lord hath said will we do and be obedient; having had another opportunity to hear the ordinances, they willingly consented to all the terms.
Syndein/Thieme	.
The Voice	Then Moses took the book of the covenant—the very instructions spoken to him by God—and read it aloud so all the people could hear. People (responding): We will do all that the Eternal has said! We will obey every word of His command!

Bible Translations with Many Footnotes:

The Complete Tanach	And he took the Book of the Covenant and read it within the hearing of the people, and they said, "All that the Lord spoke we will do and we will hear."
	the Book of the Covenant: from "In the beginning" (Gen 1:1) until the giving of the Torah, and he [also wrote] the commandments that they were commanded in Marah. -[From Mechilta, Exod. 19: 10]
The Geneva Bible	.
Kaplan Translation	He took the book of the covenant and read it aloud to the people. They replied, 'We will do and obey all that God has declared.'
	book of the covenant Some say that this includes all of Genesis and Exodus up to the giving of the Ten Commandments (Rashi; Mekhilta on Exodus 19:10). According to others, it was all the laws discussed up until this point (Mekhilta loc. cit.), particularly 21:1-23:19 (Ramban; Ibn Ezra on Exodus 23:4; Hirsch), or the admonitions in Leviticus 25:1-26:46 (Mekhilta; Chizzkuni). Others say that it was the Ten Commandments (Rabbi Yehuda HaChasid, quoted in Paneach Raza) or the verse, Exodus 19:5 (Midrash HaGadol; Bachya). See Exodus 34:28, 2 Kings 23:2.
NET Bible®	He took the Book of the Covenant ¹⁹ and read it aloud ²⁰ to the people, and they said, "We are willing to do and obey ²¹ all that the Lord has spoken."
	¹⁹ tn The noun "book" would be the scroll just written containing the laws of chaps. 20-23. On the basis of this scroll the covenant would be concluded here. The reading of this book would assure the people that it was the same that they had agreed to earlier. But now their

statement of willingness to obey would be more binding, because their promise would be confirmed by a covenant of blood.

^{20tn} Heb “read it in the ears of.”

^{21tn} A second verb is now added to the people's response, and it is clearly an imperfect and not a cohortative, lending support for the choice of desiderative imperfect in these commitments – “we want to obey.” This was their compliance with the covenant.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he took the scroll of the covenant and he called it out in the ears of the people, and they said, all which "YHWH" ^{He is} spoke, we will do and we will hear,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version Then he took the Book of the Covenant and read in the hearing of the people. And they said, “All that the LORD has said we will do, and be obedient.”

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT ...and he takes the Book of the Covenant, and proclaims in the ears of the people, and they say, “All that which Jehovah has spoken we do, and obey.”

The gist of this passage: Moses then takes the Book of the Covenant and reads it to the people; and they responds by saying, “All that God has said, we will do.”

Exodus 24:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
çêpher (כָּתַב) [pronounced SAY-fur]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular construct	Strong's #5612 BDB #706

Exodus 24:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
בְּרִית (תִּיָּב) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1285 BDB #136

Translation: Moses then took the Book of the Covenant...

Çêpher (כֶּתֹב) [pronounced *SAY-fer*] means *document, writing, book*. We first find this word used in Gen. 5:1, which implies that that portion of Genesis was written down (as was the rest²⁰). Moses was told to record the battle between Joshua and Amalek in a *book* (Gen. 17:14). This is only the third time this word is used; however, this is the word used of the Bible or portions of the Bible (Deut. 28:61 30:10 31:24 Joshua 23:6 1Kings 14:19 2Chron. 16:11 17:9 20:34 25:4 34:14–15 Nahum 1:1); of other books (2Sam. 1:18 1Kings 11:41) and it is used of documents much smaller than a book (Deut. 24:1, 3 2Sam. 1:14 2Kings 19:14). This was by no means an exhaustive look at all of the appearances of çêpher, only a representative sampling. It is possible that this refers to a scroll, of paper made with papyrus. As the reader read, he would unroll one end of the papyrus roll, they would be simultaneously, albeit with no little difficulty, be rolling up the other end of the roll.

I would assume that what Moses wrote down in v. 4 becomes known as the Book of the Covenant. Is this Exodus 1–24? I would guess, at first, this was simply what God said to Moses when on the mountain on the previous day. Perhaps it contained the Ten Commandments, perhaps not.

At some point, Moses is going to recognize that the words of God need some sort of context. He is going to pass this down to other believers; this would become the official record among many generations of Hebrew people. So, I would suggest that Moses—possibly with the help and/or urging of Joshua—began to fill in the context of God's words. Or, in the alternative, Moses may have been keeping a record of what has taken place. Num. 33 gives us a framework for the movement of the Hebrew people.

When exactly this occurred, we do not know. The Song of Moses, in Exodus 15, had to be written right there on the spot so that it could be sung as the people continued forth in their march towards Sinai (a destination they would have been unaware of at the time).

What many believe—and I concur with this—is that the Hebrew people had the writings of Genesis at this time and they had whatever Moses himself committed to writing (whether this is Exodus 1–23 as we know it, that we do not know for certain). But all of these words would be considered the Covenant Between God and Man.

In the past, I have often referred to the book of Genesis as being, *The History of God and Man*. Obviously, only up to a point.

Exodus 24:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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

²⁰ This does not negate the concept of an oral tradition.

Exodus 24:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When followed by the bêyth preposition and then an audience, this possibly means, <i>to read</i> .			
b ^e (ב) [pronounced b ^{eh}]	<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
'ôzen (אָזֵן) [pronounced OH-zen]	<i>[two] ears, both ears; metaphorically for hearing; audience</i>	feminine dual construct	Strong's #241 BDB #23
'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

Translation: ...and he read it in the hearing of the people.

Moses takes this book (it would be in scrolls) and he reads it to the people.

How many of them could hear? Did Moses first read this to the elders and then they spoke to their own organized groups? Was there a supernatural aspect, where all of the people could hear Moses? The specifics are not given to us. We can certainly speculate, but we have to be careful about drawing any firm conclusions.

The text itself tells us that Moses read the words of the Book of the Covenant in the ears of the people; and that we should take literally. I believe that we should understand this differently than what we read back in v. 3 where Moses tells the people all of the words that God had said to him. I believe that we should understand the Book of the Covenant to mean the nascent Bible (or, the nascent Old Testament).

Now, how much Moses read at this point in time—all of Genesis and Exodus as it existed to that point in time—I think that is very, very likely. How exactly this took place, we do not know. Perhaps Moses read these words before a representative group, which included the elders; and then they went out among their tribes and repeated this process.

Exodus 24:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 24:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾasher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾasher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾasâh (עָשָׂה) [pronounced ʾaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person plural, Qal imperfect	Strong's #6213 BDB #793
The exact same words are found at the end of v. 3. Perhaps this is when the people said this; and perhaps, they are reaffirming their faith in God and willingness to obey Him.			
w ^e (or v ^e) (וְ, 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
shâmaʿ (שָׁמַעַ) [pronounced shaw-MAHÇ]	<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>	1 st person plural, Qal imperfect	Strong's #8085 BDB #1033

Translation: And they said, “All that Y^ehowah has said, we will do and we will hear [and obey].”

Just as the people said back in v. 3 is repeated here, with some minor modifications. Since both are quotes, it is reasonable to assume that the people enthusiastically agreed to the terms of God's covenant with them. When God required them to do something, they would do it. If God spoke to them, they would hear His words and obey Him.

Exodus 24:7 Moses then took the Book of the Covenant and he read it in the hearing of the people. And they said, “All that Y^ehowah has said, we will do and we will hear [and obey].”

What is the difference between this verse and v. 3? In v. 3, Moses had come down and told the Hebrews what God had said. In v. 7, Moses wrote these things down and read this to them again. It was not unlike that those who verbally agree to a contract might also write everything down on *paper* which was agreed to.

Again, the Hebrews cry out that they will obey God's word and do all that God has said to them. It sounds great until we read further into God's Word about this generation of believers. Furthermore, Heb. 10:28–29 tells us: **Anyone who has disregarded the Law of Moses, as per two or three witnesses, dies without pity. How much more severe the punishment do you think he will deserve—the one trampling under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of Grace?**

Exodus 24:7 Moses then took the Book of the Covenant and read it to the people. They responded by saying, “We will hear all that Y^ehowah says to us and we will do what He says.”

And so takes Moses the blood and so he throws [it] upon the people and so he says, “Behold, blood of the covenant which has cut Y^ehowah with you upon all the words the these.”

Exodus
24:8

Moses took the blood and he sprinkled it upon the people, saying, “Observe, [this is] the blood of the covenant which Y^ehowah has made with you based upon these words.”

Moses then took some of the blood from the basins and he sprinkled it upon the people, saying, “Pay close attention to what you see and hear today: this is the blood of the covenant which Jehovah God has made with you this day, based upon these words that I have spoken to you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Moses the blood and so he throws [it] upon the people and so he says, “Behold, blood of the covenant which has cut Y ^e howah with you upon all the words the these.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh took the blood and sprinkled it upon the altar to propitiate for the people, and said, Behold the Blood of the Covenant which the Lord hath ratified with you upon all these words.
Targum (Pseudo-Jonathan)	And Mosheh took half of the blood which was in the basins, and sprinkled upon the altar, to expiate the people, and said, Behold, this is the blood of the Covenant which the Lord hath made with you upon all these words.
Revised Douay-Rheims	And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant which the Lord has made with you concerning all these words.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which Mar-Yah has made with you concerning all these words."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moses took the blood and sprinkled it on the people and said, This is the blood of the covenant which the LORD has made with you concerning all these words.

Updated Brenton (Greek) And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses took the blood and let it come on the people, and said, This blood is the sign of the agreement which the Lord has made with you in these words.
Easy English	Then Moses took the blood in the pots and he sprinkled it on the people. He said, 'This blood will cause you to remember the covenant that the Lord has made with you. He has made the covenant with you, with all these words on the scroll.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then Moses held the bowls full of the blood from the sacrifices. He threw that blood on the people. He said, "This blood shows that the LORD has made a special agreement with you. The laws God gave you explain the agreement."
God's Word™	.
Good News Bible (TEV)	Then Moses took the blood in the bowls and threw it on the people. He said, "This is the blood that seals the covenant which the LORD made with you when he gave all these commands."
The Message	Moses took the rest of the blood and threw it out over the people, saying, "This is the blood of the covenant which GOD has made with you out of all these words I have spoken."
Names of God Bible	Moses took the blood and sprinkled it on the people and said, "Here is the blood which seals the promise that Yahweh has made to you based on everything you have just heard."
NIRV	Then Moses took the blood and sprinkled it on the people. He said, "This is the blood that puts the covenant into effect. The Lord has made this covenant with you in keeping with all these words."
New Simplified Bible	Moses took the blood from the bowls and sprinkled it on the people. Next, he told them: With this blood Jehovah makes his agreement with you.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses took the blood from the bowls and sprinkled it on the people. Next, he told them, "With this blood the LORD makes his agreement with you."
The Living Bible	Then Moses threw the blood from the basins toward the people and said, "This blood confirms and seals the covenant the Lord has made with you in giving you these laws."
New Berkeley Version	.
New Life Version	So Moses took the blood and put some on the people. He said, "See, the blood of the agreement, which the Lord has made with you in these words."
New Living Translation	Then Moses took the blood from the basins and splattered it over the people, declaring, "Look, this blood confirms the covenant the Lord has made with you in giving you these instructions."
Unlocked Dynamic Bible	Then Moses took the blood that was in the bowls and threw it on the people. He said, "This is the blood that confirms the covenant that Yahweh has made with you when he gave you all these commands."
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses took the blood [from the bowls] and sprinkled it on the people, and he said: '{Look!} This is the blood of the Sacred Agreement that Jehovah has made with you over the things to which you have agreed.'
Beck's American Translation	.
Common English Bible	Moses then took the blood and threw it over the people. Moses said, "This is the blood of the covenant that the Lord now makes with you on the basis of all these words."
New Advent (Knox) Bible	...and Moses took the blood and sprinkled it over the people, crying out, Here is the blood of the covenant which the Lord makes with you, in accordance with all these words of his. Mt. 26.28; Heb. 9.19.
Translation for Translators	Then Moses/I took the blood <i>that was in the bowls</i> and threw/splashed it on the people. He/I said, "This is the blood <i>that</i> confirms/puts into effect the agreement that Yahweh made with you when he gave you all these commands."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Now Moses took the blood and sprinkled it on the people, and said, "Behold! This is the blood of the covenant that the LORD has made with you concerning all these matters!" Literally, "the covenant that the LORD cuts," because the cutting of animals in sagittal section was part of the ritual of the making of solemn treaties.
Ferrar-Fenton Bible	Moses consequently took the blood and sprinkled it upon the People, and said, "This is the blood of the Covenant which the EVER-LIVING has settled with you, in all these commands."
God's Truth (Tyndale)	And Moses took the blood and sprinkled it on the people and said: behold, this is the blood of the appointment which the Lord has made with you upon all these words.
HCSB	.
International Standard V	Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the Lord made with you based on all these words."
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	Then Moses took the blood and sprinkled it onto the people. He said, "This is the blood of the covenant that Yahweh has made with you by giving you this promise with all these words."
Urim-Thummim Version	Then Moses took the blood and sprinkled it on the people declaring, The blood of the Covenant that YHWH has made with you concerning all these Words.
Wikipedia Bible Project	And Moses took the blood and threw upon the people, and said "Here is the blood covenant which Yahweh forged with you, over all these things."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant which the LORD has made with you in accordance with all these words of his."
New American Bible (2011)	.
New English Bible—1970	.

New Jerusalem Bible	Moses then took the blood and sprinkled it over the people, saying, 'This is the blood of the covenant which Yahweh has made with you, entailing all these stipulations.'
New RSV	.
Revised English Bible—1989	Moses then took the blood and flung it over the people, saying, "This is the blood of the covenant which the LORD has made with you on the terms of this book."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe took the blood, sprinkled it on the people and said, "This is the blood of the covenant which ADONAI has made with you in accordance with all these words."
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	Then Moses took the blood, sprinkled it on the people, and said, "Behold the blood of the covenant, which Adonai has cut with you, in agreement with all these words." cf. Heb. 9:18-20; Luke 22:20.

Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES TOOK THE BLOOD AND SPRINKLED IT UPON THE PEOPLE, AND SAID, "BEHOLD THE BLOOD OF THE COVENANT, WHICH JESUS HAS MADE WITH YOU CONCERNING ALL THESE WORDS."
Awful Scroll Bible	Moses was to take the blood, even was he sprinkling it on the people, and was to say: The blood of the covenant, Jehovah is to have cut out in his sayings.
Charles Thompson OT Concordant Literal Version	. Now Moses took the blood and sprinkled it on the people and said: Behold the blood of the covenant which Yahweh contracts with you concerning all these matters.
Darby Translation	.
exeGesés companion Bible	And Mosheh takes the blood and sprinkles it on the people and says, Behold the blood of the covenant Yah Veh cut with you concerning all these words.
Orthodox Jewish Bible	And Moshe took the remaining dahm, and sprinkled it on HaAm, and said, Hinei dahm habrit, which Hashem hath cut with you concerning all these words.
Rotherham's <i>Emphasized B.</i>	Then Moses took the blood, and dashed over the people, and said, Lo! the blood of the covenant which Yahweh hath solemnised with you, over all these words.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Moses took the blood [which had been placed in the large basins] and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord has made with you in accordance with all these words."
The Expanded Bible	Then Moses took ·the blood from the bowls [^L the blood] and ·sprinkled [dashed] it on the people, saying, "This is the blood ·that begins [^L of] the ·Agreement [Covenant; Treaty], the ·Agreement [Covenant; Treaty] which the Lord ·has made [^L cut] with you ·about [or in accord with] all these words."
Kretzmann's Commentary	And Moses took the blood, which had been kept in the basins, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made

with you concerning all these words. The significance of this solemn ceremony was that the people, through the blood of the sacrifice as it was sprinkled upon them, were received into the full fellowship with God, just as the blood poured out at the altar signified the complete surrender of the people to God. But the surrender of the people in general, as they voiced their consent to the Lord's ordinances, preceded their obedience in particular, the order which is observed to this day. We Christians are brought into true fellowship with God, not by the sacrificial blood of mere animals, but through the precious blood of Christ, as of a lamb without blemish and without spot.

Syndein/Thieme
The Voice

.
Moses took the blood of the sacrifices and sprinkled it on the gathered people.
Moses (to the people): Look! Here is the blood signifying the covenant that God has established with you according to all He has said and all we have promised.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses took the blood and sprinkled [it] on the people, and he said, "Behold the blood of the covenant, which the Lord has formed with you concerning these words."

and sprinkled [it]: Heb. קָרַץ, an expression of sprinkling, and the Targum renders: and sprinkled it on the altar to atone for the people.

The Geneva Bible
Kaplan Translation

.
Moses then took [the rest of] the blood and sprinkled it on the people. He said, 'This is the blood of the covenant that God is making with you regarding all these words.'
on the people

Or, 'on behalf of the people [on the altar]' (Targum). Some say that it was sprinkled on the 12 pillars (Abarbanel, see Exodus 24:4).

NET Bible®

So Moses took the blood and splashed it on²² the people and said, "This is the blood of the covenant²³ that the Lord has made with you in accordance with all these words."

^{22tn} Given the size of the congregation, the preposition might be rendered here "toward the people" rather than on them (all).

^{23sn} The construct relationship "the blood of the covenant" means "the blood by which the covenant is ratified" (S. R. Driver, Exodus, 254). The parallel with the inauguration of the new covenant in the blood of Christ is striking (see, e.g., Matt 26:28, 1 Cor 11:25). When Jesus was inaugurating the new covenant, he was bringing to an end the old.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked outⁿ} took the blood and he sprinkled it upon the people, and he said, look, the blood of the covenant, which "**YHWH** ^{He isⁿ} cut with you (concerning) all these words,...

Charles Thompson OT
C. Thompson (updated) OT
Context Group Version

.
. And Moses took the blood, and sprinkled it on the people, and said, Here is the blood of the covenant, which YHWH has made with you (pl) concerning all these words.

English Standard Version
Green's Literal Translation
Modern English Version

.
. So Moses took the blood, and sprinkled it on the people, and said, "This is the blood of the covenant, which the Lord has made with you in accordance with all these words."

Modern Literal Version .

Modern KJV .
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And Moses takes the blood, and sprinkles on the people, and says, "Lo, the blood of the covenant which Jehovah has made with you, concerning all these things."

The gist of this passage: Moses takes the blood from the basins and sprinkles it on the people, confirming the covenant between them and God.

Exodus 24:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: Moses took the blood...

Moses had been collecting blood in these basins. It is my guess that he walked from tribe to tribe doing what we read in v. 8. He may have done this many times to each tribe; he may have given a basin of blood to the young men spoken or earlier or to the elders to do what he has done.

Exodus 24:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 24:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal imperfect	Strong's #2236 BDB #284
‘al (עַל) [pronounced ‘gahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘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

Translation: ...and he sprinkled it upon the people,...

How much blood was used and how it was sprinkled, we are not told. Was there some kind of large soup ladle which Moses dipped into the basin of blood and he would use that to fling blood over the crowd? That seems reasonable. Could he have used his bare hand? Possibly.

It also seems reasonable that Moses directed others to do this, or that he directed others to do as he did.

Moses knew exactly what he wrote, and for a generation or two, the people were able to envision this as it happened. Today when we read the words, it is possible that two doctrinal types could read this verse, but have a different sensibility regarding what happened exactly.

One must always bear in mind that we are dealing with 2 million people; and even if this pertains only to the adult males, that might be 800,000. I believe that fact in itself makes it unlikely that Moses did everything. We know that there are elders, who act as go-betweens and a large number of young men who are involved here.

In any case, there is the blood of the sacrifice being associated with the people, who have blood sprinkled upon them. This creates a unity as well as a covenant—a covenant sanctified with blood.

Exodus 24:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
‘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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<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

Exodus 24:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the dea	Strong's #1285 BDB #136

Translation: ...saying, “Observe, [this is] the blood of the covenant...

The animal sacrifices and the blood being sprinkled all confirms this covenant, which Moses has read²¹ to the people.

Hebrews 9:22 *Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.*

Matthew 26:28 (Jesus is speaking:) *For this is My blood of the covenant, which is poured out for many for the forgiveness of sins.*

Ephesians 1:7–10 *In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us, in all wisdom and insight making known to us the mystery of His will, according to His purpose, which He set forth in Christ as a plan for the fullness of time, to unite all things in Him, things in heaven and things on earth. As you can see, all of this is based upon the redemption that we have through the Lord's blood (that is, His spiritual death for our sins).*

1Peter 1:18-19 *Knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.*

1Corinthians 11:25 *In the same way also he took the cup, after supper, saying, “This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me.”*

John 6:55 *For My flesh is true food, and My blood is true drink.* (ESV; capitalized)

Exodus 24:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
kâraṯh (כָּרַח) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

²¹ Again, we have the same questions as to whether Moses did all of the reading or if copies of this covenant were made and distributed and read to the people by the elders.

Exodus 24:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767

Translation: ...which Y^ehowah has made with you...

Kâraṯh (כָּרַח) [pronounced *kaw-RATH*] and it means *to cut, to cut off* (Gen. 17:4 Deut. 19:5 20:20 Isa. 18:5 Jer. 6:6); however, it is used a number of times to mean *make* a covenant (Gen. 15:18 21:27, 32 Ex. 23:32 Deut. 4:23 1Kings 8:9). Several Bible translations give the literal or the alternate translation as *cut* in an instance like this. Perhaps when a covenant was agreed to, the terms and conditions were written on some medium of writing and then cut in half so that the two parties possess the agreement (or half of it).

The covenant is made between God and His people. The people enthusiastically approve of covenant, proclaiming that they would do all that they hear.

Exodus 24:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
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, this means <i>upon all of, over all of, against all of</i> . This is variously translated <i>based upon</i> .			
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
‘êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<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*.

Translation: ...based upon these words."

The words of the covenant—the very words of God—these are the foundation for the covenant. However, the blood is undeniably a part of the covenant. The covenant had to be sealed in blood or made with blood. A covenant between man and God cannot be simply a handshake deal. The blood of Jesus Christ is required.

Exodus 24:8 Moses took the blood and he sprinkled it upon the people, saying, "Observe, [this is] the blood of the covenant which Y^ehowah has made with you based upon these words."

The blood on their robes was a witness against them. They have given tacit approval to God's Word as it concerns their lives. These are people who are dedicating and rededicating; they are making vows before God. They are not just believers in Jesus Christ; they have made Him Lord over all. This is the emotional fervor and the sales pitch of some revivals. And it means little or nothing.

Moses sprinkles them in the blood as (1) a symbolic gesture; (2) to remind them of this vow that they are making; and (3) the sprinkling of the blood after they have given testimony to their faith indicates the application of justification to those who have believed. **In the same way, [Jesus took] the cup also after supper, saying, "This cup is the new covenant by means of My blood; do this as often as you drink, in remembrance of Me." (1Cor. 11:25) But now He [Jesus Christ] has obtained a more excellent ministry, by as much as He is also the mediator or a better covenant, which has been enacted on better promises (Heb. 8:6).**

Exodus 24:8 **Moses then took some of the blood from the basins and he sprinkled it upon the people, saying, "Pay close attention to what you see and hear today: this is the blood of the covenant which Jehovah God has made with you this day, based upon these words that I have spoken to you."**

Chapter Outline

Charts, Graphics and Short Doctrines

Moses and the Chosen Persons Go Up on the Mountain

Although there are a great many footnotes for the following passage, I don't know that they come with understanding of the passage.

And so goes up Moses and Aaron, Nadab and Abihu, and seventy from elders of Israel. And so they see a Elohim of Israel and under His feet as a work of pavement of the sapphire [stone] and as a bone of the [two] heavens to splendor. And unto nobles of sons of Israel He did not send His hand. And so they see they Elohim and so they eat and so they drink.

Exodus
24:9–11

Afterwards, Moses went up [Mount Sinai] with Aaron, Nadab and Abihu, and the seventy [taken from] the elders of Israel. So they saw the Elohim of Israel—under His feet is like manufactured pavement [made of] sapphire [stone]; and [it was] like the essence of heaven for [its] splendor. [Yet] God [lit. He] did not send forth His hand against the nobles of the sons of Israel [to strike them dead]. They [were able to] see Elohim and they [were still able to] eat and drink.

Moses went up Mount Sinai, taking with him Aaron, Aaron's sons Nadab and Abihu, and the seventy who were selected from the elders of Israel. All of them saw a marvelous manifestation of God—below His feet was a clear pavement of smooth sapphire stone, with the appearance of the clear, blue heavens. Despite seeing God, God did not kill them. They were able to see God and they were still able to eat and drink.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so goes up Moses and Aaron, Nadab and Abihu, and seventy from elders of Israel. And so they see a Elohim of Israel and under His feet as a work of pavement of the sapphire [stone] and as a bone of the [two] heavens to splendor. And unto nobles of sons of Israel He did not send His hand. And so they see they Elohim and so they eat and so they drink.

Dead Sea Scrolls
Jerusalem targum

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Targum (Onkelos)	And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel went up. And they saw the Glory of the God of Israel, and under the throne of His glory as the work of a precious stone, and as the face of heaven for its clearness. Yet the princes of the sons of Israel were not hurt; and they saw the Glory of the Lord, and rejoiced in their sacrifices which were accepted with favour, as though they had eaten and drunk.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel, went up. And Nadab and Abihu lifted up their eyes, and saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire stone a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the Lord of the world whose splendour was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds. [JERUSALEM. The footstool of His feet as the work of pure sapphire stones, and as the aspect of the heavens when they are cleared from clouds.] But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the Lord, and rejoiced that their oblations were received with favour, and so did eat and drink.
Revised Douay-Rheims	Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up: And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear. Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat and drink.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	Then Mosha, Aaron, Nadab, Abihu, and seventy of the elders of Yisrael went up. They saw God of Yisrael. Under his feet was like a paved work of sapphire stone, like the skies for clearness. He did not lay his hand on the nobles of the B'nai Yisrael. They saw God, and ate and drank.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up; And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, clear as the color of the sky. And he did not harm the elders of the children of Israel; and they saw God, and ate and drank.
Updated Brenton (Greek)	And Moses went up, and Aaron, and Nadab and Abihu, and seventy of the elders of Israel. And they saw the place where the God of Israel stood; and under His feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity. And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses and Aaron, Nadab, and Abihu, and seventy of the chiefs of Israel went up: And they saw the God of Israel; and under his feet there was, as it seemed, a jewelled floor, clear as the heavens. And he put not his hand on the chiefs of the children of Israel: they saw God, and took food and drink.
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Easy English	Then Moses and Aaron, Nadab, Abihu and the 70 Israelite leaders went up the mountain. They saw the God of Israel. Under his feet was something like a path of valuable blue stone. It shone like the sky itself. God did not attack these Israelite leaders. They saw God. And they ate and drank.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then Moses, Aaron, Nadab, Abihu, and the 70 elders of Israel went up the mountain. On the mountain, these men saw the God of Israel. He was standing on something that looked like blue sapphires, as clear as the sky! All the leaders of Israel saw God, but God did not destroy them. ^[b] They all ate and drank together. ^[b] saw God ... destroy them In other places, the Bible says that people cannot see God. But God wanted these leaders to know what he was like, so he allowed them to see him in some special way.
God's Word™	.
Good News Bible (TEV)	Moses, Aaron, Nadab, Abihu, and seventy of the leaders of Israel went up the mountain and they saw the God of Israel. Beneath his feet was what looked like a pavement of sapphire, as blue as the sky. God did not harm these leading men of Israel; they saw God, and then they ate and drank together.
The Message	Then they climbed the mountain—Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel—and saw the God of Israel. He was standing on a pavement of something like sapphires—pure, clear sky-blue. He didn't hurt these pillar-leaders of the Israelites: They saw God; and they ate and drank.
Names of God Bible	Moses went up with Aaron, Nadab, Abihu, and 70 of Israel's leaders. They saw the Elohim of Israel. Under his feet was something like a pavement made out of sapphire as clear and blue as the sky itself. Elohim didn't harm these leaders of the Israelites. So they saw Elohim , and then they ate and drank.
NIRV	Moses and Aaron, Nadab and Abihu, and the 70 elders of Israel went up. They saw the God of Israel. Under his feet was something like a street made out of lapis lazuli. It was as bright blue as the sky itself. But God didn't destroy those Israelite leaders when they saw him. They ate and drank.
New Simplified Bible	Moses and Aaron, together with Nadab and Abihu and the seventy leaders, went up the mountain. They saw the God of Israel. Under his feet was something that looked like a pavement made out of sapphire. It was as bright as the sky. Even though these leaders of Israel saw God, he did not punish them. So they ate and drank.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses and Aaron, together with Nadab and Abihu and the seventy leaders, went up the mountain and saw the God of Israel. Under his feet was something that looked like a pavement made out of sapphire, and it was as bright as the sky. Even though these leaders of Israel saw God, he did not punish them. So they ate and drank.
The Living Bible	Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up into the mountain. And they saw the God of Israel; under his feet there seemed to be a pavement of brilliant sapphire stones, as clear as the heavens. Yet, even though the elders saw God, he did not destroy them; and they had a meal together before the Lord.
New Berkeley Version	.
New Life Version	Then Moses went up with Aaron, Nadab, Abihu and seventy of the leaders of Israel. And they saw the God of Israel. The ground under His feet looked like sapphire stone, as clear as the sky itself. He did not let His hand come against the leaders of Israel. But they saw God, and ate and drank.

New Living Translation	Then Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel climbed up the mountain. There they saw the God of Israel. Under his feet there seemed to be a surface of brilliant blue lapis lazuli, as clear as the sky itself. And though these nobles of Israel gazed upon God, he did not destroy them. In fact, they ate a covenant meal, eating and drinking in his presence!
Unlocked Dynamic Bible	Then Moses along with Aaron, Nadab, Abihu, and the seventy Israelite elders went up the mountain, and they saw God, the one whom the Israelite people worship. Under his feet was something like a pavement made of blue stones called sapphires. They were as clear as the sky is when there are no clouds. God did not harm those Israelite elders because of their having seen him. They saw God, and they ate and drank together!
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, Moses, Aaron, Nadab, AbiUd, and seventy of the elders of IsraEl went up [the mountain], where they saw the place that the God of IsraEl was standing; and under His feet [they saw] what looked like slabs of cut sapphires that were as pure as the skies. So, all the chosen ones of IsraEl stood there in the presence of God – none were missing (not one) – and they ate and drank.
Beck's American Translation	.
Common English Bible	Covenant meal with God Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel went up, and they saw Israel's God. Under God's feet there was what looked like a floor of lapis-lazuli tiles, dazzlingly pure like the sky. God didn't harm the Israelite leaders, though they looked at God, and they ate and drank.
New Advent (Knox) Bible	Then Moses and Aaron, Nadab and Abiu, and seventy of the elders of Israel went up the mountain, and had a vision of the God of Israel, with a pavement about his feet that might have been made of sapphire, bright as the fashioning of the heavens. There they stood, far removed from the rest of Israel, and the hand of the Lord never smote them down; they had sight of him, and lived to eat and drink like mortal men.[2] [2] Literally, 'Nor did he lay his hand upon those of the children of Israel who had withdrawn far away; and they saw God, and ate and drank'. It is possible to understand this phrase as referring to the main body of the Israelites, who had remained at the foot of the mountain, cf. Ex. 32.6. But this is not the sense of the Hebrew text, which alludes (most probably) to the 'leading men among the children of Israel'.
Translation for Translators	Then Moses/I, along with Aaron, Nadab, Abihu, and the seventy Israeli elders/leaders, went up <i>the mountain</i> , and they/we saw God, the one whom the Israeli people worship. Under his feet was something like a pavement <i>made of expensive blue stones called sapphires</i> . They were as clear as the sky is <i>when there are no clouds</i> . God did not harm [MTY] those Israeli elders/leaders <i>because of their having seen him</i> . They saw God, and they ate and drank together! <i>Then we all went back down the mountain</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then Moses, Aaron, Nadab, and Abihu, and seventy of the old men of Israel went up. They saw the God of Israel. Under His feet was something like a tiled handicraft made from sapphire, and the very essence of the heavens for purity. He did not put out His hand toward the selectmen of the Sons of Israel. They also could perceive God, and were eating and drinking.
Ferrar-Fenton Bible	The Chiefs Ascend Sinai.

	Afterwards Moses, Aaron, Nadab, and Abihu, and the seventy princes of Israel went up, and saw the GOD of Israel, and under His feet was like the dazzle of sapphire stones, and the splendour of the clear sun; but upon the nobles of the children of Israel, He did not extend His hand. They however gazed upon GOD; and they ate and drank.
God's Truth (Tyndale)	Then went Moses and Aaron, Nadab and Abihu and the seventy elders of Israel up, and saw the God of Israel, and under his feet as it were a brick work of Saphir and as it were the fashion of heaven when it is clear, and upon the nobles of the children of Israel he set not his hand. And when they had seen God they ate and drank.
HCSB International Standard V	. Then Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of sapphire, and as clear as the sky. Because [Lit. But] God [Lit. He] did not punish [Lit. not send forth his hand against] the Israeli leaders, they looked at God, yet lived [The Heb. lacks lived] to eat and drink.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible NIV, ©2011	. . . Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky. But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.
Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	. . . After this Moses, Aaron, Nadab, Abihu, and 70 of the Elders of Israel ascended up. Then they saw the Elohim of Israel, and under His feet was a pavement of sapphire, as transparent as the cosmos itself! And against the chiefs of the children of Israel He laid not his hand, they saw Elohim, and did eat and drink.
Wikipedia Bible Project	And Moses and Aaron, Nadav and Avihu, and seventy of the elders of Israel, went up. And the saw the God of Israel, and under his feet as a facade of worked sapphire, and as the essence of skies for purity. And to the nobles of the sons of Israel he did not send his hand. And they held God, and they ate and they drank.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Moses went up with Aaron, Nadab, Abihu and the seventy elders of Israel. They saw the God of Israel. Under his feet there was what seemed like a pavement of sapphire, clear as the sky itself. And he did not let his hand overpower these chosen men from among the sons of Israel; they looked on God and ate and drank.
The Heritage Bible	And Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, And they saw the God of Israel, and there was under his feet as a transparency, as a work of a sapphire stone, and as the body of the heavens in its brightness. And he did not send out his hand upon the nobles of the children of Israel, and they gazed upon God in a vision, and ate, and drank.
New American Bible (2002)	Moses then went up with Aaron, Nadab, Abihu, and seventy elders of Israel, and they beheld the God of Israel. Under his feet there appeared to be sapphire tilework, as clear as the sky itself. ² Yet he did not smite these chosen Israelites. After gazing on God, they could still eat and drink. 2 [11] After gazing on God: the ancients thought that the sight of God would bring instantaneous death. Cf ⇒ Exodus 33:20; ⇒ Genesis 16:13; ⇒ 32:31; ⇒ Judges 6:22, = 23; ⇒ 13:22. Eat and drink: partake of the sacrificial meal.
New American Bible (2011)	Moses then went up with Aaron, Nadab, Abihu, and seventy elders of Israel, and they beheld the God of Israel. Under his feet there appeared to be sapphire

tilework, as clear as the sky itself. Yet he did not lay a hand on these chosen Israelites. They saw God,* and they ate and drank.

* [24:11] **They saw God:** the ancients thought that the sight of God would bring instantaneous death. Cf. 33:20; Gn 16:13; 32:31; Jgs 6:22–23; 13:22. **Ate and drank:** partook of the sacrificial meal.

New English Bible—1970

Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw Or they were afraid of the God of Israel. Under his feet there was, as it were, a pavement of sapphire Or lapis lazuli clear blue as the very heavens; but the LORD did not stretch out his hand towards the leaders of Israel. They stayed there before God Or They saw God; and; they ate and they drank.

New Jerusalem Bible

Moses, Aaron, Nadab, Abihu and seventy elders of Israel then went up, and they saw the God of Israel beneath whose feet there was what looked like a sapphire pavement pure as the heavens themselves, but he did no harm to the Israelite notables; they actually gazed on God and then ate and drank.

New RSV

Revised English Bible—1989

Moses went up with Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. Under his feet there was, as it were, a pavement of sapphire, clear blue as the very heavens; but the LORD did not stretch out his hand against the leaders of Israel. They saw God; they ate and they drank.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe, Aharon, Nadav, Avihu and seventy of the leaders went up; and they saw the God of Isra'el. Under his feet was something like a sapphire stone pavement as clear as the sky itself. He did not reach out his hand against these notables of Isra'el; on the contrary, they saw God, even as they were eating and drinking.

exeGeses companion Bible

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Hebraic Roots Bible

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Israeli Authorized Version

.

The Israel Bible (beta)

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JPS (Tanakh—1985)

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Kaplan Translation

.

The Scriptures 1998

And Mosheh went up, also Aharon, Nad?ab?, and Ab?ihu, and seventy of the elders of Yisra'ël, and they saw the Elohim of Yisra'ël, and under His feet like a paved work of sapphire stone, and like the heavens for brightness. Yet He did not stretch out His hand against the chiefs of the children of Yisra'ël! And they saw Elohim, and they ate and drank.

Tree of Life Version

Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up. They saw the God of Israel, and under His feet was something like a pavement of sapphire, as clear as the very heavens [cf. Rev. 4:3; John 1:18]. Yet He did not raise His hand against the nobles of *Bnei-Yisrael*. So they beheld God, and ate and drank.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND MOSES WENT UP, AND AARON, AND NADAB AND ABIUD, AND SEVENTY OF THE ELDERS OF ISRAEL. †(70 disciples Luke 10:1) AND THEY SAW THE PLACE WHERE THE THEOS (*Alpha & Omega*) OF ISRAEL STOOD; AND UNDER HIS FEET WAS AS IT WERE A WORK OF SAPPHIRE SLABS, AND AS IT WERE THE APPEARANCE OF THE EXPANSE OF HEAVEN IN ITS PURITY. †(Sea of Glass Rev. 4:6; Rev. 15:2) AND OF THE CHOSEN ONES OF ISRAEL THERE WAS NOT EVEN ONE MISSING, AND THEY APPEARED IN THE PLACE OF THE THEOS (*Alpha & Omega*), AND DID EAT AND DRINK.

Awful Scroll Bible	Even was to ascend up Moses, Aaron, Nadab, Abihu, and the seventy elders of Isra-eternal life. They were to perceive he of mighty ones of Isra-el. Under his feet are bricks, a work of sapphire, as the substance of the expanse in clearness. Is he, on the chiefs of the sons of Isra-el, to have sent out his hand as they were to behold he of mighty ones, and were to eat and drink.
Charles Thompson OT Concordant Literal Version	.
Darby Translation	.
exeGeses companion Bible	Then Mosheh ascends with Aharon Nadab and Abi Hu and seventy of the elders of Yisra El: and they see Elohim of Yisra El: and there under his feet - as a transparent work of a sapphire stone, - as a skeleton of the heavens in his purity. And on the nobles of the sons of Yisra El he spreads not his hand: and they see Elohim and eat and drink.
Orthodox Jewish Bible	Then went up Moshe, and Aharon, Nadav, and Avihu, and shiv'im Ziknei Yisrael; And they saw the Elohei Yisroel; and there was under His feet the likeness of sapphire stone pavement, and like the very Shomayim in its clearness. And against the leaders of the Bnei Yisroel He laid not His yad; also they saw HaElohim, and did eat and drink.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up [the mountainside], and they saw [a manifestation of] the God of Israel; and under His feet there appeared to be a pavement of sapphire, just as clear as the sky itself. Yet He did not stretch out His hand against the nobles of the Israelites; and they saw [the manifestation of the presence of] God, and ate and drank.
The Expanded Bible	Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up the mountain and saw the God of Israel. Under his feet was a ·surface [pavement] that looked as if it were paved with blue sapphire stones, and it was as clear as the ·sky [heavens]! These ·leaders of the Israelites [^L eminent men of the sons/ ^T children of Israel] saw God, but ·God did not destroy them [^L he did not send out his hand]. Then they ate and drank together [^C meals often sealed covenant/treaty agreements].
Kretzmann's Commentary	Verses 9-18 The Elders Appear Before God; Moses Remains Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, representing the prophetic, the priestly, and the political element of the children of Israel, according to God command, v. 1; and they saw the God of Israel, who revealed Himself to them in some form which gave them an idea of His divine essence; and there was under His feet as it were a paved work of a sapphire stone, a brilliant formation of sapphire blue, and as it were the body of heaven in his clearness. It was a vision of the covenant God of Israel, of Him who had first revealed Himself to the patriarchs, in all the beauty of His grace and faithfulness. Thus the fellowship, the alliance, of the children of Israel with the majestic God was perfected.

And upon the nobles of the children of Israel He laid not His hand, the Lord did not harm them, although they, sinful people as they were, stood in the presence of God's holiness and justice; also they saw God, and did eat and drink, they held a feast in the presence of the vision, thus testifying to the complete and strong fellowship that obtained between them and the Lord of the covenant. It was a foretaste of the precious and wonderful blessings with which the Lord intended to satisfy the souls of His people forever.

Syndein/Thieme
The Voice

Then Moses took Aaron, Nadab, Abihu, and 70 of Israel's elders and went up *the mountain*. There they saw Israel's God. Beneath His feet, there appeared to be paving stones of sapphire, as *pure and* clear as the sky above. But God did not raise His hand against the leaders of Israel *to strike them down*. They beheld the True God, and they feasted and drank *in His presence*.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel ascended, and they perceived the God of Israel, and beneath His feet was like the forming of a sapphire brick and like the appearance of the heavens for clarity.

and they perceived the God of Israel: They gazed and peered and [because of this] were doomed to die, but the Holy One, blessed is He, did not want to disturb the rejoicing of [this moment of the giving of] the Torah. So He waited for Nadab and Abihu [i.e., to kill them,] until the day of the dedication of the Mishkan, and for [destroying] the elders until [the following incident:] "And the people were as if seeking complaints... and a fire of the Lord broke out against them and devoured at the edge (הַצֶּקֶב) of the camp" (Num. 11:1). [הַצֶּקֶב denotes] the officers (מְיֻצָּקִים) of the camp [i.e., the elders]. -[From Midrash Tanchuma Beha'alothecha 16]

like the forming of a sapphire brick: that was before Him at the time of the bondage, to remember Israel's straits [i.e.,] that they were enslaved in the making of bricks. -[From Lev. Rabbah 23:8]

and like the appearance of the heavens for clarity: Since they were [finally] redeemed, there was light and joy before Him. -[From Lev. Rabbah 23:8]

and like the appearance: Heb. קִרְבָּנָא, as the Targum (Onkelos) renders קִרְבָּנָא : an expression meaning appearance.

for clarity: Heb. נִהְיָה, an expression meaning clear and unclouded. -[From Lev. Rabbah 23:8] I.e., during the bondage of the Israelites, the sapphire brick clouded the heavens, but after the Exodus, the heavens became clear and not a cloud was in sight. -[Lev. Rabbah 23:8]

And upon the nobles of the children of Israel He did not lay His hand, and they perceived God, and they ate and drank.

And upon the nobles: They are Nadab and Abihu and the elders. -[From Midrash Tanchuma Beha'alothecha 16]

He did not lay His hand: This indicates that they deserved that a hand be laid upon them.

and they perceived God: They gazed at Him with levity, while [they were] eating and drinking. So is the [interpretation of] Midrash Tanchuma (Beha'alothecha 16). Onkelos, however, did not render [this clause] in this manner. גְּבִיּוֹת means great ones, like [in the phrases:] "and from its nobles (הַגְּבִיּוֹת) I called you" (Isa. 41:9); "and He magnified (גָּבַהּ) some of the spirit" (Num. 11:25); "six large cubits (גְּבִיּוֹת) " (Ezek. 41:8).

The Geneva Bible

Kaplan Translation

Moses then went up, along with Aaron, Nadav and Avihu, and seventy of Israel's elders. They saw a vision of the God of Israel, and under His feet was something like a sapphire brick, like the essence of a clear [blue] sky. [God] did not unleash His power against the leaders of the Israelites. They had a vision of the Divine, and they ate and drank.

under His feet

Just as feet come in contact with the ground, so allegorically, God's 'feet' are the attribute that comes in contact with the level below. They are therefore seen as the means of prophecy (Zohar 2:104b; 2:169b, 3:53b, 3:68a). Others say that God's 'feet' denote the ultimate essence of creation (Moreh Nevukhim 1:28). Others say that their vision consisted of the feet of the Throne of Glory (Targum; Emunoth VeDeyoth 2:9). See Isaiah 6:1, Ezekiel 1:26.

sapphire

See Exodus 28:18. The Throne of Glory was seen as made of sapphire (Ezekiel 1:26, 10:1). The sapphire is blue, and it may be that they saw a vision of the sky as being below God. Others say that the sapphire mentioned here is ultimately transparent (Sforno; see Yad, Yesodey HaTorah 3:1). This stone is related to wisdom (Bachya on Exodus 28:18), and the Hebrew word sappir is related to sefer, a book (Tzioni). It is also related to vision (Bachya loc. cit.). Some say that this 'sapphire' is like a 'third eye,' through which mystical vision is attained (Raavad on Sefer Yetzirah 1:1), and indeed, this third eye is associated with a sapphire blue color. It involves meditating on a single point (Tikkuney Zohar 7a) and complete quietness of mind (cf. Likutey Moharan 6:5).

brick

(Rashi; Ibn Ezra; Ramban; Septuagint). According to some, this brick showed God's closeness to Israel, since the brick symbolized that He had in mind the bricks that the Israelites had been forced to make (Targum Yonathan; Rashi). According to others, this was the brick out of which the Tablets of the Law would be carved (Sifri, BeHaAlotheikha 101). Some say that they saw brickworking tools (Yerushalmi, Sukkah 4:3).

Others translate this verse, 'something like the whiteness of sapphire' (Saadia, Ibn Janach; cf. Ibn Ezra; Rashbam; Chizzkuni; Lekach Tov), or 'transparency of sapphire' (Sforno; Moreh Nevukhim 1:28; see note, this verse, 'sapphire'). See Joshua 19:26. Their vision may have been that of pure empty space (Ralbag), the primeval formless matter or hyle (Maaseh HaShem, Maaseh Torah 10), or a pure spiritual essence (Avodath HaKodesh 3:36; Abarbanel).

like the essence...

(Rashbam; Bekhor Shor). Or, 'like the essence of heaven in purity,' or, 'transparent as the sky itself.'

unleash His power

(Targum Yonathan; Saadia; Rashi; Rashbam; Ibn Ezra; Ramban). Literally, 'send forth His hand.' Or, 'did not send forth His hand [to grant prophecy]' (Lekach Tov; Tzeror HaMor; Sforno; Hirsch; Malbim); or, 'did not send forth His hand [to conceal Himself]' (Baalei Tosafot).

leaders

Those who went with Moses (Targum Yonathan; Rashi). Or possibly, those lower in stature (Abarbanel).

ate and drank

Some say that this was disrespectful (Rashi), or that they lacked true meditation (Moreh Nevukhim 1:5; Ralbag). Others state that they did not need

meditation (Abarbanel). Still others say that they made a feast later to celebrate (Ramban; Sforino), possibly eating the peace offerings (Ibn Ezra). According to others, 'They saw the Divine, but they could still eat and drink' (Malbim). Or, unlike Moses who went forty days without food when he saw the Divine (Exodus 34:28), they had to eat and drink (Tanchuma B. Acharey 13a; Midrash Agadah on Leviticus 16:1; Ibn Ezra). Others say that the vision of the Divine nourished them like food (Zohar 1:135a,b; cf. VaYikra Rabbah 20:10; Berakhoth 17a; Targum; Lekach Tov).

NET Bible®

Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up,²⁴ and they saw²⁵ the God of Israel. Under his feet²⁶ there was something like a pavement²⁷ made of sapphire, clear like the sky itself.²⁸ But he did not lay a hand²⁹ on the leaders of the Israelites, so they saw God,³⁰ and they ate and they drank.³¹

^{24tn} The verse begins with "and Moses went up, and Aaron..." This verse may supply the sequel to vv. 1-2. At any rate, God was now accepting them into his presence.

²⁵ⁿ This next section is extremely interesting, but difficult to interpret. For some of the literature, see: E. W. Nicholson, "The Interpretation of Exodus 24:9-11," VT 24 (1974): 77-97; "The Antiquity of the Tradition in Exodus 24:9-11," VT 26 (1976): 148-60; and T. C. Vriezen, "The Exegesis of Exodus 24:9-11," OTS 17 (1967): 24-53.

^{25sn} S. R. Driver (Exodus, 254) wishes to safeguard the traditional idea that God could not be seen by reading "they saw the place where the God of Israel stood" so as not to say they saw God. But according to U. Cassuto there is not a great deal of difference between "and they saw the God" and "the Lord God appeared" (Exodus, 314). He thinks that the word "God" is used instead of "Yahweh" to say that a divine phenomenon was seen. It is in the LXX that they add "the place where he stood." In v. 11b the LXX has "and they appeared in the place of God." See James Barr, "Theophany and Anthropomorphism in the Old Testament," VTSup 7 (1959): 31-33. There is no detailed description here of what they saw (cf. Isa 6; Ezek 1). What is described amounts to what a person could see when prostrate.

^{26sn} S. R. Driver suggests that they saw the divine Glory, not directly, but as they looked up from below, through what appeared to be a transparent blue sapphire pavement (Exodus, 254).

^{27tn} Or "tiles."

^{28tn} Heb "and like the body of heaven for clearness." The Hebrew term שָׁמַיִם (shamayim) may be translated "heaven" or "sky" depending on the context; here, where sapphire is mentioned (a blue stone) "sky" seems more appropriate, since the transparent blueness of the sapphire would appear like the blueness of the cloudless sky.

^{29tn} Heb "he did not stretch out his hand," i.e., to destroy them.

^{30tn} The verb is נָחַז (khazah); it can mean "to see, perceive" or "see a vision" as the prophets did. The LXX safeguarded this by saying, "appeared in the place of God." B. Jacob says they beheld – prophetically, religiously (Exodus, 746) – but the meaning of that is unclear. The fact that God did not lay a hand on them – to kill them – shows that they saw something that they never expected to see and live. Some Christian interpreters have taken this to refer to a glorious appearance of the preincarnate Christ, the second person of the Trinity. They saw the brilliance of this manifestation – but not the detail. Later, Moses will still ask to see God's glory – the real presence behind the phenomena.

^{31sn} This is the covenant meal, the peace offering, that they are eating there on the mountain. To eat from the sacrifice meant that they were at peace with God, in covenant with him. Likewise, in the new covenant believers draw near to God on the basis of sacrifice, and eat of the sacrifice because they are at peace with him, and in Christ they see the Godhead revealed.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh" ^{Plucked out} went up, and "Aharon" ^{Light bringer}, "Nadav" ^{He offered willingly} and "Avihu" ^{He is my father}, and / from the bearded ones of "Yisra'el" ^{He turns El aside}, and they saw "Elohiym" ^{Powers} of "Yisra'el" ^{He turns El aside}, and under his feet was like a work of brick of the lapis-lazuli, and like a bone of the skies (for) cleanliness, and to the

Charles Thompson OT	leaders of the sons of "Yisra'el ^{He turns El aside} " he did not send his hand, and they perceived the " Elohiym ^{Powers} ", and they ate and they gulped,...
C. Thompson (updated) OT	.
Context Group Version	Then Moses and Aaron and Nadab and Abiud and seventy of the senate of Israel went up; and they saw the place where the God of Israel stood; and what was under his feet was like a pavement of Sapphire, and in clearness like the appearance of the firmament of heaven. And of these chosen men of Israel not one uttered a dissenting voice. Now when they had appeared in the presence of God and had eaten and drunk...
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	Moses on Mount Sinai Then Moses went up with Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel, and under His feet there was something like a paved work of sapphire stone as clear as the sky itself. He did not lay His hand upon the nobles of the children of Israel. Also they saw God, and they ate and they drank.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	On the Mountain with God Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And <i>there was</i> under His feet as it were a paved work of sapphire stone, and it was like the very heavens [Lit. <i>substance of heaven</i>] in its clarity. But on the nobles of the children of Israel He did not lay [<i>stretch out His</i>] His hand. So they saw God, and they ate and drank.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Moses goes up, Aaron also, Nadab and Abihu, and seventy of the elders of Israel, and they see the God of Israel, and under His feet is as the white work of the sapphire, and as the substance of the heavens for purity; and unto those of the sons of Israel who are near He has not put forth His hand, and they see God, and eat and drink.

The gist of this passage: God has Moses and several other spiritual leaders ascend the mountain. They will see a manifestation of God and eat and drink that, but God did not harm them.

9-11

Exodus 24:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 24:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well.²² It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological are logical narrative rather than continuous action.²³ When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive <i>later, afterward, subsequently</i>. One could get away with translating the wâw consecutive <i>finally</i>.</p>			
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
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
w ^e (or v ^e) (וְ, 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
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: Afterwards, Moses went up [Mount Sinai] with Aaron,...

Moses leads a large group of men up Mount Sinai to meet directly with God.

There is a purpose here. Moses, soon, would be up on Mount Sinai for 40 days. These are the leaders of the people of Israel. They should be able to return to the ground and keep the people in line and under control, while Moses is gone. They would be able to tell the people what they saw with their own eyes.

Exodus 24:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Nâdâb (נָדָב) [pronounced <i>naw-DAWB</i>]	<i>liberal, generous; transliterated Nadab</i>	masculine singular proper noun	Strong's #5070 BDB #621
w ^e (or v ^e) (וְ, 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
’Ăbîyhûw’ (אָבוֹיָהוּ) [pronounced <i>ahb-ee-HOO</i>]	<i>he is my father and is transliterated Abihu</i>	masculine singular proper noun	Strong's #30 BDB #4
w ^e (or v ^e) (וְ, 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

²² This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

²³ I said that; I am not certain if other Hebrew translators have.

Exodus 24:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shib ^{ec} ym (שִׁבְעִים) [pronounced sh ^b v- GEEM]	seventy	numeral, plural	Strong's #7657 BDB #988
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
z ^{ec} qênîym (זִקְנִים) [pronounced zê-kay- NEEM]	old men; elders; chiefs, respected ones	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
Yis ^{ec} râ'êl (יִסְרָאֵל) [pronounced yis-raw- ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...Nadab and Abihu, and the seventy [taken from] the elders of Israel.

Nadab and Abihu are Aaron's eldest sons. They would be the ones to take on Aaron's duties after Aaron retires or passes away.

There are 70 elders chosen out from the elders of Israel. So these would have been the best and the most influential and the most respectful.

Moses is going to be up on that mountain for 40 days and nights. The people are going to become restless and even doubt that Moses is still around. But there should be some well-respected men among the people to calm them; to get them to think sensibly and not to panic. That is how this should work, *in theory*.

Exodus 24:9 Afterwards, Moses went up [Mount Sinai] with Aaron, Nadab and Abihu, and the seventy [taken from] the elders of Israel.

Although all of these nouns are connected with a series of *ands*; we know that Moses is separate and is the subject of our sentence as *went up* is in the 3rd person, masculine singular. He goes up and they are with him, but they wait behind at some point (I believe that they are on a low summit of Mount Sinai). Back in Ex. 19:12, God told Israel, "Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall certainly be put to death." (Ex. 19:12b) Has God withdrawn this prohibition? Certainly not. God requested for Moses to bring these men to witness His glory and to prepare themselves for true leadership. God is not going to suddenly strike them dead and point out, "I didn't say *Simon says*." When God called for Moses to bring the others part way up with him, this is divine permission to ascend the mountain.

This is interesting to compare with the two verses: Then God said to Moses, "Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him." (ESV modified) Given the narrative of this chapter, these appear to be two trips up the mountain of Sinai.

Exodus 24:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
râ'âh (רָאָה) [pronounced raw-AWH]	<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>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
'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
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e 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

Translation: So they saw the Elohim of Israel—...

All of these men were able to see God. This would be, of course, some visual manifestation of God. He would have been in some physically apprehended glorified state. This could be understood to be the Shekinah Glory of God.

Exodus 24:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
r ^e gâlîym (רַגְלַיִם) [pronounced reh-gaw-LEEM]	<i>feet; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Exodus 24:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āseh (הַפְּעָלָה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular construct	Strong's #4639 BDB #795
libnâh (לִּבְנֵי) [pronounced lihb-NAW]	tile, pavement, brick	feminine singular construct	Strong's #3840 BDB #527
çappîyr (סַפִּיר) [pronounced sahp-PEER]	sapphire [stone], lapis lazuli	masculine singular noun with the definite article	Strong's #5601 BDB #705

Translation: ...under His feet is like manufactured pavement [made of] sapphire [stone];...

We have the bêth preposition (*in, into, at, by, on, upon*—the key here is proximity) and the construct of ma'āseh (הַפְּעָלָה) [pronounced mah-ġa-SEH], which is translated in a dozen different ways; it means *work, accomplishment, deed, business, pursuit that which is manufactured or made*. It is a very common word found a couple hundred times throughout the Old Testament. This is followed by the construct of libnâh (לִּבְנֵי) [pronounced lihb-NAW] and this is our problem word. It occurs but once in the Old Testament. It is very similar to the word for *brick, tile* and also similar to the word for making brick; both of which are related to a word translated white. The color of the brick (white) made seems to be prominent in the meaning of the verb (see Psalm 51:7 Joel 1:7). Interestingly enough, there are four words, *moon, tile, poplar*, and lib^onâh which differ only in vowel points.

On the other hand, given the context of this verse, that God's feet are standing upon this thing; then it makes sense that it means, *pavement, tile, brick*.

The use of the word *work* means that what they were seeing was unnatural. That is, below our Lord's feet was not ground, or a rock, but something which looks to be someone's handiwork. The separation is what is important here—God is perfect and cannot have contact with that which is imperfect. God is holy and righteous and His perfect character cannot come into contact with anything less. We have two prepositions which make this stand out: *under* His feet followed by the bēyth preposition denoting proximity (*on, upon*).

The description is quite fascinating. There is no description of God (this is true of God; and true of Jesus). However, what He is standing upon is described. It appears to be manufactured sapphire stone. It was thick, clear, bluish and similar to a very thick glass-like appearance.

This pavement is made of the *sapphire stone*, which is the second hardest naturally occurring mineral. It has a blue tint to it. Again, this is figurative language—Moses is doing the best that he can explain what it is that he is seeing. It is as though the Lord is standing upon a work of paving, not white exactly, but as though someone had made a paving of the precious stone sapphire. Whatever it is, it is clear but casts a light bluish tint, as we will see. It's not like water, but a hard, paved surface.

Exodus 24:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 24:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
‘etsem (עֵצֶם) [pronounced geh-TSEM]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive; construct form	Strong's #6106 BDB #782
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
lâmed (ל) [pronounced l ^e]	<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
ʔôhâr (וְהָרָהֵט) [pronounced TOH-hawr]	<i>splendor, majesty; brightness, clearness, luster</i>	masculine singular noun	Strong's #2892 BDB #372

Translation: ...and [it was] like the essence of heaven for [its] splendor.

We then have a the waw conjunction and the bêyth preposition again and a word we would not expect: ‘etsem (עֵצֶם) [pronounced geh-TSEM] which means *bone, body, substance, self*. This is a very unusual word; remember when Adam pronounced the woman as *bone* of my *bones*, flesh of my flesh? Or when Noah entered into the ark on the *selfsame* day—it is the same word. The could be the same spelling of two different words or a word with two divergent meanings connected by the idea that it refers to the inner structure of whatever is named; as a reference to people, it is their bones; in reference to the word day, it would refer to the body or the structure of the day. This word shows up in one or two completely different places: this passage and Job 21:23 when it reads: one dies in his own *strength*.

The lâmed preposition means *with reference to*; ʔôhâr (וְהָרָהֵט) [pronounced TOH-hawr] is a word used but three times (it is also found in Lev. 12:4 & 6) and if it were not for the verb cognate, which means *purify, cleanse*, we would not know its meaning.

This place where the Lord stood was clear and blue like the sky; its beauty would have been amazing to the men there.

Exodus 24:10 So they saw the Elohim of Israel—under His feet is like manufactured pavement [made of] sapphire [stone]; and [it was] like the essence of heaven for [its] splendor.

In v. 10, we have several different opinions as to how to translate the last half:

The Amplified Bible

...and under His feet it was like pavement of bright sapphire stone, like the very heavens in clearness

<i>The Emphasized Bible</i>	...and under his feet like a pavement of sapphire, and like the very heavens for brightness [or, purity]
KJV	...and <i>there was</i> under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in <i>its</i> clearness
NASB	...and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself
NIV	Under his feet was something like a pavement made of sapphire, clear as the sky itself
<i>Young's Lit. Translation</i>	...and under His feet <i>is</i> as the white work of sapphire, and as the substance of the heavens for purity

As we deal with this translation, realize that we are dealing with figurative language. There is no *as it were* following *under His feet*. This is the translators' way of telling us that this language is figurative. I will leave this out of my translation and leave it to the reader to recognize that the language is more poetical or impressionistic than literal. What these men saw they had never seen before; Moses—a master of at least two languages and probably three or more—will use a unique word to describe what he saw. What we are getting here is *I'm not sure exactly what it was, but this is what it looked like*.

An alternate reading given this verse in *The Emphasized Bible* is wonderfully poetic: *And they saw the God of Israel; and under his feet like a pavement of sapphire, and like the substance of the sky for purity*. We have to clarify the they did not see God, per se, but a manifestation of God, as God is a Spirit and no man has seen God at any time. However, this manifestation is so unlike anything that Moses has ever seen, that he waxes poetic to describe it. Even the ground beneath our Lord was like a huge, flat sapphire stone, pure and blue as the heavens. It's as though God is insulated by the heavens and by this footing from the evil world in which we live. Note that the description of Moses only is in reference to where the manifestation of God stood. Other than that, there is no description of how God manifested Himself to them.

Exodus 24:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'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
'âtsîyl (אֲצִיֵּל) [pronounced <i>aw-TSEEL</i>]	<i>side, corner, chief; nobles (figuratively)</i>	masculine plural construct	Strong's #678 BDB #69
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<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
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 24:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the definite article	Strong's #3027 BDB #388

Translation: [Yet] God [lit. He] did not send forth His hand against the nobles of the sons of Israel [to strike them dead].

Despite all of these men being able to see God, God did not strike them dead. This would have been quite a revelation. Not only do they remain alive *but* God allows them to eat and drink in His Presence (which indicates fellowship).

Exodus 24:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
châzâh (חָזָה) [pronounced khaw-ZAW]	<i>to see, to behold; to see [God], therefore, to enjoy His favor, to know Him; to choose</i>	3 rd person masculine plural, Qal imperfect	Strong's #2372 BDB #302
'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
'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

Translation: They [were able to] see Elohim...

These men could see God; and in this, they enjoyed His favor or grace. Insofar as we know, there had never been an experience like this.

Now, bear in mind that God is a Spirit, and we cannot actually see Him. We are able to see Jesus because He is a man (and God). We see God in however which way He has chosen to manifest Himself.

I suspect what these men saw was probably the Angel of the Lord; but it may have been Jesus (although God had not become a man in time yet); or there could have been an entirely different manifestation of God. We do not know exactly what they saw, as there is not even a description of what God looked like to them.

Exodus 24:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
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
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #8354 BDB #1059

Translation: ...and they [were still able to] eat and drink.

This is an odd thing to say. Did these men gather up on the mountain and have a picnic? There are two approaches to this: (1) These men were able to see God, and yet, they remained completely normal after the experience. When they returned to their people, they were able to eat and drink, just like everyone else. Or, (2) This eating and drinking which takes place indicates fellowship with God; peace with God. This is quite amazing, as the people of Israel are only familiar with God communing with particular people (like Abraham or like Moses).

Exodus 24:11 [Yet] God [lit. He] did not send forth His hand against the nobles of the sons of Israel [to strike them dead]. They [were able to] see Elohim and they [were still able to] eat and drink.

The men chosen out from the children of Israel to observe all of this were not seeing God Himself, but a manifestation of Him. They also saw the flooring beneath God and a description of same was almost beyond their vocabulary. What is amazing, as so stated in this verse, is that they saw a manifestation of God and were still able to live. God is holy and we are anything but; and in the ancient world, when someone without regeneration and without being temporally cleansed by rebound (personal confession of sins to God), anyone this close to God would have been struck dead. We have never seen before a closer relationship between God and a group of men. We seen it with individuals, but not with a group.

Eating and drinking can represent two rather antithetical things. In the times of Noah, people were eating a drinking and marrying and giving hand in marriage; this indicates a total absorbsion in the things of the world to the exclusion of Jesus Christ. This would not be the place to insert a booze sermon. However, in this context, this is a covenant meal between God and these men (similar covenant meals have occurred in Gen. 26:26–31 and 31:44–55). In the New Testament, we have a similar ordinance, the Lord's Supper, in which we celebrate the new covenant (1Cor. 11:23–26). The other take on this verse is that, *although* they saw God, these men *survived* and were *able* to eat and drink. On the one hand, they were granted special permission to ascend the mountain; however, I believe that their eating and drinking herein mentioned was more significant than to testify that they were still alive, having beheld God's glory.

Exodus 24:9–11 Moses went up Mount Sinai, taking with him Aaron, Aaron's sons Nadab and Abihu, and the seventy who were selected from the elders of Israel. All of them saw a marvelous manifestation of God—below His feet was a clear pavement of smooth sapphire stone, with the appearance of the clear, blue heavens. Despite seeing God, God did not kill them. They were able to see God and they were still able to eat and drink.

And so says Y^ehowah unto Moses, “Come up unto Me the mountain-ward and be there and I will give to you tables of the stone and the law and the commandment which I have written for their instruction.”

Exodus
24:12

Y^ehowah said to Moses, “Come up [here] to Me upon the mount and be there so that I can give you the tables of stone with the law and the commandments [on them] which I have written for their instruction.”

Jehovah said to Moses, “Come up here alone to Me on this mount so that I may give to you the tables of stone whereon I have written the law and commandments for the instruction of the people of Israel.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Come up unto Me the mountain-ward and be there and I will give to you tables of the stone and the law and the commandment which I have written for their instruction.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord said to Mosheh, Come up into My Presence in the mountain, and be there, and I will give thee the tablets of stone, and the law and the precepts, as I have written (them), that thou mayest teach them.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Ascend before Me at the mount, and I will there give thee the tables of stone on which I have set forth the rest of the words of the Law, and the six hundred and thirteen precepts which I have written for their instruction.
Revised Douay-Rheims	And the Lord said to Moses: Come up to me into the mount, and be there: and I will give you tables of stone, and the law, and the commandments which I have written: that you may teach them.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Come up to me on the mountain, and stay here, and I will give you the tables of stone with the law and the commands that I have written, that you may teach them."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Come up to me to the mountain, and present yourself there; and I will give you tablets of stone, and the laws and commandments which I have written; that you may teach them.
Updated Brenton (Greek)	And the Lord said to Moses, Come up to Me into the mountain, and be there; and I will give you the tablets of stone, the law and the commandments, which I have written to give them laws.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Come up to me on the mountain, and take your place there: and I will give you the stones on which I have put in writing the law and the orders, so that you may give the people knowledge of them.
Easy English	The Lord said to Moses, 'Come up to me on the mountain. Stay here and I will give the flat stones to you. I have written on them the Law and the rules. So now you can teach them to the people.'

Easy-to-Read Version–2001	The Lord said to Moses, "Come to me on the mountain. I have written my teachings and laws on two flat stones. These teachings and laws are for the people. I will give these flat stones to you."
Easy-to-Read Version–2006	Moses Goes to Get God's Law The Lord said to Moses, "Come to me on the mountain. I have written my teachings and laws on two stone tablets. These teachings and laws are for the people. I will give these stone tablets to you."
God's Word™	.
Good News Bible (TEV)	.
The Message	GOD said to Moses, "Climb higher up the mountain and wait there for me; I'll give you tablets of stone, the teachings and commandments that I've written to instruct them."
Names of God Bible	Moses Goes up the Mountain to Receive God's Words Written on Stone Yahweh said to Moses, "Come up to me on the mountain. Stay there, and I will give you the stone tablets with the teachings and the commandments I have written for the people's instruction."
NIRV	The LORD said to Moses, "Come up to me on the mountain. Stay here. I will give you the stone tablets. They contain the law and commandments I have written to teach the people."
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The LORD said to Moses, "Come up on the mountain and stay here for a while. I will give you the two flat stones on which I have written the laws that my people must obey."
The Living Bible	And the Lord said to Moses, "Come up to me into the mountain, and remain until I give you the laws and commandments I have written on tablets of stone, so that you can teach the people from them."
New Berkeley Version	.
New Life Version	Moses on Mount Sinai The Lord said to Moses, "Come up to Me on the mountain and stay there. I will give you the pieces of stone with the Law which I have written for you to teach the people."
New Living Translation	Then the LORD said to Moses, "Come up to me on the mountain. Stay there, and I will give you the tablets of stone on which I have inscribed the instructions and commands so you can teach the people."
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Come up to me on top of this mountain. While you are here, I will give you two stone slabs on which I have written all the laws that I have given to you to teach the people."
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah told Moses: '[I want you to] come [back] up the mountain to Me and stay here; for I will now give you the tablets of stone containing the Laws and Commandments that I have written.'
Beck's American Translation	.
Common English Bible	.

New Advent (Knox) Bible	And the Lord said to Moses, Come up to the mountain and abide with me there; I have still to give thee tablets of stone on which I have written down the law and the commandments thou art to teach them.
Translation for Translators	Then Yahweh said to Moses/me, "Come up to me <i>again on top of this mountain</i> . While you are here, I will give you two stone slabs on which I have written all the laws [DOU] that I have given to you to instruct/teach <i>the people</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The LORD said to Moses, "Come up to Me into the mountain, and be there. I will give you tablets of stone, and the law, and the instructions that I have written, so that you may direct the people in them."
Ferrar-Fenton Bible	Moses called to Sinai . Then the EVER-LIVING said to Moses; "Come up to the mountain to Me, and stay there, and I will give you stone slabs, with the Laws and Commandments which I have written for your instruction."
God's Truth (Tyndale) HCSB	.
International Standard V	Moses Receives the Law on the Mountain Then the Lord told Moses, "Go up to me on the mountain and stay [Lit. be] there. I'll give you stone tablets with the instruction and law that I've written to teach the people." [Lit. them]
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	The Start of Forty Days and Nights on Mount Sinai And Yahweh said to Moses, "Come up to me [on] the mountain, and be there, and I will give you the tablets of stone and the law and the commandments that I have written to instruct them."
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	YHWH spoke to Moses, Come up to me on this mountain and remain here, then I can give you tablets of stone and a Law and commandments that I have inscribed so that you may teach them.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said to Moses, "Come up to me on the mountain and stay there. I will give you the slabs of stone, the Teaching and commandment which I have written for their instruction."
The Heritage Bible	And Jehovah said to Moses, Come up to me into the mount, and be there, and I will give you tables of stone, and a law, and commandments which I have written, that you may cause them to flow <i>out to others</i> .
New American Bible (2002)	.
New American Bible (2011)	The LORD said to Moses: Come up to me on the mountain and, while you are there, I will give you the stone tablets [Ex 31:18; 32:15–16; Dt 5:22] on which I have written the commandments intended for their instruction
New English Bible—1970	Moses on mount Sinai. The LORD said to Moses, 'Come up to me on the mountain, stay there and let me give you the tablets of stone, the law and the commandment, which I have written down that you may teach them.'
New Jerusalem Bible	.

New RSV

Revised English Bible—1989 .
The LORD said to Moses, “Come up to me on the mountain, stay there, and let me give you the stone tablets with the law and commandment I have written down for their instruction.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
ADONAI said to Moshe, “Come up to me on the mountain, and stay there. I will give you the stone tablets with the *Torah* and the *mitzvot* I have written on them, so that you can teach them.”

exeGesés companion Bible .
Hebraic Roots Bible

And YAHWEH said to Moses, Come up to Me to the mountain, and be there. And I will give to you the tablets of stone, and the Torah, and the commandments which I have written, to teach them.

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

The Scriptures 1998

And הוה said to Mosheh, “Come up to Me on the mountain and be there, while I give you tablets of stone, and the Torah and the command which I have written, to teach them.”

Tree of Life Version

Weird English, ☹️ English, Anachronistic English Translations:

Alpha & Omega Bible .
AND JESUS SAID TO MOSES, “COME UP TO ME INTO THE MOUNTAIN, AND BE THERE; AND I WILL GIVE YOU THE TABLES OF STONE, THE LAW AND THE COMMANDMENTS, WHICH I HAVE WRITTEN TO GIVE THEM LAWS.”
†(*The Ten Commandments were written by The Finger of JESUS. The temporary ordinances were written by Moses*)

Awful Scroll Bible .
Jehovah was to say to Moses: Be ascending up the mountain, even was I to publish on tablets of stone, my law and commandment, I am to have written it down for to be pointed it out.

Charles Thompson OT

Concordant Literal Version

Yahweh said to Moses: Ascend to Me to the mountain and be there, and I shall give to you the stone tablets, the law and the instructions which I wrote to direct them.”

Darby Translation

exeGesés companion Bible

Orthodox Jewish Bible

And Hashem said unto Moshe, Come up to Me into HaHar, and remain there; and I will give thee the Luchot HaEven, and the torah, and the mitzvot which I have written to teach them.

Rotherham's *Emphasized B.*

Third Millennium Bible

Expanded/Embellished Bibles:*The Amplified Bible*

The Expanded Bible

God Promises Moses the Stone Tablets

The Lord said to Moses, “Come up the mountain to me. Wait there, and I will give you two stone tablets [^Cperhaps two copies of the Ten Commandments]. On these are the teachings [laws; instructions] and the commands I have written to instruct the people.”

Kretzmann's Commentary

And the Lord said unto Moses, Come up to Me into the mount and be there. Moses is here summoned to a private interview and to a long stay on the mountain. And

Syndein/Thieme
The Voice

I will give thee tables of stone, and a Law, and commandments which I have written, a codex prepared by the hand of God Himself, that thou mayest teach them.

Eternal One (to Moses): Come up the mountain to Me and stay here *with Me* for a while. I will give you stone tablets inscribed with My law and commandments in order to provide instruction *and guidance* for the people.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord said to Moses, "Come up to Me to the mountain and remain there, and I will give you the stone tablets, the Law and the commandments, which I have written to instruct them."

And the Lord said to Moses: After the giving of the Torah.

Come up to Me to the mountain and remain there: for forty days.

the stone tablets, the Law and the commandments, which I have written to instruct them: All 613 mitzvot are included in the Ten Commandments. In the "Azharoth" that he composed for each commandment [of the Ten], Rabbenu Saadiah [Goan] explained the mitzvot dependent upon it [each commandment]. [from Jonathan, Num. Rabbah 13:16]

The Geneva Bible
Kaplan Translation

Moses Ascends

God said to Moses, 'Come up to Me, to the mountain, and remain there. I will give you the stone tablets, the Torah and the commandment that I have written for [the people's] instruction.'

God said...

There is a dispute as to whether this is in chronological order, or whether it was before the Ten Commandments (Yoma 4a).

stone tablets

See Exodus 31:18, 32:15, Deuteronomy 4:13, 5:19. These may have been made of the sapphire brick the Israelites saw, see note on Exodus 24:10.

NET Bible®

³² The Lord said to Moses, "Come up to me to the mountain and remain there, and I will give you the stone tablets³³ with³⁴ the law and the commandments that I have written, so that you may teach them."³⁵

^{32sn} Now the last part is recorded in which Moses ascends to Yahweh to receive the tablets of stone. As Moses disappears into the clouds, the people are given a vision of the glory of Yahweh.

^{33sn} These are the stone tablets on which the Ten Commandments would be written. This is the first time they are mentioned. The commandments were apparently proclaimed by God first and then proclaimed to the people by Moses. Now that they have been formally agreed on and ratified, they will be written by God on stone for a perpetual covenant.

^{34tn} Or "namely"; or "that is to say." The vav (ו) on the noun does not mean that this is in addition to the tablets of stone; the vav is explanatory. Gesenius has "to wit"; see GKC 484-85 §154.a, n. 1(b).

^{35tn} The last word of the verse is כְּתֹרֶתָם (khorotam), the Hiphil infinitive construct of יָרָה (yarah). It serves as a purpose clause, "to teach them," meaning "I am giving you this Law and these commands in order that you may teach them." This duty to teach the Law will be passed especially to parents (Deut 6:6-9, 20-25) and to the tribe of Levi as a whole (Deut 33:9-10; Mal 2:1-9).

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " YHWH ^{He is} said to " Mosheh ^{Plucked out} , go up to me unto the hill and exist there, and I will give to you slabs of the stone, and the teaching and the directive which I wrote to [teach] them,...
Charles Thompson OT	...the Lord said to Moses, Come up to me on the mount and stay there and I will give thee the tables of stone, the law and the commandments which I have written to be promulgated to them.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	The LORD said to Moses, "Come up to Me to the mountain and stay there, and I will give you the stone tablets with law and the commandments which I have written, so that you may teach them."
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Now the LORD said to Moses, "Come up to Me on the mountain and remain [Lit <i>be</i>] there, and I will give you the stone tablets with [Lit <i>and</i>] the law and the commandment which I have written for their instruction."
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Jehovah says unto Moses, "Come up unto Me to the mount, and be there, and I give to you the tables of stone, and the law, and the command, which I have written to direct them."

The gist of this passage: God tells Moses to come up the mountain and that He would give Moses tablets of stone, upon which would be written the law and (or, *even*) the commandment.

Exodus 24:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (אמר) [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 rd 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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 24:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
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
'âlâh (אֵלֶּה) [pronounced ġaw-LAWH]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine singular, Qal imperative	Strong's #5927 BDB #748
'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 st person singular suffix	Strong's #413 BDB #39
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article; with the directional hê	Strong's #2022 (and #2042) BDB #249

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: *Y^ehowah said to Moses, "Come up [here] to Me upon the mount...*

God has called 74 men up to the mountain, and He has revealed Himself and His Shekinah Glory to them. But now, He tells Moses to come up further.

God is calling on upon Moses specifically to come up higher alone.

Exodus 24:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, 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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>be, become; make, do; possibly, stay, remain, wait</i>	2 nd person masculine singular, Qal imperative	Strong's #1961 BDB #224
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: *...and be there...*

Moses is going to come up a certain height or a certain distance up the mountain; enough to where he is separate from the other 73 men (his personal assistant, Joshua, will go with him).

It is unusual to find the absolute status quo verb *to be* used in the imperative mood. I think the idea is, God is telling Moses to come up and then, at some point, just stay there.

Exodus 24:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect; with the cohortative hê	Strong's #5414 BDB #678
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'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
lûwchôth (לְחֻלּוֹת) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun with the definite article	Strong's #68 BDB #6

Translation: ...so that I can give you the tables of stone...

God has tables of stone to give to Moses; and these would be carried down the mountain to the people.

Exodus 24:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
tôwrah (תּוֹרָה or הֲרֹט) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435

Exodus 24:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
mits ^e vâh (מִצְוָה) [pronounced <i>mits^e-VAH</i>]	<i>prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment</i>	feminine singular noun with the definite article	Strong's #4687 BDB #846
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
kâthab (כָּתַב) [pronounced <i>kaw-THAHB^v</i>]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	1 st person singular, Qal perfect	Strong's #3789 BDB #507
lâmed (ל) [pronounced <i>l^e</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
yârâ ^c (יָרָא) [pronounced <i>yaw-RAW</i>]	<i>a throwing, casting; a pointing out, a showing; teaching, instruction; thrown water, rain</i>	Hiphil infinitive construct with the 3 rd person masculine plural suffix	Strong's #3384 BDB #432

Translation: ...with the law and the commandments [on them] which I have written for their instruction.”

On these tablets of stone (I would assume that the common representation of them being two flat pieces of rock with a regular sort of shape to them is probably accurate, despite the fact that, we really do not know.

On these tables, God has written the commandment and the law (both of these words are in the singular). It is not clear to me whether these are the Ten Commandments *and* the additional laws that God gave to Moses; or just the Ten Commandments. Some interpret this to read, *the Law, even the commandments*.

It is assumed by most that these tablets of stone have on them only the Ten Commandments. That would be my assumption as well, as what other subset of laws would have been added? Furthermore, had the words of God from Exodus 20–23 been engraved in the tablets, then why would Moses write them down (v. 4)?

What is on the stone is written there for the instruction of the people.

Exodus 24:12 Y^ehowah said to Moses, “Come up [here] to Me upon the mount and be there so that I can give you the tables of stone with the law and the commandments [on them] which I have written for their instruction.”

The Hebrew people, particularly the religious ones, throughout the centuries, have horribly distorted the law and its purpose. It was not the end-all, be-all in religious practice for Israel. God promised Israel a Savior, a Deliverer, a Messiah. If the Law was all they needed, why would God send a Savior? Why must God establish a different priesthood? However, along with the Law, God also promised the Messiah, a High Priest after the order of Melchizedek (Psalm 110:4). The writer of Hebrews expressed this point in Heb. 7:11: **Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizekek, and not be designated according to the order of Aaron?**

There is still this structure of authority and this mediatorship. God does not work directly with these men; he works through Moses to reach them with the law and they will in turn speak to those under their charge. Part of this is logistics, but most of the reason for this behavior is to make it clear that we must go through a mediator to get to God. The mediator for all of Israel was Moses and, even beneath him, was another structure of authority which presented the law. Similarly in our time, Jesus Christ is the one mediator between God and man and the role of the pastor teacher is to present God's Word to the populace.

Paul refers to these tables of stone written on by the finger of God. The Corinthians began to question his Paul and his authority over them, asking for letters of reference concerning his authority, Paul responds: **You are our letter, written in our hearts, known and examined by all men; being manifested that you are a letter of Christ, ministered to under our authority, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts** (1Cor. 3:2–3).

Exodus 24:12 Jehovah said to Moses, “Come up here alone to Me on this mount so that I may give to you the tables of stone whereon I have written the law and commandments for the instruction of the people of Israel.”

And so rises up Moses and Joshua his servant and so goes up Moses unto a mountain of the Elohim. And unto the elders he said, “Remain for us here until we return unto you [all]. And behold, Aaron and Hur [are] with you [all]; whoever [is] lord of a word, he will drawn near unto them.”

Exodus
24:13–14

Moses rose up with his servant Joshua. Then Moses went up to the mountain of Elohim. [Before leaving them], he said to the elders, “Stay here for us until we return to you [all]. And listen, [both] Aaron and Hur [are] here with you [all]; [so], whoever has a matter [lit., whoever (is) lord of a word], [that person] will go to them.”

Moses got up with his servant Joshua, and they went up the mountain of God. Before he left, Moses told the elders, “Stay right here until we come back. Now, if there is some kind of dispute or matter which needs to be resolved, then go to Aaron and Hur and allow them to settle any dispute.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so rises up Moses and Joshua his servant and so goes up Moses unto a mountain of the Elohim. And unto the elders he said, “Remain for us here until we return unto you [all]. And behold, Aaron and Hur [are] with you [all]; whoever [is] lord of a word, he will drawn near unto them.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh arose and Jehoshua his minister, and Mosheh ascended the mountain on which was revealed the Glory of the Lord. But to the elders he said, Wait for us here until we return to you: and, behold, Aharon and Hur are with you: whosoever hath a (matter for) judgment, let him bring it before them.
Targum (Pseudo-Jonathan)	And Mosheh arose and Jehoshua his minister; and Mosheh went up to the mountain on which was revealed the glory of the Shekinah of the Lord. And to the sages he had said, Expect us here, at the time of our return to you; and, behold, Aharon and Hur are with you; if there be any matter of judgment, bring it to them.
Revised Douay-Rheims	Moses rose up, and his minister Josue: and Moses going up into the mount of God, Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them.
Douay-Rheims 1899 (Amer.)	.

Aramaic ESV of Peshitta	Mosha rose up with Yoshua, his servant, and Mosha went up onto God's Mountain. He said to the elders, "Wait here for us, until we come again to you. Behold, Aaron and Hur are with you. Whoever is involved in a dispute can go to them."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moses rose up and his minister Joshua; and Moses went up to the mountain of God. And he said to the elders, You wait here for us until we return to you; and, behold, Aaron and Hur are with you; whoever has a problem, let him come to them.
Updated Brenton (Greek)	And Moses rose up and Joshua his attendant, and they went up into the mount of God. And to the elders they said, Rest there till we return to you; and behold, Aaron and Hur are with you: if any man have a cause to be tried, let them go to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses and Joshua his servant got up; and Moses went up into the mountain of God. And he said to the chiefs, Keep your places here till we come back to you: Aaron and Hur are with you; if anyone has any cause let him go to them.
Easy English	Then Moses went up the mountain of God, with Joshua, his servant. He said to the leaders, 'Wait here for us. We will come back to you. Aaron and Hur are with you. Anyone who cannot agree with his brothers can go to them.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	So Moses got up, accompanied by Joshua his aide. And Moses climbed up the mountain of God. He told the elders of Israel, "Wait for us here until we return to you. You have Aaron and Hur with you; if there are any problems, go to them."
Names of God Bible	Moses set out with his assistant Joshua, and Moses went up on the mountain of Elohim . He said to the leaders, "Wait here for us until we come back to you. Aaron and Hur are here with you. Take all your disagreements to them."
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses and Joshua his assistant got ready, then Moses started up the mountain to meet with God. Moses had told the leaders, "Wait here until we come back. Aaron and Hur will be with you, and they can settle any arguments while we are away."
The Living Bible	.
New Berkeley Version	.
New Life Version	Then Moses got up with his helper Joshua, and Moses went up on the mountain of God. He said to the leaders, "Wait here until we return to you. See, Aaron and Hur are with you. Let whoever has a problem go to them."
New Living Translation	So Moses and his assistant Joshua set out, and Moses climbed up the mountain of God. Moses told the elders, "Stay here and wait for us until we come back. Aaron and Hur are here with you. If anyone has a dispute while I am gone, consult with them."
Unlocked Dynamic Bible	Then Moses went with his servant Joshua part of the way up the mountain where God was. Now Moses had said to the elders, "Stay here with the other people until

we return! Do not forget that Aaron and Hur will be with you, so if anyone has a dispute while I am gone, he can go to those two men."

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible	So [the next day], Moses got up and took his assistant JoShua to climb the mountain of God along with him. And they told the elders: 'Rest here until we return. Look! Aaron and Or will be here with you; so if there are any [cases] that have to be tried, let them handle it.'
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	At that, Moses rose up, and his servant Josue with him; and Moses, as he began climbing God's mountain, said to the elders, Wait here till we come back to you. You have Aaron and Hur with you; to them refer all matters of dispute.
Translation for Translators	So Moses/I told the elders, "Stay here <i>with the other people</i> until we return! Do not forget that Aaron and Hur will be with you. So if anyone has a dispute <i>while I am gone</i> , he can go to those two men." Then Moses/I went with his/my servant Joshua <i>part of the way</i> up the mountain that <i>was dedicated</i> to God.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses rose up, with Joshua, his chief of staff. Moses went up into the mountain of God. He told the old men, "Wait here for us, until we come back to you. Look: Aaron and Hur will be with you. If any of you have any cases to bring, let him draw near to them."
Ferrar-Fenton Bible	Therefore Moses arose with Joshua his attendant, and Moses went up the mount to GOD. But the princes said, "Let us remain here, until you return to us, and also Aaron and Hur with us,—Why should the words of the EVER-LIVING come to us?" [This is quite a different take, is it not?]
God's Truth (Tyndale)	Then Moses rose up and his minister Josua, and Moses went up into the hill of God, and said unto the elders: tarry you here until we come again unto you: And behold here is Aaron and Hur with you. If any man have any matters to do, let him come to them.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And Moses got up, and Joshua, his assistant, and Moses went up to the mountain of God. And to the elders he said, "Wait for us here until we return to you. And look, Aaron and Hur are with you. Whoever {has a dispute} will bring [it] to you."
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And Moses arose, and Joshua his aide, and Moses went up to God's mountain. And to the elders said, "Sit for us on this, until we will return to you. And here is Aaron and Chur with you, who has something to say will present themselves to them."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	<p>And Moses rose, and his servant Joshua, and Moses went up into the mount of God. And he said to the elders, Sit down for us here, until we come again to you, and behold, Aaron and Hur are with you; to whatever lord¹⁴ there are words, let him come near to them.</p> <p>¹⁴ 24:14 lord, baal. Remember that the basic meaning of baal is lord or possessor. It is the name of a false god, Baal, which means Lord. It is used in Hebrew of the husband and male head of the family. Male heads of families is the meaning here. The male head of the family was the protector, provider, and leader in the home. He settled all disputes in his family by going to the man of God who instructed him in the Law of God. Moses instructed the elders that all the lords, male heads of families, who needed a word judged to come to Aaron and Hur while he was in the mountain with God.</p>
New American Bible (2002)	So Moses set out with Joshua, his aide, and went up to the mountain of God. The elders, however, had been told by him, "Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them."
New American Bible (2011)	So Moses set out with Joshua, his assistant, and went up to the mountain of God. He told the elders, "Wait here for us until we return to you. Aaron and Hur are with you. Anyone with a complaint should approach them."
New English Bible—1970	.
New Jerusalem Bible	Moses made ready, with Joshua his assistant, and they went up the mountain of God. He said to the elders, 'Wait here for us until we come back to you. You have Aaron and Hur with you; if anyone has any matter to settle, let him go to them.'
New RSV	.
Revised English Bible—1989	Moses with Joshua his assistant set off up the mountain of God; he said to the elders, "Wait for us here until we come back to you. You have Aaron and Hur; if anyone has a dispute, let him go to them."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe got up, also Y'hoshua his assistant; and Moshe went up onto the mountain of God. To the leaders he said, "Stay here for us, until we come back to you. See, Aharon and Hur are with you; whoever has a problem should turn to them."
exeGeses companion Bible	.
Hebraic Roots Bible	And Moses rose up, and Joshua his attendant. And Moses went up to the mountain of Elohim. And he said to the elders, Wait here for us until we return to you. And, behold, Aaron, who is a master of matters, and Hur, are with you; let him approach to them.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	And Mosheh arose with his assistant Yehoshua, and Mosheh went up to the mountain of Elohim. And he said to the elders, "Wait here for us until we come back to you. And see, Aharon and Hur are with you. Whoever has matters, let him go to them."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES ROSE UP AND JEHOSEA HIS ATTENDANT, AND THEY WENT UP INTO THE MOUNT OF THE THEOS (<i>Alpha & Omega</i>). AND TO THE ELDERS THEY SAID, "REST THERE TILL WE RETURN TO YOU; AND BEHOLD, AARON AND HUR ARE WITH YOU. IF ANY MAN HAVE A CAUSE TO BE TRIED, LET THEM GO TO THEM."
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Awful Scroll Bible	Moses was to rise up, and he ministering to him, Joshua. Moses was to ascend up the mountain of he of mighty ones. He was to say to the elders: Be staying here, even were we to turn back. Aaron and Hur, who are masters of the concern, even the husbands were to be brought near to them.
Charles Thompson OT Concordant Literal Version	. So Moses and Joshua, his minister, rose, and Moses ascended to the mountain of the One, Elohim. And to the elders he said: Wait for us in this place until we return to you. And behold, Aaron and Hur are with you. Anyone who has matters, let him come to them.
Darby Translation exeGesés companion Bible	. And Mosheh and his minister Yah Shua rise: and Mosheh ascends into the mount of Elohim: and he says to the elders, Settle here for us, until we return to you: and behold, Aharon and Hur are with you: if any man is a master of words, have him come to them.
Orthodox Jewish Bible	And Moshe rose up, and Yehoshua meshareto (the one aiding him, the one ministering to him); and Moshe went up into the Har HaElohim. And he said unto the Zekenim, Tarry ye here for us, until we come again unto you; and, hinei, Aharon and Chur are with you; if any man have a grievance, let him come unto them.
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. So Moses and his ·helper [assistant] Joshua ·set out [^L got up], and Moses went up to ·Sinai, the mountain of God [^L the mountain of God]. Moses said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone who ·has a disagreement with others [has many words/a dispute; L is a master of words] can take it to them."
Kretzmann's Commentary	And Moses rose up and his minister, his servant, Joshua, Exodus 17:9; Exodus 32:17; Exodus 33:11; and Moses went up into the mount of God, to the summit of Sinai. And he said unto the elders, who were still at the side, or at the foot of the mountain where the glory of the Lord had been revealed to them, Tarry ye here for us until we come again unto you; and, behold, Aaron and Hur are with you. If any man have any matters to do, any difficult matter which requires adjustment, let him come unto them; he appointed them as chief magistrates to act during his absence.
Syndein/Thieme The Voice	. So Moses and his assistant, Joshua, got up and began the <i>long</i> climb up <i>toward the summit</i> of the mountain of God. Moses (<i>to the elders</i>): Wait here for our return. Aaron and Hur will stay with you. If anyone has a complaint, then they can speak to them.

Bible Translations with Many Footnotes:

The Complete Tanach	So Moses and Joshua, his servant, arose, and Moses ascended to the mount of God.
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So Moses and Joshua, his servant, arose: I do not know what business Joshua had here, but I would say that the disciple [Joshua] escorted his mentor [Moses] until the place of the limits of the boundaries of the mountain, for he was not permitted to go past that point. From there Moses alone ascended to the mountain of God. Joshua pitched his tent and waited there for forty days. So we find that when Moses descended, "Joshua heard the voice of the people as they shouted" (Exod. 32:17). We learn [from there] that Joshua was not with them.

And to the elders he said, "Wait for us here until we return to you, and here Aaron and Hur are with you; whoever has a case, let him go to them."

And to the elders he said: upon his departure from the camp.

Wait for us here: Wait here with the rest of the people in the camp [so that you will] be ready to judge each person's quarrel.

Hur: He was Miriam's son, and his father was Caleb the son of Jephunneh, as it is said: "and Caleb took to himself Ephrath, and she bore to him Hur" (1 Chron. 2:19). Ephrath was Miriam, as is stated in Sotah (11b).

whoever has a case: lit., whoever is a master of words, whoever has litigation. -[From targumim]

The Geneva Bible
Kaplan Translation

Moses and his aid Joshua set out. Moses went up on God's Mountain. He said to the elders, 'Wait for us here until we return to you. Aaron and Chur will remain with you. Whoever has a problem can go to them.'

Joshua

See Exodus 17:9.

Joshua was a grandson of Elishama son of Amihud, the prince of the tribe of Ephraim (1 Chronicles 7:27; Numbers 1:10). Since the Ephraimites were direct descendants of Joseph, they were never enslaved (Sifthey Cohen on Exodus 14:3). The Ephraimites retained a strong militaristic tradition (1 Chronicles 7:21; Targum Yonathan on Exodus 3:17; Pirkey Rabbi Eliezer 48), and Joshua's father Nun or Non was an important general (Yalkut Shimoni on Chronicles 1177). Joshua was Moses' assistant even in Egypt (cf. Sh'moth Rabbah 19:5), and it was at that time that Moses changed his name from Hoshea to Joshua (Numbers 13:16, Rashbam ad loc.; Ramban here).

Chur

See Exodus 17:10.

Or Hur. He was an important leader with Aaron (Exodus 24:14) of the tribe of Judah (Exodus 31:2). His genealogy was Judah, Peretz, Chetzron, Caleb, Chur (1 Chronicles 2:18,19; cf. Genesis 46:12). According to tradition, the Ephrath in 1 Chronicles 2:19 who was Caleb's wife was Miriam, and therefore, Chur was Miriam's son (Rashi; Sh'moth Rabbah 40:4; Targum on 1 Chronicles 2:19). Others say that Chur was Miriam's husband (Josephus 3:2:4). Talmudic tradition states that Chur was killed when he tried to prevent the worship of the Golden Calf (Sanhedrin 7a; Targum Yonathan, Rashi, on Exodus 32:5).

So Moses set out³⁶ with³⁷ Joshua his attendant, and Moses went up the mountain of God. He told the elders, "Wait for us in this place until we return to you. Here are³⁸ Aaron and Hur with you. Whoever has any matters of dispute³⁹ can approach⁴⁰ them."

³⁶tn Heb "and he arose" meaning "started to go."

³⁷tn Heb "and."

³⁸tn The word הִנֵּה (hinneh) calls attention to the presence of Aaron and Hur to answer the difficult cases that might come up.

^{39tn} Or “issues to resolve.” The term is simply מִקְרָבִים (dakarim, “words, things, matters”).

^{40tn} The imperfect tense here has the nuance of potential imperfect. In the absence of Moses and Joshua, Aaron and Hur will be available.

^{sn} Attention to the preparation for Moses’ departure contributes to the weight of the guilt of the faithless Israelites (chap. 32) and of Aaron, to whom Moses had delegated an important duty.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and " Mosheh ^{Plucked out} rose, and " Yehoshu'a ^{Yah will rescue} his minister, and " Mosheh ^{Plucked out} went up to the hill of the " Elohiym ^{Powers} ", and to the bearded ones he said, settle (for) us <here>, until we turn back to you, and look, " Aharon ^{Lightbringer} and " Hhur ^{Cistern} are with you, whoever is a master of words will draw near to them,...
Charles Thompson OT	Thereupon Moses arose with Joshua his attendant and they went up to the mount of God; Having said to the elders, Remain quiet here till we return to you, and behold Aaron and Hur are with you, if any one hath a controversy with another let them go to them.
C. Thompson (updated) OT Context Group Version	. And Moses rose up, and Joshua his minister: and Moses went up into the mountain of God. And he said to the elders, You (pl) stay here for us, until we come again to you (pl): and, look, Aaron and Hur are with you (pl): whoever has a cause, let him come near to them.
English Standard Version	.
Green’s Literal Translation	.
Modern English Version	Moses rose up with Joshua his attendant, and Moses went up to the mountain of God. He said to the elders, “Wait for us in this place until we return to you. Aaron and Hur are with you. Whoever has any matters of dispute let him come to them.”
Modern Literal Version	.
Modern KJV	.
New American Standard B.	So Moses arose with [Lit <i>and</i>] Joshua his servant [Or <i>minister</i>], and Moses went up to the mountain of God. But to the elders he said, “Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever has a legal matter [Lit <i>is a master of matters</i>], let him approach them.”
New European Version	Moses Ascends Mount Sinai Moses rose up with Joshua, his servant, and Moses went up onto God’s Mountain. He said to the elders, Wait here for us, until we come again to you. Behold, Aaron and Hur are with you. Whoever is involved in a dispute can go to them.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	And Moses rises up—Joshua his minister also—and Moses goes up unto the mount of God; and unto the elders he has said, “Abide you [all] for us in this place , until that we turn back unto you, and lo, Aaron and Hur are with you—he who has matters does come near unto them.”

The gist of this passage: Moses and Joshua go further up the mountain. He tells the elders to remain where they are and for all disputes normally handled by Moses to be taken on by Aaron or Hur instead.

13-14

Exodus 24:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
qûwm (קום) koom[pronounced]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
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
w ^e (or v ^e) (ו, 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
Y ^e hōwshûa' (יְהוֹשֻׁעַ) [pronounced y ^e hoh-SHOO-ahg]	<i>whose salvation [deliverance] is Y^ehowah or Y^ehowah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
shârath (שָׂרָת) [pronounced shaw-RAHTH]	<i>serving, ministering; servant, minister</i>	Piel participle with the 3 rd person masculine singular suffix	Strong's #8334 BDB #1058

Translation: Moses rose up with his servant Joshua.

Any time we have the verb *rise up*, it may refer to a person who is sitting or laying down, and he gets up; but the idea is, this person has an idea, a purpose, a thing to do. With his mind so focused, Moses gets up and Joshua gets up with him.

Joshua is second in command to Moses. He is a young general in whom Moses sees great potential. Moses will eventually pass along the mantle of leadership to Joshua.

Exodus 24:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (אָלָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd 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

Exodus 24:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾel (לָא) [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
har (רָה) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249
ʾĒlôhîym (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

Translation: Then Moses went up to the mountain of Elohim.

Moses is going to go up the mountain of God. It seems likely the Joshua goes along with him, based upon v. 14.

We would assume that Moses and the 70 were on a plateau of sorts; and that he then went higher up.

Exodus 24:13 Moses rose up with his servant Joshua. Then Moses went up to the mountain of Elohim.

It has become clear to Moses that his replacement will be Joshua; Joshua is one or two generations behind Moses, but he is faithful in all things and he believes strongly in Y^ehowah. He is one of the very few of his generation who recognizes and understands most of what is going on. He will become Moses' replacement.

Exodus 24:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾel (לָא) [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
z ^e qênîym (זִקְנִים) [pronounced zê-kay-NEEM]	old men; elders; chiefs, respected ones	masculine plural adjective; used as a substantive; with the definite article	Strong's #2205 BDB #278
ʾamar (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 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^b V]	remain, stay; dwell, live, reside; sit	2 nd person masculine plural, Qal imperative	Strong's #3427 BDB #442

Exodus 24:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<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 1 st person plural	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260
Together, b ^e zeh mean <i>in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.</i>			
‘ad (דַּעַ) [pronounced ‘ahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
shûwb (בוּשׁ) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	1 st person plural, Qal imperfect	Strong's #7725 BDB #996
‘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) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: [Before leaving them], he said to the elders, “Stay here for us until we return to you [all].

Before Moses begins up the mountain, he speaks to the elders who are there. Altogether, he is leaving 72 men behind.

As an aside, Joshua may be among the elders or he may be an additional person, only mentioned here (so that we can assume that very often, Moses will be accompanied by an assistant).

It is very possible that Moses and Joshua first ascended the mountain, and they both heard the words of God; but Joshua wrote all of those words down.

It is not entirely clear how far up the 70 + 2 are and it sounds as if they are to remain there. However, it will become clear when we get to Exodus 32 that, by this time, Aaron is down off the mountain and mingling with the people.

The narrative in Exodus 25–31 are going to be the words God said to Moses while he is on the mountain.

Exodus 24:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
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
ʾAhărôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (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
Chûr (חֹר) [pronounced <i>koor</i>]	<i>white cloth, something white; transliterated Hur, Chur</i>	masculine singular proper noun	Strong's #2354 BDB #301
Hur is a chief assistance to Moses and Aaron.			
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767

Translation: And listen, [both] Aaron and Hur [are] here with you [all]; [so],...

Moses reminds all of the men there that Aaron and Hur are there with them. I would assume that Hur is a well-respected man from the elders.

Hur is a man that we have only heard of one time before; he helped kept Moses' arms up during the first battle of Israel in Ex. 17:10–13.

Exodus 24:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
ba'al (בַּעַל) [pronounced <i>BAH-gah</i>]	<i>owner, lord, husband; master; transliterated Baal when referencing the heathen god</i>	masculine singular construct	Strong's #1167 BDB #127
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun	Strong's #1697 BDB #182
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine singular, Qal imperfect	Strong's #5066 BDB #620

Exodus 24:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...whoever has a matter [lit., whoever (is) lord of a word], [that person] will go to them.”

V. 14 near the end is poorly rendered. At best, it is less than literal in most Bibles. It begins with the interrogative mîy (מִי) [pronounced mee] and, in general, it means *who, whoever*. Then it is not followed by *whoever has a cause* (Owen), or *if any man have any matters* (KJV), or *whoever has a legal matter* (NASB); it is the construct of the noun ba'al (בַּעַל) [pronounced BAH-ghal] and it means *master, owner, lord, husband*; although it is often modified by whatever noun happens to follow; which, in this case, is the d^ebârîym (דְּבָרִים) [pronounced daw^b-vawr-EEM] and it means *words, sayings, doctrines, commands; things, matters, affairs; reports*. This is a matter which has become so pressing that there are arguments between some of the seventy. And for those of the seventy who have a matter or a problem that they are the masters or the owners of, they are to go to Aaron or Hur.

Moses tells them that if there is some kind of dispute or matter which needs to be mediated, then these are the two men to go to. The inference appears to be that, they were to go to both men; they were not to pick their favorite man from the bunch.

Exodus 24:14 [Before leaving them], he said to the elders, “Stay here for us until we return to you [all]. And listen, [both] Aaron and Hur [are] here with you [all]; [so], whoever has a matter [lit., whoever (is) lord of a word], [that person] will go to them.”

Exodus 24:13–14 Moses got up with his servant Joshua, and they went up the mountain of God. Before he left, Moses told the elders, “Stay right here until we come back. Now, if there is some kind of dispute or matter which needs to be resolved, then go to Aaron and Hur and allow them to settle any dispute.”

And so goes up Moses unto the mountain and so covers the cloud the mountain. And so tabernacles a glory of Y^ehowah upon a mountain of Sinai. And so covers the cloud six of days. And so He calls unto Moses in the day the seventh from a midst of the cloud.

Exodus
24:15–16

Moses then went up the mountain and the cloud covered the mountain. The glory of Y^ehowah tabernacled over Mount Sinai and the cloud covered [it for] six days. Then He called to Moses on the seventh day from the midst of the cloud.

Moses went up further into the mountain, despite there being a cloud covering the mountain. This was the glory of Jehovah which had settled over Mount Sinai, and this thick cloud continued for six days. Then, on the seventh day, God called to Moses from the midst of the cloud.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so goes up Moses unto the mountain and so covers the cloud the mountain. And so tabernacles a glory of Y^ehowah upon a mountain of Sinai. And so covers

the cloud six of days. And so He calls unto Moses in the day the seventh from a midst of the cloud.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And Mosheh ascended the mountain, and the cloud covered the mountain; and the glory of the Lord dwelt upon Mount Sinai, and the cloud enveloped it six days. And He called to Mosheh on the seventh day out of the midst of the cloud.

Targum (Pseudo-Jonathan)

And Mosheh went up into the mount, and the Cloud of Glory covered the mount. And the glory of the Lord's Shekinah abode upon the mountain of Sinai, and the Cloud of Glory covered it six days. And on the seventh day He called to Mosheh from the midst of the Cloud.

Revised Douay-Rheims

And when Moses was gone up, a cloud covered the mount. And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.

Douay-Rheims 1899 (Amer.)

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Aramaic ESV of Peshitta

Mosha went up on the mountain, and the cloud covered the mountain. The glory of Mar-Yah settled on Mount Sinai, and the cloud covered it six days. The seventh day he called to Mosha out of the midst of the cloud.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

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And Moses went up to the mountain, and a cloud covered the mountain. And the glory of the LORD rested upon mount Sinai, and the cloud covered it for six days; and on the seventh day the LORD called to Moses out of the midst of the cloud.

Updated Brenton (Greek)

And Moses and Joshua went up to the mountain, and the cloud covered the mountain. And the glory of God came down upon Mount Sinai, and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
Easy English

.

When Moses went up the mountain, the cloud covered it. The Lord's special bright light appeared on Sinai mountain. The cloud covered the mountain for 6 days. Then on the seventh day, the Lord spoke to Moses from inside the cloud.

Easy-to-Read Version–2001

.

Easy-to-Read Version–2006

.

God's Word™

.

Good News Bible (TEV)

Moses went up Mount Sinai, and a cloud covered it. The dazzling light of the Lord's presence came down on the mountain. To the Israelites the light looked like a fire burning on top of the mountain. The cloud covered the mountain for six days, and on the seventh day the Lord called to Moses from the cloud. V. 17 was placed in between vv. 15 and 16 by the translator.

The Message

Then Moses climbed the mountain. The Cloud covered the mountain. The Glory of God settled over Mount Sinai. The Cloud covered it for six days. On the seventh day he called out of the Cloud to Moses.

Names of God Bible

So Moses went up on the mountain, and the cloud covered it. The glory of **Yahweh** settled on Mount Sinai. For six days the cloud covered it, and on the seventh day **Yahweh** called to Moses from inside the cloud.

NIRV

.

New Simplified Bible

.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	When Moses went up on Mount Sinai, a cloud covered it, and the bright glory of the LORD came down and stayed there. The cloud covered the mountain for six days, and on the seventh day the LORD told Moses to come into the cloud.
The Living Bible	Then Moses went up the mountain and disappeared into the cloud at the top. And the glory of the Lord rested upon Mount Sinai, and the cloud covered it six days; the seventh day he called to Moses from the cloud.
New Berkeley Version	.
New Life Version	Then Moses went up on the mountain, which was covered with a cloud. The shining-greatness of the Lord rested on Mount Sinai. And the cloud covered it for six days. On the seventh day He called to Moses from the cloud.
New Living Translation	.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses and JoShua climbed the mountain, which was shrouded in a cloud. And the glory of The God came down on Mount Sinai, and the cloud covered it for six days. Then Jehovah called to Moses from the midst of the cloud on the seventh day.
Beck's American Translation	.
Common English Bible	Then Moses went up the mountain, and the cloud covered the mountain. The LORD's glorious presence settled on Mount Sinai, and the cloud covered it for six days. On the seventh day the Lord called to Moses from the cloud.
New Advent (Knox) Bible	When Moses had gone, the mountain was veiled in cloud; for six days the glory of the Lord abode there on Sinai, wrapping it in cloud, and on the seventh day, from the heart of that darkness, the Lord called to him.
Translation for Translators	Then Moses/I went <i>the rest of the way</i> up the mountain. A cloud covered the mountain. The «glory/brilliant light» of Yahweh came down on the mountain and covered it for six days. On the seventh day, Yahweh called to Moses/me from the middle of the cloud.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Consequently Moses ascended the hill, and a cloud covered the hill, and the splendour of the EVER-LIVING rested upon the hill of Sinai; and the cloud covered it six days. Then He called to Moses on the seventh day out of the cloud,...
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	Then Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon Mount Sinai, and the cloud covered it for six days, and the seventh day he called unto Moses out of the midst of the cloud.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then Moses ascended up into the mountain, and a cloud-mass concealed the mountain. The glory of YHWH settled down on Mount Sinai and the cloud-mass

	concealed it for 6 days and on the 7th day He called to Moses out of the middle of the cloud- mass.
Wikipedia Bible Project	And Moses went up the mountain, and the cloud covered the mountain. And Yahweh's honor dwelt on mount Sinai, and the cloud covered it six days. And he called to Moses on the seventh day, from within the cloud.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Moses went up the mountain a cloud covered it. 16.The Glory of Yahweh rested on Mount Sinai and the cloud covered it for six days. On the seventh day He called to Moses from within the cloud.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Moses then went up the mountain. Cloud covered the mountain. The glory of Yahweh rested on Mount Sinai and the cloud covered it for six days. On the seventh day Yahweh called to Moses from inside the cloud.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(S: Maftir) Moshe went up onto the mountain, and the cloud covered the mountain. (A: Maftir) The glory of Adonai stayed on Mount Sinai, and the cloud covered it for six days. On the seventh day he called to Moshe out of the cloud.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	As soon as Moses reached the mountain top, the cloud covered the mountain. God's glory rested on Mount Sinai, and it was covered by the cloud for six days. On the seventh day, He called to Moses from the midst of the cloud. it The mountain (Rashi). Or, 'and Moses was covered' (Ibn Ezra). Both are opinions found in the Talmud (Yoma 4b).
The Scriptures 1998	And Mosheh went up into the mountain, and a cloud covered the mountain. And the esteem of הוה dwelt on Mount Sinai, and the cloud covered it for six days. And on the seventh day He called to Mosheh out of the midst of the cloud.
Tree of Life Version	.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES AND JEHOSHEA WENT UP TO THE MOUNTAIN, AND THE CLOUD COVERED THE MOUNTAIN. AND THE GLORY OF THE THEOS (<i>Alpha & Omega</i>) CAME DOWN UPON THE MOUNT SINAI, AND THE CLOUD COVERED IT SIX DAYS; AND JESUS CALLED MOSES ON THE SEVENTH DAY OUT OF THE MIDST OF THE CLOUD.
Awful Scroll Bible	Moses was to ascend up the mountain, and a cloud mass was to cover the mountain. The splendor of Jehovah was to abide on Mount Sinai. The cloud mass was to cover it six days and on the seventh day, He was to call out to Moses from the midst of the cloud mass.
Charles Thompson OT	.

Concordant Literal Version	When Moses ascended to the mountain, the cloud covered the mountain, and the glory of Yahweh tabernacled over Mount Sinai. The cloud covered it six days. Then Yahweh called to Moses on the seventh day from the midst of the cloud.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And Moshe went up into HaHar, and an anan concealed Hagar. And the Kevod Hashem abode upon Mt. Sinai, and the anan concealed it sheshet yamim; and the yom hashevi'i He called unto Moshe out of the midst of the anan.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses went up to the mountain, and the cloud covered the mountain. The glory <i>and</i> brilliance of the LORD rested on Mount Sinai, and the cloud covered it for six days. On the seventh day God called to Moses from the midst of the cloud.
The Expanded Bible	Moses Meets with God When Moses went up on the mountain, the cloud [^C representing God's presence] covered it. The glory of the LORD [^C representing his manifest presence] ·came down [^L settled] on Mount Sinai, and the cloud covered it for six days. On the seventh day the Lord called to Moses from inside the cloud.
Kretzmann's Commentary	And Moses went up into the mount, and a cloud covered the mount, blotting out all the brilliance and clearness which the elders had witnessed. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, thus increasing the impression of awe which the people felt in consequence of all these marvelous happenings. And the seventh day He called unto Moses out of the midst of the cloud, summoning him into His very presence.
Syndein/Thieme	.
The Voice	Moses [Greek manuscripts add, "and Joshua."] made his way up the mountain. A <i>thick</i> cloud blanketed the mountain because the Eternal's glory had settled upon it. The cloud stayed there for six days; and when the seventh day arrived, the Eternal spoke to Moses from the cloud.

Bible Translations with Many Footnotes:

The Complete Tanach	And Moses went up to the mountain, and the cloud covered the mountain. And the glory of the Lord rested on Mount Sinai, and the cloud covered it for six days, and He called to Moses on the seventh day from within the cloud.
	<p>and the cloud covered it: Our Sages disagree on the matter. Some say that these are the six days from the New Moon [until Shavuoth, the day of the giving of the Torah -(old Rashi)].</p> <p>and the cloud covered it: The mountain.</p> <p>and He called to Moses on the seventh day: to say the Ten Commandments, and [in fact] Moses and all Israel were standing [and listening to the Ten Commandments], but the text bestowed honor upon Moses [by mentioning only him]. Others say that the cloud covered Moses for six days after the Ten Commandments [were given], and they [these days] were at the beginning of the forty days that Moses ascended to receive the tablets (Yoma 4a). It teaches you that whoever enters the camp of the Shechinah requires six days separation [seclusion from society] (Yoma 3b).</p>
The Geneva Bible	.
Kaplan Translation	.

NET Bible®

Moses went up the mountain, and the cloud covered the mountain. The glory of the Lord resided⁴¹ on Mount Sinai, and the cloud covered it for six days.⁴² On the seventh day he called to Moses from within the cloud.

^{41sn} The verb is וַיֵּשְׁבֶה (vayyishkon, “and dwelt, abode”). From this is derived the epithet “the Shekinah Glory,” the dwelling or abiding glory. The “glory of Yahweh” was a display visible at a distance, clearly in view of the Israelites. To them it was like a consuming fire in the midst of the cloud that covered the mountain. That fire indicated that Yahweh wished to accept their sacrifice, as if it were a pleasant aroma to him, as Leviticus would say. This “appearance” indicated that the phenomena represented a shimmer of the likeness of his glory (B. Jacob, Exodus, 749). The verb, according to U. Cassuto (Exodus, 316), also gives an inkling of the next section of the book, the building of the “tabernacle,” the dwelling place, the מִשְׁכָּן (mishkan). The vision of the glory of Yahweh confirmed the authority of the revelation of the Law given to Israel. This chapter is the climax of God’s bringing people into covenant with himself, the completion of his revelation to them, a completion that is authenticated with the miraculous. It ends with the mediator going up in the clouds to be with God, and the people down below eagerly awaiting his return. The message of the whole chapter could be worded this way: Those whom God sanctifies by the blood of the covenant and instructs by the book of the covenant may enjoy fellowship with him and anticipate a far more glorious fellowship. So too in the NT the commandments and teachings of Jesus are confirmed by his miraculous deeds and by his glorious manifestation on the Mount of the Transfiguration, where a few who represented the disciples would see his glory and be able to teach others. The people of the new covenant have been brought into fellowship with God through the blood of the covenant; they wait eagerly for his return from heaven in the clouds.

^{42tn} This is an adverbial accusative of time.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "**Mosheh** ^{Plucked outn} went up to the hill, and the cloud covered over the hill, and the armament of "**YHWH** ^{He Isn} dwelled upon the hill of "**Sinai** ^{My sharp thorns}", and the cloud covered over him for six days, and he called out to "**Mosheh** ^{Plucked outn} in the seventh day from the midst of the cloud,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version

And Moses went up into the mountain, and the cloud covered the mountain. And the glory {or public honor} of YHWH stayed on mount Sinai, and the cloud covered it six days: and the seventh day he called to Moses out of the midst of the cloud.

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version

Then Moses went up into the mountain, and a cloud covered the mountain. Now the glory of the Lord rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud.

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young's Updated LT

And Moses goes up unto the mount, and the cloud covers the mount; and the honour of Jehovah does tabernacle on mount Sinai, and the cloud covers it six days, and He calls unto Moses on the seventh day from the midst of the cloud.

The gist of this passage:

Moses goes further up the mountain and it is covered by Cloud of God for six days; then God calls to Moses from the Cloud.

15-16

Exodus 24:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd 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
‘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
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: Moses then went up the mountain...

Moses, Aaron, Aaron's sons and the 70 elders gathered onto the mountain. At some point, they see a manifestation of God so amazing that they are only able to describe what God is standing upon.

Now Moses and Joshua, his aide, are going to go further up the mountain. Joshua might be assumed to be in this group as he is ever-present with Moses; or he might come out of the 70 elders—although he is not an older man (he is the generation which comes up after Moses). Joshua goes up the mountain with Moses.

Exodus 24:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
kâṣâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect	Strong's #3680 BDB #491
‘ânân (עָנַן) [pronounced ġaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Exodus 24:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
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 the cloud covered the mountain.

It is common English to say *a cloud covered the mountain*. However, here, in the Hebrew, the definite article is used because this is a reference to God. So this thick cloud over the mountain is a manifestation of God.

Exodus 24:15 **Moses then went up the mountain and the cloud covered the mountain.**

Just as our Lord on the cross was covered by a thick darkness, Moses was also covered by a thick, impenetrable darkness, a cloud which allowed only him to commune with God directly. Again, Moses is a type, being held up between heaven and earth directly facing God, covered with a thick cloud, just as occurred with Jesus Christ. The purpose of the thick cloud (which become impenetrable darkness over Golgotha) with our Lord was two-fold: (1) to give Him privacy as He bore our sins in His own body on the cross; such a thing was akin to being naked in a group—it was not just embarrassing, it was a disgrace and a humiliation to Him. (2) When it comes to salvation, all come to God through faith in Jesus Christ, including those who were at the crucifixion. No one can do anything but believe in Him. Those in attendance at the cross were unable to see God punish our Lord for our sins. Moses is covered by a thick cloud as a type of Christ and to further accentuate his exclusive mediatorship (which, in itself, is a characteristic type of Christ).

Exodus 24:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective; construct form	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 24:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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

Translation: *The glory of Y^ehowah tabernacled over Mount Sinai...*

God's glory settles in over Mount Sinai. The verb is *shâkan* (שָׁכַן) [pronounced *shaw-KAHN*], which means, *to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp*. Strong's #7931 BDB #1014.

Exodus 24:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #3680 BDB #491
ʿânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
shishshâh (שֵׁשֶׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִיִּם) [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: *...and the cloud covered [it for] six days.*

We do not know anything about Moses and Joshua at this point. Do they continue climbing up? Is the cloud cover so thick that they cannot proceed any further?

For 6 days, we really don't know what is happening with Moses and Joshua; nor do we have any idea about what is happening with the elders and Aaron and Aaron's sons. I assume that they all have food and water (although we will find out that Moses ate and drank nothing—Exodus 34:28). I would further assume that none of them—including Moses—knew what to expect.

What is logical to me is, the 70 + Aaron are camped at a lower summit; and that they are enveloped by the cloud as well; and that Moses and Joshua are camped further up the mountain; and that they do not continue their climb due to the cloud over the mountain.

Exodus 24:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'el (לָא) [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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<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 ^e bîy'îy (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'ânân (עָנָן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: Then He called to Moses on the seventh day from the midst of the cloud.

The only nearby masculine noun is *Y^ehowah*. So, of course, this is God calling to Moses from the midst of the cloud—which means that God has manifested Himself at a central locality, in the midst of this cloud.

Again, all manifestations of God—which are done for the benefit of mankind—are appropriate to His audience. All of the people of Israel can see the cloud enveloping the mountain. Moses and those up on the mountain with him are also able to see the cloud all around them. Is it like a heavy fog or what is its color? We have no idea; but everyone there—on and off the mountain—is able to see it. It would be my guess that everyone understood that this is God.

Exodus 24:16 The glory of Y^ehowah tabernacled over Mount Sinai and the cloud covered [it for] six days. Then He called to Moses on the seventh day from the midst of the cloud.

Other than the momentary glance which the elders had of the manifestation of God, they have not gone for six days without hearing or seeing anything. We do not know what Moses did, whether he continued in prayer, whether he spend much of this time climbing the mountain.

He had been ordered by God to write and he likely took with him writing utensils and a medium upon which to write. He will need this as God will speak to him for the next forty days and there will be at least the next eight chapters which are dictated to Moses by God. However, it is not necessary that this was the extent of the communication. Other portions of the Law could have been written during this time also. It is possible that during these six days Moses completed the book of Exodus up until this point. We are not given any details.

Exodus 24:15–16 Moses went up further into the mountain, despite there being a cloud covering the mountain. This was the glory of Jehovah which had settled over Mount Sinai, and this thick cloud continued for six days. Then, on the seventh day, God called to Moses from the midst of the cloud.

And an appearance of a glory of Y^ehowah [is] like a fire devouring in a head of the mountain to eyes of sons of Israel. And so goes in Moses in a midst of the cloud and so he ascends unto the mountain. And so is Moses in the mountain forty days and forty nights.

Exodus
24:17–18

The appearance of the glory of God [was] like a devouring fire at the top of the mountain in the eyes of the sons of Israel [below]. Moses went into the midst of the cloud and he climbed [further] up the mountain. Moses was on the mountain [for] 40 days and 40 nights.

To the sons of Israel below, the glory of Jehovah appeared to them to be a devouring fire on that mountain. While they are watching from below, Moses goes into the midst of the cloud and he begins to ascend the mountain. He will remain on Mount Sinai for 40 days and 40 nights.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And an appearance of a glory of Y ^e howah [is] like a fire devouring in a head of the mountain to eyes of sons of Israel. And so goes in Moses in a midst of the cloud and so he ascends unto the mountain. And so is Moses in the mountain forty days and forty nights.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the appearance of the Glory of the Lord was as the appearance of devouring fire on the summit of the mountain in the eyes of the sons of Israel. And Mosheh entered into the midst of the cloud, and ascended the mount; and Mosheh was in the mount forty day and forty nights.
Targum (Pseudo-Jonathan)	And the appearance of the splendour of the glory of the Lord was as burning fire with flashes of devouring fire; and the sons of Israel beheld and were awe-struck. And Mosheh entered into the midst of the Cloud, and ascended the mountain; and Mosheh was upon the mountain forty days and forty nights, learning the words of the Law from the mouth of the Holy One, whose Name be praised.
Revised Douay-Rheims	And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses, entering into the midst of the cloud, went up into the mountain: and he was there forty days, and forty nights.

Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The appearance of the glory of Mar-Yah was like devouring fire on the top of the mountain in the eyes of the B'nai Yisrael. Mosha entered into the midst of the cloud, and went up on the mountain; and Mosha was on the mountain forty days and forty nights.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And in the sight of all the children of Israel he saw the glory of the LORD like a burning fire on the top of the mountain. And Moses went into the midst of the cloud and went up to the mountain; and Moses was in the mountain forty days and forty nights.
Updated Brenton (Greek)	And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the glory of the Lord was like a flame on the top of the mountain before the eyes of the children of Israel. And Moses went up the mountain, into the cloud, and was there for forty days and forty nights.
Easy English	The Lord's special bright light looked like a fire that destroyed everything. When the Israelites looked at it, they saw it like a fire. Then Moses climbed the mountain and he went into the cloud. And he stayed on the mountain for 40 days and 40 nights.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The Israelites could see the Glory of the LORD. It was like a fire burning on top of the mountain. Then Moses went higher up the mountain into the cloud. He was on the mountain for 40 days and 40 nights.
God's Word™	.
Good News Bible (TEV)	Moses went up Mount Sinai, and a cloud covered it. The dazzling light of the Lord's presence came down on the mountain. To the Israelites the light looked like a fire burning on top of the mountain. The cloud covered the mountain for six days, and on the seventh day the Lord called to Moses from the cloud. Moses went on up the mountain into the cloud. There he stayed for forty days and nights. Vv. 15–16 are included for context.
The Message	In the view of the Israelites below, the Glory of God looked like a raging fire at the top of the mountain. Moses entered the middle of the Cloud and climbed the mountain. Moses was on the mountain forty days and forty nights.
Names of God Bible	.
NIRV	The people of Israel saw the glory of the LORD. It looked like a fire burning on top of the mountain. Moses entered the cloud as he went on up the mountain. He stayed on the mountain for 40 days and 40 nights.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses did so and stayed there forty days and nights. To the people, the LORD's glory looked like a blazing fire on top of the mountain.

The Living Bible	Those at the bottom of the mountain saw the awesome sight: the glory of the Lord on the mountaintop looked like a raging fire. And Moses disappeared into the cloud-covered mountaintop, and was there for forty days and forty nights.
New Berkeley Version	.
New Life Version	To the people of Israel, the shining-greatness of the Lord looked like a fire that destroys on the mountain top. Moses went into the cloud as he went up on the mountain. And Moses was on the mountain forty days and forty nights.
New Living Translation	To the Israelites at the foot of the mountain, the glory of the LORD appeared at the summit like a consuming fire. Then Moses disappeared into the cloud as he climbed higher up the mountain. He remained on the mountain forty days and forty nights.
Unlocked Dynamic Bible	When the Israelite people looked at the top of the mountain, the glory of Yahweh was like a big fire burning there. Moses went into the cloud on top of the mountain and was there for forty days and nights.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Well, to the Children of IsraEl, the glory of Jehovah looked like a fire that was burning on top of the mountain. Then Moses entered the cloud and climbed the mountain, where he stayed for forty days and forty nights.
Beck's American Translation	.
Common English Bible	To the Israelites, the LORD's glorious presence looked like a blazing fire on top of the mountain. Moses entered the cloud and went up the mountain. Moses stayed on the mountain for forty days and forty nights.
New Advent (Knox) Bible	To the Israelites, as they looked upon it, this glory of the Lord wore the semblance of a fire, burning there on the summit of the mountain. So Moses climbed higher up the mountain, into the heart of the cloud; for forty days and forty nights the mountain was his home.
Translation for Translators	When the Israeli people <i>looked at</i> the top of the mountain, the glory of Yahweh was like a big fire that was burning <i>there</i> . Moses/I went into the cloud on top of the mountain. He/I was there for forty days and nights.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The glory of the LORD appeared to the Sons of Israel like a devouring fire on the summit of the mountain. Moses entered into the middle of the cloud, and climbed into the mountain. Moses stayed on the mountain for forty days and forty nights.
Ferrar-Fenton Bible	...and the glory of the EVER-LIVING appeared like a consuming fire on the head of the mountain to the eyes of the children of Israel. Moses, therefore, went into the midst of the cloud, and ascended the hill. And Moses was upon the hill forty days and forty nights.
God's Truth (Tyndale)	And the fashion of the glory of the Lord was like consuming fire on the top of the hill in the sight of the children of Israel. And Moses went into the mountain. And Moses was in the mount forty days and forty nights.
HCSB	.
International Standard V	To the Israelis [Lit. in the sight of] the appearance of the glory of the Lord was like a consuming fire on top of the mountain. When Moses went up on the mountain, he went into the center of the cloud and was on the mountain for 40 days and 40 nights.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.

Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And the appearance of the glory of YHWH were like devouring flames on the mountain's top, in the eyes of the children of Israel. Then Moses went into the middle of the cloud-mass and ascended into the mountain, and Moses was in the mountain 40 days and 40 nights.
Wikipedia Bible Project	And the sight of God's honor was as fire eating the mountain peak, to the witness of the sons of Israel. And Moses came inside the cloud, and he went up the mountain, and Moses was on the mountain forty days and forty nights.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And the sight of the heavy glory of Jehovah was like devouring fire on the head of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days, and forty nights.
New American Bible (2002)	.
New American Bible (2011)	To the Israelites the glory of the LORD was seen as a consuming fire on the top of the mountain. [Ex 19:18; Heb 12:18] But Moses entered into the midst of the cloud and went up on the mountain. He was on the mountain for forty days and forty nights. [Ex 34:28; Dt 9:9]
New English Bible—1970	.
New Jerusalem Bible	To the watching Israelites, the glory of Yahweh looked like a devouring fire on the mountain top. Moses went right into the cloud and went on up the mountain. Moses stayed on the mountain for forty days and forty nights.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To the people of Isra'el the glory of <i>ADONAI</i> looked like a raging fire on the top of the mountain. Moshe entered the cloud and went up on the mountain; he was on the mountain forty days and nights. Haftarah Mishpatim: Yirmeyahu (Jeremiah) 34:8–22; 33:25–26 B'rit Hadashah suggested readings for Parashah Mishpatim: Mattityahu (Matthew) 5:38–42; 15:1–20; Mark 7:1–23; Acts 23:1–11; Messianic Jews (Hebrews) 9:15–22; 10:28–39
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	And the appearance of the esteem of הוהי was like a consuming fire on the top of the mountain, before the eyes of the children of Yisra'el. And Mosheh went into the midst of the cloud and went up into the mountain. And it came to be that Mosheh was on the mountain forty days and forty nights.
Tree of Life Version	The appearance of the glory of <i>ADONAI</i> was like a consuming fire [cf. Heb. 12:18, 29.] on the top of the mountain in the sight of <i>Bnei-Yisrael</i> . So Moses entered into the midst of the cloud and went up onto the mountain. Moses was on the mountain 40 days and 40 nights.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE APPEARANCE OF THE GLORY OF JESUS WAS AS BURNING FIRE ON THE TOP OF THE MOUNTAIN, BEFORE THE CHILDREN OF ISRAEL. †(See 3:2, 19:18) AND MOSES WENT INTO THE MIDST OF THE CLOUD, AND WENT UP TO THE MOUNTAIN, AND WAS THERE IN THE MOUNTAIN FORTY DAYS AND FORTY NIGHTS.
Awful Scroll Bible	The site of the splendor of Jehovah, is to be as a devouring fire on the top of the mountain, to the eye of the sons of Isra-eternal life. Moses was to go into the midst of the cloud mass, even was he to ascend up the mountain, and Moses is to be in the mountain forty days and forty nights.
Charles Thompson OT Concordant Literal Version	. Now the appearance of the glory of Yahweh was as a devouring fire on the summit of the mountain, to the eyes of the sons of Israel. So Moses entered into the midst of the cloud and ascended into the mountain. Moses came to be on the mountain forty days and forty nights.
Darby Translation exeGesés companion Bibleand the visage of the honor of Yah Veh is as consuming fire on the top of the mount in the eyes of the sons of Yisra El. And Mosheh goes midst the cloud and ascends the mount: and Mosheh is on the mount forty days and forty nights.
Orthodox Jewish Bible	And the sight of the Kevod Hashem was like eish ochelet (devouring fire) on the top of HaHar in the eyes of the Bnei Yisrael. And Moshe went into the midst of the anan, going up into HaHar; and Moshe was in HaHar arba'im yom v'arba'im lailah.
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	In the sight of the Israelites the appearance of the glory <i>and</i> brilliance of the Lord was like consuming fire on the top of the mountain. Moses entered the midst of the cloud and went up the mountain; and he was on the mountain forty days and forty nights.
The Expanded Bible	To the ·Israelites [^L sons/ ^T children of Israel] the glory of the Lord looked like a fire burning on top of the mountain. Then Moses went into the cloud and went higher up the mountain. He was on the mountain for forty days and forty nights.
Kretzmann's Commentary	And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. "Into this fiery radiance Moses enters, through the fiery flame of the unapproachable justice of God, through the lightnings of the flaming sword of the cherubim, in order to receive the fiery Law. " (Lange.) And Moses went into the midst of the cloud, and gat him up into the mount. And Moses was in the mount forty days and forty nights. But we are reminded of the fact that our Lord, unless approached in and through Christ, is a consuming fire, Heb. 12:29.
Syngein/Thieme The Voice	. For the Israelites below, the Eternal's glory appeared to be a consuming fire on the top of the mountain. As Moses walked further toward the top, he was swallowed by the cloud of God's glory, and he remained there for a <i>total</i> of 40 days and 40 nights.

Bible Translations with Many Footnotes:

The Complete Tanach

And the appearance of the glory of the Lord was like a consuming fire atop the mountain, before the eyes of the children of Israel. And Moses came within the cloud, and he went up to the mountain, and Moses was upon the mountain forty days and forty nights.

within the cloud: This cloud was a kind of smoke, and the Holy One, blessed is He, made a path (another version A canopy) within it. -[From Yoma 4b]

The Geneva Bible
Kaplan Translation

To the Israelites, the appearance of God's glory on the mountain top was like a devouring flame. Moses went into the cloud, and climbed to the mountain top. Moses was to remain on the mountain for forty days and forty nights.

mountain top

(Ibn Ezra). Literally, 'mountain.'

forty days...

The narrative continues in Exodus 31:18.

NET Bible®

Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in plain view⁴³ of the people. Moses went into the cloud when he went up⁴⁴ the mountain, and Moses was on the mountain forty days and forty nights.⁴⁵

^{43tn} Heb "to the eyes of" which could mean in their opinion.

^{44tn} The verb is a preterite with vav (י) consecutive; here, the second clause, is subordinated to the first preterite, because it seems that the entering into the cloud is the dominant point in this section of the chapter.

^{45sn} B. Jacob (Exodus, 750) offers this description of some of the mystery involved in Moses' ascending into the cloud: Moses ascended into the presence of God, but remained on earth. He did not rise to heaven – the ground remained firmly under his feet. But he clearly was brought into God's presence; he was like a heavenly servant before God's throne, like the angels, and he consumed neither bread nor water. The purpose of his being there was to become familiar with all God's demands and purposes. He would receive the tablets of stone and all the instructions for the tabernacle that was to be built (beginning in chap. 25). He would not descend until the sin of the golden calf.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the appearance of the armament of "YHWH ^{He is}" was like a fire eating in the head of the hill to the eyes of the sons of "Yisra'el ^{He turns El aside}", and "Mosheh ^{Plucked out}" came in the midst of the cloud, and he went up to the hill, and "Mosheh ^{Plucked out}" existed in the hill for / days and / nights,...

Charles Thompson OT
C. Thompson (updated) OT
Context Group Version

And the appearance of the glory {or public honor} of YHWH was like devouring fire on the top of the mountain in the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up into the mountain: and Moses was in the mountain forty days and forty nights.

English Standard Version
Green's Literal Translation
Modern English Version

Now the appearance of the glory of the LORD was like a consuming fire on the top of the mountain to the eyes of the children of Israel. Moses went into the midst of the cloud and went up to the mountain. And Moses was on the mountain for forty days and forty nights.

Modern Literal Version
Modern KJV
New American Standard B.

And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top. Moses entered the midst of the cloud as [Lit *and*] he went up to the mountain; and Moses was on the mountain forty days and forty nights.

New European Version
New King James Version

The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel. So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And the appearance of the honour of Jehovah is as a consuming fire on the top of the mount, before the eyes of the sons of Israel; and Moses goes into the midst of the cloud, and goes up unto the mount, and Moses is on the mount forty days and forty nights.

The gist of this passage:

To the people below, the glory of God appeared as a consuming fire at the top of the mountain. Moses goes up the mountain and he spends 40 days there.

17-18

Exodus 24:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
mar ^e eh (הֵאֲרָם) [pronounced <i>mahr-EH</i>]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular construct	Strong's #4758 BDB #909
kâbôwd (דְּבוּרָה) [pronounced <i>kaw^b-VODE</i>]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular adjective; construct form	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	feminine singular, Qal active participle	Strong's #398 BDB #37

Here the participle acts like an adjective which describes the fire.

Exodus 24:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
rô'sh (שׂאֵר אוֹ שׂאֵר) [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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<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>			
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e 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

Translation: The appearance of the glory of God [was] like a devouring fire at the top of the mountain in the eyes of the sons of Israel [below].

One of the things which I am thinking about—knowing of events which will transpire in the future—is what are the people of Israel doing right now. They are apparently looking at the mountain, where Moses and the rest had gone, and they can see the cloud; but also, God's glory appears to them to be a devouring fire at the top of the mountain. You will recall Moses first encounter with a manifestation of God—it was a bush that was burning but would not burn up. So, the people of Israel are looking at this mountain which is covered with a cloud. Their leaders are on the mountain—I assume that they cannot be seen for the cloud. And the people see the top of the mountain as being on fire, as if it is devouring everything. But then, does God not tell us that He is a consuming fire? Deut. 4:24 Heb. 12:29

Fire speaks of God's judgment.

Interestingly enough, the manifestation of God to those in the mountain is different. They see it as a cloud enveloping the mountain. We know this for two reasons: (1) we have already been told that the glory of God appeared to be a cloud over the mountain; and (2) Moses will go up into the cloud. If this appeared to be a fire to him, then it would be less likely that he would have done that.

Exodus 24:17 The appearance of the glory of God [was] like a devouring fire at the top of the mountain in the eyes of the sons of Israel [below].

Moses has been up on the mountain for six days and suddenly the glory of Y^ehowah appears. To those below, to the elders and to even the rest of Israel, all they can see is an incredible display of fireworks. The description here is not unlike that of a volcano; however, we have no accompanying lava or earthquakes. However, they know approximately where Moses is and they see on the seventh day an incredible all encompassing fire from that area. The words are the construct of the Hebrew word for *fire* (also used for lightning, as we have seen) and the Qal active participle for the verb *eat*. *Consuming or devouring* are good translations. This is more likely a reference to incredible lightning which completely encompasses and consumes to top of Mount Sinai as lightning would accompany a black cloud. In the blackness, the lightning stands out even more. And we know that **our God is a consuming fire** (Heb. 12:29).

Exodus 24:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
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
b ^e (ב) [pronounced b ^{eh}]	<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
tâvek ^e (וְתֵכָה) [pronounced taw-VEK ^e]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וְתֵכָה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʿânân (עָנָן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: Moses went into the midst of the cloud...

We see this either from the perspective of the 70 or from the perspective of Joshua; and that Moses goes into the midst of the cloud.

As mentioned previously, to the people below, it appears that the mountain is engulfed in flames. At this point, I do not know the reason for that disparity.

Exodus 24:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
’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
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 he climbed [further] up the mountain.

Moses continues to climb up the mountain, being drawn closer to God.

Do not become confused as to what is said here and God's omnipresence. God is everywhere; but, He can choose to manifest Himself in a specific place; and that is where Moses is going.

Exodus 24:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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
b ^e (ב) [pronounced b ^{eh}]	<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
’ar ^e bâ’ym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917

Exodus 24:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW- GEEM]	forty	undecidable plural noun	Strong's #705 BDB #917
lêylôwth (לַיְלֹוֹת) [pronounced lay-LOHTH]	nights	masculine plural noun	Strong's #3915 BDB #538

Translation: Moses was on the mountain [for] 40 days and 40 nights.

For the next 40 days, Moses will be on this mountain. He is going to receive much of the Law while he is up there; but the people down below are going to get a little crazy.

Exodus 24:18 Moses went into the midst of the cloud and he climbed [further] up the mountain. Moses was on the mountain [for] 40 days and 40 nights.

This portion of God's Word would have to be written after the fact. It is a summary of the time factor which will be incorporated into the rest of Exodus until Ex. 32. This describes his leaving the seventy, entering into the cloud, and being taken out of their sight. It also gives us a time factor so that we understand the motivation behind the golden calf incident which will follow Ex. 32. Jesus Himself fasted for forty days and forty nights.

Exodus 24:17–18 To the sons of Israel below, the glory of Jehovah appeared to them to be a devouring fire on that mountain. While they are watching from below, Moses goes into the midst of the cloud and he begins to ascend the mountain. He will remain on Mount Sinai for 40 days and 40 nights.

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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 24 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 24

1. T
- 2.

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 24

Chapter Outline

Charts, Graphics and Short Doctrines

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 24

Who's On First?

- Whew. Now that all that nice legal mumbo jumbo is over (hint: it's not), let's get back to our tour of Mount Sinai.
- God tells Moses in 24:1-2, "Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship at a distance. Moses alone shall come near the Lord; but the others shall not come near, and the people shall not come up with him."
- Basically, this is Moses's party. The elders get to witness stuff, but they can't really be in tune with God like Moses can.
- Moses goes to the people and reads to them from the Book of the Covenant. You know, just some light reading.
- Everyone is hunky-dory, so Moses sprays the people with animal blood to make everything nice and official. Talk about the blood oath of blood oaths.
- Here's where things get confusing. Moses and the elders go up to see God, and the text is pretty explicit about them doing it together. Didn't God say that this was a Moses-only club?
- Here's the actual text in 24:9-10: "Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. Under his feet there was something like a pavement of sapphire stone, like the very heaven for clearness." Seems like some hardcore chilling to us.
- Then, by verse 12, we're back to square one. Moses puts Aaron in charge of the people, goes up to Mount Sinai, and enters the cloud of God: "Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights." This time, it sounds like it's a Moses-only gathering.
- So why is verse 12 (where Moses goes in alone) paired with verses 9-10 (where they all go together to check God out)? Could this be two different texts spliced into one product? See if you can divide up the

From <https://www.shmoop.com/exodus/chapter-24-summary.html> accessed July 23, 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 24

CHAPTER 11

Civil & Social Ordinances Of Israel As The People Of God - Their Religious Ordinances In Their National Aspect - The "Covenant Made By Sacrifice" And The Sacrificial Meal Of Acceptance
Exodus 20:18-24:12

Such were the terms of the covenant which Jehovah made with Israel in their national capacity. when the people had ratified them by acceptance, (Exodus 24:3) Moses wrote all down in what was called "the book of the covenant" (24:7). And now the covenant itself was to be inaugurated by sacrifice, the sprinkling of blood, and the sacrificial meal. This transaction was the most important in the whole history of Israel. By this one sacrifice, never renewed, Israel was formally set apart as the people of God; and it lay at the foundation of all the sacrificial worship which followed. Only after it did God institute the Tabernacle, the priesthood, and all its services. Thus this one sacrifice prefigured the one sacrifice of our Lord Jesus Christ for His Church, which is the ground of our access to God and the foundation of all our worship and service. Most significantly, an altar was now built at the foot of Mount Sinai, and surrounded by twelve pillars, "according to the twelve tribes of Israel" Ministering youths - for as yet there was no priesthood - offered the burnt, and sacrificed the peace offerings unto Jehovah. Half of the blood of the sacrifices was put into basins, with the other half the altar was sprinkled, thus making reconciliation with God. Then the terms of the covenant were once more read in the hearing of all, and the other half of the blood, by which reconciliation had been made, sprinkled on the people with these words: "Behold the blood of the covenant which Jehovah hath made with you upon all these words (or terms)." *

* Further details are furnished in Hebrews 9:19-22, where also transactions differing in point of time are grouped together, as all forming part of this dedication of the first Covenant by blood. That this is the meaning of the passage appears from Hebrews 9:22. The sprinkling of the book and the people, as afterwards of the Tabernacle and its vessels, was made in the manner described in ver. 19.

As a nation Israel was now reconciled and set apart unto God - both having been accomplished by the "blood of sprinkling." Thereby they became prepared for that fellowship with Him which was symbolized in the sacrificial meal that followed. (Exodus 24:9-11) There God, in pledge of His favor, fed His people upon the sacrifices which He had accepted. The sacrificial meal meant the fellowship of acceptance; its joy was that of the consciousness of this blessed fact. And now Moses and Aaron, and his two sons (the future priests), along with seventy of the elders of Israel, went up into the mount, "and did eat and drink" at that sacrificial meal, in the seen presence of the God of Israel, not indeed under any outward form, (Deuteronomy 4:12-15) but with heaven's own brightness underneath the Shechinah. Thus "to see God, and to eat and drink," was a foretaste and a pledge of the perfect blessedness in beholding Him hereafter. It was also a symbol and a type of what shall be realized when, as the Alleluia of the "great multitude" proclaims the reign of the "Lord God omnipotent," the gladsome, joyous bride of the Lamb now made ready for the marriage, and adorned with bridal garments, hears the welcome sound summoning her to "the marriage supper of the Lamb." (Revelation 19:6-9)

CHAPTER 12

The Pattern Seen On The Mountain - The Tabernacle, The Priesthood, And The Services In Their Arrangement And Typical Meaning - The Sin Of The Golden Calf - The Divine Judgment - The Plea Of Moses - God's Gracious Forgiveness - The Vision Of The Glory Of The Lord Vouchsafed To Moses
Exodus 24:12; 25-33

Edersheim Summarizes Exodus 24

NEVER assuredly have we stronger proof of the Divine origin of what we call grace, and of the weakness and unprofitableness of human nature, than in the reaction which so often follows seasons of religious privilege. Readers of the New Testament will recall many instances of this in the Gospel-history, and will remember how our Lord, ever and again, at such times took His disciples aside into some desert place for quietness and prayer. But perhaps the saddest instance of how near the great enemy lingers to our seasons of spiritual enjoyment, and how great our danger of giddiness, when standing on such heights, is furnished by the history of Israel, immediately after the solemn covenant had been ratified.

Now that God had set apart His reconciled people unto Himself, it was necessary to have some definite place where He would meet with, and dwell among them, as also to appoint the means by which they should approach Him, and the manner in which he would manifest Himself to them. To reveal all this, as well as to give those "tables of stone," on which the commandments were graven, God now called Moses once more "up into the mount." Accompanied by "Joshua, his minister," he obeyed the Divine behest, leaving the rule of the people to Aaron and Hur. For six days he had to wait, while "the glory of Jehovah abode upon the mount" On the seventh, Moses was summoned within the bright cloud, which, to the children of Israel beneath, seemed "like a devouring fire", Joshua probably remaining near, but not actually with him. "Forty days and forty nights" "Moses was in the mount," without either eating bread or drinking water. (Deuteronomy 9:9) The new revelation which he now received concerned the Tabernacle which was to be erected, the priesthood which was to serve in it, and the services which were to be celebrated. Nay, it extended to every detail of furniture, dress, and observance. And for what was needful for this service, the free-will offerings of Israel were to be invited. (Exodus 25:1-8)

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-11.html and <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html> accessed July 23, 2019.

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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. ⁽¹⁶⁾**

6. Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent,

Josephus' History of this Time Period

and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, (11) and make there a distinct explication of them.

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

⁽¹⁶⁾ As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostrius. and of Pharaoh Sesostrius's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 23, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 5.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 24

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God tells Moses to go back onto the mountain

Then God [lit., *He*] said to Moses, "Come up to Y^ehowah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, they will worship [Me] from afar."

Then God said to Moses, "Come back up here and this time, bring Aaron and his two oldest sons, Nadab and Abihu, along with 70 of Israel's elders. Those who come with you may worship Me from afar."

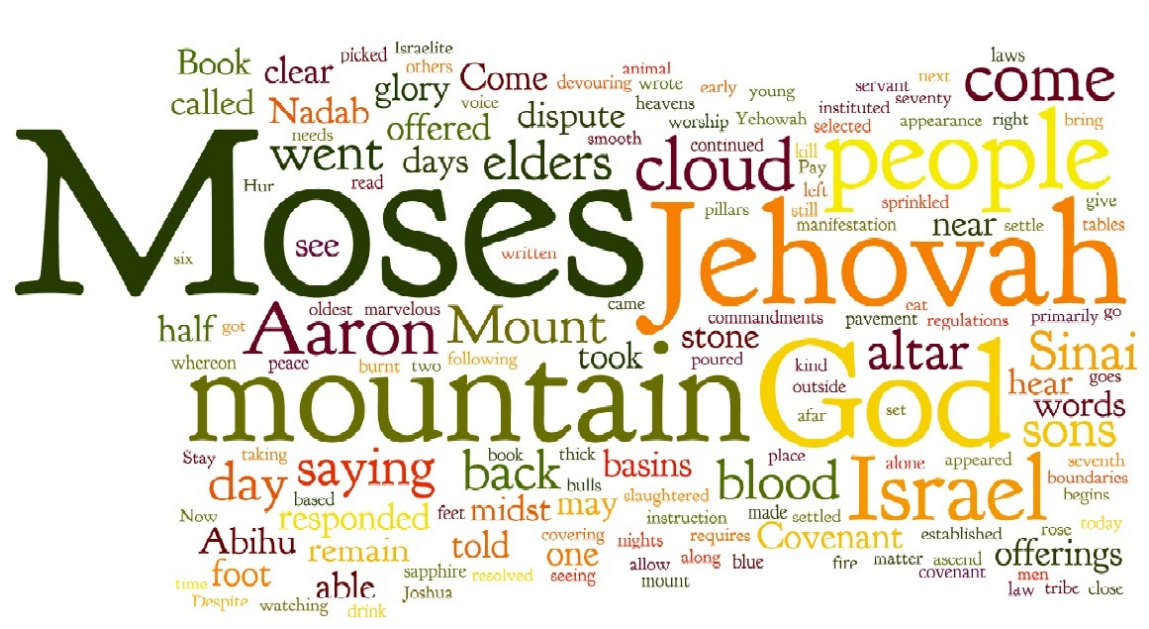
A Complete Translation of Exodus 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses will come near by himself alone to Y ^e howah; the others will not come near [to Me]. The people will not come up with him.	You will come up near to Me by yourself; the others will not come near to Me. The people will remain where they are, at the foot of the mountain, outside of the established boundaries.”
Moses returns to the people, writes the words of God in a book, and offers up sacrifices	
Moses came [back down the mountain] and he told the people all the words of Y ^e howah and all of [His] judicial decisions.	Moses came back down the mountain and he told all the people what Jehovah had said and all the laws and regulations which He had instituted.
All the people answered with one voice, saying, “We will do all the words which Y ^e howah has said.”	All of the people responded with one voice, saying, “We will do all that Jehovah requires of us.”
Moses then wrote down all of Y ^e howah’s words [in the Book of the Covenant].	Then Moses wrote all of Jehovah’s words down in a book called the Book of the Covenant.
Then he rose up early the [next] morning and built an altar at the foot of the mountain. [He also built] 12 pillars for the 12 tribes of Israel. Then he sent young men from the sons of Israel [to accomplish the following]: they caused burnt offerings to ascend and they slaughtered [animal] sacrifices, [which were intended as] peace offerings to Y ^e howah. [They offered up many] bulls.	Then he rose up early the next day and built an altar at the foot of the mountain. He set up 12 pillars, one for each tribe of Israel. Then he picked some young Israelite men to do the following: they offered up burnt offerings and slaughtered animal sacrifices on this altar. These were peace offerings to Jehovah; primarily bulls were offered up.
Moses took half of the blood and placed it in basins and the other half [lit., <i>half the blood</i>] he poured [lit., <i>sprinkled, threw</i>] upon the altar.	Moses place half of the blood into basins and the other half he poured out upon the altar.
Moses then took the Book of the Covenant and he read it in the hearing of the people.	Moses then took the Book of the Covenant and read it to the people.
And they said, “All that Y ^e howah has said, we will do and we will hear [and obey].”	They responded by saying, “We will hear all that Y ^e howah says to us and we will do what He says.”
Moses took the blood and he sprinkled it upon the people, saying, “Observe, [this is] the blood of the covenant which Y ^e howah has made with you based upon these words.”	Moses then took some of the blood from the basins and he sprinkled it upon the people, saying, “Pay close attention to what you see and hear today: this is the blood of the covenant which Jehovah God has made with you this day, based upon these words that I have spoken to you.”
Moses goes back up the mountain with an entourage of men	
Afterwards, Moses went up [Mount Sinai] with Aaron, Nadab and Abihu, and the seventy [taken from] the elders of Israel.	Moses went up Mount Sinai, taking with him Aaron, Aaron’s sons Nadab and Abihu, and the seventy who were selected from the elders of Israel.
So they saw the Elohim of Israel—under His feet is like manufactured pavement [made of] sapphire [stone]; and [it was] like the essence of heaven for [its] splendor.	All of them saw a marvelous manifestation of God—below His feet was a clear pavement of smooth sapphire stone, with the appearance of the clear, blue heavens.

A Complete Translation of Exodus 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Yet] God [lit. <i>He</i>] did not send forth His hand against the nobles of the sons of Israel [to strike them dead]. They [were able to] see Elohim and they [were still able to] eat and drink.	Despite seeing God, God did not kill them. They were able to see God and they were still able to eat and drink.
Y ^e howah said to Moses, "Come up [here] to Me upon the mount and be there so that I can give you the tables of stone with the law and the commandments [on them] which I have written for their instruction."	Jehovah said to Moses, "Come up here alone to Me on this mount so that I may give to you the tables of stone whereon I have written the law and commandments for the instruction of the people of Israel."
Moses rose up with his servant Joshua. Then Moses went up to the mountain of Elohim. [Before leaving them], he said to the elders, "Stay here for us until we return to you [all]. And listen, [both] Aaron and Hur [are] here with you [all]; [so], whoever has a matter [lit., <i>whoever (is) lord of a word</i>], [that person] will go to them."	Moses got up with his servant Joshua, and they went up the mountain of God. Before he left, Moses told the elders, "Stay right here until we come back. Now, if there is some kind of dispute or matter which needs to be resolved, then go to Aaron and Hur and allow them to settle any dispute."
Moses then went up the mountain and the cloud covered the mountain. The glory of Y ^e howah tabernacled over Mount Sinai and the cloud covered [it for] six days. Then He called to Moses on the seventh day from the midst of the cloud.	Moses went up further into the mountain, despite there being a cloud covering the mountain. This was the glory of Jehovah which had settled over Mount Sinai, and this thick cloud continued for six days. Then, on the seventh day, God called to Moses from the midst of the cloud.
The appearance of the glory of God [was] like a devouring fire at the top of the mountain in the eyes of the sons of Israel [below]. Moses went into the midst of the cloud and he climbed [further] up the mountain. Moses was on the mountain [for] 40 days and 40 nights.	To the sons of Israel below, the glory of Jehovah appeared to them to be a devouring fire on that mountain. While they are watching from below, Moses goes into the midst of the cloud and he begins to ascend the mountain. He will remain on Mount Sinai for 40 days and 40 nights.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. did not teach this on any available lessons.

Word Cloud from a Reasonably Literal Paraphrase of Exodus 24



Word Cloud from Exegesis of Exodus 24²⁴

These two graphics should be very similar; this means that the exegesis of Exodus 24 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.