

**Reformation Fellowship Notes • April 9, 2017**  
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**Handout #24**  
**Exodus 24:1-18**

**I. Introduction**

- A. We have reached the climax of the book.
1. God listened to the cries of the oppressed Israelites.
    - a) He began to move to bring them out of slavery.
      - (1) He miraculously saved Moses from death as a child.
      - (2) He gave Moses the education of an Egyptian ruler.
      - (3) He gave Moses the education of a nomad in the desert.
      - (4) He brought Moses back to lead the Israelites out of Egypt.
    - b) Through a series of plagues, he forced the Pharaoh to let his people go.
    - c) He saved his people, who were pinned against the Red Sea, by miraculously pushing back the waters of the sea so that they could walk through.
  2. God led them through the desert.
    - a) He led them through the desert with a cloud during the day and a pillar of fire at night.
    - b) He miraculously provided for the Israelites with water where there was none, meat where there was nothing, and a daily allotment of manna.
  3. God made an agreement with them.
    - a) He brought them to Mount Sinai.
      - (1) How would you like to be my special people?  
“Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine: and you shall be to me a kingdom of priests and a holy nation.”  
(Exodus 19:5-6)
      - (2) The people agreed.  
“All that the LORD has spoken we will do!” (Exodus 19:8)
    - b) He had the people prepare themselves for his visit.
    - c) God descended on the mountain in fire.
    - d) He gave them the terms of the agreement.
      - (1) Ten commandments
        - (a) These were spoken directly to the people by God.
        - (b) At the people’s request, Moses went up on the mountain to receive the rest from God.
      - (2) Case law
      - (3) Instruction
      - (4) God told them how he would help them conquer the land.
      - (5) God warned them against worshipping other gods.

- B. Now the agreement needs to be affirmed by both sides.
  - 1. Chapter 24 is the equivalent of signing the papers.
    - a) Official agreement to the terms of the agreement

## II. Exodus 24:1-8

- A. God instructs Moses to come back to the mountain with representatives of Israel.
  - 1. Aaron, Nadab, and Abihu
    - a) Aaron and two of his sons
    - b) This family later becomes the priestly family.
    - c) These two sons later were consumed by fire when they offered “strange fire” to God.
  - 2. Seventy elders
    - a) Representatives of the people of Israel
  - 3. These will only go part way up the mountain.
    - a) Only Moses will go near.
- B. Moses reports to the people what he was told on the mountain.
  - 1. Words and the ordinances
  - 2. People repeated their agreement.
  - 3. Moses wrote down all the laws.
- C. Ceremony at the foot of the mountain
  - 1. Next day
  - 2. Moses builds an altar and twelve pillars.
    - a) Opposite each other
  - 3. Young men help Moses make sacrifices.
    - a) Burnt offerings
      - (1) Entirely burned as offering to God
    - b) Peace offerings
      - (1) Portions burned for God
      - (2) Portions eaten by the people
    - c) Half of the blood was splashed on the altar.
      - (1) This was standard practice later.
    - d) Half of the blood was put in containers.

“The significance of the sprinkling of the blood is never explained. However, the prevailing notion in Israel was that the blood, the vital bodily fluid, constituted the life-force. As such, like life itself, it belonged to God alone. For that reason, its consumption by humans is strictly forbidden, and the blood of sacrifices is dashed on the altar. The use of blood in a covenant is found nowhere else in the Bible. The ordination of Aaron as High Priest, as related in Leviticus 8, involved daubing the blood of the sacrificial lamb of ordination on parts of his body and on the altar. It is likely that in both these ceremonies—covenant and ordination—the blood functions mysteriously to cement the bond between the involved parties. Through God’s sharing,

as it were, of the vital fluid with Israel or with Aaron, the life of the recipient is thought to take on a new dimension and to be elevated to a higher level of intimate relationship with the Deity.” (Sarna, p. 152)

4. Moses read the book of the covenant.
  - a) The terms of the covenant
  - b) That which he had written down
5. The people agreed to the terms.
  - a) This is the third time they have agreed to the agreement.
6. Moses splashed the other half of the blood on the people.
  - a) Possibly on the twelve pillars which represented the people
  - b) This sealed the agreement.

### III. Exodus 24:9-11

- A. God appears to Moses and the representatives of Israel.
  1. Moses and Aaron, Nadab and Abihu, and the seventy elders went part way up the mountain.
  2. They saw God.
    - a) No description of God
    - b) Only describes the amazing blue floor
    - c) Yet God did not kill them.
    - d) They ate and drank.
      - (1) Celebrated the established friendship

### IV. Exodus 24:12-18

- A. Moses goes further up the mountain.
  1. God promises to write the commandments on stone tablets for the people's instruction.
    - a) Tradition holds this to be the ten commandments.
  2. Moses went with only Joshua.
  3. Elders and others were instructed to remain behind.
    - a) Aaron and Hur were designated to provide judgments while Moses was gone.
      - (1) Moses knew he would be gone for an extended period of time.
  4. Moses entered into the cloud on the top of the mountain.
    - a) For six days, Moses waited to enter into God's presence.
    - b) On the seventh day, God summoned Moses.
    - c) To the people down below, the top of the mountain looked like a consuming fire.
  5. Moses was on the mountain for forty days and nights.
    - a) Did Moses and Joshua take food and water?
    - b) Did God meet their needs?
  6. Over the next forty days, God tells Moses how to build and operate the tabernacle.

- a) Tabernacle dominates the last third of the book of Exodus.
  - (1) Seven chapters about design; Six chapters about construction
- 7. This is what we will be looking at the next time I teach.

## V. Exodus and the 7 Feasts

- A. It seems to me that the 7 Feasts in the Bible all map onto events in Egypt.
  - 1. My daughter first suggested this.
    - a) I have slowly seen the merit of this suggestion.
  - 2. I thought that Sarna agreed.
    - a) A statement that I thought showed agreement with this is too vague to say for sure.
  - 3. It is my working hypothesis.
- B. What are the 7 Feasts?
  - 1. Laid out in Leviticus 23
    - a) Spring Feasts (religious year begins in Spring)
      - (1) Passover (14<sup>th</sup> of Aviv; sometime in April)
        - (a) Celebrate God's deliverance from Israel
      - (2) Feast of Unleavened Bread (15<sup>th</sup> -21<sup>st</sup> Aviv; sometime in April)
        - (a) Week of celebration; emphasis on purity
      - (3) Feast of First Fruits (during Feast of Unleavened Bread; 16<sup>th</sup> of Aviv)
        - (a) Celebrate God's provision
    - b) Summer Feast
      - (1) Shavuot (Pentecost; 50 days after Passover; June)
        - (a) Celebrate the giving of the Law
    - c) Fall Feasts
      - (1) Feast of Trumpets (1<sup>st</sup> of 7<sup>th</sup> month; September)
        - (a) New Year's Day, begin period of introspection
      - (2) Day of Atonement (10<sup>th</sup> day of 7<sup>th</sup> month; September)
        - (a) Fasting and repentance
      - (3) Feast of the Tabernacles (15<sup>th</sup> to 21<sup>st</sup> day of 7<sup>th</sup> month)
        - (a) Celebrate God's abundant provision
  - 2. All three clusters of festivals are associated with agricultural celebrations.
    - a) Spring—barley harvest
    - b) Summer—wheat harvest
    - c) Fall—everything else
    - d) This suggests that God took existing celebrations and then built on them, giving them a new significance.
- C. Difficulties in mapping
  - 1. Significance of the feasts is not clear.
    - a) Feast of Trumpets
      - (1) Leviticus 23:24 "a reminder"

- b) The Feasts have each developed many traditions.
        - (1) Multiple aspects
        - (2) Some are very suggestive.
          - (a) Shavuot (Pentecost) became a celebration of the Law.
            - (i) This happened early.
    - 2. Chronology in Exodus is not clear.
      - a) Exodus covers one year of time.
      - b) If Feasts map onto events in Exodus, they could match the dates.
        - (1) We have information to match first four Feasts.
        - (2) Last three are not clear.
- D. Mapping the Feast onto Exodus
  - 1. Passover—When God killed the first-born of Egypt but spared the first-born of Israel
  - 2. Unleavened Bread—The first week of their flight, ending with God turning the bitter water sweet at Marah
  - 3. First Fruits—Crossing the Red Sea
  - 4. Pentecost—God gives the law to Israel
  - 5. Trumpets—When God comes in judgment
  - 6. Atonement—When Moses begs for atonement
  - 7. Tabernacles—When God comes to dwell in their midst
- E. This is my working hypothesis.
  - 1. It would mean that the Jewish religious calendar relives the Exodus every year.
  - 2. It would give concrete context to each Feast.
  - 3. It would also appear that the Feasts map onto salvific history.
    - a) Jesus died on the exact day and exact time that the Passover lambs were sacrificed.
    - b) This could tie events in Exodus to salvific events.