

Exod 03-11-09b

Let's continue our study now in Exodus chapter 19. I submitted you to a small test, and you may have passed it and I didn't know it, but you remember our scripture reading this morning, where was it? Do you remember which chapter? If you go back and look at Job chapter 9, something that we just covered in our lesson was in there in verse 26. Job says, My days are swifter than a runner, they flee away, they see no good.

They pass by like swift ships, like an eagle swooping on its prey. And the idea of the eagle and the eagle's wings that is found in Exodus has a contrast here because one side of eagles is the mothering, delivering by the wings aspect. The other is that same eagle swoops down and kills the prey.

And eagles are noted for their speed and for their ferocity. They are carnivorous birds. They are meat-eating birds.

They don't eat berries. They don't eat bugs. They eat meat.

They eat rabbits and small animals. So, it is not the hen with its chicks under its wings that God uses as a picture here. He says, I delivered you on eagles' wings.

And an eagle is fierce and deadly against its prey. So, it's another aspect of this picture that God uses to communicate the idea of His deliverance for His people here in Exodus chapter 19. We continue in verse 9, The Lord said to Moses, Behold, I come to you in the thick cloud, so that the people may hear when I speak with you and believe you forever.

So, Moses told the words of the people to the Lord. So, remember now, God told Moses, Go down and tell the people, remember what I did to the Egyptians. Now, if you will obey my voice and keep my covenant.

Obey and keep. What is the difference? This seems like a redundancy, doesn't it? What is the difference in obeying His voice and keeping His covenant? The word keep here has the idea just like the Greek word *tereo*, which is what is used to translate this, which means to keep or to guard, to preserve, to hold as a possession and to prevent anything from happening to something. Obey God's voice.

Keep God's covenant. If you do this, this is conditional. If you do these two things, God says, You shall be a special treasure to me above all people, for all the earth is mine.

Everyone belongs to God, not in a salvation sense, but in an accountability sense. Everyone, all nations are accountable to God. Israel as a nation will be a special treasure.

This word treasure is a word that is used elsewhere in the scripture to talk about, for example, in Malachi chapter 3 and verse 17 is translated jewels, something that is precious, something that has value to its owner, something that in jewelry, especially gold and precious stones, the

value is in their unique reflection of light. Jewels, gold and silver are valuable primarily. If they were dull black, they wouldn't necessarily be that valuable.

Now I have a black star sapphire, but even that stone is an interesting stone because it is a star sapphire, and when the light strikes the black stone, it creates this six-pointed star. I put it in my ring because I used to have a different, a \$15 imitation piece of glass in there. I don't remember what color it was.

I took that out and put in this black star sapphire that I got in Thailand, because when I looked at that stone, I thought, you know, it reminds me of myself. It reminds me of the sinful nature and the corruption of man that is dark and black. It doesn't have any value unless the light of God shines on it, and God can take what is corrupt and what is dark and work it together for good when his light shines on it.

Every time I look at my hand, I'm reminded of that, that I am only worth something if the light of God shines on me and reflects. Well, the idea here of a treasure is like jewels, these valuable things that sparkle and glitter and are glorified in the light. It's also used in 1 Chronicles 29, verse 3 in the sense of a special private quantity of gold and silver.

This is what Solomon amassed for himself, his treasure. Ecclesiastes 2, verse 8, it talks about the peculiar treasure of kings. And again, this word is used.

You also find an equivalent used over in the New Testament. Turn over to 2 Peter. Hebrews, James, 1 Peter, 2 Peter.

Look at chapter 2 and verse 9. Once you've found that, flip back to 1 Peter 2.9. That's the eagle swooping down on the prey. We've finished that point. 1 Peter 2.9, You are a chosen generation, a royal priesthood, a holy nation, his own special people, so that you may proclaim the praises of him who called you out of darkness into what? Into his marvelous light.

God is going to tell these Israelites here in this chapter that they are a kingdom of priests and a holy nation. That function belonged to the nation of Israel in that age. That age is over with.

That age, that clock has been stopped. Just like we stop this clock every Sunday, that Israel clock has stopped. The pendulum does not swing.

There's seven years left to run, but it's stopped. And there's a new clock running. It's the clock of the church.

It's the age of grace. It's the dispensation of the body and bride of Christ. That's where you and I live.

God still has this desire, still has this mission for people. Everybody belongs to God, but there is a subset, there is a category that is a special group. And you and I are it.

What is our purpose? Peter tells us we are a chosen generation. You and I are a royal

priesthood. This is the Melchizedekian priesthood that's talked about over in Hebrews.

The Lord Jesus Christ himself is the high priest. Don't have to run down to some guy. There's a Catholic church right around the corner here.

We don't have to go down there. All those people calling themselves priests, if they're saved, they're a priest, but so am I. I am every bit as much a priest as Pope John Paul. And so are you.

You are just as close to God as any, probably closer, than anybody who names himself a priest. The gay guy in the Episcopalian church or Pope John Paul or any of these guys with the black robes down around the corner. Well, it's important, because there's people who think, you know, maybe you think the pastors are closer.

Certain pastors are just kind of half inch off the ground, just a little bit closer to God. You, I am not your priest. I am not your Pope.

Dr. Criswell down here, they used to call him the Baptist Pope. He thought it was funny. One year he dressed up in a Pope costume and went down to the church, carried the little crook things, and said, I'm the Baptist Pope.

He thought it was hugely funny. You are your priest. And on the day of judgment, don't be swinging around pointing at me.

But Sam said, what does Peter say here? If you don't get anything else this morning, remember 1 Peter 2.9. You are a chosen generation. You are a royal priesthood. You are a holy nation.

You are his own special possession, his own special people. And there's a reason for it. You say, well, what are the perks? What are the benefits of this status? Do I get my own little priest mobile? Do I get a special costume? What are my benefits? There is a purpose for this.

The purpose is to proclaim the praises of Him who called us out of darkness to light. What does God say to Israel here when they come to the mountain? Remember what I did to the Egyptians for you. Remember how I bore you on eagles' wings.

There's a reason. There's a purpose for that. I'm not just showing how well I can fly.

I'm not just showing how many Egyptians I can drown in a single day. There's a purpose. This is one of the things that is lost in the Christian world today.

Everybody gets all excited about evangelism, which is a wonderful thing, but what is the point? We're not a pyramid organization. We don't just exist to reproduce. You push and push and push to get someone saved and put a tract in the hand and give them the gospel.

Well, so you do. Then what? What's the point? What's the purpose? Why get everybody saved? Well, because we love them and we don't want them to go to hell. That is such a mindlessly short-sighted view of what evangelism is and what faith in Christ is to say, well, it's just a ticket

out of hell.

It's not much of a ticket out of hell if people don't make any progress. You have not moved very far if you are sitting outside the gates of the New Jerusalem with the dogs and the sorcerers and the fornicators and those who love and practice a lie watching your inheritance burn forever in the smoke of the lake of fire. God has a purpose, and it's not just to keep from destroying people.

It is to take us and make us into something valuable, something that reflects the light. It's important, and it doesn't happen passively. You can't just sit there and get turned into God's treasure.

You can't sit there and advance. We have to do what God says to them here. He says, if you will do what? Hear my voice and keep my covenant.

There's two parts of it, isn't there? Right now, can Israel keep the covenant? Here in Exodus chapter 19, verse 2 or 3, can Israel keep this covenant? No, they cannot. Why? They don't know what it is yet. They haven't heard it.

God says, if you will hear my voice, I'm about to tell you something. If you'll listen, you'll get the content of the covenant. If you keep that covenant, you will be to me all these wonderful things.

I will be to you all of these wonderful things. Now, you can show up at church and not listen. You can have a Bible teacher on the radio and not listen.

You can have a book that explains the truth of God and be reading it or listening to it read and not listen. It's your option. It's your choice.

But be aware that the promises of God will not apply to you. You are not going to be heir. You are not going to be the inheritor of the great things that God has if you blow it off, if you ignore it, if you think it's unimportant.

God says, if you think I'm unimportant, I'm going to treat you as unimportant. If you honor me, I will honor you. Seems fair enough.

That's what God is facing Israel with here. That's why it says, if you will hear my voice. It comes all the way over into the New Testament in Hebrew.

Today, if you will hear His voice, do not harden your hearts as in the day of the Meribah, the day of testing, God provided and people were distracted and self-centered. What are the three kinds of non-God-like thinking? Eyes on self, eyes on other people, eyes on circumstances. Every time you see failure in the Bible, you can class it in one of those categories.

Anytime you talk to an unbeliever and listen to them speak, you're going to hear one of those three viewpoints. Anytime you talk to a fellow believer who is not trying to walk down the straight road through the narrow gate to life, this is going to be the content. You're going to be

hearing all about me and all about my problems and all about how all of these people have done me wrong.

That is subjective thinking. It is not hearing the voice of the Lord. It is not keeping His covenant.

It's falling out of the eagle nest and saying, look how the wind is fluffing my... I had my feathers all combed and now they're all fluffing. Look, the horizon is just spinning around and it's making me dizzy. I was warm and cozy in the nest and now I'm falling and this is very uncomfortable.

Oh, woe is me. It's not the point. The point is you got kicked out of the nest to learn how to fly.

So stop worrying about your feathers. Stop worrying about the horizon. Stop worrying about your feeling of dizziness.

Stick your arms out and start flapping. Stick the wings out. Watch for the mother eagle to come.

You're not going to fall and hit the ground if you've got any kind of response at all. Look at the Israelites. They are no great shapes when it comes to faith.

And God says, I have protected you, preserved you, done all these great things for you and you're a bunch of no-count, faithless, drop-in-the-wilderness types. God has still done all of these things for them. So, hopefully we have this connection made between 1 Peter 2, verse 9 and Exodus 19.

This applies to us. This picture in Exodus 19 is a picture of us. Hebrews tells us we have not come to the mount that smokes with fire like the Israelites did.

We're going to look at that in a future lesson. But I precede myself. So now, Exodus 19.

God says these things to Moses. Moses comes down and lays before the elders of the people. Now, by the way, just in terms of physicality, my dad gave me a great thing one time where someone estimated the actual physical logistics involved in moving 2 million people out of Egypt.

How wide and how long was the column? How much chow would it take? How many gallons of water would it take? How long would it take them to pass a given point on the road if they were marching 50 abreast and this kind of thing? And it's good to get an idea like C. Austin Miles to visualize the landscape in which this is taking place. They come to Mount Sinai. It's a mountain with a plain out in front of it, which, by the way, Jebel Musa, the most popular candidate for Mount Sinai, does not fit.

It doesn't have a plain like this. There's some other mountains that do. Anyway, they come to the mountain.

It's not important where it is. If it was, we would know. It's got a big plain out there, but the

children of Israel do not, all 2 million of them, do not encamp in this one place.

It doesn't look like the tents of the Union Army in the Civil War where you just got these little white tents and neat rows and lines all together. The elders of the people of Israel are nearby. The clan chiefs, the heads of the tribes, the heads of the major family groups are closest to the mountain.

They already have been established for centuries in the patriarchal system as leadership. They are the ones that Moses primarily deals with. The rest of the people have got flocks and herds, and they've got to spread out.

They've got to go find pastures. They've got to... You know, you can graze down a real grassy field in no time if you pack it... This is why people read the... What's the name of that magazine? The Farm... No, no, there's a thing that Dad used to get in the mail that was the ranch... Farmer, rancher, something or other. The Farm Journal.

And when you read articles in there, they talk about the fact that you need, you know, two acres per head of cattle or some such thing. You've got to have a certain amount of ground. You think, well, that's an awful lot for one cow.

But as they graze day by day, you need time for the grass to recover. So all of this is by way of saying the Israelites have spread out. Moses came to this mountain looking for pasturage.

40 years earlier for the flocks of Jethro. These people are going to spread out and do what they have always done for centuries. Back to the original sons of Jacob and Isaac and Abraham.

And before that, they know how to take their flocks, move around the area. This is a huge peninsula. If you look at the map, and you go further down from my usual air map with the Mediterranean Sea, and you come down, Egypt is over here.

You've got the Red Sea coming up this way. You've got another part of the Red Sea coming up this way. There's a V-shaped peninsula, the Sinai Peninsula.

And they are there. Mount Sinai is somewhere on that peninsula. And the people, the leadership comes there.

And then others are out in the periphery. And the ones who manage the flocks and herds are furthest out. And they're going to wander miles all around this area grazing their flocks and herds, finding wadis that have some water in them, and taking care of all the animals.

Because there's hundreds of thousands of animals. So, the picture here at the mountain is you've got primarily the people who know the most, who are in positions of leadership. The elders of Israel are going to be right there.

So, notice in verse 7, Moses came after God says you'll be a kingdom of priests and a holy nation. Speak these words to the children of Israel. Moses comes down and calls for the elders.

Why? He's not going to call all of the shepherds and all of the goat herds and all of these people scattered all over the Sinai Peninsula back to give them this paragraph. Okay? Everybody's got the word. Go back to your flocks.

He gives it to the elders. The elders are going to pass it to the clan chiefs. The clan chiefs will pass it to the family chiefs.

The family chiefs will pass it to the individual heads of the households. Individual heads of the households are going to tell the guys who are going in and out with the flocks. So, it ripples outward from Mount Sinai in the mouths of communicators, in the mouths of mediators.

So, it says in verse 8, All the people answered together and said, All that the Lord has spoken, we will do. This is not the two million. These are all the people of verse 7. These are the elders.

It's a lot easier to get 60 or 70 men to answer up and say, All that the Lord has said, we will do, than to say, Okay, all two million in unison now, say amen. It just doesn't happen. By the way, have you ever seen... This is completely off the subject.

Have you ever seen a great big large... Like when they fill up the space between the Washington Monument, the Jefferson Memorial, whatever that big expanse is in Washington, D.C., and they all try to sing a song together or something, and they've got people at one end. You know, sound is relatively slow. And so, if you're singing along with what you hear from the stage, and you're 1,100 feet back, we'll be having a bunch of Thanksgiving Day parades coming up.

They've got a drummer up in the front beating the drum, and watch the ripple effect of people's left foot hitting the deck on the beat. Because you can see the sound wave in the left leg of the people marching. Because if they're all listening to a drummer up in the front, that sound wave travels back, and you just watch it ripple.

It's like a caterpillar. It looks like a caterpillar leg going back. So I say all that to say these people cannot, two million people cannot answer up and say in Hebrew, all that the Lord has said we will do, it's the elders.

Why is that important? Because God continues to use a system of authority in the church. And the authority resides in the Word of God. There are people who communicate the Word of God, make an issue of the Word of God.

The people don't say, Moses, all that you've said we will do. We are Moses men. We are Mushites.

No, I'm not kidding you. This is a theological term. They talk about the Aaronic priesthood, and they talk about the Mushites, because his name is Moshî in Hebrew.

So a Mushite is a Moses guy. They don't say, hooray for the Mushites. We're the land of the Mushites.

All that the Lord has said we will do. Please, please do not go forth and in conversation, well, Sam says, thus and so. You know, Sam was saying just the other day, you will break my heart if you do that.

My goal is to present to you what God says. Moses came down the mountain and talked to the people. He says, God says, look at the way He has delivered you.

God says He's held you up on eagle's wings. God says if you'll hear His voice and keep His covenant, you'll be a peculiar people. You'll be a special treasure.

You will be a kingdom, a priest in a holy nation. God says this. Look at the response that they have.

All the people answered together and said, all that the Lord has spoken we will do. If you have a discussion or a conversation, say, well, you know, I saw in the Word of God the other day where it says this. Over in Exodus, it says this.

Job chapter 9, it says this. First Peter chapter 2, it says this. It's the Lord.

We want to be looking at what the Lord says. When a great meal gets prepared by the chef and a waiter brings it out to the table, you don't say, boy, you know, the waiter brought me the best food. You say the restaurant, the chef, the people.

God creates these and the guy that brings it to the table is not the guy to be quoting. And the Israelites at least had that much figured out here. So the people say we're going to do this.

Moses brought back the words of the people to the Lord. So trip number one has taken place. Up the mountain, down the mountain.

God said something. The people said something. Moses makes trip number two up.

Now God speaks. On the second time up the mountain, the Lord said to Moses, behold. He says, look.

Look at this thick cloud I've come to you in. Why does God say this? Well, if I'm Moses, what am I looking for on the side of the mountain? What did I see the last time I was on the mountain 40 years ago? Behold, a bush on fire and it is not consumed. Did you notice that in this whole account there's no burning bush? Why is there no burning bush when he came to the mountain? The first time there was a burning bush, God spoke to him from the bush.

Now he's back at the very same mountain. He went up there looking for God. And God says, Moses, you'll notice I've wrapped myself in a thick cloud here.

I wish Moses had said, Lord, where's the bush? But he didn't. So with enough analysis, we could probably figure out that the bush serves a purpose in the call of Moses in the initial confrontation in getting Moses' attention. Moses needed something that would draw him to

the mountain, put his shoes from off his feet, and be convinced that God is God.

It's a miracle. There's nothing miraculous about thick smoke. I was in a cloud of it last night, barbecuing chicken.

There's no miracle to that. Anybody can make thick smoke. There is a miracle in a bush that burns and is not consumed.

At the beginning of the age of Israel, there are miraculous signs that authenticate and verify that it is God who is involved. At the beginning of the churches, there are miraculous signs that verify and authenticate that it is God who is involved. At the beginning of this mission, God comes in a burning bush.

Moses says, I've never seen anything like that before. Truly, this is the Lord. Moses is back now on the same mountain.

He knows the voice of the Lord when he hears it. God does not have to flash his ID card here. God doesn't have to say, now, Moses, stand back.

I'm going to turn a rod into a snake. Watch this. I'm going to pull a rabbit out of a hat.

Moses knows God. And so, God says, look, this time, I am appearing in a thick cloud. And here's the reason.

Because now, the people are going to hear when I speak with you. So, this is a loud voice. And the people don't understand the words.

They just hear it sounds like rumblings and thunders. We're going to see this all through Exodus. That the people down below, there is a thick cloud wrapped around the top of the mountain.

And it is like volcanic action and thunderstorm combined. There's smoke and lightning and thunder and earthquakes. And people say, well, God's up there talking to Moses.

By the way, did you know that there was cloud and smoke and lightning and thunder as Aaron is hammering the gold onto the golden calf? As they decide to have a party, those same things never stop. Anytime Moses is on the mountain and God is talking, this is taking place. And they do this in the face of the cloud and the thunder and the lightning.

You know what's really sad is you and I do the very same thing because God the Holy Spirit is in our soul. The Word of God is shining like a light. And we go off and do the same dumb things.

It is no less dumb than dancing around the golden calf while the smoke and lightning and thunder is happening on Mount Sinai. We do the very same thing. Humanity is humanity.

But God says, I come to you in the thick cloud and I want the people to hear me speaking to you

so they will believe you forever. How does this go through our little interpretive triangle here? What does this mean to us? I see two levels of application here. First of all, what did we see in our first lesson this morning? Mediatorship.

It is the mediator who is authenticated by God. If you go to the New Testament, who is the mediator and how is he authenticated? Paul says, you know what proves that Jesus Christ is the Son of God and the Redeemer of mankind? His resurrection. His resurrection is the proof.

His resurrection is important. I was telling some of you the other day that Jehovah's Witnesses came up and were trying to convert me the other day. And one of their biggest problems is they don't believe in the bodily resurrection of the Lord Jesus Christ.

There is no more central... What did the Apostle Paul say? When he was reaching for the highest attainment of a Christian, what does Paul say? I pray that I may come to know Christ and the power of His resurrection. He says, I have not yet attained that. My prayer.

My goal. He is the Apostle Paul for crying out loud. He wrote inspired scripture.

He saw the Lord Jesus. He was caught up to the third heaven. And he said, what I really pray for myself is that I can come to know Christ and come to understand the power of His resurrection.

It is all about the resurrection. There is a lot about the resurrection we don't fully understand. Why did the disciples not recognize Him when they had spent three and a half years with Him? Why did Mary not recognize Him in the garden? Why did Peter and John not recognize Him on the shore of the sea? Not until He spoke.

Why did the disciples on the road to Emmaus not recognize Him until He broke the bread? But I tell you this, if He eats a piece of fish and a piece of honeycomb, if He breaks bread at a table, if He boils fish on the seashore, then Jehovah's Witnesses are wrong because He was not raised as a spirit, which is what they like to say. And if He had a scar on His side and holes in His hands and feet, Thomas stuck his finger in there, then He didn't get some other body. He was raised and transformed in the body that He lived in.

Jesus made a big deal out of His flesh. You go to John, He says, My blood and my flesh are important and you need to partake of that. And that's the picture in the Eucharist.

Anyway, Behold, I come to you in the thick clouds so the people will hear when I speak with you and believe you forever. Our faith is in the Lord Jesus Christ. He is the way, the truth, and the life.

He is the vine. We are the branches. If we abide in Him, and He abides in us, we will bear fruit.

It's all about the Mediator, maintaining our connection to the Mediator and believing in Him forever. Not just believing in Him at the point of salvation, but trusting Him on a daily basis. Secondly, it ought to be clear when someone is bringing you the Word of God, whether it is me,

or a man on the radio, or a man on television, or somebody speaking in a book, you should be able to identify when you are getting the Word of God.

And if you're listening to something and you can't tell if it's the Word of God or not, go elsewhere and find the Word of God. Because God says, there's going to be no doubt in the minds of the people that I am talking to you and you are bringing them My Word. And My goal is that they believe what I'm saying, so I'm going to authenticate you.

They will know. What happens when Moses comes down? Remember after he's been up there a long time and gets the law? Nightlight. He's phosphorescent.

And he has to put a sack over his head to keep from scaring people. Is there any doubt in anyone's mind? Has there ever been an accusation by anyone in Israel that Moses didn't really talk to God? I think he went up there and had a hallucination because he didn't eat enough, or the climb got to him, the altitude, the oxygen was low. Nobody in history has ever questioned who is a believer, that God spoke to Moses.

Why? God says, the way I'm going to speak to you will leave no doubt. You and I have a better form of evidence even than a glowing face or thunder and lightning on a mountain. We have God the Holy Spirit who confirms the truth when we hear it.

If you are asking and seeking and knocking and you hear the truth of God, you will know it. You will recognize it like an old friend. It will sustain, it will fill, it will satisfy the hunger in our soul as no other thing can.

And if you're hearing something and you're dissatisfied and it doesn't sit and it doesn't rest and it won't lay down and mesh, not the Word of God. The Word of God is identifiable. The Word of God is recognizable.

And when you hear it, you know it. That's what God the Holy Spirit does for us. So, Moses makes a trip all the way back up the mountain.

God calls to him from the mountain and says, Look, I've got the big thick smoke thing so people will know that it's me talking to you. They'll hear me. Moses goes back down the hill.

This is all he got. It was that one piece of information. Long climb.

He's an 80-year-old man. Comes back down. And told, in verse 9, the end, Moses told the words of the people to the Lord.

Actually, he's still up there, I guess. Then the Lord said to Moses, Go to the people and consecrate them today and tomorrow and let them wash their clothes. And let them be ready for what? The third day.

It's the third month and they're at the mountain. They've got two days of preparation. Let's just back up and look at this whole deliverance thing from the beginning.

Israel is in bondage in Egypt, right? God says, I'm going to take you to a land of promise. Take care of the Egyptian problem. Decimate them.

Weaken them. Get them out of the picture. Why doesn't God just clear a path through the Philistines and take them right into the land of Canaan? Why are they coming down to the mountain? Here's a principle.

Before we come to the place of blessing and before we come to the place of prosperity and before we come to the place of fulfillment, we have to come to the place of God. These people do not go to the land until they go to God. And if they don't come to God, they're not coming to the land.

It is just that simple. It is a necessary intermediate step. Now that they are at the mountain and God is here and about to deliver His law, they are not going to get it unless they are ready.

And He says, I'm going to give you two days to get ready for what's going to happen on the third day. By the way, how much time has God given the church to get ready for the millennium? Two days. We have two days to sanctify ourselves and purify ourselves and prepare ourselves and get ready for the third day.

For on the third day, the Lord will come down upon Mount Sinai in the sight of all the people. In our third day, the millennial kingdom, the Lord is going to come down and be on Mount Zion in the sight of all the people. It says in verse 12, You shall set bounds for the people all around, saying, Take heed to yourselves that you do not go up to the mountain or touch its base.

Whoever touches the mountain shall surely be put to death. This is that holy boundary that we were talking about that is going to be reflected in the tabernacle and in the temple. Whoever touches the mountain shall surely be put to death.

It doesn't say he'll surely die. It says he shall be put to death. This means he will be stoned by the people.

The people will inflict the penalty if someone touches the mountain. Not a hand shall touch him, but he shall surely be stoned or shot with an arrow. Whether man or beast, he shall not live.

When the trumpet sounds long, they shall come near the mountain. So on the third day, after two days of preparation and sanctification, there will be a trumpet blast. How many similarities do we have to point out here? At the end of the two days, there will be a trumpet blast and all the people will come near to the mountain where the Lord is going to be, but they're not allowed to touch the mountain.

What is going to happen in the Millennial Kingdom? A lot of Israel is going to be raised out of the dust and they're going to be brought to the land, but many of them are not going to be allowed in. They're going to be outside the door watching while many come from the north,

east, south, and west and sit down with Abraham, Isaac, and Jacob in the kingdom and they themselves are outside the perimeter. Moses, who is the mediator, is going to traverse that boundary and go up the mountain and he is a man like all the rest of the Israelites, but he is the mediator.

We are in Christ. We are part of Him. We are His body.

We are His bride. And where He goes, we go. He says, I go to prepare a place for you.

If I go, in John 14, I will come again and receive you unto myself so that where I am there you may be also. We will not be parked at the foot of the mountain that quakes and trembles with thunder, fire, and smoke. We will be like Moses walking right up to the very presence of God.

That is our privilege. Now, do you think if Moses had not been sanctified and had not been ready on the third day that he would have made it across that boundary and up the mountain? He had to be just as prepared as the people. But there is a great picture here of the time of preparation, the time of getting ready.

So, after God delivers these instructions, Moses goes down now for the second time from the mountain to the people, and He sanctified the people and they washed their clothes. Notice, He doesn't say He told the people and they sanctified themselves. It says, Moses sanctified the people.

Who sanctifies us? The Lord Jesus Christ. He is our means. It is the blood of Jesus Christ, God's Son, that cleanses us from all sin.

He said to the people, Be ready for the third day. Do not come near your wives. Be ready for the third day.

Can't get near your wife. What does that mean? What is it a picture of? This obviously is talking about physical relations. It means don't be distracted even by the normal, healthy, God-given, fun and desirable things of life.

Be ready for the third day. What is our call? What should we remember out of this study this morning? There is a righteous God. We are sinful.

There is a mediator in Him. We are heirs of all things. We need to get ready for the third day.

The third day is coming. This age is almost over. We're at the end of the 2,000 years.

It's going to happen soon. We are enjoined. We are called by God from the mountain.

Be ready. Let's close in a word of prayer. Father, thank You for the privilege of studying Your Word together.

We ask that Your Spirit would impress it on our hearts. Help us to live in a way that is pleasing

in Your sight and glorifying to our Savior, the Lord Jesus Christ. We ask it in His name.

Amen.