

Exodus 24 *amar aleh* He Said Come Up

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Introduction

Tzur Yisrael Triennial Parasha [67](#) (#18.3), note ^A

Exodus chapter 24 ^{all verses 1-18} – The People Affirm Their Covenant with God

Moses is called up into the mountain

¹ And he ^B said אָמַר ^{'a-Mar} unto Moses, ^C

“Come up עֲלֶה ^{'a-Leh} unto YHVH, thou¹, and Aaron², Nadab³, and Abihu⁴, and seventy ⁷⁰⁺⁴⁼⁷⁴ ^D of the elders of Israel; and worship ye afar off. ² And Moses alone shall come near YHVH: but they shall not come nigh

וְגַשׁוּ ^{ve-nig-Gash}; neither shall the people go up יַעֲלוּ ^{ya-'a-Lu} with him. ^E”

^A Ahavta has no parasha specific to chapter 20 of Exodus, they put that on the end of the previous [parasha](#). I’m calling it *amar aleh* (he said come up); Living Messiah: Exo 24, Isaiah 60:17-61:9, Mat 26:27-28

Tzur Yisrael: HafTorah: 1Ki 6:11-13, Isa 60:17-61:9; Brit Mat 26:26-30. Standalone Aleph Tav: Exo 24:3, 4, 10; [Old Notes](#).

See also [Exo-24-the-marriage-covenant-between-YHVH-and-Israel](#), article #725.

^B YHVH is still talking.

^C Moses was acting as a mediator between YHVH and the Israelites. Similarly, Yeshua acts as our Mediator. (Read Eph 2:18; 1Ti 2:5; Heb 7:25-26; Heb 8:1-2, Heb 8:5-6; Heb 9:11-22; Heb 10:19-22; 1Jn 2:1)

^D 70 is symbolic of the nations of the earth whom a nation of priests represent. These 70 are witness to this most awesome spiritual marriage covenant. If you add the 70 elders + Moshe, Aaron, Nadab & Abihu you get 74. In “Gen-44-18-to-46-27-Joseph-is-made-known-to-his-brothers-and-forgives-them”, article #989, I talk about the account of those who went down to Egypt and there is an apparent contradiction (69≠70). My commentary was they forgot that YHVH said he will be with them (Gen 46:3-4). 75 which is what Stephen uses in Acts 7:14 (1Ch 7:14-20 & Septuagint identify the additional 5 giving the total as 74 + YHVH = 75). Here in Exo 24:1 it’s apparently 74 that go up which similar to accounting to those in Gen 46 who went down), except that I’m missing one to go up to make it 75. Could the extra one be the Standalone Aleph Tav? How about Joshua, he isn’t mentioned until **Exo 24:13**.

^E Moses was acting as a mediator between YHVH and the Israelites. Similarly, Yeshua acts as our Mediator. (Read Eph 2:18; 1Ti 2:5; Heb 7:25-26; Heb 8:1-2, Heb 8:5-6; Heb 9:11-22; Heb 10:19-22; 1Jn 2:1)

³ And Moses came and told the people אֵת all the words דְּבַרֵי ^{div-Rei} of YHVH, and all the judgments הַמִּשְׁפָּטִים ^{ham-mish-pa-Tim}: and all the people answered with one אֶחָד ^{'e-Chad} voice קוֹל ^{Kol}, and said,

“All the words הַדְּבָרִים ^{had-de-va-Rim} which YHVH hath said דְּבַר ^{dib-Ber} will we do נַעֲשֶׂה ^{na-'a-Seh}.”^F

כָּל הַדְּבָרִים אֲשֶׁר דָּבַר יְהוָה נַעֲשֶׂה

Moses builds an altar, and twelve pillars.

⁴ And Moses אֵת wrote all the words of YHVH, and rose up early in the morning, and builded an altar מִזְבֵּחַ ^{miz-Be-ach} under the hill הָהָר ^{ha-Har}, and twelve ¹² pillars מִצֵּבָה ^{matz-tze-Vah}, according to the twelve tribes

שִׁבְטֵי ^{shiv-Tei} of Israel. ⁵ And he sent young men of the children of Israel, which offered וַיַּעֲלוּ ^{vai-ya-'a-Lu} burnt offerings עֹלֹת ^{'o-Lot}, and sacrificed peace שְׁלָמִים ^{she-la-Mim} offerings זְבָחִים ^{ze-va-Chim} of oxen unto YHVH.

He sprinkles the blood of the covenant

⁶ And Moses took half of the blood הַדָּם ^{had-Dam}, and put it in basins; and half of the blood he sprinkled on the

altar. ⁷ And he took the book סֵפֶר ^{Se-fer} of the covenant הַבְּרִית ^{hab-be-Rit}, and read וַיִּקְרָא ^{vai-yik-Ra} in the audience בְּאָזְנֵי ^{be-'a-ze-Nei}^G of the people: and they said,

“All that YHVH hath said will we do, and be obedient וְנִשְׁמָע ^{ve-nish-Ma}.”^H

כָּל אֲשֶׁר דָּבַר יְהוָה נַעֲשֶׂה וְנִשְׁמָע

⁸ And Moses took the blood, and sprinkled it on the people, and said,^I

“Behold הִנֵּה ^{hin-Neh} the blood דָּם ^{dam} of the covenant הַבְּרִית ^{hab-be-Rit}, which YHVH hath made כְּרַת ^{ka-Rat} with you concerning all these words הַדְּבָרִים ^{had-de-va-Rim}.”

The glory of God appears

⁹ Then went up Moses, and Aaron, Nadab נָדָב ^{na-Dav}, and Abihu וַאֲבִיהוּא ^{va-'a-vi-Hu}, and seventy ⁷⁰ of the elders

מִזְקֵנֵי ^{miz-zik-Nei} of Israel: ¹⁰ And they saw וַיִּרְאוּ ^{vai-yir-'U} אֵת ^{J K} the God אֱלֹהֵי ^{'e-lo-Hei} of Israel: and there was

^F MJ: Now Israel has now heard the commandments after they already said in Exo 19:8 I Do, and in this verse they say again that whatever YHVH say's we will do (see also Exo 24:7)

^G The audience, not including Moses, is Aaron + Nadab + Abihu + 70 elders = 74. The audience is the witness. The word for audience, בְּאָזְנֵי, is Strong's #H241 ^{KJC:179} 163 times of 179 time it's translated as ear(s), 7 times audience and 5 times hearing. It's speaks to the importance of Shema.

^H The word for obedient is Shema *shama* ^{H8085} see The-Great-Commission-is-to-Teach-Torah, article #253 where I point out that in Mat 22:34-40 the Messiah talks of the Great Commandment, which is the *Shema* Det 6:4-5

^I **Heb 9:18-20** ¹⁸ Whereupon neither the first testament was dedicated without blood. ¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ²⁰ Saying, This is the blood of the testament which God hath enjoined unto you.

^J This is a powerful Standalone Aleph Tav, it literally says that “they saw אֵת their *Elohei*”. This is awesome because it's during the ceremony of the marriage covenant with YHVH.

^K Here is says that, not only does Moshe see Elohim, but so do 73 other people.

under his feet רגליו ^{rag-Lav} L as it were a paved לבנת ^{liv-Nat} M work of a sapphire stone הספיר ^{has-sap-Pir} N, and as it were the body וקעצם ^{u-che-'Etzem} of heaven השמים ^{hash-sha-Ma-yim} in his clearness לטהר ^{la-To-har} O. ¹¹ And upon the nobles אצילי ^{'a-tzi-Lei} of the children of Israel he laid not his hand: also they saw God, and did eat and drink. P

¹² And YHVH said unto Moses,

“Come up to me into the mount ההרה ^{ha-Ha-rah}, and be there: and I will ^Q give ואתנה ^{ve-'et-te-Nah} R thee tables לחת ^{lu-Chot} of stone האבן ^{ha-'E-ven}, and a law והתורה ^{ve-hat-to-Rah}, and commandments והמצוה ^{ve-ham-mitz-Vah} which I have written כתבתי ^{ka-Tav-ti}; that thou mayest teach them. להורתם ^{le-ho-ro-Tam} „ S

¹³ And Moses rose up ויקם ^{vai-Ya-kom}, and his minister משרתו ^{me-sha-re-To} Joshua ויהושע ^{vi-ho-Shu-a'}: T and Moses went up into the mount of God. אל הר האלהים

Aaron and Hur have the charge of the people

¹⁴ And he said unto the elders הזקנים ^{haz-ze-ke-Nim},

“Tarry ye here for us, until we come again unto you: and, behold, Aaron אהרן ^{'a-ha-Ron} and Hur וחור ^{ve-Chur} are with you: if any man have any matters דברים ^{de-va-Rim} to do, let him come יגש ^{yig-Gash} unto them.”

Moses goes into the mountain, where he continues forty days and forty nights.

¹⁵ And Moses went up into the mount, and a cloud הענן ^{he-'a-Nan} covered ויכס ^{vay-Chas} the mount. ¹⁶ And the glory כבוד ^{ke-Vod} of YHVH abode וישכן ^{vai-yish-Kon} upon mount Sinai סיני ^{si-Nai}, and the cloud covered it six ⁶ days: and the seventh ^{7th} day he called unto Moses out of the midst מתוך ^{mit-Toch} of the cloud. ¹⁷ And the sight of the glory of YHVH was like devouring אכלת ^{'o-Che-let} fire כאש ^{ke-'Esh} on the top בראש ^{be-Rosh} of the mount

^L Jerry Watkins pointed out that maybe the reason they are seeing YHVH's feet is because they are bowed low and don't dare look up. This is all that they saw. Contrast with Exo 33:18-23 where Moshe did not see his face but say is backside; also Exo 33:11.

^M See Word-Study-H3843-lebayna-bricks-H3835-laban-white-made-G3021-lukaino-H3840-libnah, article #727.

^N The Hebrew word for sapphire is, what for it *sappeire* H5601. This stone in the breast plate is Dan's which means judgment.

^O H2892 *tohar* ^{KJV} 4 purifying ^{Lev 12:3-4, 6}, clearness ^{Exo 24:10}, glory ^{Psa 89:44}; from H2891.

^P Breaking bread YHVH at the marriage supper...that's an invite I want, where do I RSVP?

^Q Another “I Will” statements of YHVH, see Exo-22-25-to-23-33-Im-kesef-Talveh-When-You-Lend, article #1031 for a longer list.

^R See Word-Study-H2706-choq-statute-H2710-chaq-qaq-lawgiver article #413, Word-Study-H7626-shebet-Gen-49-10-The-scepter-shall-not-depart-from-Judah-until-Shiloh-come article #647, Sceptre-shall-not-depart-from-Judah-until-Shiloh-come-Gen-49-10 article #685, "Word-Study-G3549-nomotheteo-Legislature.doc", YHVH-is-our-lawgiver, article #??? Gen 49:10, Num 21:8, Deu 33:20-21, Psa 60:7-8, Isa 33:22, Jam 4:11-12

^S Wow, chock full of awesome words,...Torah ^{H8451}, Mitzvot ^{H4687}, Yarah ^{H3384}, Ketubah ^{H3789}, See Exo 24:12, Exo 31:18, Deu 4:13 & Deu 5:22.

^T All the mentions of Joshua in Exodus: Exo 17:9-10, 13-14, 24:13, 32:17, 33:11. Interesting that it's Joshua who gets closer to YHVH than Aaron and his two sons.

in the eyes לְעֵינַי le·ei·Nei of the children בְּנֵי be·Nei of Israel יִשְׂרָאֵל Yis-ra·'El. **18** And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days⁴⁰ and forty nights⁴⁰.^U

E-Sword Notes

Exo 24:4

Is this an argument against the Oral law, or is this just talking about the 10 words? He brought down a book, this is different from the 10 words that he brought down earlier. See the verse before, he is just not reading the 10 words of Exo 20, but Exo 20, 21, 22 and 23.

MJ: first evidence that Moshe wrote down the Torah.

Exo 24:7

...will we do *asah*^{H6213}, and be obedient *shama*^{H8085}.

From Exo 20:1 - Exo 24:7 one could argue that this is all of the Torah, so maybe we don't have to read the rest of the OT nor even more specifically the rest of the Torah. I obviously think this is wrong, but how would I respond to this. I'm always thinking in terms of law, so how can I do this here? I would say that the "I do and hear" that comes from Israel means were at the point in the contract negotiations were we have a "meeting of the minds". Both parties are in agreement to the general concept and we can proceed with both parties fulfilling their ends of the agreement. As both parties go about this spiritual business specific things will come up over time that aren't clear in the covenant. Some of this things will get rolled into a "new" commandment / statue / ordinance and this "new" additions are respecting and are in harmony with the "old". This makes sense because if we know all the predicaments of what could happen (and I will concede that YHVH may very well know all of this infinite number of possibilities) Isreal could not fathom this amount and would make the covenant hopelessly incomprehensible. If even one of the parties can't comprehend their duties and responsibilities then you don't have "meaning of the minds" and you don't have an enforceable contract.

To study the law you need to study maxims and principles, the details you worry about later which is fine because the principles never change so all you have to do is apply the principles/maxims to any situation.

Exo 24:7 "Everything which YHVH says shall we do and shall we hear." YHVH is ready to enter into a covenant, but He will only do so if we understand the life-changing ramifications of His words. Most people do not internalize what they hear. Many of us hear and can even translate the words of the Bible. But only when we are ready to internalize YHVH's message and allow His words to change us is YHVH ready to establish His covenant with us

Source: <http://www.messianicisrael.com/cutting-to-the-root/2007-2008/mishpatim.html>

What is the "book of the covenant"?

^U RO says that some would say that the next four of five chapters are out of order, because Moshe doesn't come down until chapter 32.

Exo 24:7 Israel says, “I do” once again to YHVH. They said it a total of three times (see also Exo 19:8 and Exo 24:3). Why three times? (See Num 35:30 and Deu 17:6; Deu 19:15. According to Torah-law they were witnessing against themselves in a legally binding agreement or contract.) Also, the word obedient (KJV) in verse seven is the Hebrew word shema, therefore to shema is not only to hear, but obey.

Source: <http://www.messianicisrael.com/waters-in-the-wilderness/2007-2008/mishpatim.html>

Haftorah

1st Kings 6:11-13 – God’s promise unto them

¹¹ And the word of YHVH came to Solomon, saying,

“¹² Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: ¹³ And I will dwell among the children of Israel, and will not forsake my people Israel”

Isaiah 60:17-61:9 – For brass I will bring gold, and for iron I will bring silver...

¹⁷ For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. ¹⁸ Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. ¹⁹ The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but YHVH shall be unto thee an everlasting light, and thy God thy glory. ²⁰ Thy sun shall no more go down; neither shall thy moon withdraw itself: for YHVH shall be thine everlasting light, and the days of thy mourning shall be ended. ²¹ Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. ²² A little one shall become a thousand, and a small one a strong nation: I YHVH will hasten it in his time.

The Spirit of YHVH is on me; The Year of the Lord's Favor

The office of Christ

¹ The Spirit of YHVH GOD is upon me; because YHVH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ² To proclaim the acceptable year of YHVH, and the day of vengeance of our God; to comfort all that mourn; ³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YHVH, that he might be glorified.

The forwardness

⁴ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵ And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. ⁶ But ye shall be named the Priests of YHVH: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

And blessing of the faithful

⁷For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. ⁸For I YHVH love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. ⁹And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which YHVH hath blessed.

Brit Mat 26:26-30 – Yeshua broke bread with his disciples

²⁶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. ²⁷ And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; ²⁸ For this is my blood of the new testament, which is shed for many for the remission of sins. ²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. ³⁰ And when they had sung an hymn, they went out into the mount of Olives.