

Exodus 18-19 - “Arriving at Sinai”

As we’ve been tracking Israel’s exodus out of Egypt, we’ve been looking at their various wilderness stops. There were often lessons to be learned along the way and a need for Israel to learn to be completely dependent on the Lord and trusting Him for all they need.

“The next spiritual lesson comes in the reunion of Moses and Jethro. Whereas the end of chapter 17 was about the necessity of prayer, the beginning of chapter 18 is about the duty of evangelism. We are called to bear witness to God’s saving power.”¹

1. Jethro’s Arrival – 18:1-8

18:1-5 - *And Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses and for Israel His people—that the Lord had brought Israel out of Egypt. ² Then Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife, after he had sent her back, ³ with her two sons, of whom the name of one was Gershom (for he said, “I have been a stranger in a foreign land”) ⁴ and the name of the other was Eliezer (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”); ⁵ and Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.*

We last saw Jethro in Exodus 4:18.

Jethro has heard of God’s miraculous deliverance and leading of His people. Remember, this is why God brought Israel to all these precarious positions. It was to portray God’s great power.

- **Exodus 14:17–18**, *“And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. ¹⁸ Then the Egyptians shall know that I am the Lord, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.”*

We also see Moses’ wife Zipporah leap back onto the pages of Scripture. She also was last seen in Exodus 4:24-26 and it was there that a conflict arose between her and Moses over the circumcision of their son. This could be what

¹ Ryken, P. G., & Hughes, R. K. (2005). *Exodus: saved for God’s glory* (pp. 468–469). Crossway Books.

led to their separation. We're not sure when she was sent back to be with her father exactly, but it seems likely that it was at that time. Which means she was not in Egypt with Moses, she hasn't witnessed the miraculous moving of God in delivering His people Israel and miraculously providing for them in their journeys.

- That's a sad thing. Perhaps Moses knew that she was not yet on board with all that God would have Moses (and Israel do).
- She missed out on witnessing the amazing work of God because she was unwilling to support Moses in following God's word (ie. circumcising their son).
- It's a lesson for us too, that we can miss out on seeing the wonders of God if we're dragging behind in disobedience and/or unbelief.

There are some wonderful pictures and types found here and as we bring various scenarios together from Israel's recent experiences. We see quite a wonderful account of the gospel.

Terrific Typology:

Manna – incarnation (Ch. 16)

Water from rock – crucifixion (Ch. 17:1-7)

Moses went to the top of a hill – resurrection & ascension (Ch. 17:10-12). Moses prayed there, he interceded (**Hebrews 7:25**, *"Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."*).

Next in the story is the meeting with Zipporah (Ch. 18:2-4). Zipporah, Moses' wife pictures Israel. Israel is called the wife of God (Isaiah 54:6; Jeremiah 3:20). Hosea deals with Israel as an adulterous wife. Back in Exodus 4, Zipporah left. Why? She was offended. She called Moses a husband of blood.

- In the same way, Israel was offended at the cross of Jesus Christ and it's bloody outcome. This was not what they pictured with their Messiah. Paul said in **1 Corinthians 1:23**, *"We preach Christ crucified, to the Jews a stumbling block..."*

And notice after Christ was crucified and resurrected, the Jews were soon after scattered. What is the name of Moses' son – Gershom, 'a stranger in a foreign land'. The Jewish people have been living as a scattered nation all over the world. The only nation to lose their land yet retain their nationality. How? What

was the second son's name – Eliezer, 'God is my help'. The Jews have had a special touch on their lives. God has been with them, protecting and leading.

And now we see this reunion. Who was leading it? Jethro, this Gentile priest. Who will be instrumental in provoking the Jews to Christ? We will, the Gentile nations. Romans 10:19; 11:11 states this. "...*But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.*" **(Romans 11:11).**

We have a clear vision regarding these things, but the Jews do not yet at this point.

Where is this reunion taking place? At the mountain of God. Jesus will be coming again, and at His second coming He will touch upon the Mt. of Olives where it will be split in two. At this time the Jews will see clearly. They will recognize Him as their Messiah.

Then we see in 18:12 a feast taking place. What a day that will be when we will be with our Lord in heaven for all of eternity and celebrate in that time of communion with Him.

18:6-8 - *Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."* ⁷ *So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about their well-being, and they went into the tent.* ⁸ *And Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and how the Lord had delivered them.*

This meeting taking place between Moses and Jethro was very evangelistic in nature. This was an opportunity for Moses to share of all that God has done.

- We all have a similar story. Maybe you feel like your testimony lacks a little punch and pizzazz; you haven't had any oceans being parted or pastries falling from the sky. But God moved heaven and earth to provide the means for your salvation. He gave His Son in a miraculous way just so you could be forgiven and receive new life. That's the testimony we share!
- Moses didn't have to say, '*I was on skid row, hooked on wild mushrooms and crocodile jerky. I was living as a prince but feeling more like a pauper.*' He didn't even need to say anything about himself! The testimony was of what God did! It was all about ***how the Lord had delivered them!***

And notice the outcome of sharing this...

2. Jethro's Confession – 18:9-12

18:9-12 - *Then Jethro rejoiced for all the good which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians. ¹⁰ And Jethro said, “Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Egyptians. ¹¹ Now I know that the Lord is greater than all the gods; for in the very thing in which they behaved proudly, He was above them.” ¹² Then Jethro, Moses' father-in-law, took a burnt offering and other sacrifices to offer to God. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.*

Jethro responded with joy – vs. 9. He **rejoiced** for all the good which the Lord did for Israel. He wasn't wondering when some of that good would come his way. He rejoiced for the good shown to others.

Jethro responded with faith – vs. 10-11. He believed that it's the Lord that has done this awesome work. And he uses the covenant name for God – Yahweh (**LORD**). And he makes the confession: ***I know that the Lord is greater than all the gods***. Jethro is a Midianite priest. They worshipped many gods. But no god that he has seen can compare with the one true God!

“Do you have the kind of faith that Jethro had? Can you say, “Now I know that Jesus Christ is greater than all other gods”? To be a Christian is to know God's name, specifically the name of Jesus Christ. It is also to declare that Jesus is Lord, that he is the supreme God above all other gods. Jesus is superior in every way. He is superior in mercy: He grants forgiveness to sinners. He is superior in love: He gave his own life for our sins. He is superior in grace: He offers eternal life as a free gift. He is superior in power, because by his resurrection he has triumphed over death. And he is superior in glory, reigning supreme over Heaven and earth. No other god has ever even attempted to demonstrate the amazing love and grace that God has shown in Jesus Christ. To have faith is to believe that he is the one and only Savior, the one and only God of all grace and glory.” ²

² Ryken, P. G., & Hughes, R. K. (2005). *Exodus: saved for God's glory* (p. 477). Crossway Books.

- Even with people making up a god in their own image, designing a god anyway they want him to be, still nobody has come up with a greater more powerful and benevolent god than Jesus! He's greater than all.

Jethro responded with action – vs. 12. Jethro offered a burnt offering and other sacrifices to God. This went beyond just a mere confession of faith.

It would seem that these things reveal that Jethro became a true worshipper and follower of God. It's hard to know for sure, but there's a strong case to be made in favour of it.

3. Jethro's Counsel – 18:13-27

18:13-16 - *And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. ¹⁴ So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" ¹⁵ And Moses said to his father-in-law, "Because the people come to me to inquire of God. ¹⁶ When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."*

Instead of Moses taking a much needed break and continuing to enjoy this family reunion, he was out the next day doing what Moses does – judging the people. That would be a fun job right? Just sitting there thinking, you're too lazy, you complain too much, you're a bad friend. As appealing as that may be, that's not the judging that Moses was doing. I know some of you can be very judgmental – I can tell just by looking at you 😏.

Rather, Moses was deciding over disputes or decisions that needed to be made. He was sitting as judge and counselor. He would make known to the people God's instructions and commands.

18:17-23 - *So Moses' father-in-law said to him, "The thing that you do is not good. ¹⁸ Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. ¹⁹ Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. ²⁰ And you shall teach them the statutes and*

the laws, and show them the way in which they must walk and the work they must do. ²¹ Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²² And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. ²³ If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.

It wasn't that Moses was trying to be the head honcho of everything, he was sincerely desiring to shepherd God's people. This had nothing to do with Moses' qualifications, but rather his quantity of time. He just wasn't able to handle this on his own.

- So many people have burned out in ministry, or just burned out in life because they've taken on too much for themselves. They've failed to delegate, prioritize, and minimize.
- Jethro says that not only Moses, but the people themselves will wear themselves out (vs. 18). It's too much for one person.

So here's the counsel that Jethro gives to Moses:

- 1) Pray for the people – ***bring the difficulties to God*** (18:19).
- 2) Teach the Word of God – ***you shall teach them the statutes and the laws*** (18:20a).
- 3) Be an example – ***show them the way in which they must walk and the work they must do*** (18:20b).
- 4) Appoint other leaders – ***select from all the people able men... and let them judge the people at all times*** (18:21-22).

Now notice something with these leaders that were to be appointed. It wasn't about their credentials but rather their character. That's the kind of person that God is able to work with. He's not looking for the qualified, He's looking for faithful people of solid character.

- This is much like what we saw in **Acts 6:2-4**, *"Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. ³ Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and*

wisdom, whom we may appoint over this business; ⁴ but we will give ourselves continually to prayer and to the ministry of the word.”

Able men – not so much about ability, but spiritual maturity.

Fear God – having a respect and reverence before God.

Men of truth – they stand for the truth and live in the truth. They are integral.

Hating covetousness – People in positions can be ones that want more. *I want to advance.* Or, *I want that person’s portfolio.* It can become a very unhealthy ambition.

Now notice in verse 23, ***If you do this thing and God so commands you...***

Jethro gave the advice, but the real question is what does God want. People will always have good sounding ideas, but you need to be led of the Lord.

- Whenever you do things in the Lord’s way, you will **endure** and have **peace**.

18:24-27 - *So Moses heeded the voice of his father-in-law and did all that he had said. ²⁵ And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶ So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves. ²⁷ Then Moses let his father-in-law depart, and he went his way to his own land.*

So Moses listened and followed in this advice. That’s a sign of a good leader too. Being willing to adjust, do something different, and listen to others.

As we’ve been looking at the body of Christ in our study in Corinthians on Sundays, we’ve been seeing the importance of everyone doing their part. Everyone is needed. And God gifts people for the places He desires to use them.

"Mr. [Dwight L.] Moody said shrewdly: It is better to set a hundred men to work, than do the work of a hundred men. You do a service to a man when you evoke his latent faculty. It is no kindness to others or service to God to do more than your share in the sacred duties of Church life." (Constable, quoting Meyer).

We move into a section now in Chapter 19 that's a divisional break in Exodus, and a major break in the history of God's dealing with mankind. It sets up the giving of the law in Chapter 20.

4. A Message of Challenge – 19:1-8

19:1-2 - *In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. ² For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.*

Here's Israel now at the mountain – Mt. Sinai. A significant place biblically. It will be where the law is introduced, moving us into this new dispensation of God.

- A dispensation is not so much a period of time or an age, but rather the way that God deals with man. While God Himself never changes, His methods do. And so there are different dispensations where we see a change in the way that God carries out His order or administration toward humanity.
- This dispensation we move into is the Dispensation of Law. We know this is different than how God works in the church now. We are living in the Dispensation of Grace – the church age presently.
- “While all Scriptures are *profitable for us* (2 Tim. 3:16), not all were written directly to *us*. Passages dealing with other ages have applications for us, but their primary interpretation is for the age for which they were written.”³

“Dr. C. I. Scofield lists seven dispensations, as follows:

1. Innocence (Gen. 1:28). From Adam's creation up to his fall.
2. Conscience or Moral Responsibility (Gen. 3:7). From the fall to the end of the Flood.
3. Human Government (Gen. 8:15). From the end of the Flood to the call of Abraham.
4. Promise (Gen. 12:1). From the call of Abraham to the giving of the Law.
5. Law (Ex. 19:1). From the giving of the Law to the Day of Pentecost.
6. Church (Acts 2:1). From the Day of Pentecost to the Rapture.
7. Kingdom (Rev. 20:4). The thousand-year reign of Christ.”^{18 4}

³ MacDonald, W. (1995). *Believer's Bible Commentary: Old and New Testaments* (A. Farstad, Ed.; p. 106). Thomas Nelson.

¹⁸ *The New Scofield Study Bible, New King James Version*, p. 4.

⁴ MacDonald, W. (1995). *Believer's Bible Commentary: Old and New Testaments* (A. Farstad, Ed.; p. 106). Thomas Nelson.

Israel has been on the go for the last 3 months, but they will spend the next 11 months camped here at Mt. Sinai as God reveals Himself to them and reveals His law. The next 57 chapters of the Bible (up to Numbers 10) will be devoted to the time here at Sinai.

19:3-8 - *And Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴ ‘You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself. ⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.” ⁷ So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. ⁸ Then all the people answered together and said, “All that the Lord has spoken we will do.” So Moses brought back the words of the people to the Lord.*

“These words are considered by some to be the center and theme of the entire Pentateuch (19:5–6).” ⁵

God says that He bore them ***on eagles wings***... (vs. 4). God was the one caring for them all along.

- **Deuteronomy 32:11–12**, *"As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings, ¹² So the Lord alone led him, And there was no foreign god with him."*
- A mother eagle will come at a certain stage in the development of their young and stir up the nest. They are forcing their young to learn to fly. If they are unable, the eagle falls to the ground, but the parent will swoop down and catch them on their wings carrying them to safety. The process is repeated until they learn to fly. It's then that they show maturity and can become fruitful in their own endeavors.
- In the same way, God often will stir up our nests that cause us to take action. It's not to hurt us but to help us and mature us. He wants fruitfulness and not fatness.
- Life can be a series of fruitful endeavors when we choose to leave our place of comfort, spread our wings, and fly where God directs us (Isaiah 40:31).

⁵ Smith, J. E. (1993). *The Pentateuch* (2nd ed., p. 300). College Press Pub. Co.

Here's why God stirred up Israel and brought them unto Himself:

1. To be a **special treasure** – 19:5
2. To be a **kingdom of priests** – 19:6
3. To be a **holy nation** – 19:6

1. Israel was seen as a treasured possession. This had nothing to do with Israel being so loveable. In verse 3 they were referred to as the **house of Jacob**. This was a reminder of their weakness and carnality. But God treasured them out of His love and grace. **Deuteronomy 7:6–8**, *“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. ⁷ The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; ⁸ but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.”*
2. Israel was a kingdom of priests. They were to represent God. They were to bring people before God, and declare God before the nations.
3. Israel was to be a holy nation. They were to be set apart – sanctified and different from the rest of the nations.

God's favor was shown by what He called this nation to be.

- Peter borrowed from this language in **1 Peter 2:5 and 9**, *“you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. ⁹ But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;”*

The people are eager and ready to sign on to this agreement – **all that the Lord has spoken we will do**. They will however quickly realize that their spirit is willing but their flesh is weak.

5. A Message of Consecration – 19:9-15

19:9-15 - And the Lord said to Moses, “Behold, I come to you in the thick cloud, 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. ¹⁰ Then the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes. ¹¹ And let them be 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. 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. ¹³ 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.” ¹⁴ So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. ¹⁵ And he said to the people, “Be ready for the third day; do not come near your wives.”

This calling to a life of faithfulness is seen in how they were to consecrate themselves. They were to set themselves apart for God. What were they to do?

1. Wash their clothes (19:10). God was ready to speak and He tells the people to get ready and be prepared to listen.
2. Watch your step (19:12-13). God says to not come near the mountain or you’ll die. God is not being mean or stand-offish, He’s setting restrictions for their safety. A child about to touch a hot stove is told to stop! Stay away! It’s not to take fun away from them, but to protect them for their own good.
 - God was coming down in all His holiness. We as sinful people cannot handle that. God’s not trying to restrict us, but rather grow our reverence for Him and keep us safe.
 - Likewise, people today can have an irreverence before God; a lack of fear. God is holy and we need to have a holy respect towards Him.
3. Wait on God (19:15). They’re told: **do not come near your wives**. Was this a bad thing? Were the wives unholy? No, but at this time their priority was to be on God solely. They were to be feeding the spirit and not the flesh. This was a time to prepare to hear from God.
 - This kind of served as fast for the people. A fast is denying the flesh in order to strengthen and feed the spirit. This is often times done with abstaining from food, but it can be anything that the body or the flesh craves (tv, phones – anything that the flesh gravitates to and that can take you away from God). Paul even told husbands and wives that they may need to come away from each other for a time so as to fast and pray (1 Corinthians 7:5).

6. A Message of Caution – 19:16-25

19:16-20 - *Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. ²⁰ Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.*

This scene inspires awe and reverence at the majesty and might of God. God visibly and audibly shows up at Mt. Sinai and all the people trembled.

This again reveals the holiness of God and how far we are from that. Imagine the scene in the days of the Tribulation when the world will be judged by a living God. He will once again reveal Himself with power and might. If this scene invokes fear, imagine what it will be like for the many in the Tribulation who have despised God.

19:21-25 - *And the Lord said to Moses, “Go down and warn the people, lest they break through to gaze at the Lord, and many of them perish. ²² Also let the priests who come near the Lord consecrate themselves, lest the Lord break out against them.” ²³ But Moses said to the Lord, “The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’ ” ²⁴ Then the Lord said to him, “Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest He break out against them.” ²⁵ So Moses went down to the people and spoke to them.*

Moses was called to go up to the Mountain in vs. 3 and vs. 20. Now he’s told to go back down. It’s like a yo-yo and you can understand Moses being a little argumentative in vs. 23. He doesn’t want to have to go back down just to come up again.

- Nevertheless, God does not want anyone to perish. He’s concerned about the people’s curiosity and their potential to break through. So he sends Moses to be sure everyone follows God’s Word.

- May we have that same kind of care and urgency for those who are perishing around us.

Now this scene at Mt. Sinai is a frightening and fearful one, yet in Hebrews we're told of the better things that we have now because of Christ.

Hebrews 12:18–24, *"For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, ¹⁹ and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. ²⁰ (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." ²¹ And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.") ²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, ²³ to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, ²⁴ to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel."*

- Sinai speaks of fear and terror, but Zion speaks of love and forgiveness.
- Sinai is in a dry desert, but Zion is the city of the Living God.
- Sinai, with all its fear and power is earthly; but the Mount Zion we come to is heavenly and spiritual.
- At Sinai, only Moses could come and meet God; at Zion, there is an innumerable company, a general assembly.
- Sinai had guilty men in fear, but Zion has just men made perfect.
- At Sinai, Moses is the mediator, but at Zion, Jesus the mediator.
- Sinai put forth an Old Covenant, ratified by the blood of animals; Zion has a New Covenant, ratified by the blood of God's precious Son.
- Sinai was all about barriers and exclusion; Zion is all about invitation.
- Sinai is all about Law, Zion is all about grace. ⁶

⁶ Guzik, D. (2013). *Exodus* (Ex 19:21–25). David Guzik.