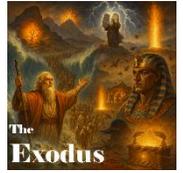




**The Ratification of the Covenant and  
the Covenant Sealing Meal  
Exodus 24:1-18  
(Lesson #25)**



**24:1 ¶** *Then 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.*

**Exodus 24:1** marks a pivotal transition in the Sinai narrative. Having delivered the "*Book of the Covenant*"—the sixty additional statutes and judgments following the Decalogue—the Lord now summons a representative body of Israel to ascend the mountain.

The command is specific: Moses is to lead Aaron, Nadab, Abihu, and seventy of the elders of Israel. They are invited into a unique proximity to the Divine presence, yet they are commanded to "*worship from afar.*" Even in this moment of high invitation, the distinction between the Holy God and a sinful people remains sharply defined.

The inclusion of the **seventy elders** is traditionally viewed as the formal origin of what would later become the **Sanhedrin**, the supreme judicial and religious council of Israel.

This group represented the "heads of the people," providing a legal and spiritual foundation for the nation's governance. Their presence signifies that the covenant was not merely a private agreement with Moses, but a corporate contract with the entire house of Israel.

There is a profound tension in the selection of **Nadab and Abihu**. While the priestly tribe of Levi has not yet been formally consecrated (that occurs in Exodus 28), these two sons of Aaron are already being brought into the "inner circle" of leadership.

- **Nadab** (*Nadab*): Means "Generous" or "Noble."
- **Abihu** (*Abihu*): Means "He is my Father."

Despite their names and their privileged access here, their story serves as a sober warning. In the broader biblical arc, these same men will eventually offer "strange fire" before the Lord and perish (**Lev 10:1-2**). Their inclusion here demonstrates that proximity to the sacred is not a guarantee of personal holiness; privilege without obedience is a dangerous path.

***Vs 2 Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him.***

In this verse, the divine protocol becomes even more restrictive, establishing a hierarchy of access to the presence of Yahweh.

While the seventy elders and Aaron's sons are granted the high privilege of ascending the mountain to worship, a clear boundary remains. The text creates three distinct "zones" of proximity: the people remain at the base, the leaders worship from a distance, and Moses alone can enter the immediate presence of Yahweh. Keep these three levels of access in mind when we get to the tabernacle.

The heart of this verse lies in the distinction between those who "*worship from afar*" and the one who is invited to "*come near.*"

- **Nagash (נָגַשׁ):** This Hebrew verb carries the sense of drawing near for a specific, often intimate or official purpose. It is the word used for a priest approaching the altar or, intimacy of a relationship.
- **The Singular Mediator:** The repetition of "*Moses alone*" establishes him as the unique mediator between God and the people.

**APPLICATION:** The New Testament writers draw a direct contrast to this verse. While the elders were told *not* to draw near (*nagash*), believers are now commanded to "*draw near with a true heart in full assurance of faith.*" The singular mediation of Moses finds its fulfillment and expansion in the mediation of Jesus.

*Vs 3 Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, "All the words that the LORD has spoken we will do."*

Moses descends down the mountain to report the divine requirements to the people and prepare the designated leadership for their ascent. The scene is one of profound legal and spiritual gravity as the "*Book of the Covenant*" is presented to the congregation for their formal ratification.

In the ancient Near East, a covenant (*berit*) was not finalized until the terms were publicly read and the subordinate party gave their verbal assent. By reciting the laws, Moses is essentially reading the "Constitution" of the newly formed theocracy. The people's response is a formal, legal oath of allegiance.

Moses maintains a precise linguistic distinction that underscores the comprehensiveness of God's Law. He presents both the "**words**" and the "**rules**."

- **Dabar (דָּבָר):** Referring to the "Ten Words" (Decalogue).
- **Mishpat (מִשְׁפָּט):** Referring to the "Rules" or "Judgments." These are the "**case laws**" found in Exodus 21–23 that apply the *Dabar* to everyday life.

The fact that the people answer with "*one voice*" suggests a moment of supernatural unity. This wasn't a dissenting vote; it was a total, national commitment. This is the second time the nation has affirmed their commitment to obey God and follow his covenant, remember (Ex 19:7-8).

**APPLICATION:** Jeremiah promises a day when the law will not simply be heard in the ear, but it will be written on their hearts (Jer 31:31-33).

They have committed to obey, but **promises alone are not enough to ratify the Book of the Covenant. It requires more!**

*Vs 4 And Moses wrote down all the words of the LORD. 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.*

The transition from spoken word to written record marks a foundational moment in Israel's history. Having received the people's verbal assent, Moses moves to formalize the agreement. He does this through two distinct actions: the transcription of the law and the construction of a physical monument.

This dual approach ensured that the covenant was both preserved for the mind and visualized for the eyes of every Israelite. In the ancient world, the "writing down" of a treaty was the step that made it legally binding and permanent. By recording the *Dabar* (the words), Moses creates the "*Book of the Covenant.*"

Moses' construction of the monument is rich with symbolic meaning, rooted in the specific Hebrew terminology:

- **Matzebah (מצבה):** This refers to a standing stone or pillar. While these were later condemned when used for pagan worship (as the "sacred pillars" of the Canaanites), here they serve a holy purpose as "witness stones." Like Jacob at Bethel, Moses sets these up to "testify" to the promise made that day.
- **Unhewn Stones:** Following the directive in **Exodus 20:25**, the altar was built of natural field stones. The prohibition against using tools—"for if you wield your tool on it you profane it"—emphasized that man adds nothing to God's holiness.

**Jacob's Pillar:** There is a beautiful symmetry between Jacob—the father of the twelve tribes—setting up a single *matzebah* at Bethel, remember (Ge 28:18) and here Moses setting up twelve. Here the landscape is altered to serve as a perpetual "memory aid" for future generations.

*Vs 5 And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.*

Before the covenant is sealed in blood, it is expressed through smoke, sacrificial smoke! Moses appoints "young men"—who functioned in a priestly capacity.

On the freshly built altar of unhewn stone, they present two distinct types of sacrifices: burnt offerings and peace offerings. This act transformed the mountain's base from a place of legislation into a place of worship.

Though the specific "manual" for these sacrifices is found later in Leviticus, their presence here establishes the two-fold response of a covenant person: total surrender and communal joy.

- **Burnt Offering (Olah - עֹלָה):** Literally meaning "that which ascends," the *Olah* was entirely consumed by fire. Nothing was eaten by the priest or the worshiper; it all went up to God. It signifies total dedication—the recognition that the worshiper belongs wholly to Yahweh.

We do see other mentions of the burnt offering prior to this (Gen 8:20). Also, the sacrifice of Isaac in Genesis 22 is framed as a burnt offering (Gen 22:2; 22:7).

- **Peace Offering (Shelamim - שְׁלָמִים):** Derived from the word *shalom* (peace/wholeness). Unlike the burnt offering, the peace offering was a communal meal. A portion was offered to God, and the rest was eaten by the worshipers. It signifies a "table of fellowship" where God and man sit together.

This is the second mention of the peace offering. The first mention if you remember was (Ex 20:24 ESV).

**The Ultimate Offerings:** The New Testament views Christ as the fulfillment of both. He is the *Olah* who gave Himself entirely to the Father (**Eph 5:2**) and our *Shelamim* who "is our peace," breaking down the wall of separation so we can feast at His table (**Eph 2:14**).

*Vs 6 And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar.*

With the sacrifices completed, Moses performs a ritual that is both startling and theologically profound: the division of the blood. By capturing the blood in basins rather than letting it drain into the earth, Moses treats it as a precious commodity, the "liquid life" of the sacrifice, that is to be used to ratify the covenant.

The act of throwing the blood is described with specific intent: Half of the blood is "thrown" against the altar. In biblical symbolism, the **altar represents Yahweh**. By placing the blood upon the altar first, Moses is acknowledging that the first party to this covenant is Yahweh.

By dividing the blood, Moses is preparing for the two-sided nature of the contract. The first half on the altar represents God's commitment to His people; the second half (as we will see in the following verses) represents the people's commitment to God.

*Vs 7 Then he took the **Book of the Covenant** and read it in the hearing of the people. And they said, "All that the **LORD** has spoken we will do, and we will be obedient."*

This verse describes the formal reading of the covenant for one of the most significant contracts in human history. Moses takes the document he drafted in the early morning hours—now titled the "**Book of the Covenant**"—and reads it publicly.

This was not a mere ritual; it was a **full disclosure** of the **terms of the relationship**. Before the blood is applied to the people, they must give an informed, uncoerced "Yes" to the specific statutes and judgments of Yahweh.

The response of the people in this verse adds a vital dimension to their previous commitment in verse 3, namely the pledge by the people "***We will do and we will be obedient.***"

This is a significant moment in the nation of Israel, Yahweh has delivered them from Egyptian bondage, He has laid out his covenant before them. Moses has written it down and now with one voice the people proclaim; we will do what Yahweh has spoken, we will obey the Book of the Covenant.

*Vs 8 And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the **LORD** has made with you in accordance with all these words."*

Moses now takes the blood that had been previously collected—half already dashed against the altar—and he throws the remaining half upon the people.

This dramatic act seals the covenant. The altar represented Yahweh; the people stood before it as His covenant partners. By dividing the blood between altar and assembly, Moses visibly demonstrates that both parties are **bound to the covenant**.

The Hebrew term for "covenant," **בְּרִית** (**berit**), carries the idea of a binding agreement, often ratified through sacrifice and thus blood. Here, the blood signifies life offered and life pledged. The author of Hebrews expands our understanding in (Heb 9:19-20).

With the sprinkling of blood, the covenant is now fully ratified, put into effect. The people are bound to the "**words and rules**" of the Book of the Covenant, and Yahweh binds Himself to them in steadfast faithfulness.

This is not the first time blood has marked a covenant. In Genesis 15, Yahweh commands Abraham to cut animals in half, and God Himself passes between the pieces. There, God alone takes the covenantal oath.

Throughout Scripture, covenant and blood are inseparably linked, pointing forward to the climactic covenantal act in Christ.

At the Last Supper, Jesus deliberately echoes Exodus 24 (Mt 26:27-28). Just as the Mosaic covenant was inaugurated with blood, so the new covenant is established through the sacrificial death of Christ. But unlike the blood of calves and goats, His blood truly cleanses the conscience, forgives sin, and grants access to God (Heb 9:13-14).

This Exodus moment becomes a shadow of the greater redemption accomplished at the cross.

This verse marks a major transition in the book. We have watched God hear His people's cries, deliver them from Egyptian bondage, and bring them to Himself at Sinai. Now, with the covenant sealed, the narrative shifts toward a new theme: **God dwelling among His people**. The remainder of Exodus will focus on the tabernacle, the visible sign that the Holy God chooses to live in the midst of a redeemed people. Covenant leads to communion; redemption leads to relationship.

*Vs 9-10 ¶ Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, 10 and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness.*

With the covenant now ratified, the narrative shifts to an extraordinary moment of divine revelation. Moses, Aaron, Aaron's sons Nadab and Abihu, and seventy elders ascend the mountain, representatives of the entire nation.

This ascent again highlights that covenant fellowship with Yahweh is not merely legal but relational. God has bound Himself to His people, and now He graciously reveals Himself to them.

Moses tells us plainly: **“they saw the God of Israel.”** Yet Scripture is equally clear that no one has ever seen God in **His essential being**. John writes (Joh 1:18) and we read in (Ex 22:20).

What the elders experienced, then, was a **theophany or a Christophany**, a visible manifestation of God suited to human sight. Either case, this is a manifestation of the invisible God.

It is noteworthy that the text does not describe God's form; instead, it focuses on what was *beneath* Him, emphasizing transcendence and holiness. The Hebrew wording subtly avoids any anthropomorphism.

Under His feet was something **“like a pavement of sapphire stone,”** described as **“the very heaven for clearness.”** The Hebrew term for sapphire, סַפִּיר (**sappir**), likely refers to a deep blue crystalline stone. The imagery evokes the purity, brilliance, and otherworldly majesty of God's throne room. This is what is beneath His feet!

This is not merely decorative detail. It signals that Israel's leaders are standing at the intersection of heaven and earth. God has descended to meet with His people, and the mountain becomes a temporary sanctuary—a prototype of the tabernacle and, ultimately, the heavenly throne room.

**CONSIDER:** What Moses and the elders witness on Sinai anticipates what John later sees in Revelation. **The connections are striking:**

#### **The Pavement and the Sea of Glass**

- Exodus 24:10: A sapphire-like pavement, clear as the heavens.
- Revelation 4:6: A *“sea of glass, like crystal”* before God's throne. Both scenes depict a translucent, radiant foundation beneath God's presence—heaven's flooring!

#### **The Appearance of the Divine Figure**

- Exodus 24: No facial features described; only the glory beneath Him.
- Revelation 4:3: John describes God in terms of radiant stones—jasper and carnelian. Both accounts emphasize light, color, and majesty rather than physical form. **God is experienced as overwhelming beauty and holiness.**

### **The Presence of Elders**

- Exodus 24: Seventy elders represent Israel under the old covenant.
- Revelation 4:4: Twenty-four elders surround the throne—often seen as representing the redeemed people of God (twelve tribes + twelve apostles). Both scenes show covenant representatives standing in God’s presence.

### **The Cloud, Fire, and Storm**

- Exodus 24:15–17: God’s glory appears as a consuming fire within the cloud.
- Revelation 4:5: Lightning, thunder, and voices proceed from the throne. Both settings communicate awe, danger, and divine majesty—God’s holiness revealed in sensory power.

Also, this passage has led some scholars to suggest that the true Mount Sinai must have had a plateau large enough for seventy-four people to stand—and, as verse 11 will show, to eat—in the presence of God!

***Vs 11 And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.***

Moses emphasizes a remarkable mercy: though the leaders of Israel stood in the immediate presence of divine glory, ***“He did not lay His hand on them.”***

In Scripture, the *“hand of the LORD”* often signifies judgment or power exercised against sin (Ex 9:3; 1 Sam 5:6). Here, however, God withholds judgment. The holy God allows sinful people to behold Him and live.

The leaders *“beheld God,”* (His essence veiled) and astonishingly in His presence they *“ate and drank.”*

Here, the covenant meal is shared not merely with one another but **with Yahweh Himself**. This meal signifies that peace has been established between God and His people. The blood has been applied, the covenant sealed, and now fellowship is enjoyed.

Once again, the parallel with the Revelation is rich and intentional.

### **The Shared Meal and Fellowship**

- Exodus 24:11: *“They saw God, and ate and drank.”*
- Revelation 19:9: *“Blessed are those who are invited to the marriage supper of the Lamb.”*

**The Connection:** Exodus 24 anticipates the final restoration. The covenant meal on Sinai is a preview of the ultimate covenant meal—the marriage supper of the Lamb—when redeemed humanity will feast in the presence of God forever.

From Sinai to Revelation, the trajectory of Scripture is clear: God’s purpose is to dwell with His people and to bring them into joyful, unbroken fellowship with Himself.

The meal on Sinai is a shadow; the marriage supper is the substance. The elders’ experience is temporary; the Lamb’s feast is eternal. But both proclaim the same truth: **God saves His people to share His presence, His peace, and His table.**

***Vs 12 ¶ The LORD said to Moses, “Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.”***

After the covenant meal on the mountain’s plateau, Yahweh now summons Moses to ascend even further.

The text suggests a multi-tiered structure on Sinai: the people remain at the base, the elders ascend partway and share a covenant meal, Joshua goes still higher, and Moses alone is called into the very presence of God.

This ascending movement visually communicates degrees of access to the Holy One under the old covenant.

Yahweh's command is simple yet weighty: *"Come up to me... and wait there."* Moses is invited into patient, reverent nearness.

The Hebrew verb for *"wait,"* carries the sense of remaining, abiding, being present. Moses is not merely to climb; he is to dwell in God's presence until God speaks and gives what He intends to give.

God promises to give Moses *"the tablets of stone, with the law and the commandment, which I have written for their instruction."* The phrase *"law and commandment"* refers to the Ten Words—the Ten Commandments—summarizing the covenant's moral core. These tablets are not Moses' work; they are God's. Later Scripture makes this explicit (Ex 31:18; Deut 10:4).

The Hebrew word for *"instruction"* תּוֹרָה (**torah**), is not merely "law" in a legal sense, but teaching, guidance, and direction. The tablets are a gift of divine instruction.

It seems that early on the Hebrews began to refer to these first five books of Moses as **Torah** (I Kgs 2:3).

What Moses experienced in part, believers now enjoy in its fullness through Christ. Because of the blood of the new covenant, we are invited not merely partway up the mountain but into the very throne room of God.

- **Hebrews 4:16:** *"Let us then with confidence draw near to the throne of grace."*
- **Hebrews 10:19–22:** *"We have confidence to enter the holy places by the blood of Jesus."*

**APPLICATION:** In Christ, the barriers of Sinai are removed. The question is no longer, **"How close may we come?"** but **"How close do we desire to be?"**

The invitation is open; the access is granted; the way is made. Our nearness to God is now limited only by our willingness to draw near.

*Vs 13 So Moses rose with his assistant Joshua, and Moses went up into the mountain of God.*

This brief verse introduces two significant details about Joshua and his emerging role in Israel's story.

Joshua must have been among the group already partway up Sinai—likely included within the seventy elders who ascended with Moses, Aaron, Nadab, and Abihu (Exod 24:9).

While the text does not explicitly list him among the elders, his presence here shows he was already within the inner circle of leadership. Joshua is not a distant observer; he is near the heart of this covenant event.

For the first time, Joshua is explicitly called Moses' **assistant**. The Hebrew term מְשָׁרֵת (**mesharet**) means servant, attendant, minister, often used for one who serves closely under a superior in a sacred or official capacity.

It is striking that **Joshua**, not Aaron, accompanies Moses further up the mountain. Aaron has just shared the covenant meal with God, yet he remains behind. Joshua, the younger man, is the one who ascends.

This subtle narrative detail foreshadows the future: God is already preparing Joshua for leadership, but we cannot miss the connection that part of the reason that is occurring is because of Joshua's willingness to serve and his desire to be close to God.

*Vs 14 And he said to the elders, "Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them."*

Before ascending further into the mountain, Moses gives clear instructions to the elders: *"Wait here for us until we return."* The covenant meal has concluded, and now Moses and Joshua will go higher into the presence of God. The elders are to remain at their appointed station until Moses comes back down.

Moses designates **Aaron and Hur** as the ones responsible for governing the people while he is away. Any disputes are to be brought to them.

This is a temporary delegation of judicial authority, consistent with the structure Moses established earlier in Exodus 18 when he appointed capable men to judge the people under him.

Hur, though mentioned only a few times in Scripture, is clearly a trusted leader. He appears alongside Moses and Aaron in Exodus 17 during the battle with Amalek (Ex 17:10-13).

Moses' words, *"Wait here for us until we return to you,"* emphasize that this ascent is not permanent. Moses expects to come back, and the elders are to remain faithful to their charge in the meantime.

This moment also foreshadows the tension between **faithful waiting** and **faithless impatience**—a tension that runs throughout Israel's story as well as our own.

**APPLICATION:** Israel struggled to wait faithfully, and so can we. Yet waiting is often where God shapes us—teaching trust, patience, and dependence on Him.

*Vs 15-16 Then Moses went up on the mountain, and the cloud covered the mountain. 16 The glory of the LORD dwelt 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.*

Moses now ascends even further into the mountain, leaving the elders behind and stepping toward the very heart of God's presence.

As he goes up, the mountain becomes enveloped in a cloud. Moses is careful to explain that this is no natural weather phenomenon. The cloud is the visible manifestation of **the glory of Yahweh**—the Hebrew **קְבוֹד** (**kavod**), means weight, splendor, radiant presence. God has descended and taken up residence on Sinai.

The text says *"the glory of the LORD dwelt on Mount Sinai."* The verb **שָׁכַן** (**shakan**) means to settle, to abide, to dwell. This is the same root behind the later term **Shekinah**, used to describe God's dwelling presence among His people.

Sinai becomes the prototype of the tabernacle: God comes down, covers the place with His glory, and invites His servant to draw near.

The cloud remains for **six days**, and then **on the seventh day** God call Moses into the cloud. This deliberate timing is not incidental.

It echoes the rhythm of creation—six days of divine activity followed by a climactic seventh day. God is weaving the pattern of **seven** into Israel's life: seven days, seven feasts, seven-year cycles, and now a seven-day waiting period before Moses enters the glory.

The six days of waiting are striking. Moses is on the mountain, near the cloud, but not yet summoned inside. The text does not explain what Moses did during those days, but the silence itself is instructive. Before Moses meets with Yahweh, he must wait.

This waiting is not wasted time. It is preparation. It is consecration. It is the stillness before revelation. Throughout Scripture, God often meets His servants after a period of waiting—Noah in the ark, Elijah on Horeb, the disciples in the upper room. God forms His people in the quiet spaces before He speaks.

**APPLICATION:** There are seasons when God calls us to wait before He speaks. Seasons when His presence is near but His voice is silent. Seasons when the cloud covers the mountain, but the invitation has not yet come.

These are not wasted moments. They are formative moments—times when God teaches us patience, humility, and dependence.

Unlike Moses, we do not wait at a distance. Through Christ, the One who tore the veil, we are invited to draw near with confidence. Yet even in the New Covenant, God still forms His people through waiting. How does God have you waiting? Use that time to hear His voice, to trust Him, and to draw closer to Him.

*Vs 17 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 now shifts the perspective from his own ascent to what the people below witnessed.

While Moses is enveloped in the cloud of God's presence, the nation sees something far more terrifying and awe-inspiring: *"the appearance of Yahweh's glory looked like a devouring fire."* The Hebrew phrase literally means a consuming, eating fire—a fire that devours everything in its path.

This is not metaphorical language. From the people's vantage point, the summit of Sinai is engulfed in fire.

The mountain burned with the visible manifestation of God's holiness. What Israel sees is another **theophany**—a visible manifestation of God's presence. Fire is one of the most common biblical symbols for God's holiness, purity, and judgment. God appears in a burning bush (Ex 3), in a pillar of fire (Ex 13:21), and as fire on Sinai (Ex 19:18).

Fire reveals and conceals at the same time: it displays God's glory while warning that He is not to be approached casually.

The author of Hebrews, while reflecting on the events of Sinia, writes (Heb 12:29). This is almost certainly drawn from passages like Exodus 24:17 and Deuteronomy 4:24.

**IMPORTANT NOTE:** The New Covenant does not diminish God's holiness; it grants access to Him through Christ while preserving the truth that He is still the consuming fire of Sinai.

For believers, we draw near with confidence, yet we never lose the reverence due to the God who is still a consuming fire. The God of Sinai is the God of Calvary—holy, glorious, and worthy of awe.

***Vs 18 Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.***

Moses now steps fully into the cloud—the visible manifestation of Yahweh’s presence—and ascends to the summit of Sinai. This is the deepest level of access granted to any human under the old covenant.

The elders remained below, Joshua accompanied Moses partway, but Moses alone enters the cloud of glory. The Hebrew text emphasizes the movement: Moses *went into* the cloud and *went up* the mountain.

Although not mentioned in this verse, we know from Exodus 32:17 that **Joshua accompanied Moses partway**. He does not enter the cloud, but he remains somewhere between the plateau where the covenant meal occurred and the summit where Moses meets with God.

When we think of Moses’ forty days on the mountain, we often think immediately of the Ten Commandments—and rightly so. It was during this period that God gives Moses the tablets of stone. These “Ten Words” form the covenant’s moral core. They are not human ideas but divine revelation—etched by God Himself.

But as we will see, God gives Moses much more than just the “Ten Words”, in fact if you have never studied this before, I suspect you will be very surprised at all Yahweh shows Moses during these forty days.

Also, the number **forty** carries deep biblical meaning. It often marks a period of testing, preparation, or transition:

- **Moses** on Sinai for forty days (Ex 24:18; 34:28)
- **Israel** wandering forty years (Num 14:33–34)
- **Elijah** traveling forty days to Horeb (1 Kgs 19:8)
- **Jesus** fasting forty days in the wilderness (Matt 4:2)

Forty is the number of divine shaping. Moses is being formed as the covenant mediator, just as Israel will be formed in the wilderness and Jesus will be tested before His public ministry.

### **Closing Thoughts:**

When we read that Moses was on the mountain “forty days and forty nights,” it is easy to imagine him simply waiting in the cloud until Yahweh handed him the two tables of stone. But nothing could be further from the truth. Those forty days were filled with revelation. God was not silent; He was instructing. He was unveiling the blueprint for how He would dwell among His people.

During those forty days, Yahweh gave Moses **detailed, comprehensive instructions** that would shape Israel’s worship, identity, and understanding of God for generations.

As we move into the next chapters, we will begin to unpack these instructions in detail, and we are in for a treat. The tabernacle, the furnishings, the priesthood, the sacrifices—**every piece is a portrait of Jesus**.

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