

Good Evening Arising Church,

We have been greatly encouraged by the last several chapter in Exodus. We are weekly blessed by all the hard-work LCM has put into their Foundations that gives us such a great advantage in teaching it to you all. This week, Called Out Ministries will be teaching Genesis 50! It is a privilege to work with our brothers from across the world and hopefully with each iteration, we can come to greater levels of transformation because of His Word. Tonight's chapter is in many ways a culmination of the last several. We are not done with the book, but we believe that tonight will be a monumental milestone in the overall scope of what we have taught up to this point.

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We hope you are enjoying these sessions on the Torah as much as we are. Our last session was an in-depth theological exploration of Exodus 23, emphasizing the Torah's role as a life-giving covenant designed to reverse the destructive consequences of sin and restore creation. We highlighted the Torah's foundation in love, justice, and restoration, and drew connections between Older Testament laws, Newer Testament teachings, and the eschatological hope for the ultimate redemption of all things.

**(DO NOT READ)**



We are on a journey that begins by reframing the giving of the Law not as a burdensome imposition but as a divine love story where Adonai is the groom and Israel the bride, called to devotion. Contrary to common Christian misconceptions, the Law is portrayed as perfect, trustworthy, and joyous, reviving the soul and bringing wisdom and light (Psalm 19:7–10) .

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The Ten Commandments serve as the foundational framework, encapsulating the entire Law as expressions of love for God and neighbor, a view affirmed by Messiah in Mark 12:29-31. This understanding counters erroneous doctrines that diminish the Law's significance and highlights its purpose in fostering love and righteousness.

Exodus 21 clarified the nature of biblical servitude, distinguishing it from chattel slavery by emphasizing rights, protections, and the voluntary bondservant relationship rooted in love and respect that often resulted in close familial relationship .



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# TIKKUN OLAM

Tikkun Olam, which translates to "repairing the world" or "improvement of the world," is a concept in Judaism that emphasizes the promotion of public welfare and social justice[1][2]. This phrase is popular among Jews who aim to leave the world better than they found it. According to Jewish thought, Tikkun Olam involves bringing justice to the oppressed, comforting mourners, and returning good in place of evil[1]. The concept is rooted in prophetic visions of a future world free from oppression and injustice. While some may interpret this as solely God's responsibility in the World to Come, Jewish thought suggests that it is also a call to action for individuals to contribute to improving the world, rather than passively waiting for divine intervention[1].

[1] Leman, D. (2008). *The World to Come: A Portal to Heaven on Earth* (p. 16). Messianic Jewish Publishers.

[2] Elon, M. (1994). *Jewish law: history, sources, principles = Ha-mishpat ha-Ivri* (A Philip and Muriel Berman ed., p. 2023). Jewish Publication Society.

The Law is consistently described as a "Covenant of Love," aiming to preserve life and repair the world (Tikkun Olam) by fostering justice and restoration.

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(DO NOT READ)

# PRESERVATION OF LIFE

Pikuach Nefesh (פיקוח נפש) is a fundamental Jewish principle that prioritizes the preservation of human life above all other religious obligations<sup>[1][2]</sup>. This concept, derived from Leviticus 19:16, permits the violation of most Jewish laws, including Sabbath restrictions, to save a life<sup>[1]</sup>. The Talmud justifies this by arguing that if circumcision, which affects only one part of the body, can suspend Sabbath laws, then saving an entire life certainly takes precedence<sup>[1]</sup>. Pikuach Nefesh applies to both immediate threats and potentially life-threatening conditions<sup>[1]</sup>. It requires swift action without seeking prior permission, such as breaking a door to save a trapped infant or extinguishing a fire on the Sabbath<sup>[1]</sup>. This principle extends to providing necessary medical treatment, allowing seriously ill individuals to eat on fast days like Yom Kippur, and even permitting the consumption of non-kosher food if required for recovery<sup>[1][2]</sup>.

[1] Eisenberg, R. L. (2004). *The JPS guide to Jewish traditions* (1st ed., p. 548). The Jewish Publication Society.

[2] Eisenberg, J., & Scolnic, E., Jewish Publication Society. (2001). In *The JPS dictionary of Jewish words* (p. 126). Jewish Publication Society.

[3] Young, B. H. (2012). *The Parables: Jewish Tradition and Christian Interpretation* (p. 112). Baker Academic.

The principle of "Pikuach Nefesh," the preservation of human life above all else, guides the interpretation and application of the Law (*Halakah*), reinforcing the Torah's life-affirming character.

**(DO NOT READ)**

# BUILD BACK BETTER

shalam (7999 ,שלם), “to finish, complete, repay, reward.” The Hebrew root denotes **perfection** in the sense that a condition or action is “complete.” This concept emerges when a concrete object is described. When sufficient building materials were at hand and workmen had enough time to apply them, “the wall [of Jerusalem] was finished” at the time of Nehemiah (Neh. 6:15). However, this Hebrew root is also found in words with so many nuances and applications that at times its original and basic intent is all but obscured. In the NASB, for example, shalam is represented with such words as: “**fulfill, make up, restore, pay, repay, full, whole, wholly, entire, without harm, friendly, peaceably, to be at peace, make peace, safe, reward, retribution, restitution, recompense, vengeance, bribe, peace offering.**”

*Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In Vine's Complete Expository Dictionary of Old and New Testament Words (Vol. 1, p. 44). T. Nelson.*

Exodus 22 introduces the concept of restitution that not only compensates for harm but improves circumstances beyond their original state, aiming to create shalom and repair the damage caused by sin . This theme of reversing entropy caused by sin continues in Exodus 23, emphasizing the Torah's role in restoring wholeness and life .

As Exodus 23 began there was an emphasis on ethical speech and justice within the community. Exodus 23:1-3 addresses the dangers of spreading false reports and malicious testimony, equating slander with endangering life and **emphasizing direct, loving correction to prevent hatred and grudges** . The Hebrew terms for "spread" (nasa) and "malicious" (hamas) underscore the destructive power of harmful speech, which is likened to violence and an attack on the divine image in humanity.

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The Law demands justice free from favoritism or peer pressure, upholding righteousness in legal disputes regardless of social status, a principle echoed in James 2:8-13. In fact, the Law demonstrates compassion for all creation in every facet. The Torah extends concern to animals and land, commanding care for an animal burdened by a heavy load and rest for the



land and creatures during the Sabbath and agricultural Sabbaths every seventh year. The Hebrew word "nephesh," translated as "refreshed," implies a profound re-spiriting and revival for humans, animals, and the land, reflecting God's original creation intent.

Jesus' ministry and teachings echo the concern for restoration, compassion, and spiritual renewal, linking the Torah's principles to the New Testament's message of salvation and life (Luke 10:30-33, Galatians 6:1-2)

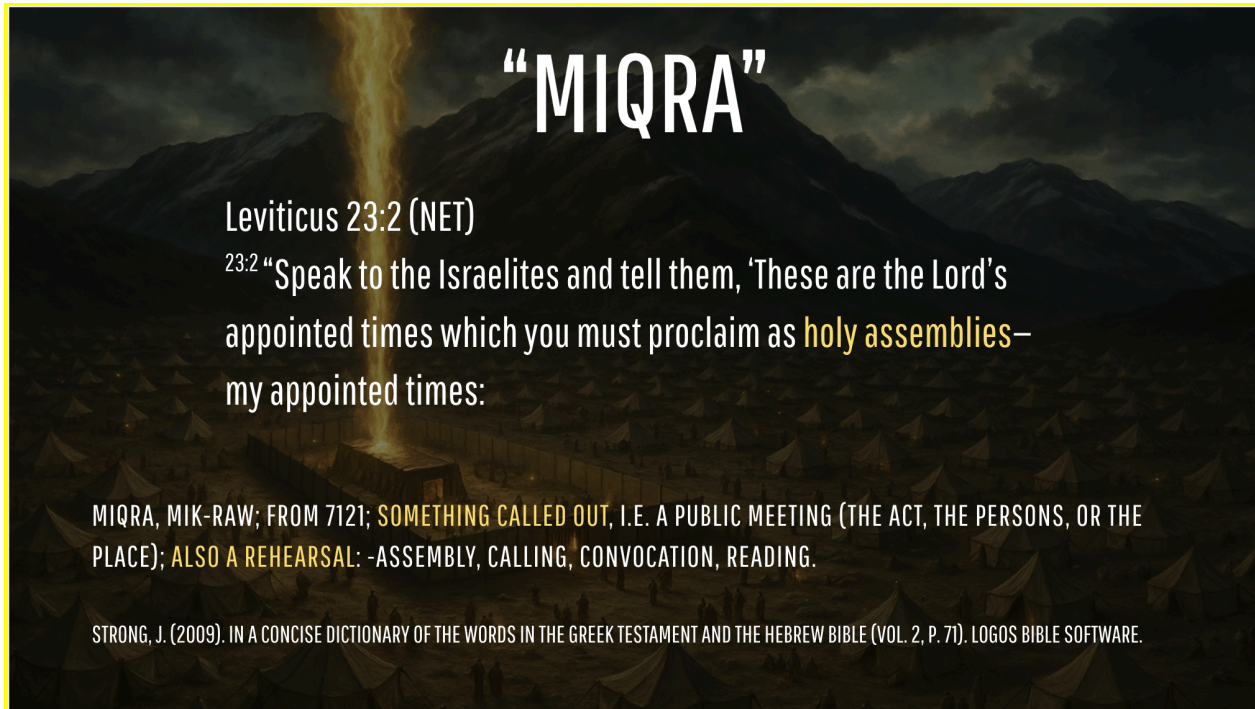
## (DO NOT READ)

7 Days of Creation	Light and separation from darkness	Sky and separation that promotes life	Land, seas & stars to govern	Sun, moon & stars to govern	Fish, winged animals, sea monsters	Man made to fill, subdue, rule & consecrate	Made holy. God rests
	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
7 Feasts of the Lord	Sacrificial lamb brings light into darkness	Removal of what does not belong	Reminder of God's provision and promises	Spirit filled apostles shined like stars (2nd temple period)	Signals that the DoA is near. Repentance & Anticipation	Redemption is brought & earth starts to be restored	70 nations brought in. God dwells with man
	Passover	Unleavened Bread	Firstfruits	Pentecost	Trumpets	Day of Atonement	Sukkot
7 Millenniums	God fills what was TOHU and VOHU with his good image	God removes corruption in Noah's flood	God establishes: 1 man 1 people 1 nation & torah	1st & 2nd temples were lights to world. Son of David stood in both	Dark ages when the word was withheld from common people	Beastly empire who messiah returns to crush	We reign with Messiah's kingdom on earth
	1,000 yrs	2,000 yrs	3,000 yrs	4,000 yrs	5,000 yrs	6,000 yrs	7,000 yrs

Perhaps one of the most exciting subjects from our last session was the Sabbath and the Pattern of Seven that seems to hold true for every interval of time communicated within the Bible. We tried to highlight the recurring biblical pattern of seven in creation, Sabbaths, years, and feasts, pointing toward a "greater Sabbath" in the eschatological future where sin and death are abolished, and all creation is restored to harmony.

We took great pains to understand the three annual Feasts and their theological significance because these feasts are actually a "rehearsal" for greater principles and fulfillments.

**(DO NOT READ)**



**“MIQRA”**

Leviticus 23:2 (NET)  
23:2 “Speak to the Israelites and tell them, ‘These are the Lord’s appointed times which you must proclaim as **holy assemblies**—my appointed times:

MIQRA, MIK-RAW; FROM 7121; **SOMETHING CALLED OUT**, I.E. A PUBLIC MEETING (THE ACT, THE PERSONS, OR THE PLACE); **ALSO A REHEARSAL**: -ASSEMBLY, CALLING, CONVOCATION, READING.

STRONG, J. (2009). IN A CONCISE DICTIONARY OF THE WORDS IN THE GREEK TESTAMENT AND THE HEBREW BIBLE (VOL. 2, P. 71). LOGOS BIBLE SOFTWARE.

Exodus 23 commands Israel to appear before the Lord three times a year for the feasts of Passover, Shavuot (Feast of Harvest), and Sukkot (Feast of Ingathering), each associated with specific laws and profound symbolic meanings.

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**(DO NOT READ)**

## SHALOSH REGALIM, PT 2

<b>“Celebrate the Feast of Unleavened Bread”</b>  <b>Or <u>Passover</u></b>	<b>“Celebrate the Feast of Harvest”</b>  <b>Or <u>Shavuot</u></b>	<b>“Celebrate the Feast of Ingathering”</b>  <b>Or <u>Tabernacles</u></b>
<b>Ex 23:18</b> ...No blood and yeast mixed, no fat kept until morning ...	<b>Ex 23:19a</b> ...Bring best of the firstfruits into the house... harvest brought in....	<b>Ex 23:19b</b> Do not cook a young goat in its mother's milk...

The prohibition against cooking a young goat in its mother's milk during Sukkot was displayed as a moral imperative not to misuse the life-giving Torah as an instrument of execution, emphasizing the Law's ultimate purpose to nourish life and not to simply become death and judgement in a fallen world.

- **1 Peter 2:1–3 (ESV)**

2 So put away all malice and all deceit and hypocrisy and envy and all slander. 2 Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— 3 if indeed you have tasted that the Lord is good.

It is only the sinful cruelty of the human heart in rebellion that would twist the pure spiritual milk of the Law into an instrument of death. You can see that Peter clearly thought of the Law as pure spiritual milk that caused men to grow up into salvation. In fact, your introduction to the fact that the Lord is good is found in the pure spiritual milk that is the Law.

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Let's walk back through a few highlights regarding the "Shalosh Regalim" that you gleaned from Exodus 23.

- **Passover**, also called the Feast of Unleavened Bread, marks the creation of the nation. It emphasizes purity and urgency: no blood and yeast are to be mixed, and nothing is to be left until morning. This haste signifies Israel's swift departure from Egypt and the requirement that the nation begin without leaven—symbolic of corruption or sin.
- **Shavuot**, or the Feast of Harvest, represents the covenantal marriage between God and Israel. It coincides with the giving of the Torah and the outpouring of the Spirit. The offering of the best of the first fruits into God's house signals a fullness of harvest, both physical and spiritual, affirming Israel's sanctification and alignment with divine law.
- **Sukkot**, the Feast of Ingathering, envisions the ultimate restoration of the earth through Israel. The curious command: "Do not cook a young goat in its mother's milk" along with the killing and cooking of goats for sin offerings during Sukkot, evokes a deeper imagery—the Torah as life-giving milk, and the goat as a symbol of what dies because of sin. The prohibition suggests that what is meant to nourish and sustain (the Torah) must not be mixed with the consequence of death (sin), highlighting the triumph of God's Word over death and decay.

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This theological arc from national birth through covenantal marriage to ultimate restoration reflects Israel's redemptive journey and the future universal celebration of God's kingship and peace. This principle is found in Zechariah 14, Micah 4, Isaiah 11 and many more passages that we will not be able to cover tonight.

We concluded the chapter with divine promises of protection, blessing, and territorial boundaries for Israel, emphasizing obedience to God's commands as essential to reversing sin's effects and preserving life and

highlighting that mercy triumphs over judgment. This underscores the importance of guarding the way back to life through faithful adherence to the Torah.

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Our comprehensive treatment of the chapter revealed Exodus 23 as a pivotal chapter that encapsulates the Torah's life-affirming purpose: to restore creation, promote justice, foster love, and prepare for the ultimate redemption through Messiah. The Torah is portrayed not merely as law but as a living covenant that sustains, nourishes, and guides God's people toward a world of peace and wholeness.

With that said, because of the vast amount of the material that we have covered in the Book of Exodus, along with the rich milieu of topic and themes, we would like to take a few moments to briefly review what we have covered in each chapter so far. We are primarily doing this for two reasons: 1. So that we do not lose continuity with the themes that we have already taught and 2. So that we can understand the unique placement of the 24th chapter of Exodus so that we are properly prepared for what we are going to encounter and so that we can glean from the overview structure of the Book as a whole.

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We have taught extensively that the Book of Exodus is the key to understanding the major prophetic themes in the Biblical canon, that being said, on this next slide you should be able to see the flow of the Book of Exodus and how it accurately foreshadows the major facets of the culmination of the Biblical narrative.

**(READ SLIDE)**

# EXODUS ESCHATOLOGY

<b>Chapter 1:</b> Israel Oppressed	<b>Chapter 17:</b> Fountains Opened From The Rock In The Desert
<b>Chapter 2:</b> A Deliverer Is Born	<b>Chapter 18:</b> Appointment Of Righteous Judges
<b>Chapter 3:</b> Deliverer in Exile	<b>Chapter 19:</b> Wedding Preparations
<b>Chapter 4:</b> Second Coming Of Deliverer	<b>Chapter 20:</b> Beginning Of Wedding
<b>Chapter 5:</b> Sifting Of Israel And Gentiles	<b>Chapter 21:</b> Covenant of love
<b>Chapters 6-7:</b> Wedding Proposal & Judgment On Great Dragon Forecasted	<b>Chapter 22:</b> Repairing The World And Making "Shalam" "Wholeness"
<b>Chapters 8-12:</b> Judgment On Beastly Gentile Kingdom(s)	<b>Chapter 23:</b> Reversal Of The Effect Of Sin
<b>Chapter 13-14:</b> Exodus From Gentile Captivity	<b>Chapter 24:</b> Wedding Reception
<b>Chapter 15:</b> Anticipation Of A Holy Dwelling On Earth	<b>Chapters 25-40:</b> Instructions And Building The Dwelling Place Of God
<b>Chapter 16:</b> Bread From Heaven In The Desert	

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For those of you who love Biblical Eschatology, you should be able to see the narrative of the Book of Exodus consistent with the flow of Biblical Prophecy as a whole. The reason that we are taking the time to show you this now is because our chapter tonight stands out for several reasons. One of them being that the events that are taking place seem to indicate a celebration and secondly, after this chapter all the way to the end of the book, the content is completely centered around constructing a dwelling place for God.

We have been waiting many chapters to get to this portion of Exodus, where the Israelites are finally at Mount Sinai where God dwells. Tonight, not only will Mount Sinai be in view, but also two other mountains that are essential to the Biblical story.

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Before we read our chapter for tonight, let's take a moment and set the stage for Three Mountains that are essential to the content we will be covering tonight.



Let's begin with a Psalm you all should be getting more and more familiar with: Psalm 68.

**(READ SLIDE)**



The Psalm makes two descriptors of Adonai in succession in verse 8. It describes Him as the One of Sinai. And the God of Israel. You should know from previous teachings that these are geographical descriptors, but also spiritual descriptors. Verse 7 also communicates this with this by stating that "*the earth shook*" and "*the heavens poured down rain*"—an earthly descriptor, and a heavenly descriptor. We are going to see tonight that Sinai is a place where Heaven and Earth meet like never before. This merger forms in incredible anticipatory parallel that is furthered in Jesus' day, and will be furthered at the end of the age. Let's keep reading in Psalm 68.

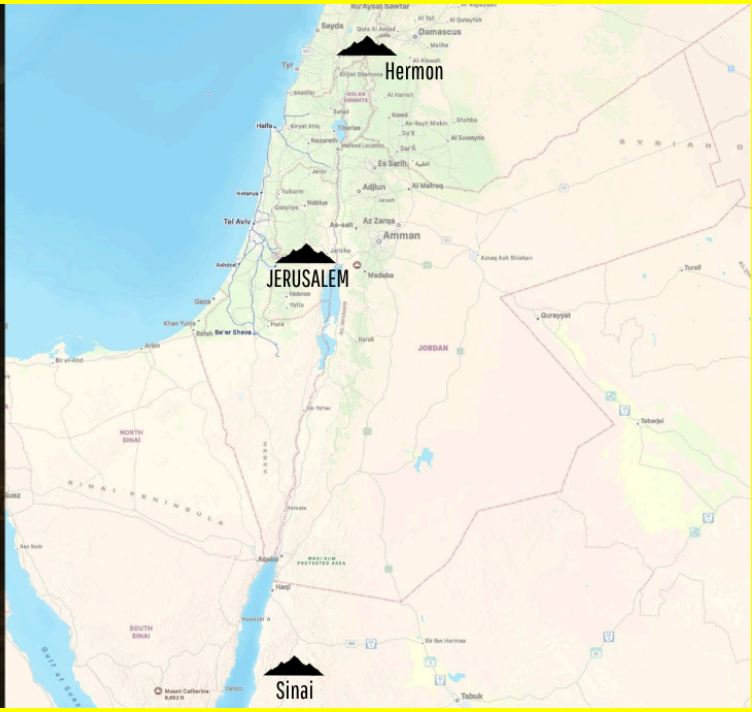
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**(READ SLIDE)**

## Three Mountains

Psalm 68:15–18 (NIV)

<sup>15</sup> Mount Bashan, majestic mountain [mountain of the gods], Mount Bashan, rugged mountain, <sup>16</sup> why gaze in envy, you rugged mountain, at the mountain where God chooses to reign, where the Lord himself will dwell forever? <sup>17</sup> The chariots of God are tens of thousands and thousands of thousands; the Lord has come from Sinai into his sanctuary. <sup>18</sup> When you ascended on high, you took many captives; you received gifts from people, even from the rebellious— that you, Lord God, might dwell there.



For context: you should remember from previous teachings that we believe "*majestic mountain*" would be best translated "*mountain of the gods*". Additionally, Mount Bashan is the region that the tallest Mountain in Israel stands - Mount Hermon, which is the location of the heavenly defection in Genesis 6.

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You can see on this slide that south of Israel is Sinai, and at the northern tip of Israel stands Hermon. In this Psalm, these two mountains are at war with one another. It says that Hermon is gazing in envy at the Mountain where God chooses to reign, and will dwell forever. This is where our third Mountain comes in: Zion.

As Hermon is gazing in Envy on Zion, the Psalmist reflect on how he knows this battle is going to end: Adonai's army is going to defeat Hermon, and not only that, He is going to take the rebellious people held captive by Hermon, and make them His gifts to dwell with Him at Zion.

That alone is incredible! This Psalm is further reflected on in passages like Ephesians 4 and Isaiah 49:24-25. Let's take a look at those briefly.

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## (READ SLIDE)

### Three Mountains

Isaiah 49:24–25 (NIV)  
<sup>24</sup> Can plunder be taken from warriors,  
or captives be rescued from the fierce?  
<sup>25</sup> But this is what the Lord says:  
"Yes, captives will be taken from  
warriors, and plunder retrieved from the  
fierce; I will contend with those who  
contend with you, and your children I will  
save.

Ephesians 4:8–11 (ESV)  
8 Therefore it says, "When he ascended  
on high he led a host of captives, and he  
gave gifts to men." 11 And he gave the  
apostles, the prophets, the evangelists,  
the shepherds and teachers,



The map shows the geographical context of the Three Mountains. Hermon is located in the north, near the Sea of Galilee. Zion is marked in the center, near the Jordan River. Sinai is located in the south, near the Red Sea. The map also shows the Mediterranean Sea to the west and the Jordan River flowing through the region.

In both Psalm 68 and Isaiah 49, it is prophesied that the rebellious and the captives are taken from the fierce— at Hermon. And in Ephesians 4, we see those he rescues become gifts as the 5-fold ministers of the Church!

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Psalm 68 is worth studying for much longer than we can allot tonight, for now, let's go back and read one verse again in the ESV.

## (READ SLIDE)



## Psalm 68:17 (ESV)

17 The chariots of God are  
twice ten thousand,  
thousands upon thousands;  
the Lord is among them; **Sinai**  
**is now in the sanctuary.**



So not only are Sinai and Hermon at war with one another over Zion, but verse 17 says that Sinai is now *in the sanctuary*. This means that Sinai is much more than just a geographical location, it also represents something much more. Sinai is going to be *in the sanctuary*, which means it will be in Zion.

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When we read verse 8, we saw that at Sinai there was a merging of the heavens and the earth. We are seeing hints at that same thing here. The revelation and merger of heaven and earth that we are going to see in our chapter tonight at Sinai, is forecasting not one, but two events where heaven and earth meet, one of these will be at Hermon, and one will be at Zion.

You should know that when we say Zion in this context, it is the city of Jerusalem that David captured in 2 Samuel 5. Even the etymology of Jerusalem points us to the revelation we are going to share tonight.

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(DO NOT READ)

# Jerusalem(s)?

Jeru'salem (Heb. יְרוּשָׁלַיִם Yerushala'im, fully [in 1 Chron. 3:5; 2 Chron. 25:1; Esth. 2:6; Jer. 26:18] יְרוּשָׁלַיִם, Yerushala'yim [with final ה directive, 1, יְרוּשָׁלַיִםה Kings 10:2; fully 2, יְרוּשָׁלַיִםה Chron. 32:9]; Chald. יְרוּשָׁלַיִם or יְרוּשָׁלַיִם, Yerushalem'; Syr. Urishlem; Gr. Ἱερουσαλήμ or [τῆ] Ἱεροσόλυμα [Gen. -ύμωα]; Latin Hierosolyma), poetically also Salem (שָׁלֵם, Shalem'), and once Ariel (q. v.); originally Jebus (q. v.); in sacred themes the "City of God, or the "Holy City" (Neh. 11:1, 16; Matt. 4:5), as in the modern Arab. name el-Khuds, the Holy (comp. ἱερόπολις, Philo, Opp. ii, 524); once (2 Chron. 25:28) the "city of Judah." **The Heb. name is a dual form** (see Gesenius, Lehrs. p. 539 sq.; Ewald, Krit. Gramm. p. 332), and is of disputed etymology (see Gesenius, Thes. Heb. p. 628; Rosenmüller, Altherth. II, ii, 202; Ewald, Isr. Gesch. ii, 584), but probably signifies possession of peace (q. d. יְרוּשָׁלַיִם [rather than יְרוּשָׁלַיִם, i.e. foundation of peace, as preferred by Gesenius and Fürst]), the dual referring to the two chief mountains (Zion and Moriah) on which it was built, or the two main parts (the Upper and the Lower City, i.e. Zion and Aera). It has been known under the above titles in all ages as the Jewish capital of Palestine. J. H. Worman, "Jeru'salem," in Cyclopædia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper & Brothers, Publishers, 1891), 836.

Feel free to go back and read this excerpt. But it describes how the word Jerusalem has a dual suffix, meaning it denotes something that is in a set of two. (In Hebrew, eyes, and ears are a great example of other words that are dual.) We have been saying that these locations are more than just geographical, and we hope by the end of tonight it becomes clear to you through the scriptures.

As we engaged with the text, we were amazed at the concepts Adonai began to string together and how he opened our eyes to see the wonderful things in his law.

Tonight you are going to see the concepts we've taught previously string together like never before and we are excited to see the connections you come away with as a result.

Pray & Read

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**Exodus 24:1-18 (NIVUK84)**



**1 Then he said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance.**

For those of you who were with us in the special geography session that we did in Chapter 15, you should remember that Mt. Sinai is a two-tiered mountain that allowed Moses to come to the top while the men that are listed in verse 1 stayed on the mountain at a lower elevation.



What is interesting to note about this verse is the Hebrew word that is being used to command Moses to "Come up". This word in Hebrew is "Aliyah". Most of you should be aware of the concept of Aliyah so we shouldn't need to belabor this point, but we do want to remind you of its significance because this intentional use of wording is building a concept that is going to grow in this chapter.

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Take a look at this next slide where you will see that this word is primarily used in the scriptures in reference to Jerusalem or the heavens where it is said that God's name dwells.

## (READ REFERENCES & HIGHLIGHTS)

# “COME UP”

2 Samuel 19:34 (NIV)

But Barzillai answered the king, “How many more years will I live, that I should **go up to Jerusalem** with the king?”

Ezra 1:2–3 (ESV)

2 “Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. 3 Whoever is among you of all his people, may his God be with him, and let him **go up to Jerusalem**, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem.

Isaiah 2:3 (ESV)

and many peoples shall come, and say: “Come, let us **go up to the mountain of the LORD**, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD **from Jerusalem**.

# “COME UP” Continued...

John 5:1 (ESV)

After this there was a feast of the Jews, and Jesus **went up to Jerusalem**.

Revelation 11:12 (ESV)

Then they heard a loud voice from heaven saying to them, “**Come up here!**” And they **went up** to heaven in a cloud, and their enemies watched them.

Galatians 2:1–2 (ESV)

Then after fourteen years **I went up again to Jerusalem** with Barnabas, taking Titus along with me. 2 **I went up** because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain.



These verses are just a small sampling of passages that refer to traveling to Jerusalem as "going up". This is not only because Jerusalem is actually on a mountain that you must ascend as you arrive, it is even more so because Jerusalem is stated in the Bible as the place where God and his name dwells forever and in the Jewish mind, whether you are headed north, south, east, or west to get to Jerusalem you are always "going up" to the place where God dwells and almost always, this same word "Aliyah" is used.

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This is a striking note to start our chapter on... considering the fact that the Israelites were singing this in Exodus 15:

- **Exodus 15:17 (ESV)**

17 You will bring them in and plant them on your **own mountain**, the place, O LORD, which you have made for your abode, the **sanctuary, O Lord**, which your hands have established.

We know that the mountain that Moses is being told to "go up" to is Mt. Sinai in Arabia, however it seems to us that there is an intentional foreshadowing in this chapter that is hinting at Zion in the future where Israel would meet with God.

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Furthermore, when you consider that the term Aliyah is used for both heaven and Jerusalem, one might get the impression that there is a strong correlation between the two and that the place where God dwells in the Heavens, and Jerusalem are intended to be understood in context of one another.

As you are thinking about that, let's move on to verse 2 where the connections will continue to be made clearer.

**2 but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him."**

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It can become very easy to read verses 1 & 2 and just relegate them to background information that bear little importance to the chapter or the rest of the book of Exodus. The truth is quite the opposite, remember we just noticed that there seems to be an intentional foreshadowing to a mountain in Israel's future that possesses the sanctuary of God.

With that in mind, Exodus 24 starts out with some details about the placement of certain leaders of the Israelites on Mt. Sinai that we consider too important to be missed. We want you to take a look at this slide where you will see a visual aide to help you see the placements that are mentioned in this chapter.

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As you are looking at this slide, notice the placement of Moses and Joshua.

- **Exodus 24:13 (NIV1984)**

“Then Moses set out with Joshua his aide, and Moses went up on the mountain of God.”

We know that Joshua follows Moses further up the mountain than Aaron, Hur, Nadab and Abihu who are with the 70 elders at the plateau.

- **Exodus 24:9–11 (NIV1984)**

“Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel.”

He is not mentioned by name here, but Hur is present!

- **Exodus 24:14 (NIV1984)**

“He said to the elders, ‘Wait here for **us**... Aaron and Hur are with you.’”

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We know also that the rest of the 12 tribes are there at the base of the mountain along with the mixed multitude.

- **Exodus 24:2 NIV 1984**

“And the people may not come up with him.”

Also, it should not escape your notice that on the top of this mountain, God's voice can be heard and there is the presence of a cloud that is enveloping the Mountain.

Again these may seem like extemporaneous details, but remember, we believe the entire experience on Sinai is hinting at two mountains in Israel's future where Israel will meet with God. With that said, let's turn to the Newer Testament to see this pattern continue.

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- **Luke 9:28–36 (ESV):**

**28** Now about eight days after these sayings he took with him **Peter and John and James and went up on the mountain to pray.**

**29** And as he was praying, the appearance of his face was altered, and his clothing became dazzling white.

**30** And behold, two men were talking with him, **Moses and Elijah,**



**31** who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.

**32** Now Peter and those who were with him were heavy with sleep, but when they became fully awake **they saw his glory and the two men** who stood with him.

**33** And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said.

**34** As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.

**35** And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!”

**36** And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

~

Notice here that Jesus is bringing men up to the top of a high mountain and having an experience with God. You should know by now from our teachings that this mountain is indeed Mount Hermon that we mentioned in our introduction. While this is happening, the voice of God speaks and all of the men on the mountain heard it.

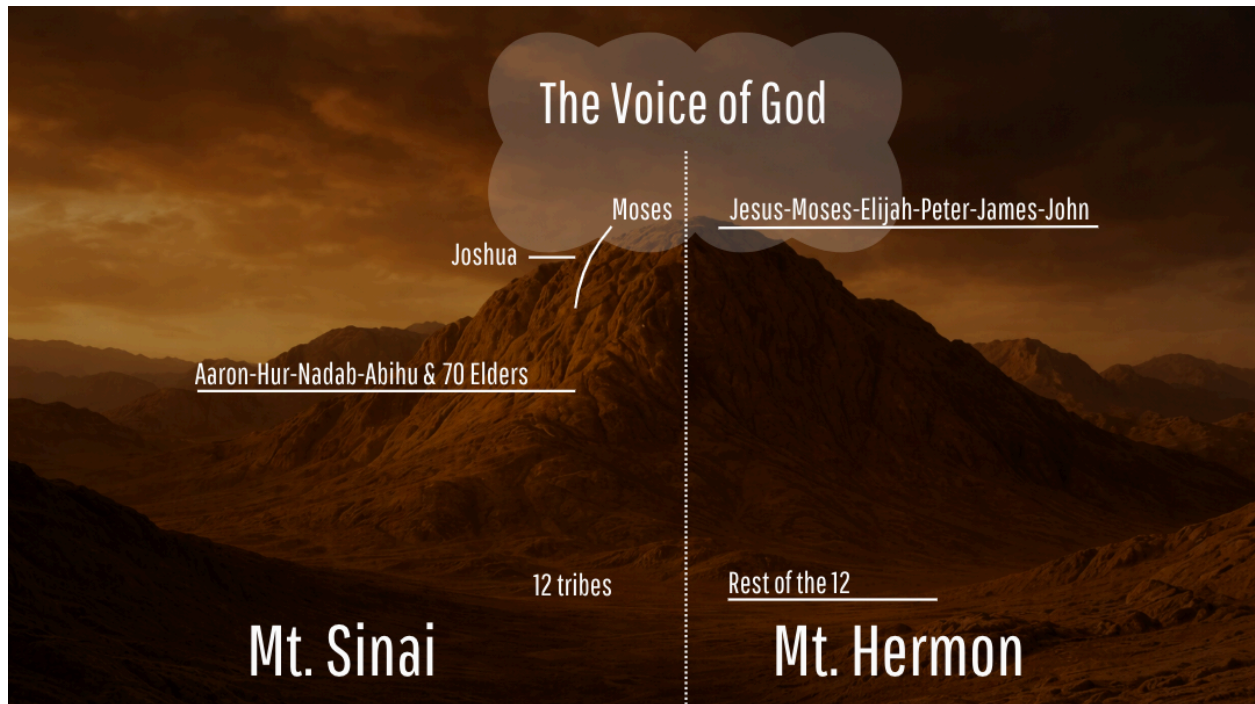
What makes this very interesting is the parallels between this mountain experience and the experience in Exodus 24.



To begin with that line of thought, notice that it is at the top of the mountain of transfiguration that God's voice is present in the cloud. Then you have Jesus who is the recipient of what was being spoken, a little lower than the voice. With Jesus, you have Peter, James, John which would seem to be Jesus' 3 closest disciples as well as witnesses to all of the events and miracles. Next it is interesting to note that the other 12 disciples must be somewhere near the bottom of the mountain as they are not mentioned as going up with Peter, James, John and Jesus.

~

Now take a look at these two visuals side by side:



When you are comparing both mountains and the way that the men were arranged on them, you start to see some strong correlations emerge.

At Sinai, the rest of the 12 tribes along with the mixed multitude are waiting while the others have gone up the mountain. Likewise at the Mount of Transfiguration the rest of the 12 disciples are waiting while the events take place on the mountain.

At both mountains, a cloud that envelopes appears. At both mountains, the voice of God speaks. The connections between these two events are vast and we are just getting started.

Notice that at Mt. Sinai you have named Moses, Joshua, Aaron, Hur, Nadab & Abihu and unnamed are the 70 elders that accompany them.

~

Let us help you with the imagery:





There are 6 named men at the event on Mt. Sinai. God calls Moses up where He will speak with him and Moses will experience the glory of God causing his face to shine.

There are also 6 named men at the Mt. Hermon event: Jesus, Moses, Elijah, Peter, James, and John. Clearly these two events are connected in very special ways, so one would have to wonder...where are the 70!!???



Luke 9 is the recounting of the events that occur on the Mt. of Transfiguration and in the very next chapter we read this:

- **Luke 10:1 (NIV1984)**

“After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.”

~

We want to take this moment to remind you why you should not be tripped up by the textual variance that occurs in this verse, most of you have a footnote that says something to the effect of "some manuscripts say 70". Our understanding of the 70 nations of the world comes from Genesis 10.

**(DO NOT READ)**

## Genesis 10

70 Nations from Shem, Ham, and Japheth

v.2-5      14 nations from Japheth

v.6-20      30 nations from Ham

v.21-32      + 26 nations from Shem

total      70

*KEY: count names only once and omit Noah, Shem, Ham, Japheth and cities*

You are all familiar with this slide. The difference actually comes from the Septuagint.

**(READ ADDITIONS)**

## Genesis 10

70 Nations from Shem, Ham, and Japheth

v.2-5      14 nations from Japheth

v.6-20      30 nations from Ham

v.21-32      + 26 nations from Shem

total      70

*KEY: count names only once and omit Noah, Shem, Ham, Japheth and cities*

The Septuagint counts 72 nations, not 70.

This difference comes from two additional names found in the LXX genealogies that are absent from the MT.

The LXX adds:

**Elisa (Ελισά)** – placed among Japheth's descendants

**Cainan (Καϊναν)** – placed in the Shem lineage (between Arphaxad and Shelah)



You may remember that in Exodus 12:40 we encountered a similar situation reconciling the addition of "*and the land of Canaan*" pertaining to the timeline of 430 years.

**(DO NOT READ)**

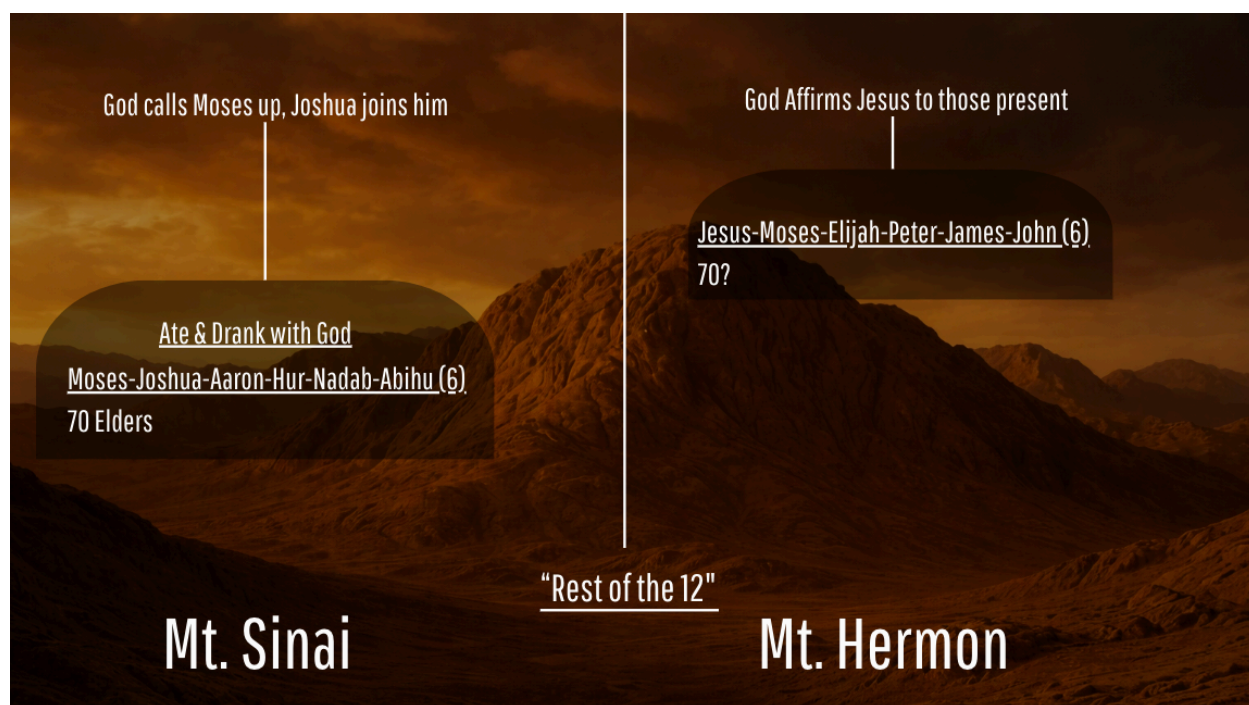
## GREEK SEPTUAGINT

“And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, [was] four hundred and thirty years.”

-Exodus 12:40 (*Greek Septuagint*)

~

You should think of it like this, whether you are looking at the Septuagint or at the Masoretic Text for Genesis 10, both point to the same truth when reading Luke 10:1, Jesus is doing something Moses could only foreshadow. What began with Israel will be sent to the nations.



So let's take a look at this again with that in mind. In both instances, God singles out a man to affirm in front of others. God calls Moses higher in front of the elders and at Mt. Hermon God affirms Jesus to Moses, Elijah, Peter, James and John.

2 go up on Mt. Sinai, but only Moses clearly hears the voice of God. On Mt. Hermon 6 are present and all hearing the voice of God.

~

Moreover, consider the order of events in both stories. Sinai occurred as the Israelites are on their way to conquer the land. Hermon occurs as they are on their way to break down the gates of hell.

Try and imagine the sequence of events from the perspective of the rebellious spiritual powers trying to oppose God's plan through His messiah. He walks up to the site of the angelic defection, Moses and Elijah appear, along with Peter, James, and John and God himself affirms that this is the Son to listen to. Then he walks down the mountain, casts out a demon and appoints 70 disciples to go out as sheep among wolves to prepare the way for His harvesting of souls.

~

This is a revelation at Hermon, and it is also a Cosmic Provocation to spiritual powers. Honestly we could keep going with the parallels of what is going on at these two sites...and we will. When you compare the men who are on each mountain, the similarities are striking. Take a look at this slide.

**(READ SLIDE LEFT TO RIGHT)**

The slide features a background image of a mountain range under a dramatic, orange-hued sky. The text is organized into two columns, with the left column corresponding to Mt. Sinai and the right column to Mt. Hermon. The names of the mountains are written in large, white, serif font at the bottom of each column. The list of parallels is as follows:

<ul style="list-style-type: none"><li>• Moses is "like God" Ex. 4:16, 7:1. He is on top of the mountain with Joshua (same as "Yeshua")</li><li>• Aaron- denies his leader's existence and commits 3 specific sins (Ex. 32:1-5)</li><li>• Nadab and Abihu- brothers who are struck down for offering strange fire (Lev. 10:1-2)</li><li>• Hur is the brother in law of Aaron</li><li>• Moses and Elijah both heard God speak here</li><li>• 12 tribes 70 elders</li></ul>	<ul style="list-style-type: none"><li>• God meets with "Yeshua" (same name as Joshua) on top of the mountain</li><li>• Peter denies Jesus and commits 3 specific sins (Mark 14:66-72)</li><li>• James and John- brothers rebuked by Jesus for a desire to use fire unauthorized by God (Lu.9:54-55)</li><li>• Andrew is the brother of Peter</li><li>• Moses and Elijah both heard God speak here</li><li>• 12 disciples then 70 disciples</li></ul>
--	--

**Mt. Sinai** **Mt. Hermon**

~

At this point it is worth reminding you that what we are reading in Exodus is the foundation for what we see occurring in the Newer Testament in Matthew 17. The Older testament was not bad and the Newer good, there would be no Newer Testament without the Older!

With that said, we believe that the connections between these two mountains are pointing at something even more amazing, would you like to see it?

Remember that In Exodus 24:1-2, we have already made mention of the idea that the term "come up" or "Aliyah" is hinting at a connection between this mountain and Jerusalem.

~

With this in mind, we have to consider that **just as** Sinai pointed to the events on the Hermon, the themes present in both mountains are pointing to Zion in Israel's future.

If the connections are correct between Sinai and Hermon, then we should expect that Zion will feature the union with God and his people in a way that causes transfiguration on a greater level. We could also predict that something about Zion would feature the union between the place where God dwells in the heavens and on earth—Jerusalem because the term "Aliyah" hints at that connection.

~

With that in mind, remember that we have told you repeatedly that the Book of Exodus is the key to understanding the book of Revelation, so let's take a look at the 21st chapter of Revelation.

- **Revelation 21:1–5 (ESV)**

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 **And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.**

~

Notice that there is a voice coming down from the throne in Heaven, just like there was a voice on Sinai and there was a voice on the Mount of Transfiguration.

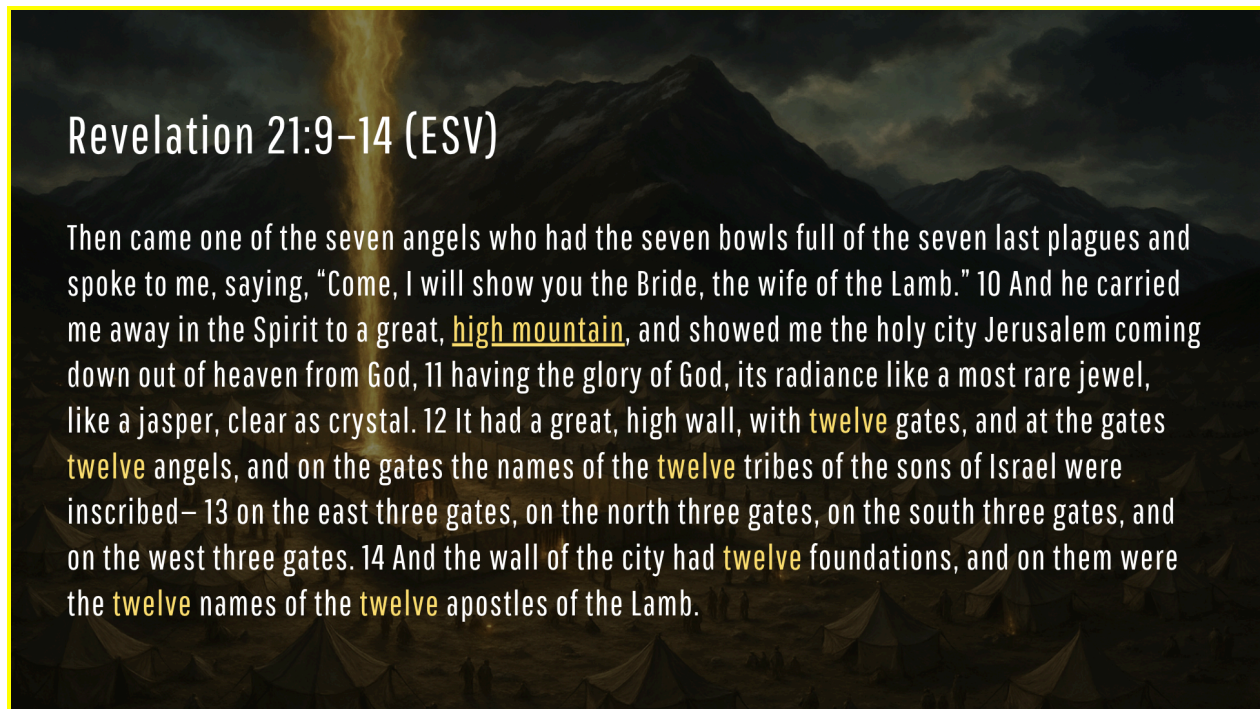
Remember that we have already mentioned that Exodus 24 is a unique chapter because it is a wedding celebration and the next chapters in Exodus 25-40 are going to concern building a place for God to dwell with his people.



In Revelation 21, we seem to be having an event that results in the Heavens merging with the earth and the result is that God is dwelling with man permanently. If we continue in Revelation 21, the connection becomes even more clear.

~

**(READ SLIDE)**



~

Keep the imagery of a rare jewel in mind, because we are going to come back to that later, but take notice that this whole event is featuring the merger of the Heavens where God dwells and the earthly Jerusalem that is becoming the dwelling place of God.

What geological feature is this said to be happening on? That's right, a great high mountain!

Take notice of what is mentioned about this mountain. That's right, there are 12 tribes being referenced partway on the mountain, and there are even the names of the 12 apostles being inscribed on 12 foundations as well! This all becomes very vivid when you remember that earlier in the chapter the throne of God is being mentioned in a part of this merger because Revelation 11 tells us that this throne is surrounded by Elders!

~

To make this abundantly clear, remember that both Sinai and the Mt. of Transfiguration had facets of 12 and 70 being featured. This mountain, Zion, also features facets of 12, it has elders present, and there is a loud voice! Let's continue to Revelation 21 and see the connections develop even more.

- **Revelation 21:22–27 (ESV)**

22 And I **saw no temple in the city**, for its temple is the **Lord God the Almighty and the Lamb**.

23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.

24 **By its light will the nations walk**, and the kings of the earth will bring their glory into it,

25 and its gates will never be shut by day—and there will be no night there.

26 They will bring into it the glory and the honor of the nations.

~

What is unique here is that there is no temple because God almighty AND the Lamb are the temple! Again remember our flow of Exodus, the entire point of the experience on Sinai and the subsequent chapters based on building a dwelling place of God were designed to hint at what we are seeing here in the ultimate fulfillment of God's dwelling.

Also take note of the fact that now God the Father and Jesus are mentioned as being completely one and they are at the top tier affecting the entire mountain! This must be what Sinai and the Mount of Transfiguration was hinting at. Moses' who represented the father had his face transfigured, Jesus had his whole body transfigured, and now in Revelation, the Father and the Son are in their true state and they are causing transfiguration for EVERYONE who is present.

~

Wait there's more.... Earlier we noted that there are facets of 12 and 70 being mentioned, now we are seeing that all of the 70 nations will be assembled and they are walking by the light that is emanating from the

throne that has merged with the earth on the great mountain that is now Jerusalem. Again, transfiguration is happening for everyone!

At this point, we want to tie in all of the connections that we have discussed so that you will see them all in their unique beauty and be able to grasp them together.

~

- On Mt Sinai and Mt of Transfiguration, we see that there is a figure who represents the Father and the son at the top. On the mountain in Revelation we see that those two roles are in unity...
- On Sinai and Transfiguration, we see a grouping of 12 tribes and 12 Apostles, On the mountain in Revelation we see that those two groupings are in unity.
- On Sinai and Transfiguration, we see that there are facets of 70 elders, and 70 disciples, On the mountain in Revelation, there are 70 nations assembled.
- On Sinai and Transfiguration, the glory of God is revealed and transfiguration occurs, On the mountain in Revelation, the Glory of God is there to stay forever and Transfiguration is occurring for everyone.

~

Exodus is aiming at dwelling with God, In Matthew 17, Jesus speaks to his disciples about the restoration of all things and the resurrection of the dead immediately after his transfiguration. On the mountain in Revelation, God is dwelling with men, the resurrection has occurred and the restoration of all things is occurring as it is said in

- **Revelation 21:5 (NIV)**

<sup>5</sup> He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

We don't have time to go through this with you, but for those of you very interested in the second Exodus and the Sinai to Zion topic, this teaching

should be very intriguing to you. At this point we want to remind you of what we have been teaching for the last few weeks so that you can see the magnitude of this revelation from a 30,000 foot view. Take a look at this slide.

~

**(DO NOT READ)**

<b>EXODUS ESCHATOLOGY</b>	
<b>Chapter 1:</b> Israel Oppressed	<b>Chapter 17:</b> Fountains Opened From The Rock In The Desert
<b>Chapter 2:</b> A Deliverer Is Born	<b>Chapter 18:</b> Appointment Of Righteous Judges
<b>Chapter 3:</b> Deliverer in Exile	<b>Chapter 19:</b> Wedding Preparations
<b>Chapter 4:</b> Second Coming Of Deliverer	<b>Chapter 20:</b> Beginning Of Wedding
<b>Chapter 5:</b> Sifting Of Israel And Gentiles	<b>Chapter 21:</b> Covenant of love
<b>Chapters 6-7:</b> Wedding Proposal & Judgment On Great Dragon Forecasted	<b>Chapter 22:</b> Repairing The World And Making "Shalom" "Wholeness"
<b>Chapters 8-12:</b> Judgment On Beastly Gentile Kingdom(s)	<b>Chapter 23:</b> Reversal Of The Effect Of Sin
<b>Chapter 13-14:</b> Exodus From Gentile Captivity	<b>Chapter 24:</b> Wedding Reception
<b>Chapter 15:</b> Anticipation Of A Holy Dwelling On Earth	<b>Chapters 25-40:</b> Instructions And Building The Dwelling Place Of God
<b>Chapter 16:</b> Bread From Heaven In The Desert	

Notice that we taught that Chapter 20 was the beginning of a wedding and that featured Adonai as a groom giving a "Ketubah" or the Law to his bride so that she would know how to reflect him. In Chapter 21, we noted that the Law is expounded upon as the Covenant of Love designed to empower his bride to reflect her groom. Then in Chapter 22, we saw how the Law began to anticipate the ultimate repair of the world and complete "Shalom" or wholeness in all of the creation that the Law is aimed at. Then in Chapter 23, we taught how the Law is aimed at and anticipates the ultimate reversal of the Entropy of sin in all the creation and we saw that this chapter foreshadowed an ultimate Sabbath for all men and animals.

~

Now in Exodus 24, we are seeing the wedding celebration take place on Mount Sinai and the whole event is structured (alongside the mount of



Transfiguration) to point to the ultimate wedding celebration between the Bride and the Groom on a mountain in Revelation. Chapters 25-40 of Exodus are about the dwelling place for God to be with his people, which Jesus hints at after the transfiguration and Revelation reveals its ultimate fulfillment!

At this point, we think that it would be best to read a familiar passage now that you are getting to appreciate the beauty and majesty of the Law in all of its glory.

- **Psalm 119:18 (ESV)**

18 Open my eyes, that I may behold wondrous things out of your law.

~

Most of us hear this passage and do one of two things, one, we tend to substitute the word "Law" in our minds for the phrase "Word of God". Thus, we ask God for a general love for the Word in its entirety. This is not wrong and we are not disparaging any of the 66 books of the Bible, but this thought misses the heart of the psalmist and can lead to favoritism of other portions of the Bible.

In our experience and the Holy Spirits intent, the purest joy and overwhelming satisfaction results from receiving a revelation where it starts - in the Torah and then tracing it out to its development in the rest of the Bible.

The second thing that occurs is that we hear this prayer, we pray it, and then we do nothing with it. Primarily because it involves more work to mine a revelation that is hidden deeper. To that we say "*open our eyes as we commit to digging!*" We are not going to leave this theme of the wedding reception and three mountains, but we are going to move to verse 3!

~

**3 When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do."**

Before we move on, we think that this a perfect time to reflect on the tendency to say with our lips that we will obey everything the Lord has told us to do, to only to disobey a very short time later. This point is underscored by verse 7 in this chapter where the Israelites say emphatically for a second time, "We will obey", which is ironic because the Israelites are going to rebel in just a few chapters.

How long does it take you after experiencing His presence to run back to idolatry? Do we point to the mistakes of our "older brother" and act like God won't see ours? How could they have sinned with the golden calf?

~

Perhaps it's worth asking—when was the last time you had 40 days on fire for God? That's how long from the encounter on the mountain to the golden calf. Do you have more or less revelation than them? In this first mountain experience you can see that although there was eagerness to obey, sin was still present. Remember that this is pointing to a greater fulfillment that will take place on another mountain in the future where sin is not present and the Spirit of God will empower all to obey the Law. Let's keep moving!

**4 Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel.**

**5 Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD.**

**6 Moses took half of the blood and put it in bowls, and the other half he sprinkled on the altar.**

**7 Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."**

~

We are going to have the three mountains mentioned in our introduction in view as we continue through the teaching. Here, at Sinai, there are 12 stones pillars representing the twelve tribes of Israel all unified under the

Law that was just spoken to the entire nation, with a select few (6 in total) going up the mountain for further revelation from Adonai himself.

This is not unlike our next Mountain—Hermon. Where 12 disciples have been witness's to the Word became flesh, and then a small group of that 12 goes to the top of Mount Hermon for further revelation where again a total of 6 present.

~

This is very interesting because not only does this happen at Sinai and Hermon, but of course at Zion as well.

- **Micah 4:1–2 (ESV)**

4 It shall come to pass in the latter days  
that the mountain of the house of the LORD  
shall be established as the highest of the mountains,  
and it shall be lifted up above the hills;  
and peoples shall flow to it,  
2 and many nations shall come, and say:  
“Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob,  
that he may teach us his ways  
and that we may walk in his paths.”  
For out of Zion shall go forth the law,  
and the word of the LORD from Jerusalem.

~

It states that the mountain of The House of the Lord will be the *highest* of the mountains. This could mean that Zion will multiply in size from its current height of 2,510ft to be the highest mountain. That is interesting considering that Sinai is approximately 8,560ft and Hermon is 9,232ft. Or, it could be that once again, there is something more than geography at hand.

When we look at the connections, we see that at Mount Sinai the Law is spoken to all of Israel. Then, at Hermon the living breathing Torah is being transfigured in front of Moses, Elijah, Peter, John and James.

Here in Micah 4, at Zion, the Law does not just go out to Israel or the 3 disciples and Moses and Elijah, it radiates to the entire world, bringing about the obedience of the nations and the redemption of Israel.

Perhaps it is not that Jerusalem is actually higher in elevation, but is in fact higher in revelation! Let's keep reading.

~

**8 Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the LORD has made with you in accordance with all these words.”**

To help aide us in understanding what is being done here, we need to consult a divine commentary on this passage. Take a look at Hebrews 9:16-19

- **Hebrews 9:16–19 (NIVUK84)**

16 In the case of a will, it is necessary to prove the death of the one who made it, 17 because a will is in force only when somebody has died; it never takes effect while the one who made it is living. 18 This is why even the first covenant was not put into effect without blood. 19 When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled **the scroll** and all the people.

~

Although Exodus does not mention it, the writer of Hebrews mentions that Moses actually sprinkled the Book of the Covenant as well as the people. Hebrews actually makes the case that for a covenant to take effect, it had to be ratified by blood.

To say it simply, The Word of God first had to be covered in blood before the people could be. Also remember how we made the case that Moses is representing God in this chapter? That would give us the picture that the Father had to sprinkle the Word with Blood before it could take affect! With that said look at John 1:1



~

- **John 1:1 (NIVUK84)**

1 In the beginning was **the Word**, and the **Word was with God**, and the **Word was God**.

You know this already but this next verse says that this word became something.

- **John 1:14 (ESV)**

14 And the Word became **flesh and dwelt** among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

That's right, the scroll of the Torah, the word of God became flesh which makes Jesus the living and breathing Torah. Take a look at what Jesus said about his own blood in this next passage.

- **Mark 14:24 (ESV)**

24 And he said to them, "**This is my blood of the covenant**, which is poured out for many.

~

Notice that Jesus does not say, the blood of **my** covenant, he says that his blood is the blood of **THE** covenant. Now listen to Romans 3:

- **Romans 3:23–25a (ESV)**

23 for all have sinned and fall short of the glory of God,  
24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,  
25 whom God put forward as a propitiation **by his blood**, to be received by faith.

Jesus was the living breathing scroll and the blood had to be sprinkled on him to ratify the covenant. Jesus' blood was also "THE" Blood of the covenant that puts it into effect! Now listen to Isaiah 53.

- **Isaiah 53:10 (NIVUK84)**

10 Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

~

Just as Moses represented the Father in Exodus 24, and he sprinkled blood on the scroll, It was the Father's will to crush Jesus and sprinkle the blood of the covenant on the living and breathing Torah! Look at how Hebrews 9 continues.

- **Hebrews 9:20–23 (NIVUK84)**

20 He said, "This is the **blood of the covenant**, which God has commanded you to keep." 21 In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.

22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

23 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

~

Notice the writer of Hebrews is making some very lofty connections. He goes onto describe exactly what happens next in the Book of Exodus, in the coming chapters, Moses is going to give instructions on the Tabernacle and the people are going to build it and then blood will be sprinkled on it.

This informs us that while Moses was on the mountain, God was revealing to him a pattern of what was in the heavens, commanding him to carry it out, AND foreshadowing what will occur in the heavens and the earth in the future!

~

Let's help with that connection. Around Mt. Sinai, Moses sprinkles the Torah and the people with the "Blood of the Covenant". Then the rest of the

Book of Exodus will be primarily based on building the Tabernacle, which will then be sprinkled with the "Blood of the Covenant."

This is all hinting at the final mountain—Zion in the future where both the people of Israel and the Torah will be sprinkled with the "Blood of the Covenant", AND that there will be a merger between a heavenly dwelling of God and an earthly one that will be sprinkled with the "Blood of the Covenant". This is exactly the progression that the writer of Hebrews is laying out:

~

Jesus himself was sprinkled with the Blood of the Covenant by the hands of the Father, just like Moses did with the Scroll. Jesus' blood was both poured out for the people and to cleanse the Heavenly tabernacle. Just like Moses did in Exodus. That heavenly tabernacle will be an earthly reality in Revelation as it will be the fulfillment of everything that the Book of Exodus is aimed at!

Remember that this will take place on the third mountain in Israel's future, Zion/Jerusalem that will feature ultimate transfiguration, God dwelling with Man, and now we are seeing that there will be the "Blood of the Covenant" that will complete the fulfillment. With that said, we cannot find any clearer prediction of this than the book of Zechariah...

~

- **Zechariah 9:11–12 (ESV)**

11 As for you also, **because of the blood of my covenant with you**, I will set your prisoners free from the waterless pit.

12 Return to your stronghold, O prisoners of hope; today I declare that I will **restore to you double**.

Notice that Zechariah is predicting a day when the "Blood of the Covenant" will be present with the people of Israel and it will cause them to receive a double portion...

- **Zechariah 12:10 (ESV)**

10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, **when they look on me, on him whom they have pierced**, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

~

Zechariah predicts that Israel will see the walking breathing Torah, that has been sprinkled by the Blood of the Covenant and that they will understand who he is and it will cause them to experience grace and mercy! Look how this progresses.

- **Zechariah 13:1 (ESV)**

1 “On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.

Zechariah is predicting a day when Israel's recognition of the blood splattered Torah will cause them to receive cleansing or said in another way, it will cause the full realization of the covenant that God has made with Israel throughout the entire Bible!

~

Take a look at where this is taking place in the next chapter of Zechariah..

- **Zechariah 14:3–4 (ESV)**

4 **On that day his feet shall stand on the Mount of Olives that lies before Jerusalem** on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.

Note that where this is taking place is right before the Mountain that Jerusalem sits on. Where is Moses sprinkling the Blood of the Covenant and reading the Law to all of the people? In front of the Mountain!

~



Again, what is happening in Exodus, is foreshadowing a third mountain in the future that will feature a wedding ceremony that includes total transfiguration, the sprinkled torah and the people being sprinkled, the Law coming down from heaven, and dwelling of God with man as the Heavenly Tabernacle that was cleansed with the Blood of the covenant merges with the earth! Let's move on to verse 9.

**9 Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up**

**10 and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. 11 But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.**

~

The first thing we want to focus on is something these men see, that Exodus describes as "*something like a pavement made of sapphire, clear as the sky itself*". This is very vivid imagery and it begs the question: "*What exactly are they seeing*"? And "*What does this convey*"?

Glad you asked—to answer this, we need to paint a better picture by comparing this instance to a few others like it in other parts of the Bible. We are going to do this by starting in Ezekiel 1:26-28.

- **Ezekiel 1:26–28 (ESV)**

26 And above the **expanse** over their heads there was the **likeness of a throne**, in appearance like **sapphire**; and seated above the likeness of a throne was a likeness with a human appearance. 27 And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. 28 Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the

appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.

~

Ezekiel is having a vision of something very vivid and notice a few similarities between this vision and what is being seen in Exodus. There is an expanse, Exodus calls it a pavement—both are like sapphire. Ezekiel is also seeing something that has a human appearance and he adds additional details like the feature of gleaming metal, enclosed fire, brightness, and rainbows. This becomes very interesting when we consider that the Apostle John has a revelation of something very similar.

~

- **Revelation 4:1–7 (ESV)**

4 After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.” 2 At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. 3 And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. 4 Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. 5 From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, 6 and before the throne there was as it were a sea of glass, like crystal.

And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: 7 the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight.

~

Notice that what John is seeing is in heaven and while he does not mention sapphire, he does mention several other elements like emerald, jasper, and carnelian. What is similar to the Ezekiel account is the mention of fire, and

a sea of glass like crystal. Exodus mentioned a pavement, Ezekiel mentioned an expanse, and now John is mentioning a "sea". We believe the connections are quite clear. Also, John mentions living creatures around the throne, which is found in the Ezekiel account as well.

What is added in this account is the feature that it is stated that this is taking place in the Heavens AND that there are elders present. Consider that in the Exodus event, there are also Elders present.

~

With that in place, consider what is happening in the Book of Exodus at this point. We have already made a case that this chapter is the wedding celebration due to the fact that this chapter seems to be the culmination of what started in Exodus 6, with the proposal, Exodus 19 with the preparation, Exodus 20 with the Ketubah, and Exodus 21-23 with the foreshadowing of the world to come, and now in this chapter the people have responded to the terms.

Here in chapter 24, there is a feast here taking place where the Elders are eating and drinking and now they are seeing a depiction of what is in the heavens! It is at this wedding celebration on Sinai that heaven is going to come down to earth. This draws to mind another important foreshadowing of what will occur on Zion in Israel's future. To see this we need to go back to Revelation 21.

~

- **Revelation 21:9–11 (ESV)**

9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, **“Come, I will show you the Bride, the wife of the Lamb.”**

10 And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,

11 having the glory of God, **its radiance like a most rare jewel, like a jasper, clear as crystal.**

In Revelation, John is seeing a mountain where a wedding is taking place, much like in Exodus 24. John is seeing a merger between the Heavens and the Earth and in that event there is a radiance that reflects precious elements just like we see in Exodus 24. Remember, John's vision started with the same words that were spoken to Moses in Exodus 24.

~

- **Revelation 4:1 (ESV)**

1 After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “**Come up here**, and I will show you what must take place after this.”

Remember that this word in Greek is the same word that is used in the Greek version of Exodus 24 when Moses was told to come to the top of Mt. Sinai. Though there are many striking similarities between what is happening in Exodus 24 and what is happening in Revelation, there is one difference that stands out.

~

When the men are seeing the pavement of sapphire in Exodus, it seems that they are having an experience that is very real and physical on the earth. What John is seeing is actually in the Heavens, but what he is seeing is coming down to the earth!

We believe this difference is actually no difference at all.... What the people are seeing at the wedding celebration in Exodus is an intentional foreshadowing of what is going to culminate in the wedding celebration in Revelation! To make all of this even MORE impacting is what Moses and the elders do WHILE they are seeing this! While they are seeing the heavens reach toward the earth, they eat and drink in the presence of God and he does not lay a hand on them because they have accepted the blood splattered torah! You may have had flashbacks to the book of Zechariah when we said that but we promise you this next scripture is going to blow your minds.

~

Take a look at what Isaiah says will happen on a mountain in Israel's future.



- **Isaiah 25:6–9 (ESV)**

6 On this mountain the LORD of hosts will **make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.**

7 And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations.

8 **He will swallow up death forever; and the Lord GOD will wipe away tears from all faces,** and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken.

9 It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”

~

Isaiah predicts that there will be a rich feast on the 3rd mountain that we have been talking to you about. Which is exactly what Exodus 24 is foreshadowing. Also notice that it also features a speech that is already written and will be said by all the people who attend. Listen to Revelation 19.

- **Revelation 19:6–9 (ESV)**

6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, **crying out,** “Hallelujah! For the Lord our God the Almighty reigns.

7 **Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;**

8 it was granted her to clothe herself with fine linen, bright and pure”—

for the fine linen is the righteous deeds of the saints.

9 And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.”

~

Revelation 19 also gives us a speech that will be uttered by the people at the marriage of the Lamb. Listen to Revelation 21

- **Revelation 21:1–4 (ESV)**

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.

4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

~

Revelation is saying the exact thing as Isaiah and again this is taking place on the third mountain at the renewal of all things. At this point the connections between Exodus 24 and Revelation cannot be more clear. On Mt Sinai, the people are eating and drinking in the presence of God while seeing something in the sky that resembles the heavens. This is after they have responded and accepted the blood stained covenant law, and they themselves have been sprinkled by the same blood.

In revelation, on the third mountain, after the people have accepted the blood splattered, living and breathing torah, there is a merger of heaven coming down to earth, a feast, and a rehearsed speech that is predicted by Isaiah. Take a look at Matthew 8.

~

- **Matthew 8:9–11 (NIVUK84)**

9 For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”

10 When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith. 11 I say to you that many will come from the east and the west, and will **take their places at the feast with Abraham**, Isaac and Jacob in the kingdom of heaven.

Jesus frequently taught on the feast of Abraham and he even likened it to a wedding feast in Matthew 22. Jesus was not teaching something new, he was drawing from the pattern that is already laid out in Genesis and Exodus. Exodus 24 is the wedding celebration after the giving of the Law and it takes place on a Mountain that is designed with the intention of foreshadowing (along with the Mt. of Transfiguration) the ultimate wedding feast at the wedding of the Lamb.

~

The rest of the book of Exodus is primarily based on the building of a Tabernacle so that God can dwell with his people. The rest of the Book of Revelation is about God dwelling around, among, and even **in** his people for eternity. Again we see that the Torah is the key for understanding Eschatology and the book of Revelation.

Before we move on, there is something that intrigued us too much to gloss over. It says Moses, Aaron, Nadab, Abihu and the seventy elders "saw God". That is a noteworthy statement. What likely comes to your mind immediately is passages such as these:

**(READ HIGHLIGHTS and REFERENCES)**

# Can you see God?

John 1:18 (NIV)

<sup>18</sup> **No one has ever seen God**, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

1 Timothy 6:16 (NIV)

<sup>16</sup> who alone is immortal and who lives in unapproachable light, whom **no one has seen or can see**. To him be honor and might forever. Amen.

John 5:37 (NIV)

<sup>37</sup> And the Father who sent me has himself testified concerning me. **You have never heard his voice nor seen his form,**

Colossians 1:15 (NIV)

<sup>15</sup> The Son is the image of the **invisible God**, the firstborn over all creation.

~

We have taught this before so we will not go into it at great length now, but it is fascinating to us what could possibly be going on here on Sinai.

Is this an angel of the Lord? Is this a just another theophany? Is this merely an aspect of the Lord like Moses saw later on Horeb?

While these New Testament instances are quite *peshat*, its interesting to note all the times it does say that God was seen.

**(READ HIGHLIGHTS and REFERENCES)**



# Can you see God?

Exodus 33:11 (NIV)

<sup>11</sup>The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

Isaiah 6:1 (NIV)

<sup>6</sup>In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple.

Psalms 63:2 (NIV)

<sup>2</sup>I have seen you in the sanctuary and beheld your power and your glory.

Daniel 7:9 (NIV)

<sup>9</sup>"As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

~

To be clear, the New Testament writers are correct. To a certain extent no one has truly seen God. These topics should hopefully drive you to further study on the topic. We do not have all the solutions for you tonight. Some of the instances where God is seen is clearly a theophany, like the Burning Bush. Some are clearly a Messenger from the Lord. But suffice it to say, what is happening in tonight's text does seem remarkable and unlike other encounters with Adonai. Especially when you consider these two verses together:

**(READ SLIDE)**

# Can you see God?

Exodus 24:11 (NIV)

<sup>11</sup> But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

Exodus 33:20 (NIV)

<sup>20</sup> But, he said, "you cannot see my face, for no one may see me and live."

~

According to Moses, whatever they did see seems like it should have killed them, but for whatever reason it did not. Again, these verses prompted more questions in us, and that is exciting! For now, it seems as though the best perspective on what the men saw on the Mountain could be described as he did in 1 Corinthians 13.

- **1 Corinthians 13:12 (NIV)**

<sup>12</sup> For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

What we see and experience of God now is only a reflection of his power and glory. Our prayer as we wait in this balance is the same of Job's.

~

- **Job 19:25–27 (NIV)**

<sup>25</sup> I know that my redeemer lives,  
and that in the end he will stand on the earth.

<sup>26</sup> And after my skin has been destroyed,  
**yet in my flesh I will see God;**  
<sup>27</sup> **I myself will see him**  
**with my own eyes**—I, and not another.  
How my heart yearns within me!

**12 The LORD said to Moses, “Come up to me on the mountain and stay here, and I will give you the tablets of stone, with the law and commands I have written for their instruction.”**

**13 Then Moses set out with Joshua his assistant, and Moses went up on the mountain of God.**

~

Interestingly none of the sages believe that Joshua went all the way up the mountain and cite various reasons for this such as Joshua needing to be told what the sound in the camp actually was. Remember that while Moses is with God in Exodus 32, God tells Moses exactly what is happening, and Joshua thought it was the sound of war, which indicates that he was not with him all the way on top of the mountain.

For an example here is a Rabbinic commentary on this topic:

**(READ SLIDE).**

# “WAIT HERE”

What he meant by “Wait here” was that they should stop at that place and come no farther, rather than breaking through to go up the mountain, even as far as Joshua’s spot

*Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 212).  
The Jewish Publication Society.*

This comment is one Rabbi's comments and his understanding that Joshua didn't go all the way to the top with Moses. On this next slide is Rashi's thoughts.

~

**(READ SLIDE)**



# PITCHED A TENT?

RASHI

Moses and his attendant Joshua arose. I do not understand Joshua's role here. But I think he is the student who is accompanying his master to the bounds of the mountain. For he was not authorized to go any farther than the boundary, from which point Moses ascended the mountain of God alone. Joshua pitched a tent and stayed there all 40 days. For when Moses descended, we find that "Joshua heard the sound of the people" (32:17), from which we learn that he was not with them.

*Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 212). The Jewish Publication Society.*

The consistent view of the sages is that Joshua was somewhere higher than the elders but not as high as Moses was in. Remember that Moses was told to come up alone in 24:2, but in verse 13 Moses is said to come up with Joshua. This would indicate that Joshua went higher than everyone else except Moses.

Rashi also makes the comment that Joshua was dwelling in a tent which could shed some light on what Peter said on the Mt. of Transfiguration.

~

- **Matthew 17:4 (ESV)**

4 And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah."

In light of what we are reading about Joshua, Peter probably understood the connections between what he was experiencing and Exodus 24, and he was most likely asking to do the same thing that Joshua did!

We believe that Peter very much saw himself as a privileged disciple like Joshua and wanted to imitate him! It seems that Joshua here set an example that Peter was trying to emulate. Although, Peter picked up on the parallels between these two mountain experiences, Luke's account shows us he did not understand that it was not the right time for setting up tents and camping on the mountain.

~

**14 He said to the elders, “Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them.”**

**15 When Moses went up on the mountain, the cloud covered it, 16 and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud.**

**17 To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain.**

**18 Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.**

There are numerous parallels that can be drawn from these passages. The most compelling connections to Exodus 24 come from the accounts of Moses (Exodus 24) and Elijah (1 Kings 19), both of whom went 40 days without food while on the mountain of God (See Deuteronomy 9:9).

Similarly, Jesus would spend 40 days in the wilderness. These three...Moses, Elijah, and Jesus, who each underwent this 40 day experience, are later seen standing together at the Mount of Transfiguration.

~

Because this chapter ends with Moses going up into a cloud and a 40 day period, we figured Acts 1 would be a great passage to turn to.

- **Acts 1:3–11 (ESV)**

3 He presented himself alive to them after his suffering by many proofs, appearing to **them during forty days** and speaking about the kingdom of God. 4 And while staying with them he ordered

them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

6 So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?”

7 He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority.

8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

9 And when he had said these things, as they were looking on, **he was lifted up, and a cloud took him out of their sight.**

10 And while they were gazing into heaven as he went, behold, two men stood by them in white robes,

11 and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

~

As the saga of Jesus 1st coming draws to a close, Jesus enters into the cloud just like Moses did. The men are awaiting his return and he will come back in the same way through the cloud, Just like Exodus 24 ends. When Jesus comes back down, this will be the catalyst for the end of the age. When Moses comes down he is bringing Tabernacle instructions and they will start building a place so that God will dwell with his people. When Jesus returns, he will be bringing the heavens with him. We are now in the waiting period just like the men were in Exodus and Acts 1, but it is not waiting with nothing to do... It is working while be clothed from on high!

As we close our chapter tonight, we've discussed with you three mountains tonight...

- Mt. Sinai
- Mt. Hermon
- Mt. Zion

~

These mountains form a continuous expansion with the Revelation of Messiah in all of His glory and splendor coming on Mt. Zion as the culmination. He is the one forecasted in Exodus and the one promised to come in Revelation. In our chapters leading up to tonight (Ex 19-23) we focused on Adonai laying out the marriage covenant and how they would reflect him as they repaired the world practically based on his instructions. Tonight's chapter features a vivid depiction of Heaven coming down to earth. You should have a better understanding of what is to come in the book of Revelation through what we have learned from the Law tonight. God has truly taken us on a journey from Sinai to Zion!

~

For our final passage, turn with us in your bibles to Hebrews 12..

- **Hebrews 12:18–29 (ESV)**

18 For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest 19 and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. 20 For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." 21 Indeed, so terrifying was the sight that Moses said, "I tremble with fear." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the **sprinkled blood** that speaks a better word than the blood of Abel. 25 See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. 26 At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." 27 This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. 28 Therefore let us be



grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, 29 for our God is a consuming fire.

~

The writer of Hebrews picks up on the connection between Mount Sinai and Mount Zion...the glory is not just seen by one or two men, but by all. The glory is not just happening in a location on the earth, with a cloud enveloping a portion of the mountain, but the glorious mountain is now the city of the living God—the heavenly Jerusalem. We have had our hearts sprinkled with the blood that has cleared our conscience and it will not just be a small group of people that experience the glory of God on the mountain but rather innumerable angels in festal gathering and the assembly of the firstborn who are enrolled in heaven. We will not just hear the voice of God, we will dwell with Him on that mountain.

We are receiving the first fruits of what is later to come. This is what the Torah is aimed at. This is how we participate in Tikkun Olam, the repairing of the world. We are now interacting with the heavenly Jerusalem and experiencing the reality of what will come down to earth tangibly. This should produce in you gratefulness and unshakeable faith! We have anticipation in us of what is to come so that we can advance the kingdom of God on earth!