

Exodus 24, 31-34

Come Follow Me



A large crowd of people in a desert landscape, with a man standing on a rock in the foreground. The scene is set in a vast, open desert with rocky terrain and a hazy, golden sky. The man on the rock is wearing a long, light-colored robe and a head covering, and he appears to be addressing the crowd. The crowd consists of many people, mostly men, wearing similar robes and head coverings, looking towards the man on the rock. The overall atmosphere is one of a significant event or gathering in a historical setting.

Civil and criminal matters, The Covenant Code – Exodus 21.2—23.19

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Table 1 Treaty/Covenant Pattern in the Old Testament and in Mosiah

Elements	Exodus 19:3b-8	Exodus 20-24	Deuteronomy	Joshua 24	Mosiah 1-6
Preamble	19:3b	20:1	1:5 (1:1-5)	24:2a (24:1-2a)	2:9a (1:1-2:9a)
Antecedent History	19:4	20:2	1:6-3:29	24:2b-13, 16b-18a	2:9b-21, 23-24a, 25-30
Terms of the Covenant	19:5-6	20:3-23:19	chapters 4-26	24:14, 18b, 23	2:22, 24b, 31-41; 4:6-30
Formal Witness	19:8	24:3	31:19	24:16a, 19a, 21-23	5:2-8
Blessings and Curses	19:5	23:20-33	27:9-28:68	24:19b-20	5:9-15 (3:24-27)
Recital of the Covenant and Deposit of the Text	19:7	24:4-8	27:1-8; 31:9; 24-26	24:25-27	(2:8, 9a) 6:1-3, 6

Treaty-Covenant Pattern in the Old Testament and Benjamin's Speech



Elements	Exodus 19:3b-8	Exodus 20-24	Deuteronomy	Joshua 24	Mosiah 1-6
Preamble	19:3b	20:1	1:1-5	24:1-2a	1:1-2:9a
Antecedent History	19:4	20:2	1:6-3:29	24:2b-13, 16b-18a	2:9b-21, 23-30
Terms of the Covenant	19:5-6	20:3-23:19	4-26	24:14, 18b, 23	2:22, 24b, 31-41; 4:6-30
Formal Witness	19:8	24:3	31:19	24:16a, 19a, 21-23	5:2-8
Blessings and Curses	19:5	23:20-33	27:9-28:68	24:19b-20	3:24-27; 5:9-15
Recital of the Covenant/ Deposit of the Text	19:7	24:4-8	27:1-8; 31:9, 24-26	24:25-27	2:8, 9a; 6:1-3, 6



Exodus 24: The
Ratification of the
Covenant with God

Moses, Aaron, Nadab, Abihu, and seventy elders of Israel see God and eat and drink with him – Ex. 24.9-11

The Marriage Supper of the Lamb – Rev. 19

This eating and drinking is the covenant meal that the Saints will one day partake of (D&C 27).



This meal is also mentioned in **Revelation 19.7-9** when it says, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come... for the fine linen is the righteousness of the Saints..”

“Μακάριοι οἱ εἰς τὸ **δειπνον** τοῦ γάμου τοῦ ἀρνίου κεκλημένοι” – “In the state of the Gods (blessed) are they that are called into the **marriage feast** of the Lamb!”

"And they saw
God..." Exodus
24.10

“There are many places in the Bible where that are statements or implications that **mortals cannot see God** and live. The most notable statements are in Exodus 33.20, John 1.18, 1 John 4.12, and 1 Timothy 6.15–16. These passages stand in opposition to other KJV passages it is declared that Moses and seventy elders saw God (Ex. 24.9–10) or that **Moses saw God ‘face to face’** (Ex. 33.11) or that God was seen by Isaiah (Isa. 6.1) or Abraham (Gen. 18.1) or Jacob (Gen. 32.30) and a host of others. **The Joseph Smith Translation works to find ways to explain these paradoxes** by interweaving conceptions that are missing in many of these texts.

"וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים" And the Lord spake to Moses **face to face**" (Ex. 33.11)

"For example, in Exodus 33.20 the declaration is made to Moses that he cannot see the face of God, 'for there shall no man see me, and live.' The JST explains it more fully: 'Thou canst not see my face at this time ... **And no sinful man hath at any time, neither shall there be any sinful man at any time**, that shall see my face and live.' (JST Ex. 33.20.) The clarification is that it is sinful men who cannot see God, but this does not prohibit the righteous from such an encounter, if it is according to the will of God.



Clarifications of the Restoration

John 1.18 says “θεὸν οὐδεὶς **πώποτε** τεθέαται,” which translated is “No one has seen God **at any time, ever.**”

The rest of the verse reads as follows:

“If we love one another, God dwelleth in us, and his love is perfected in us.” The JST expounds upon this verse by declaring that ‘No man hath seen God at any time, **except he hath borne record of the Son; for except it is through him no man can be saved**’ (JST John 1.19). This means that whenever anyone has had contact with the Father, the Father has borne record to him of the Son. This is congruent with the events in Matthew 3.17 after the baptism of Jesus; in Matthew 17.5 on the Mount of Transfiguration; in 3 Nephi 11.7 at the appearance of the resurrected Lord to the Nephites; and in Joseph Smith’s first vision. **In each of these examples, the Father testified of the Son.**

1 John 4.12 reads, 'No man hath seen God at any time,' the JST adds 'except them who believe.' 1 Timothy 6.15–16, which states that God is 'dwelling in the light which no man can approach unto; whom no man hath seen, nor can see,' **the JST explains:** 'Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him.'

"I saw the Lord" - Isaiah 6.1



Robert J. Matthews explains: "In each of these scriptures there is a clarification which removes the contradiction that exists in all other Bibles. To these clarifications we can also add Moses' explanation as to why he was able to survive the presence of God: 'But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.' (Moses 1:11.)

“Without these explanations and restorations to the text that are available only from the JST, biblical statements about whether or not man has ever seen God would remain hopelessly in contradiction.”

Robert J. Matthews, [“Plain and Precious Things Restored,” *Ensign*, July 1982](#), 19–20.



The Tabernacle: Exodus 25.1-31.17; 35.1-40.38.

(The Tabernacle Instruction = P)

“In order that they would have a centerpiece for their worship and activity, the Lord instructed Moses to build a tabernacle. The tabernacle was a forerunner of the temple, made portable so they could easily carry it with them.”

The altar of sacrifice – Ex. 27.1-8; 30.18.

The Laver (water basin) – Ex. 30.17-21.

The Tabernacle.

The Table of Shewbread – Ex. 25.23, 29-30; 26.35.

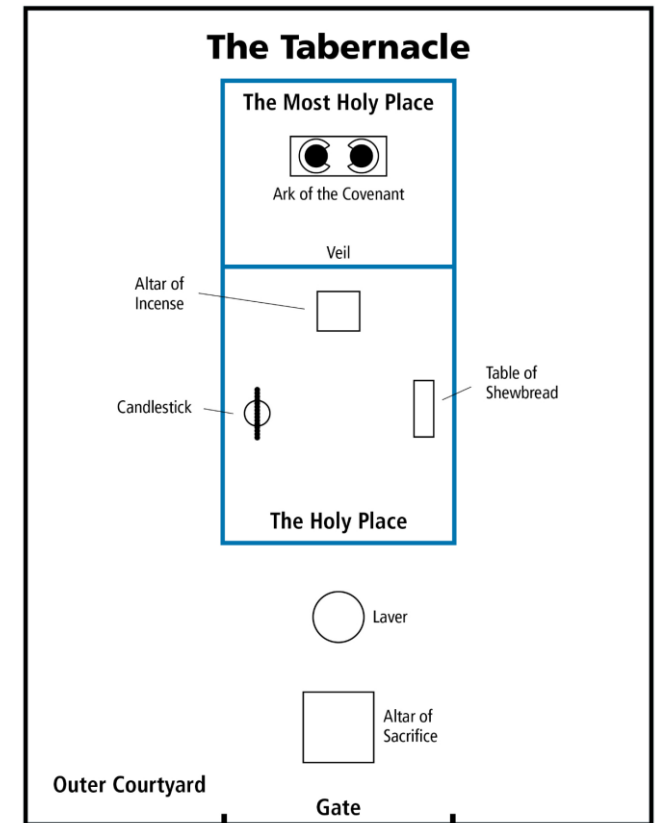
The Candlestick – Ex. 25.31-32, 37-40; 26.35.

The Altar of Incense – Ex. 30.1-8.

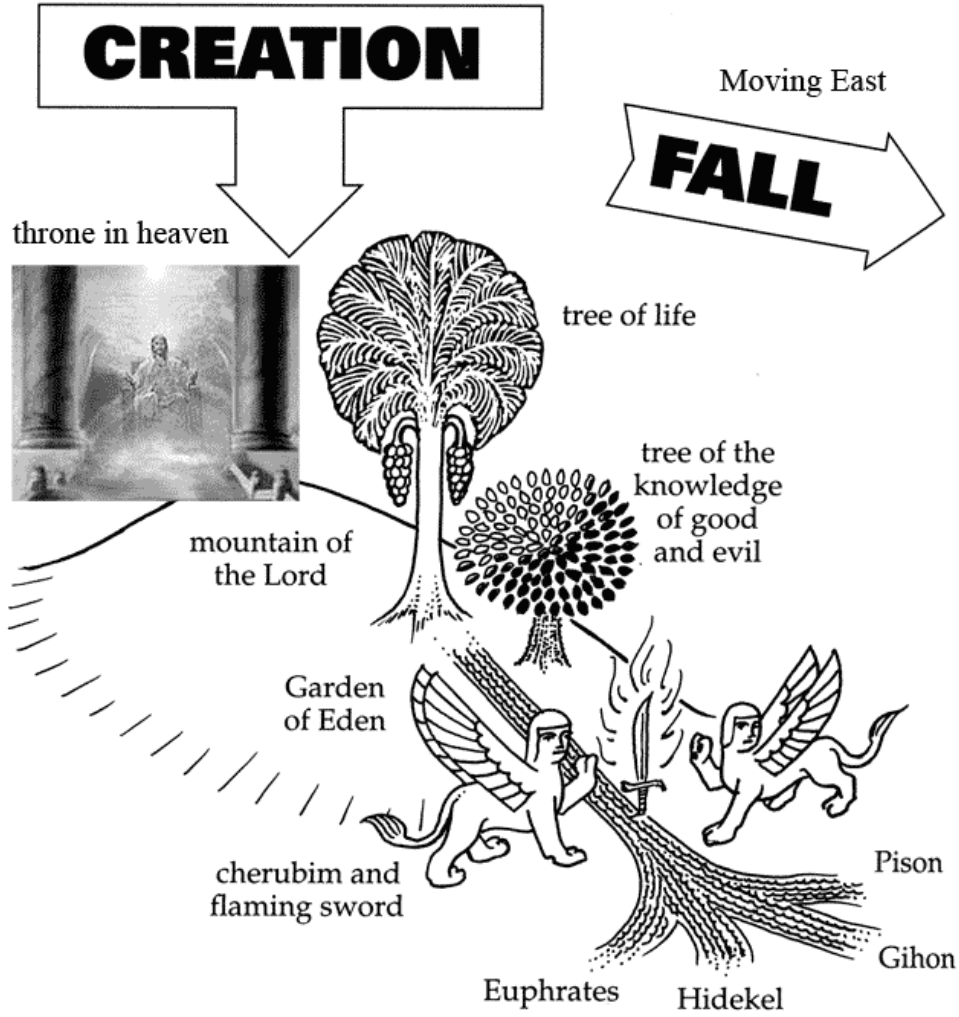
The veil separating the Holy Place from the Holy of Holies – Ex. 26.31-35; Hebrews 10.19-22.

The Holy of Holies *qodhesh ha-qodhashim* קֹדֶשׁ הַקְּדוֹשִׁים

The ark of the covenant – Ex. 25.10-22; 37.1-9.



CREATION

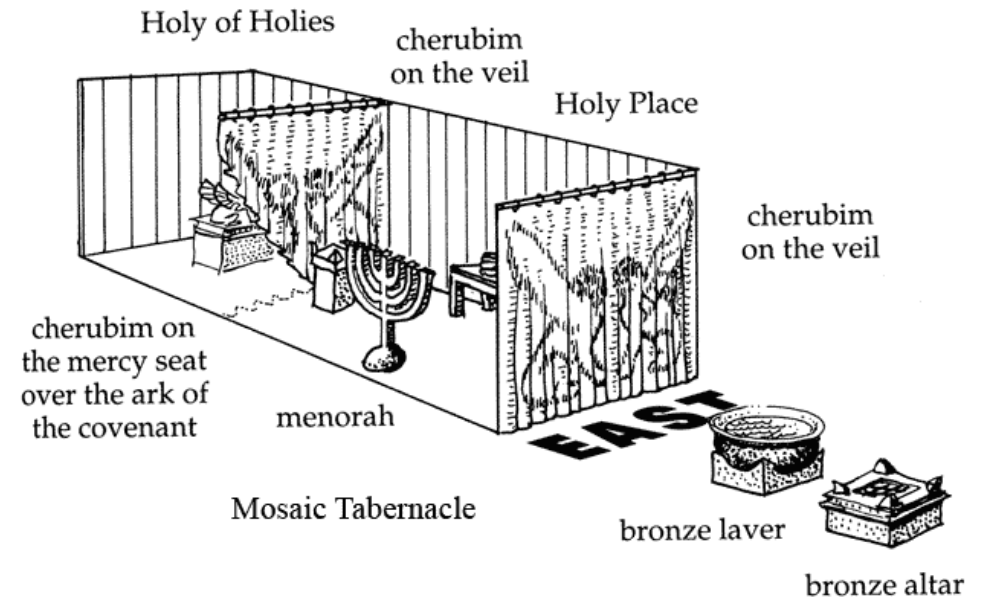


Adam & Eve worship at altar

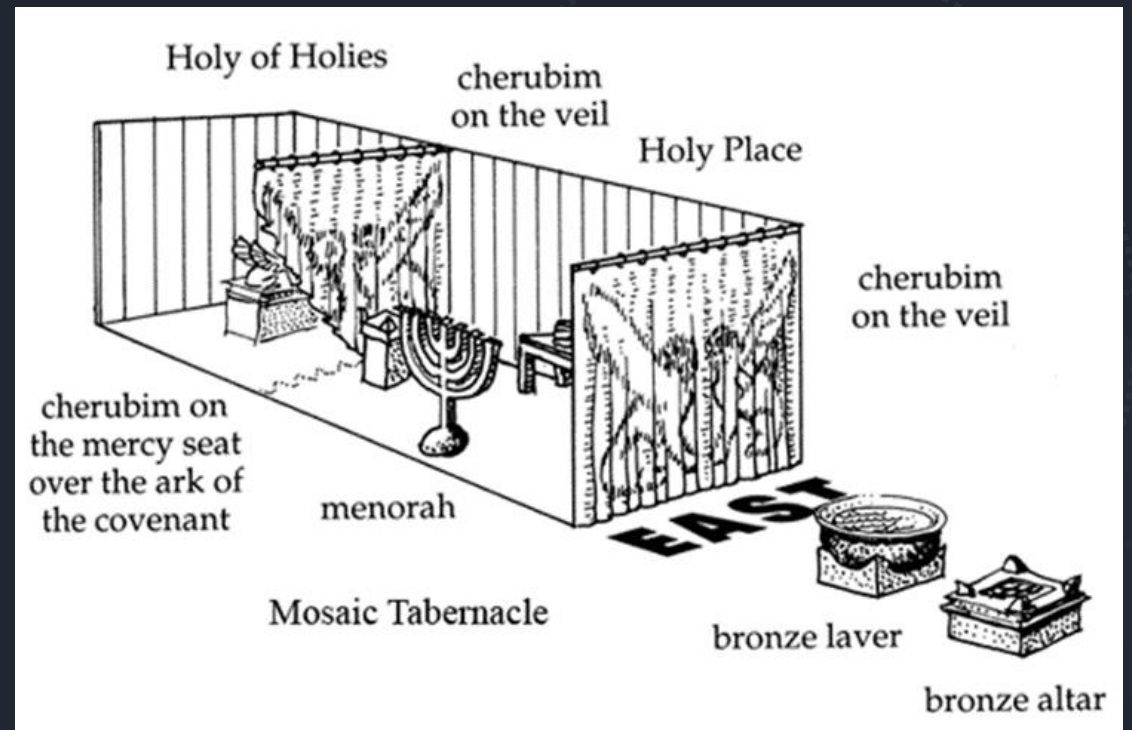


Moving West

ATONEMENT



The Tabernacle is a physical manifestation of the Exodus, the way home!







Behold the Lamb of God!
(John 1.29)

The Laver = “The Molten Sea”



bronze laver



bronze altar

The Battle "with the sea" & The Song of Miriam – Exodus 15

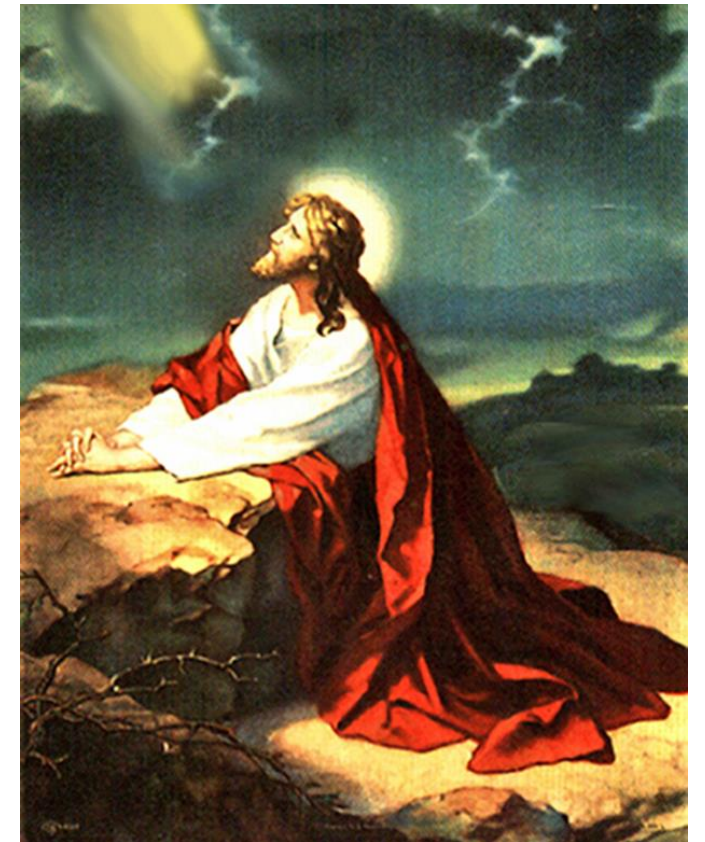


The Menorah – Light – Pillar of Fire





Manna - "What is it? Bread from heaven!"



Altar of Incense – The Prayers of the Saints



The Ark of the Covenant

The Temple Drama

Lehi left Jerusalem right when the temple was destroyed and the Temple Drama during the Feast of Tabernacles was lost. For Lehi and Sariah, the ceremony of the New Years Festival would have been vital. This ceremony was a renewal of the covenants that held their nation together – which reaffirmed the covenant with Jehovah and with the nation of Israel and her king. The temple rite culminated in an anointing ceremony where the king was adopted as a son and heir of Jehovah. Israel's relationship with God was a covenant relationship, and the king was a living token of that relationship.

Sigmund Mowinckel, *The Psalms in Israel's Worship*, 1962, vol. 1, p. 94

The Marriage Supper

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 19.9 – see also D&C 27.



Frankfort – Kingship and the Gods

A mock battle is fought... in fact two battles are fought in the ceremony ... p. 128

The coronation is the central part of the ceremony... p. 126

There is much dressing and undress of the king... p. 125

Bread, the staple food... is eaten at the ceremony... p. 127

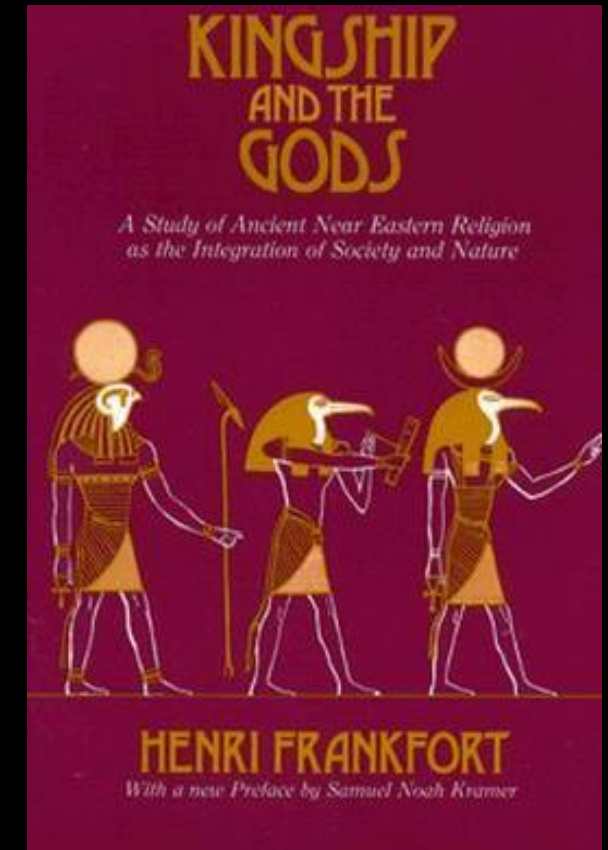
Grain is taken as a manifestation of the god (Osiris)... p. 127

Trees or branches are taken on the barges... the Djed pillar is set up to depict the resurrection of the God... p. 128

The climax of the ceremony is the coronation of the king... p. 129

The people become “children of Horus” ... p. 130

The crown becomes or is referred to as “The Eye of Horus” ... p. 131





This is the hero's journey!

The Cosmic Myth – A Chiasmus



The hero is required to leave the safety of home

The hero is given a seemingly impossible task

The hero succeeds against huge odds

The hero is victorious, peace is restored



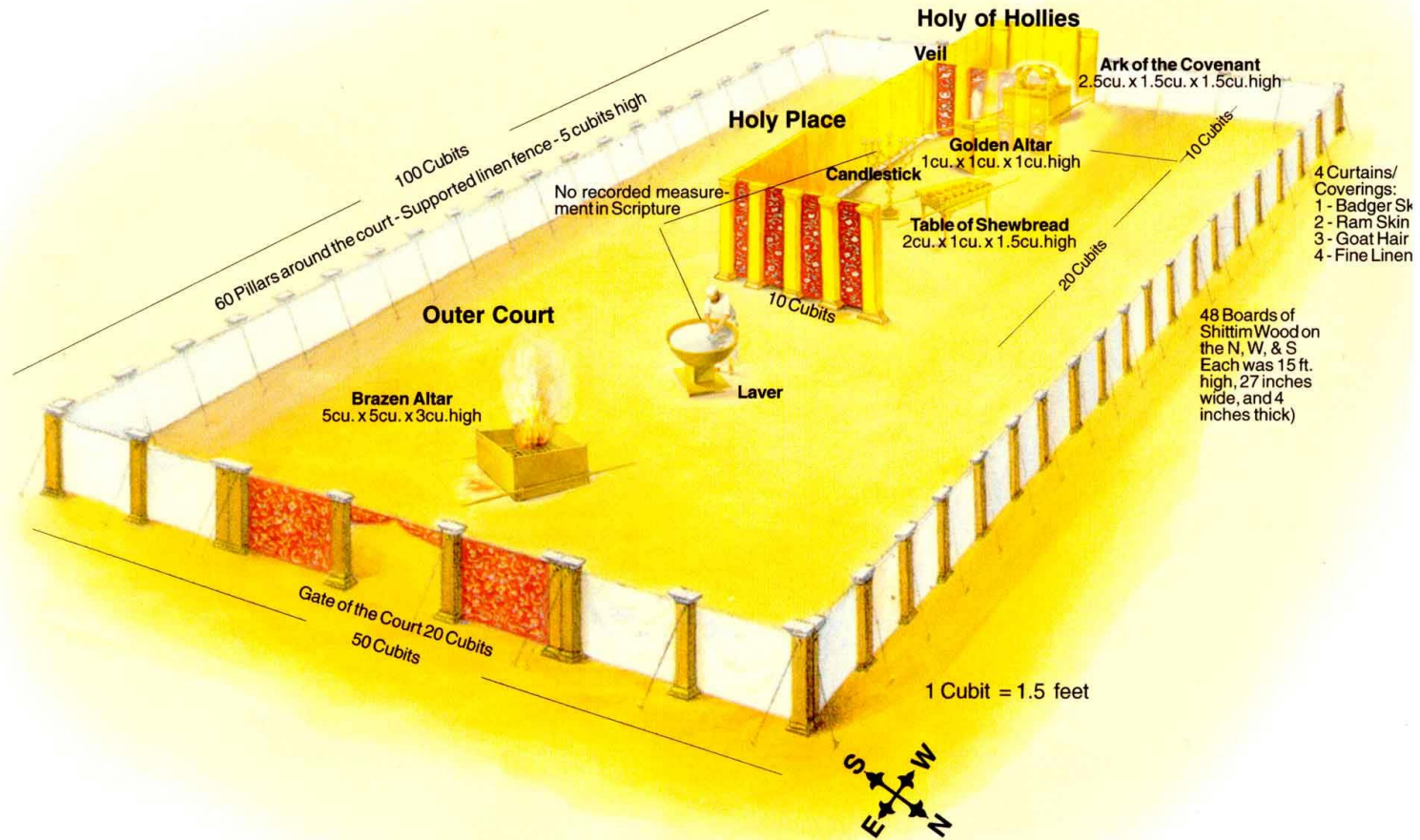
The hero returns home triumphant, knowing that evil is put down and order is restored

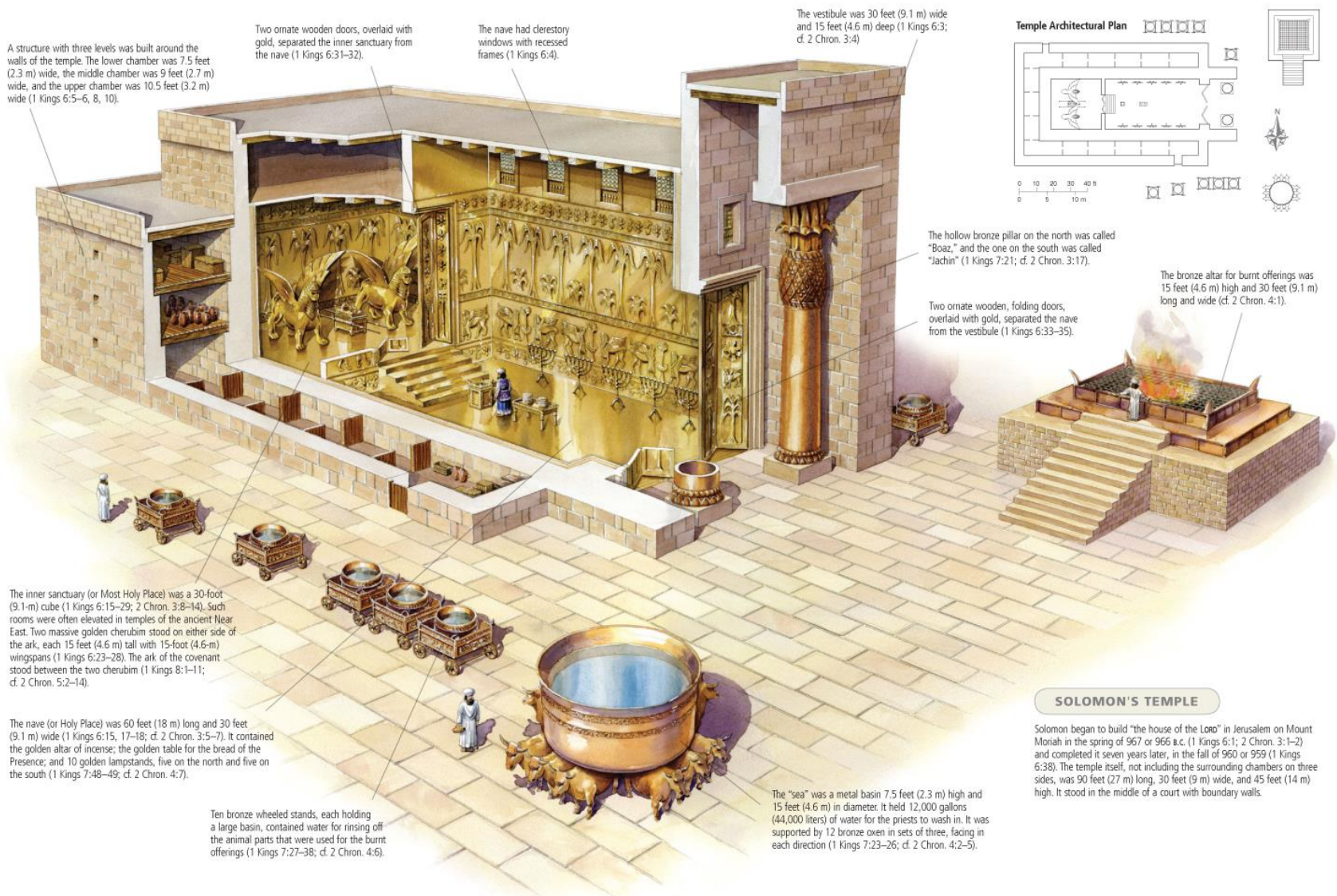


The Cosmic Myth

This teaching device was used to bind Israel to God through covenants. Though it has long been lost, the core of this narrative is contained in the Holy Temple. We make covenants with God to bind ourselves to him, his power, and his promises. These empower us to “fight the good fight” for truth and righteousness.

The Structure and Dimensions of the Tabernacle





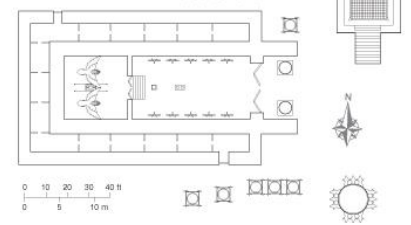
A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31–32).

The nave had clerestory windows with recessed frames (1 Kings 6:4).

The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; cf. 2 Chron. 3:4)

Temple Architectural Plan



The hollow bronze pillar on the north was called "Boaz," and the one on the south was called "Jachin" (1 Kings 7:21; cf. 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:33–35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (cf. 2 Chron. 4:1).

The inner sanctuary (or Most Holy Place) was a 30-foot (9.1-m) cube (1 Kings 6:15–29; 2 Chron. 3:8–14). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6-m) wingspans (1 Kings 6:23–28). The ark of the covenant stood between the two cherubim (1 Kings 8:1–11; cf. 2 Chron. 5:2–14).

The nave (or Holy Place) was 60 feet (18 m) long and 30 feet (9.1 m) wide (1 Kings 6:15, 17–18; cf. 2 Chron. 3:5–7). It contained the golden altar of incense; the golden table for the bread of the Presence; and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48–49; cf. 2 Chron. 4:7).

Ten bronze wheeled stands, each holding a large basin, contained water for rinsing off the animal parts that were used for the burnt offerings (1 Kings 7:27–38; cf. 2 Chron. 4:6).

The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23–26; cf. 2 Chron. 4:2–5).

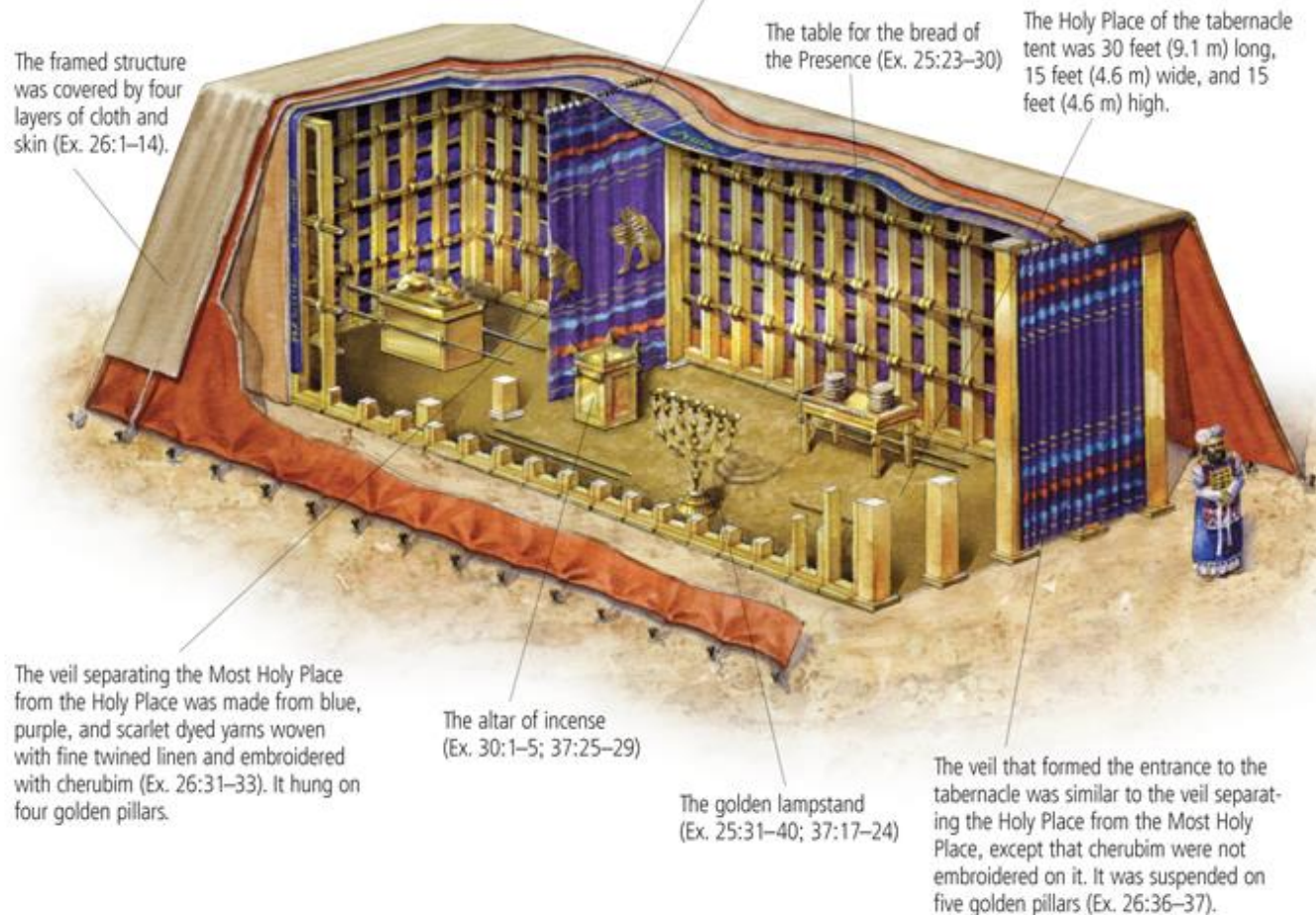
SOLOMON'S TEMPLE

Solomon began to build "the house of the Lord" in Jerusalem on Mount Moriah in the spring of 967 or 966 b.c. (1 Kings 6:1; 2 Chron. 3:1–2) and completed it seven years later, in the fall of 960 or 959 (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high. It stood in the middle of a court with boundary walls.

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

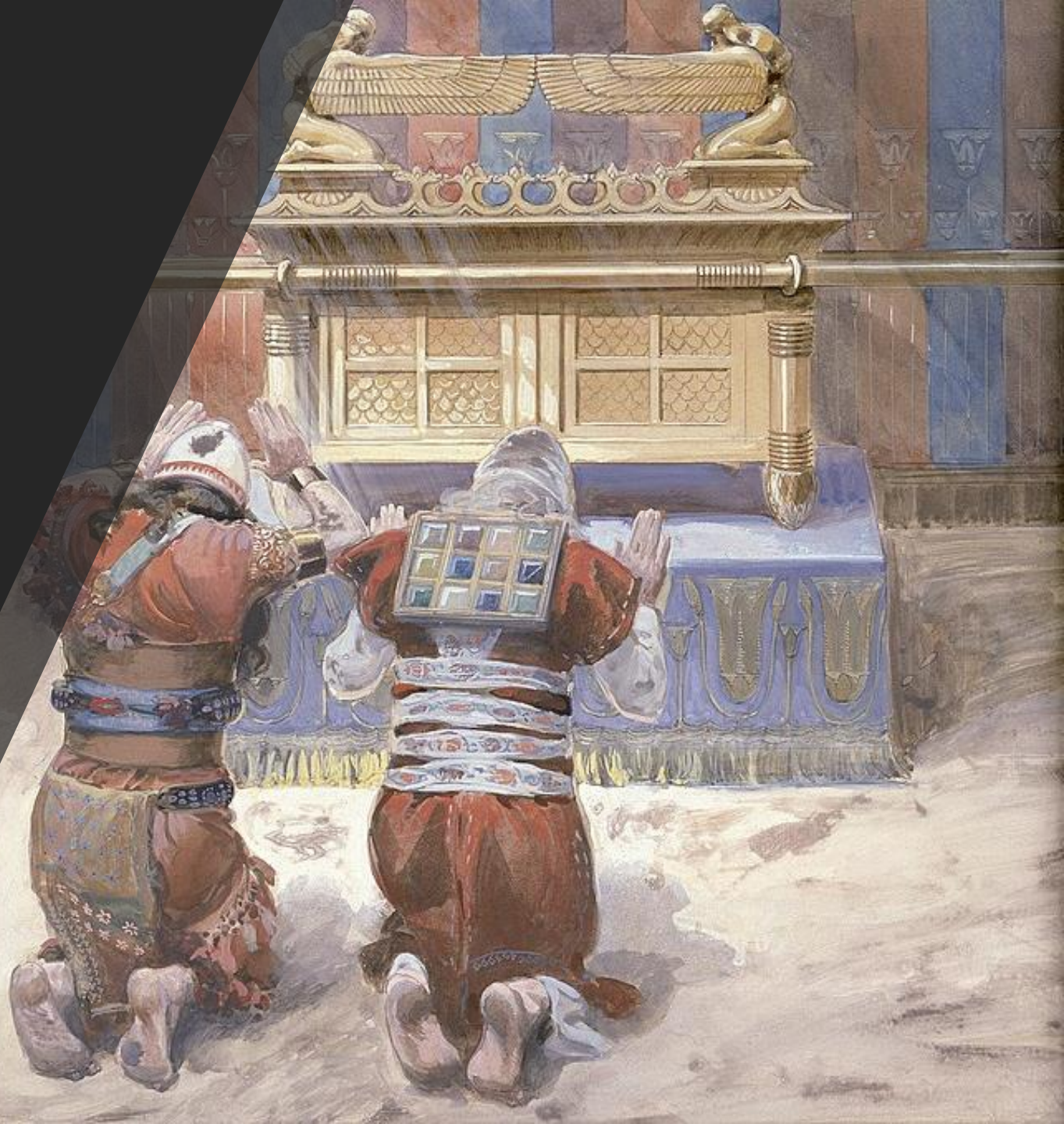
The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).



Exodus 31

Appointment of Construction
Personnel – Ex. 31.1-11.

The Observance of the Sabbath Day
– Ex. 31.12-18.





Exodus 32: The Golden Calf Episode

Epilogue: Moses' status as a prophet of God – Ex. 34.29-35.

- **קָרוֹ** עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ "the skin of his face **shone** while he talked with him" – Exodus 34.29. The traditional meaning given here is favored by the context and by Habakkuk 3.4 in which *karnayim*, "rays of light," appears in parallelism with "a brilliant light."





קָרַן *qaran*

Nahum Sarna explains: "Moses' radiance is a reflection of the divine radiance... *keren* is the usual word for horn. It subtly emphasizes that the true mediator between God and Israel was not the fabricated, lifeless image of the horned animal, as the people thought, but the living Moses. **The association of *karan* with *keren* gave rise to the mistaken notion that Moses grew horns- even though the text speaks not of his head but of "the skin of his face."** The rendering of *karan* by *cornuta* in the Vulgate translation, based on the commentaries of Jerome (ca. 347-419 CE), helped foster the error, and a horned Moses later became the familiar figure in art from the eleventh century on. The most famous such portrayal is, of course, [Michelangelo's at San Pietro in Vincoli, Rome](#)." Sarna, p. 221.