

Exodus 19-20, 24, 31-34

Come Follow Me



God's *segulla* -
treasure

If you obey, you will
become: a peculiar treasure,
a kingdom of priests, and
a holy nation – Ex. 19.5-6.

:



God's *segulla* - treasure

If you obey, you will become: a peculiar treasure, a kingdom of priests, and a holy nation – Ex. 19.5-6.

סְגֻלָּה - *s^gullâ*. This denotes a treasure, or valued property. This is a cognate of an [Akkadian word *sikiltum*](#), meaning “acquisition,” “valued property” or “beloved.” D&C 101.3 uses the phrase “my jewels.” With this in mind, we can connect these ideas to the jewels on the breastplate of the High Priest, who represents Christ. In this way, we can see Israel as God’s *segullah*, right next to his heart. **Christ literally bore all of Israel upon his heart** while on the cross at Calvary. See: Victor Hamilton, [Exodus: An Exegetical Commentary](#), p. 303.

God invites all Israel to
be "a kingdom of priests"
- Ex. 19.5-6

The connection between this idea and the LDS temple are bountiful. In the temple, the Lord invites all into his power, his priesthood. Indeed, the sacrament of marriage is called "the order of the priesthood," something all Latter-day Saints would be wise to ponder and consider.

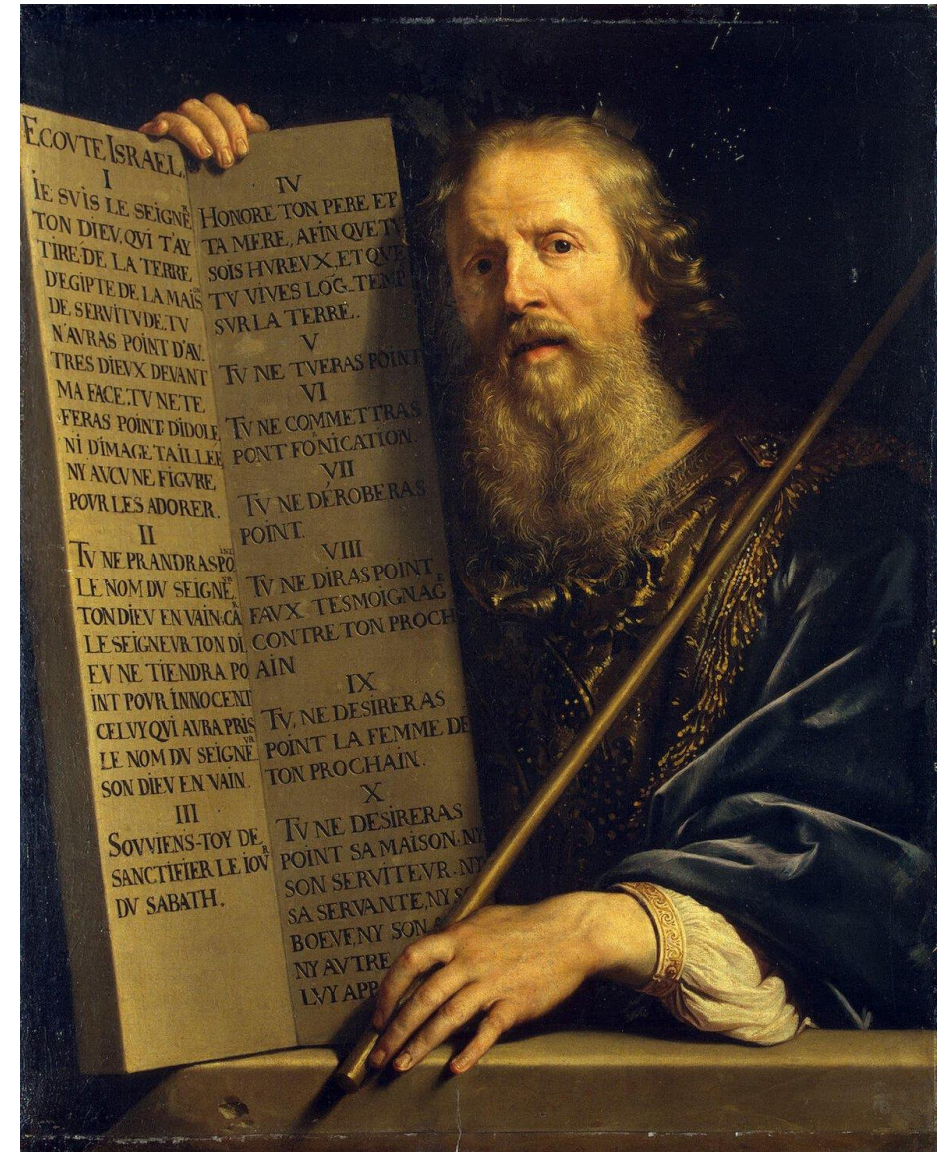


Table 1 Treaty/Covenant Pattern in the Old Testament and in Mosiah

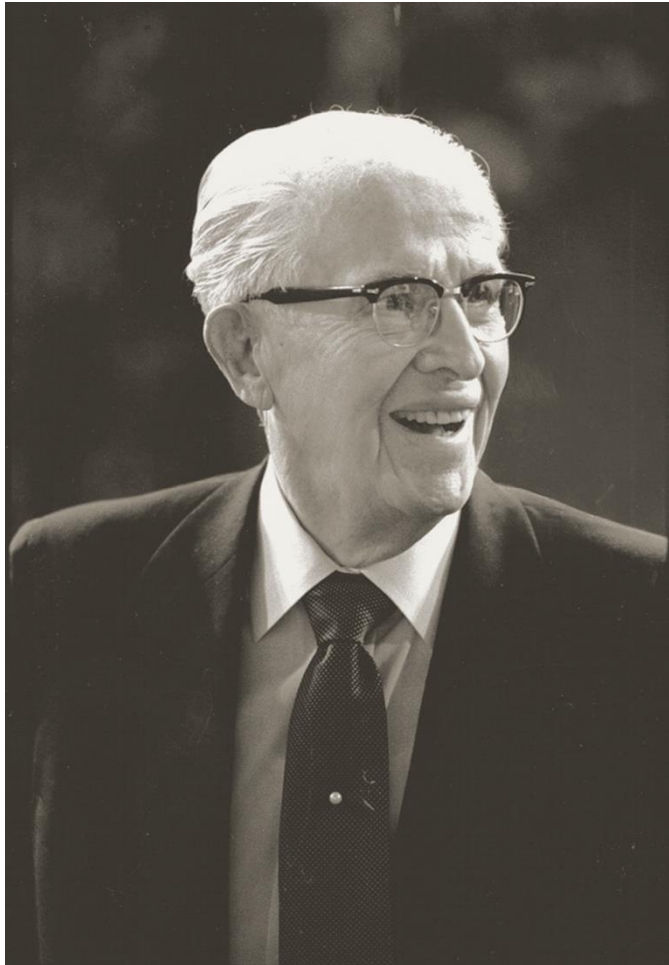
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Recital of the Covenant and Deposit of the Text	19:7	24:4-8	27:1-8; 31:9; 24-26	24:25-27	(2:8, 9a) 6:1-3, 6

Source: Stephen D. Ricks, *Kingship, Coronation, and Covenant in Mosiah 1-6, King Benjamin's Speech Made Simple*, 1999.

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
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The Law is contained within a treaty-covenant pattern that has existed since ancient times



President Benson's counsel

President Benson stated, “I would urge you to heed strictly the commandments of God, particularly the Ten Commandments. As long as we regard God as our Sovereign and uphold His laws, we shall be free from bondage and be protected from external danger. **God has not left us alone to flounder over right and wrong in the area of personal ethics and morality. His laws are circumscribed in the Decalogue—the Ten Commandments.** These laws embody our relationships with God, family, and fellowmen. Yes, the Ten Commandments and the Sermon on the Mount are the foundation principles upon “which our personal happiness is predicated. To disregard them will lead to inevitable personal character loss and ruin.” *The Teachings of Ezra Taft Benson* [Salt Lake City: Bookcraft, 1988], 353.

No other gods "before me" - Ex. 20.3

The text literally reads as follows: לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי My literal translation: "To you will be no elohim (gods/divine beings), no other above/to/upon my face." The preposition 'al has some flexibility here.

Other translations: "You shall have no other gods beside me" (Robert Alter & N. Sarna's translations). "You may worship no other god than me" (Living Bible). "You shall not have other gods instead of me" (New Catholic Bible).

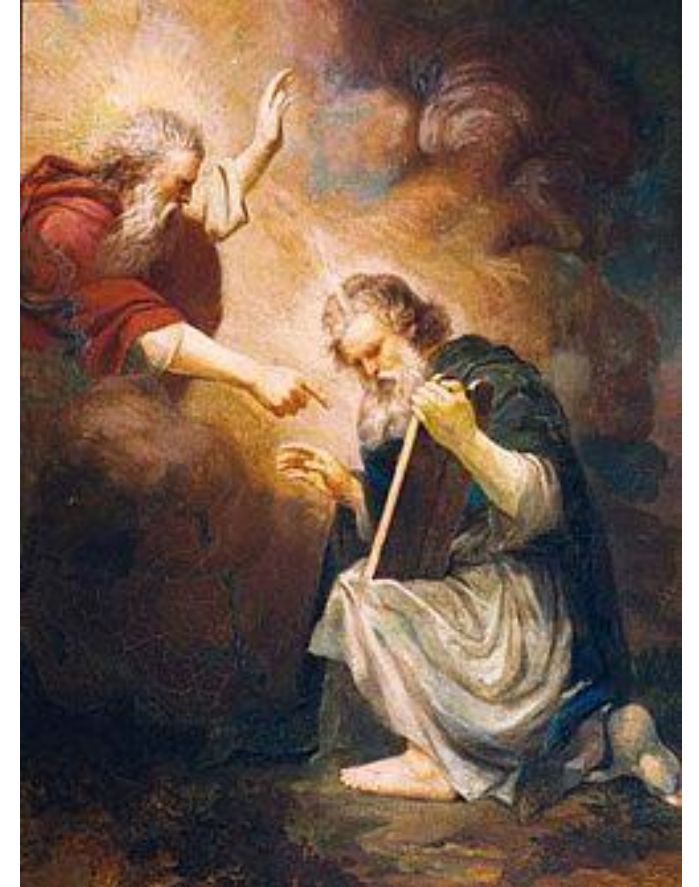
This verses helps us understand how the ancients acknowledged other gods, but Israel was to put Jehovah first. Later interpreters would see the gods of other nations as powers of darkness. See: [Monolatry in the Old Testament](#).

“I am a jealous God!”

Ex. 20.5

Jealous: קָנַן *qannā'*, “jealous,” this word is used only of God. See: *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson, 2020, p. 888. N. Sarna relates, “The Hebrew stem *k-n'*, in its primitive meaning, seems to have denoted **“to become intensely red.”**”

Because extreme and intense emotions affect facial coloration, the term came, by extension, to express ardor, zeal, rage, and jealousy. It is used in a variety of contexts, even with God as the referent.” Sarna seems okay with using the idea “an impassioned God,” and relates this to the idea that through the **covenant Israel is in a “marriage bond”** state with God. Nahum Sarna, *The JPS Torah Commentary: Exodus*, p. 110.



Taking the Lord's name in vain – Ex. 20.7

“You shall not take the name of the Lord
in vain... Do not hasten to take a false
oath and let not an oath be habitual in
your mouth, for great is the punishment
thereof.” – Midrash of the Ten
Commandments



Taking the Lord's name in vain – Ex. 20.7

Martin Luther interpreted Ex. 20.7 in this way:

It is misusing God's name when we call upon the Lord God no matter in what way, for purposes of falsehood or wrong of any kind. Therefore this commandment enjoins this much, that God's name must not be appealed to falsely, or taken upon the lips while the heart knows well enough, or should know, differently; as among those who take oaths in court, where one side lies against the other. For God's name cannot be misused worse than for the support of falsehood and deceit.

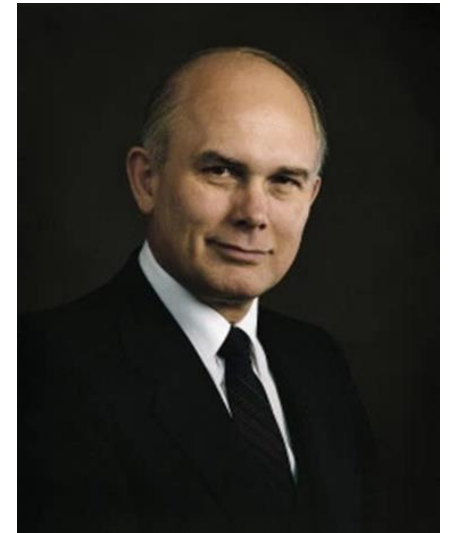
(The Large Catechism by Martin Luther, trans. By F. Bente, Triglot Concordia: The Symbolical Books of the Ev. Lutheran Church, Concordia Publishing, 1921, p. 565.)



Exodus 20:8-11 Sabbath Day

How do we apply this commandment?

Teachers who are commanded to teach “the principles of [the] gospel” and “the doctrine of the kingdom” (D&C 88:77) **should generally forgo teaching specific rules or applications.** For example, they would not teach any rules for determining what is a full tithing, and they would not provide a list of do’s and don’ts for keeping the Sabbath day holy.



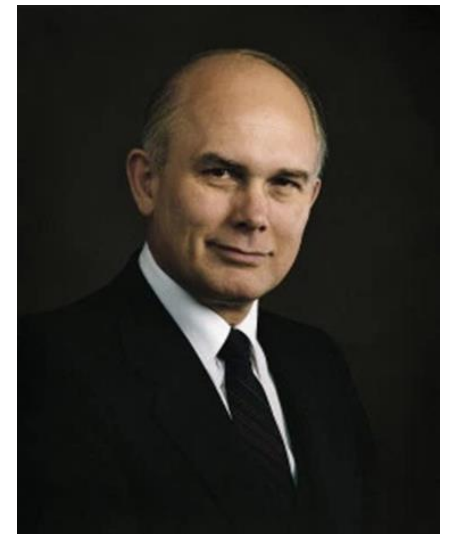
Exodus 20:8-11 Sabbath Day

How do we apply this commandment?

Once a teacher has taught the doctrine and the associated principles from the scriptures and the living prophets, such specific applications or rules are generally the responsibility of individuals and families.

Well-taught doctrines and principles have a more powerful influence on behavior than rules. When we teach gospel doctrine and principles, we can qualify for the witness and guidance of the Spirit to reinforce our teaching, and we enlist the faith of our students in seeking the guidance of that same Spirit in applying those teachings in their personal lives

(Dallin H. Oaks, "Gospel Teaching," Ensign, Nov. 1999, 78-80).



Modern Ten Commandments

Do not kill – D&C 42.18

Do not steal – D&C 42.20

Do not lie – D&C 42.21

Love your wife – D&C 42.22-26

Do not speak evil of your neighbor, nor do him harm – D&C 42.27

Remember the poor, and consecrate your property for their support – D&C 42.30

Do not be proud – D&C 42.40

Do not be idle – D&C 42.42

Live the truth in love – D&C 42.45

Thank the Lord in all things – D&C 59.5-6

Cleave unto your spouse

“When the Lord says all thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "Thou shalt love thy husband with all thy heart and shalt cleave unto him and none else." The words none else eliminate everyone and everything. The spouse then becomes preeminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. The Lord says: "Thou shalt cleave unto him and none else." Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives totally to the spouse all the heart, strength, loyalty, honor, and affection, with all dignity. Any divergence is sin; any sharing of the heart is transgression”

Spencer W. Kimball, Faith Precedes the Miracle, 142- 143

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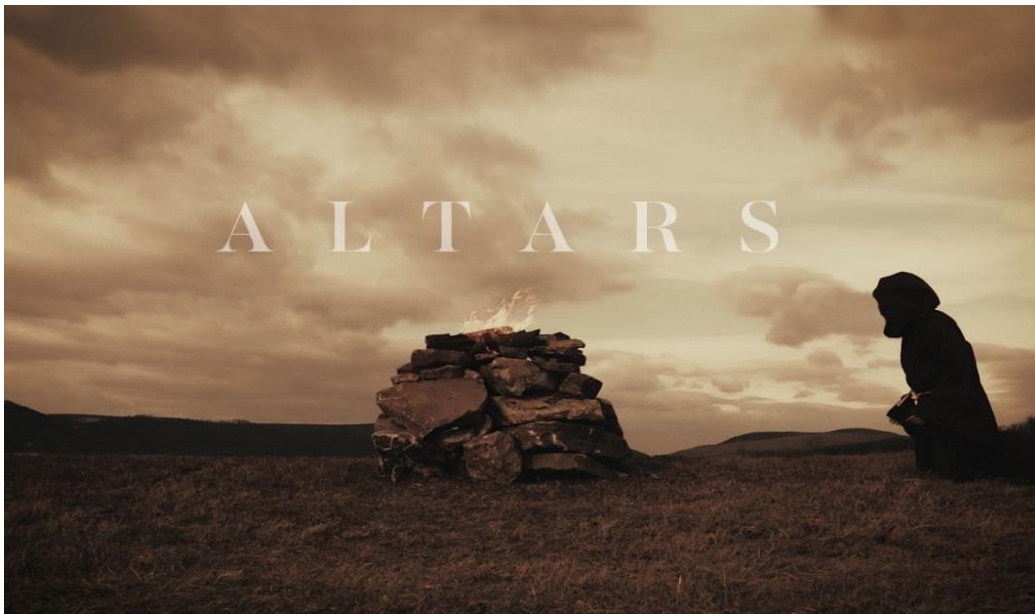
Do not be idle

“In our friendly neighbor city of St. Augustine great flocks of sea gulls are starving amid plenty. Fishing is still good, but the gulls don’t know how to fish. For generations they have depended on the shrimp fleet to toss them scraps from the nets. Now the fleet has moved. ...“The shrimpers had created a Welfare State for the ... sea gulls. **The big birds never bothered to learn how to fish for themselves and they never taught their children to fish.** Instead they led their little ones to the shrimp nets. “

Do not be idle

Now the sea gulls, the fine free birds that almost symbolize liberty itself, are starving to death because they gave in to the **'something for nothing' lure!** They sacrificed their independence for a handout. "A lot of people are like that, too. They see nothing wrong in picking delectable scraps from the tax nets of the U.S. Government's 'shrimp fleet.' But what will happen when the Government runs out of goods? What about our children of generations to come? **"Let's not be gullible gulls.** We ... must preserve our talents of self-sufficiency, our genius for creating things for ourselves, our sense of thrift and our true love of independence." ("Fable of the Gullible Gull," Reader's Digest, Oct. 1950, p. 32. See: Marion G. Romney, The Celestial Nature of SelfReliance, October 1982 Conference)

Make altars, but not with tools! - Ex. 20.24-25



Rashi (1040-1105 CE), seeing that **הָחָרֶב** *hereb* “tool” can be also read as “sword,” and since a sword shortens life, and these altars are all about extending life, thus increasing atonement, therefore the sword, or tool, should not be used. See Rashi’s commentary on this verse [here](#).

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 hills in the background. The lighting is warm, suggesting a sunset or sunrise. The crowd is composed of many individuals, some wearing head coverings and robes. The man on the rock is holding a scroll or tablet, and appears to be addressing the crowd. The overall atmosphere is one of a significant event or gathering.

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

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

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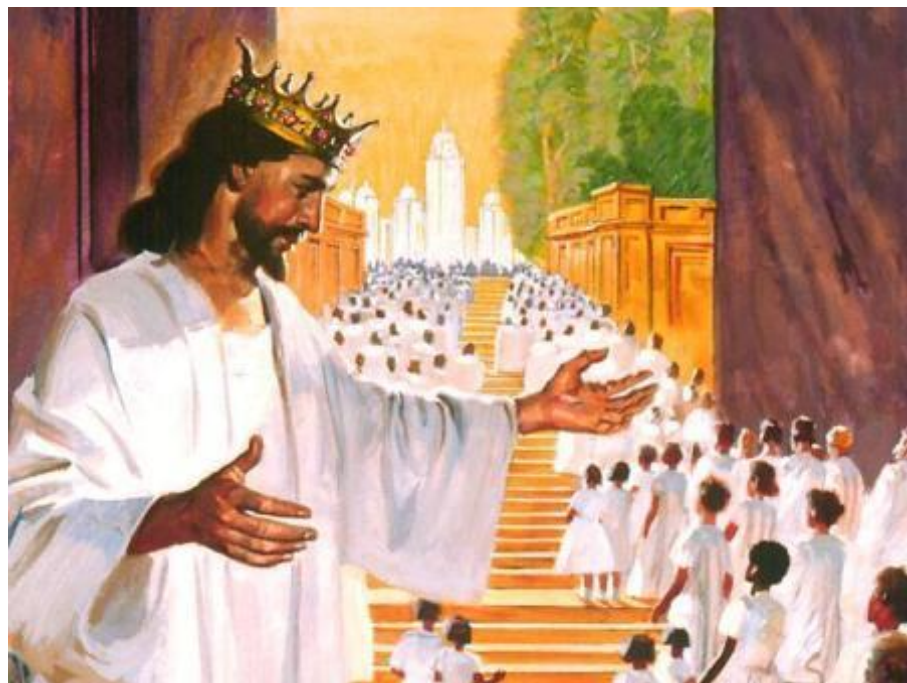


Exodus 24: The
Ratification of the
Covenant with God

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..”

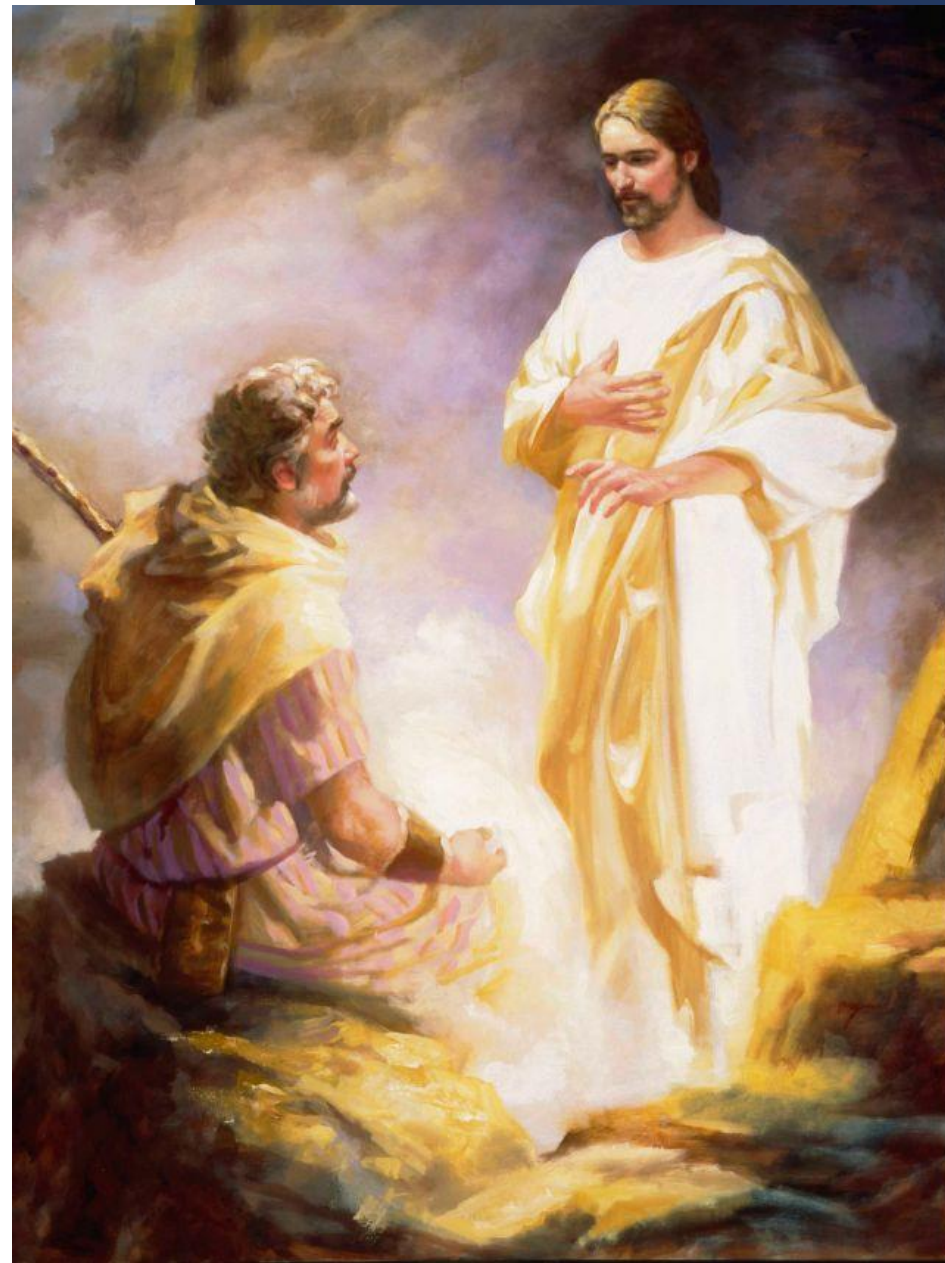
“Μακάριοι οἱ εἰς τὸ **δεῖπνον** τοῦ γάμου τοῦ ἀρνίου κεκλημένοι” – “In the state of the Gods (blessed) are they that are called into the **marriage feast** of the Lamb!”

"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.

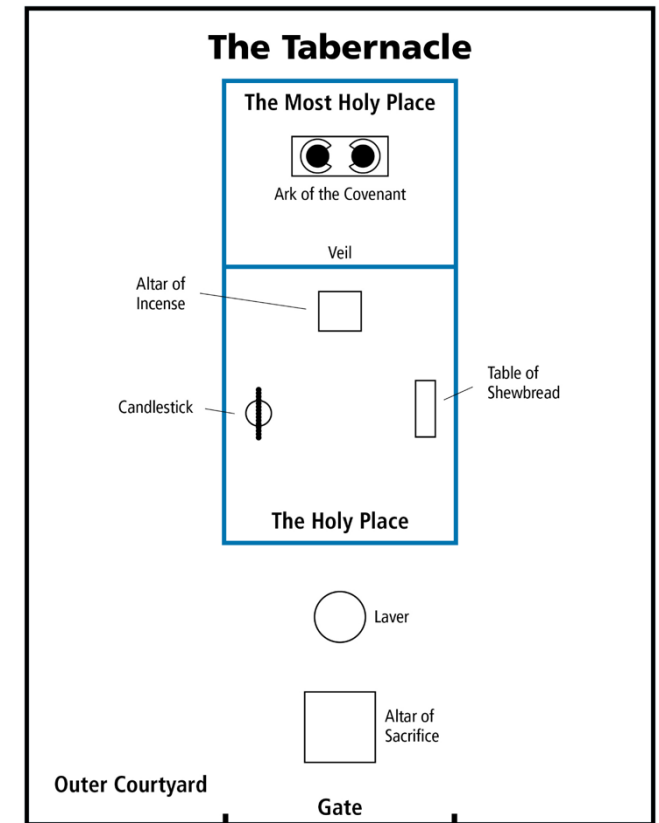
The Candlestick – Ex. 25.31-32, 37-40; 26.35.

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

Moving East

FALL

throne in heaven



mountain of the Lord

Garden of Eden

cherubim and flaming sword

Euphrates

Hidekel

Pison

Gihon

tree of life

tree of the knowledge of good and evil

Adam & Eve worship at altar



Moving West

ATONEMENT

Holy of Holies

cherubim on the veil

Holy Place

cherubim on the veil

cherubim on the mercy seat over the ark of the covenant

menorah

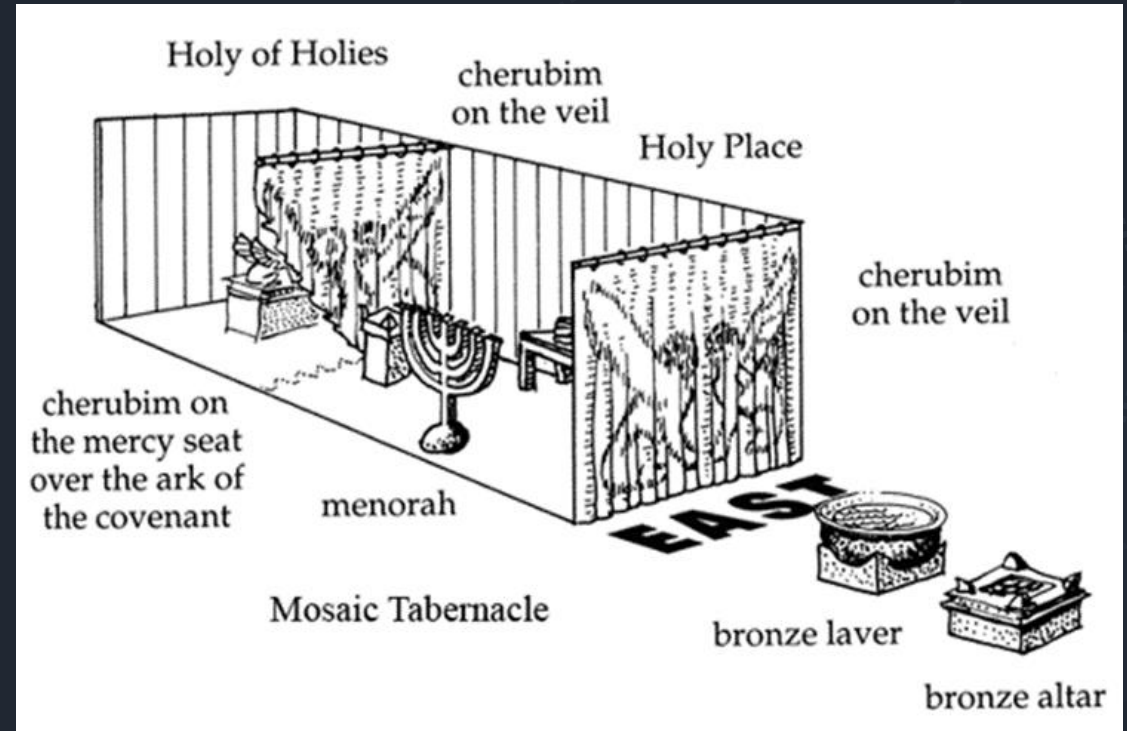
Mosaic Tabernacle

bronze laver

bronze altar

EAST

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”



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

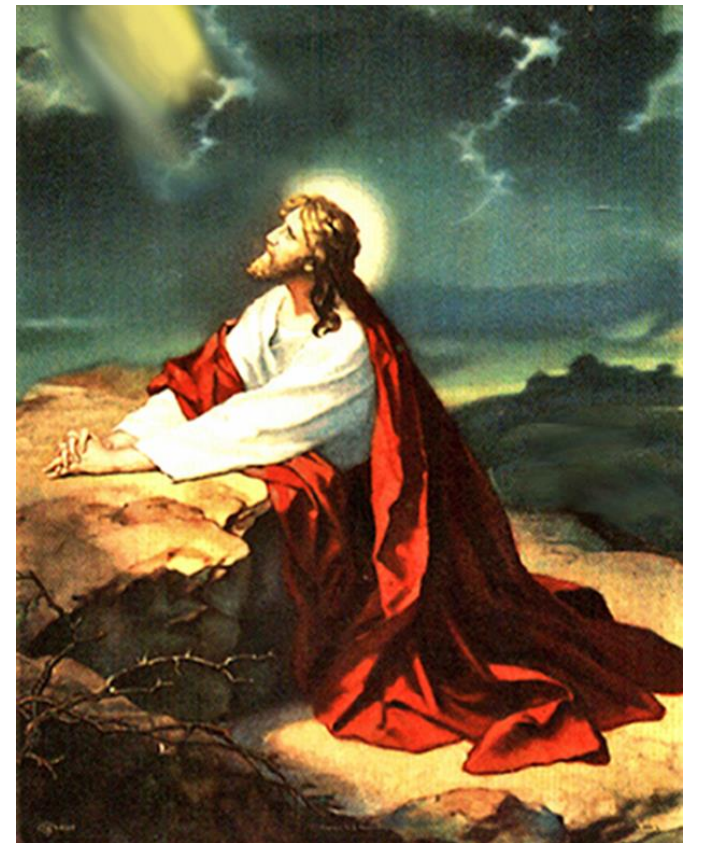


The Menorah – Light – Pillar of Fire





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

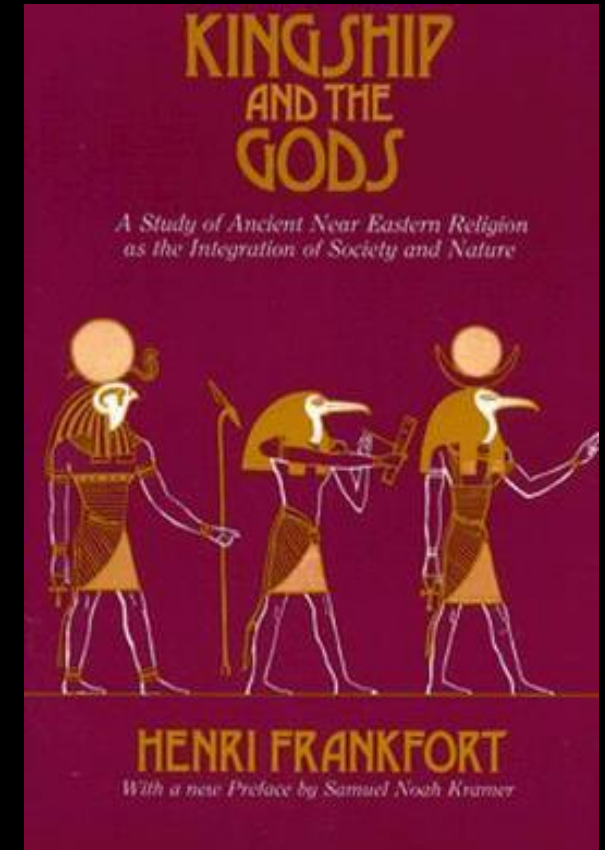
Grain is taken as a manifestation of the god (Osiris)... p. 127

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

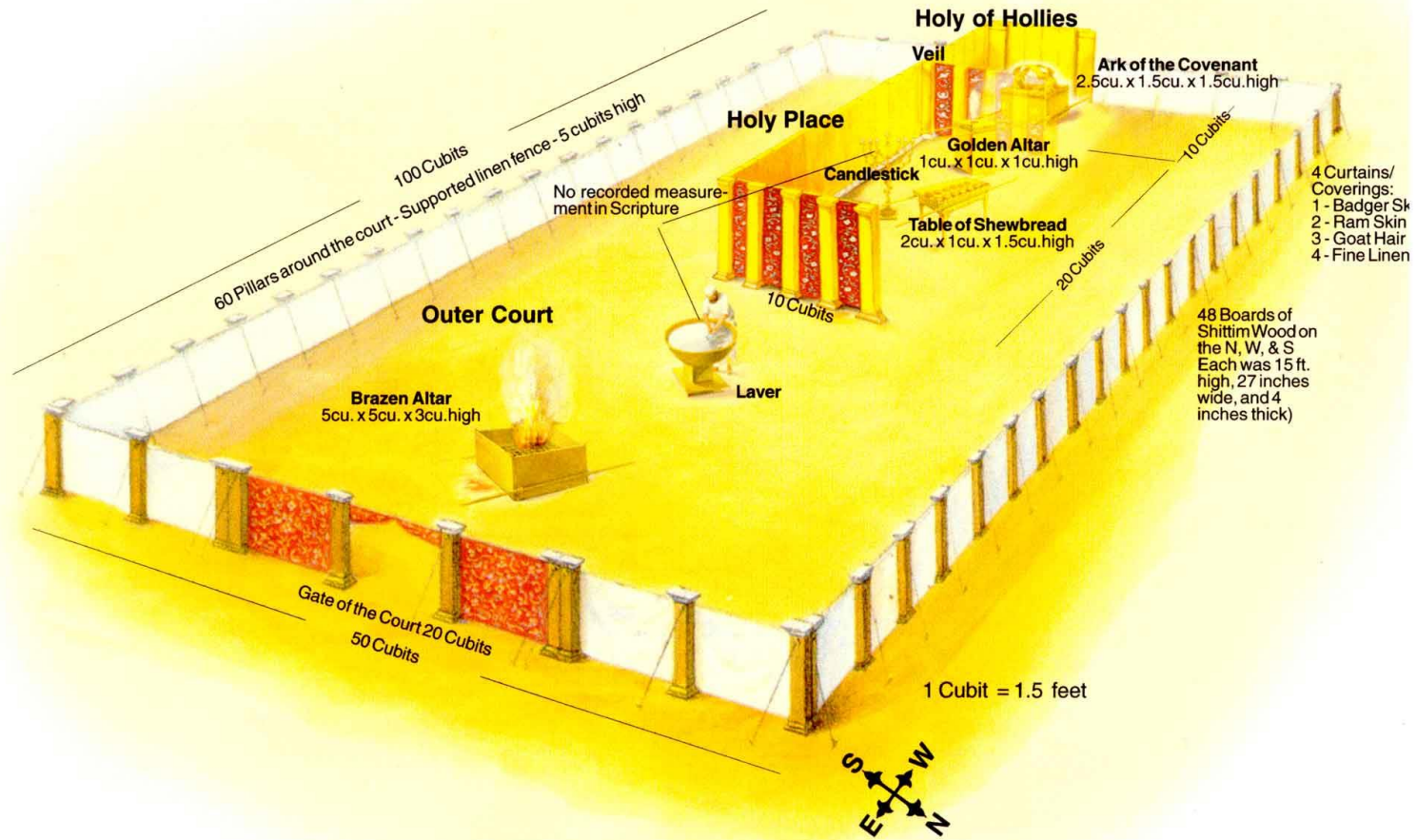


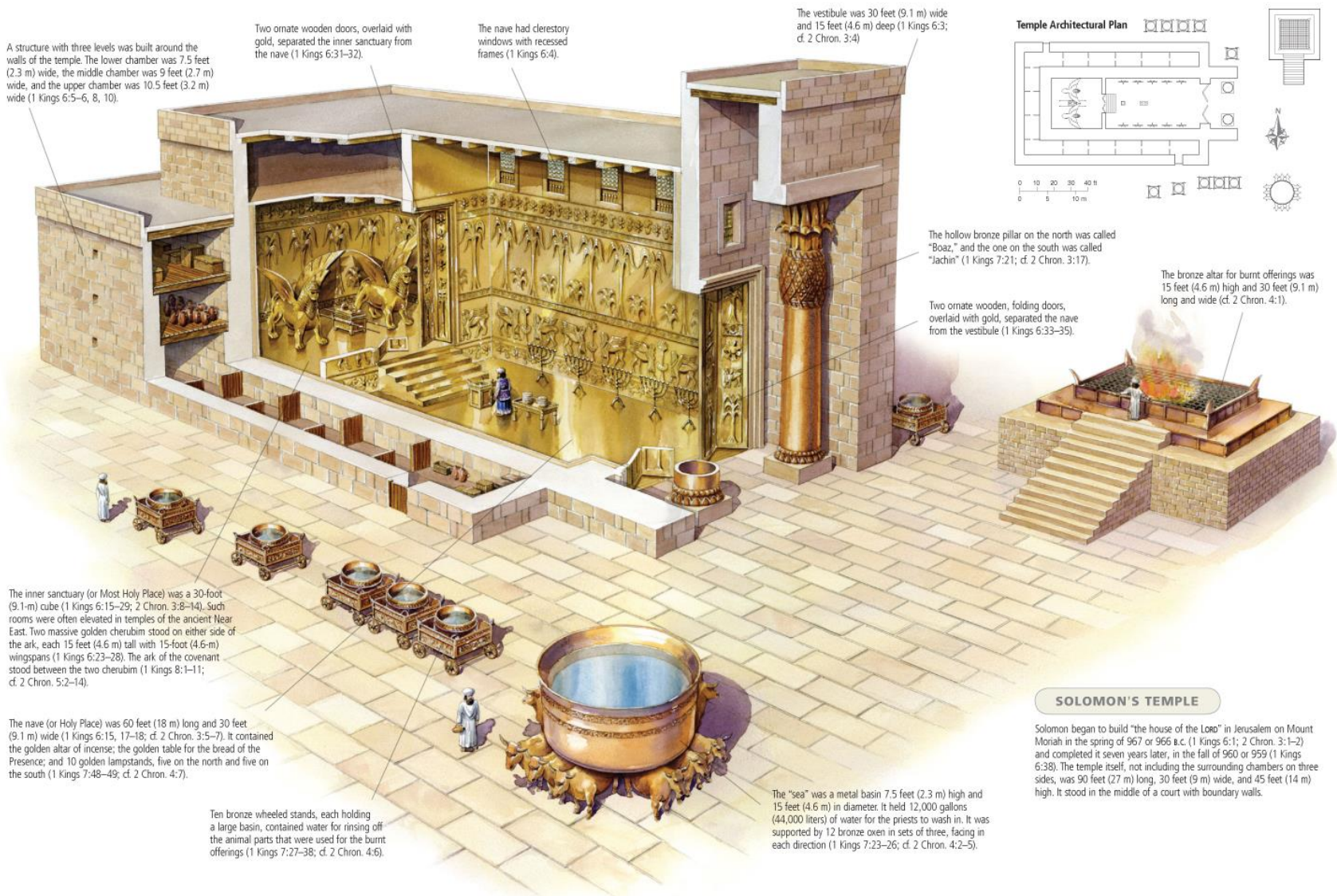


The Cosmic Myth

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



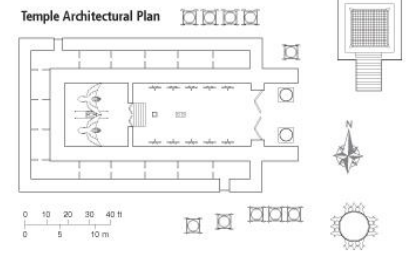


A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).

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

The nave had crested 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).



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).

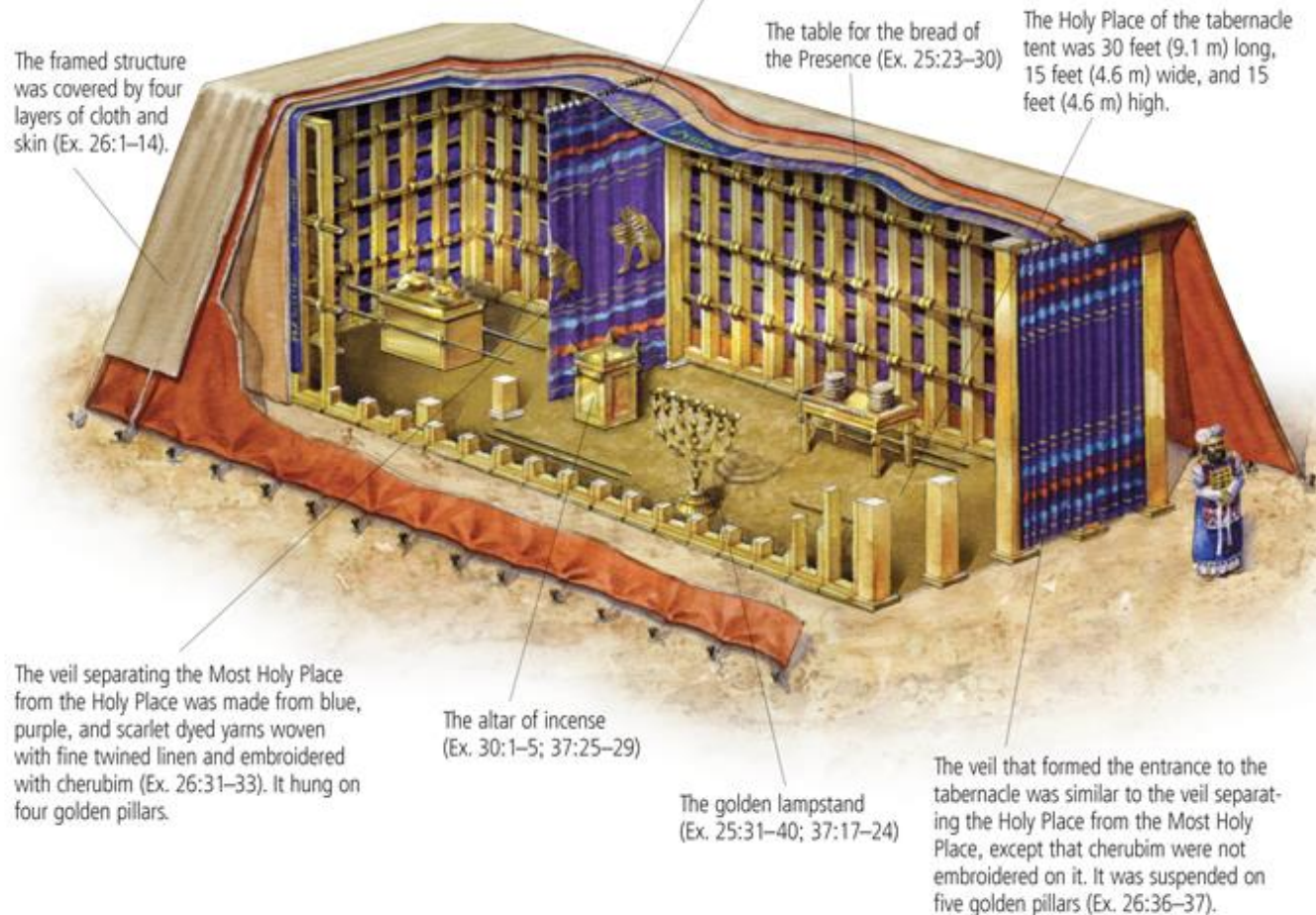
SOLOMON'S TEMPLE

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).

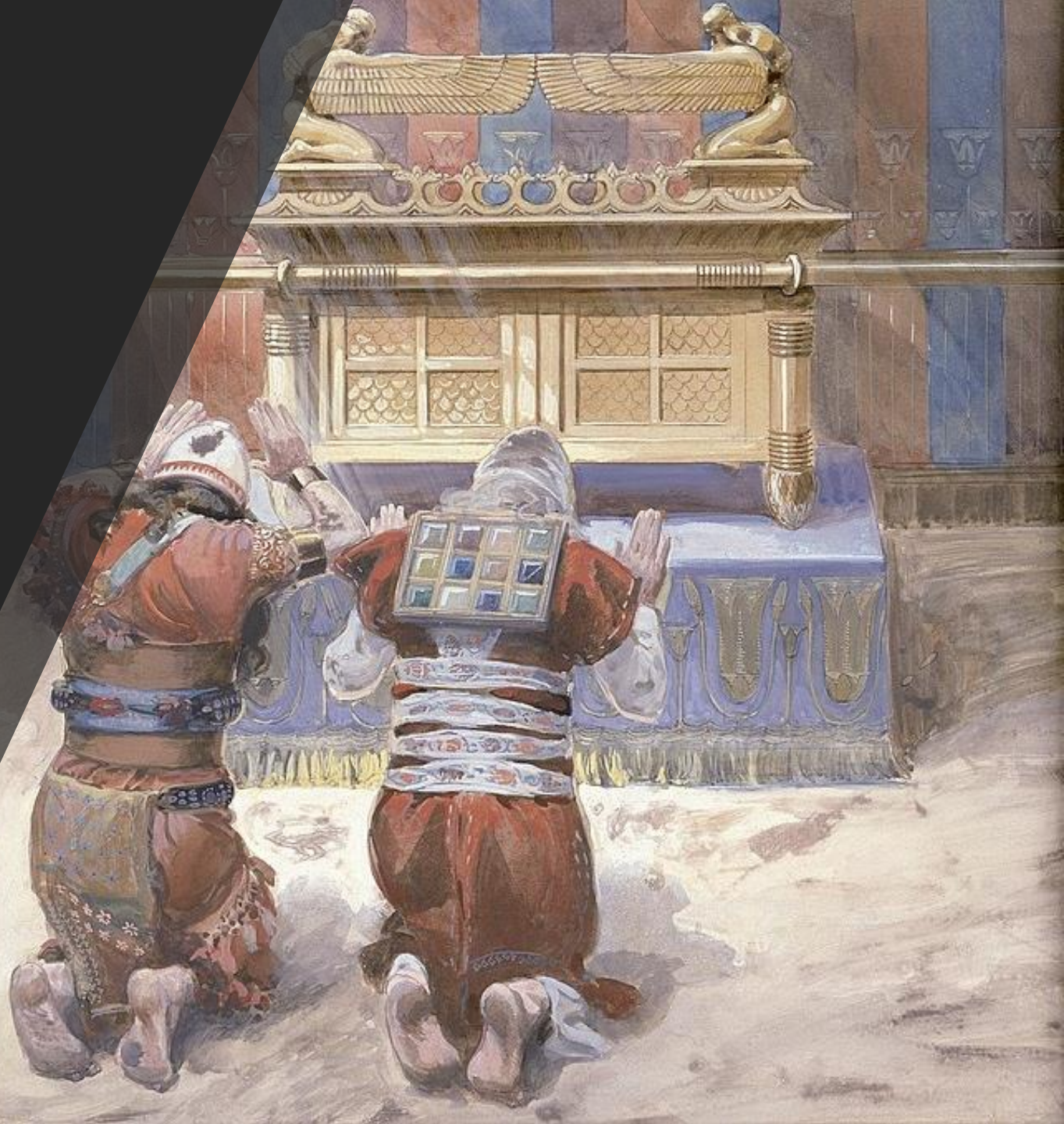
The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb.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