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The Sh'khinah Glory Settled on Mount Sinai 24: 12-18

The Sh'khinah glory settled on Mount Sinai DIG: How did God's time alone with Moses prepare the way for the subsequent revelation of the construction of the Tabernacle and the formation of the priesthood?

REFLECT: How does your time alone with YHVH prepare you for your day? Your job? Your stresses? Your relationships? Your life?

After ratifying the covenant, **ADONAI said to Moses His servant: Come up to Me on the mountain and stay here, and I will give you tablets of stone, with Torah and commands I have written for their instruction (24:12)**. We learn later that **God** gave no images of **Himself** to bring down **the mountain of God**, **He** gave only **two stone tablets (Deuteronomy 4:13)**, and written on them were **the words of the covenant (34:28)**. Each tablet was probably complete with all **Ten Commandments**. We also learn that the **tablets** were written by **the finger of God (31:18)**. It was common for suzerain covenants to prepare duplicate copies of the treaty, so it seems likely that the **two stone tablets** did not have different **commands** written on them, but were duplicate copies.⁴⁶⁹

Then Moses set out with Joshua his aide, and Moses went up on the mountain of God (24:13). The expression, **the mountain of God**, refers to the place where **God** revealed **Himself** to **Moses** in **the burning bush (3:1)**. **Joshua** began to appear more frequently as **God** was preparing him to succeed **Moses**. **He accompanied Moses to the foot of the mountain, where he remained until Moses came down. Consequently, he was not present when the golden calf incident occurred**. When **Moses** was preparing to ascend the mountain with **Joshua**, he told **the elders** to **wait** in the camp **until** their return, and appointed **Aaron and Hur** as administrators of justice in case any disputes broke out among the people while they were gone **(24:14; also see 31:2)**.⁴⁷⁰

Therefore, **Joshua** and **Moses** set out to climb **the mountain** together. At some point, **Moses** left **Joshua** and continued up **the mountain** by himself. **When**

Moses went up on the mountain, the cloud covered it (to see link click [Dg - Under the Chuppah](#)), and the Sh'khinah glory settled on Mount Sinai (24:15-16a). In **Genesis 15** the Sh'khinah **glory** was used to seal **God's** covenant with Abraham, and here in **Exodus 24** it is also used to seal **His** covenant with **Moses**.



For six days the cloud covered the mountain and Moses camped outside of it, but **on the seventh day ADONAI called to Moses to enter the cloud**, or Sh'khinah **glory (24:16b)**. The six/seven formula reminds us of the creation account. The number seven is the climax of the Jewish calendar. Here the climax occurs on **the seventh day** when **Moses enters the cloud. To the Israelites the Sh'khinah glory of ADONAI looked like a consuming fire on top of the mountain (Exodus 24:17; also see Deuteronomy 4:24 and Hebrews 12:29).** **The Sh'khinah glory** was also visible to **the people** who had settled in the valley at the foot of **Mount Sinai**.

Then for the second time, **Moses entered the cloud alone as he went up on the mountain. And he stayed alone on the mountain for forty days and forty nights** to receive further instructions from **God (24:18)**. **The rabbis teach that God also gave Moshe the Oral Law at that time** (see the commentary on [The Life of Christ Ei - The Oral Law](#)). We learn later that **Moses ate no bread and drank no water for forty days (Deuteronomy 9:9)**. The length of time **Moses** spent in **the cloud of the Sh'khinah glory** is confirmed by other passages (**Exodus 34:28 Deuteronomy 9:9, 11, 18, 10:10**). The dual purpose of this long time of fellowship was to receive **the tablets of stone** and to be given the instructions for building the Tabernacle. The number **forty** is often used to

symbolize a period of trial, testing, or purification (**Genesis 50:3; Deuteronomy 7:2; First Kings 19:8; Exodus 16:35; Matthew 4:2**).

When we look back it is easy to see how critical **the Sh’khinah glory** was to the ministry of **Moses**. **The Sh’khinah glory** called **Moses** to **his** ministry (**3:1-10**), led **Isra’el** in the wilderness (**13:20-22**), protected **Isra’el** from **the Egyptians** (**14:19-20a**), destroyed **the Egyptians** in **the Red Sea** (**14:24-27**), provided the manna and the quail for the people (**16:1-8**), sealed **God’s** covenant with **Moses**, and here, enabled **Moses** to receive the Ten Commandments and directions to build the Tabernacle. Wow!

The believer has an equally glorious opportunity in this age for we are able to come into the very presence of **God** in the Most Holy Place because of **the blood** of **Christ**. **Brothers, since we have confidence to enter the Most Holy Place by the blood of Yeshua (Hebrews 10:19)**. We no longer have to wait at the bottom of **the mountain** to hear from **God**. Our responsibility is now to pray, read, listen for **His** voice and obey.⁴⁷¹

Haftarah Mishpatim: Yirmeyahu (Jeremiah) 34:8-22, 33:25-26
(see my commentary on **Deuteronomy**, to see link click [Af](#) - Parashah)

Nebuchadnezzar invaded **Judah** and laid siege to the capital, **Jerusalem**. It is 587 BC and the end is near. **Jeremiah** recalls the words of Moshe and quotes from **Deuteronomy** about setting **the Hebrew slaves free after seven years**. In desperation, **King Zedekiah** listens to **Jeremiah** and **freed the Hebrew slaves** (see the commentary on [Jeremiah Fy - A Warning to Jeremiah](#)). **The Babylonian** siege was temporarily lifted, but the nobles decided that Pharaoh Hophra’s army had caused the pull-back and not **ADONAI**. So, **they turned, and took back the slaves they had freed and returned them again to slavery (Jeremiah 34:11)**. It was the end. The last thing **Zedekiah** saw was the slaughtering of **his twelve sons**, because **he** was then blinded, put in chains and taken captive to **Babylon**. But, in that dark moment, **YHVH** declared that **He** would no more reject the **descendants** of **Levi**, or fail to select from **David’s descendants**, than He would break the order of **day and night** (see the commentary on [Jeremiah Fx - David Will Never Fail to Have a Man Sit On the Throne of the House of Isra’el](#)).

**B'rit Chadashah suggested readings for Parashah Mishpatim:
Mattityahu (Matthew) 5:38-42, 15:1-20; Mark 7:1-23; Acts
23:1-11; Messianic Jews (Hebrews) 9:15-22, 10:28-39**

In the days of **Messiah, Yeshua** stood on the Mountain of Transfiguration in **the Land** of Promise, with **Peter, James** and **John (Matthew 17:1)**. It was six days since **Yeshua** had prophesied: **some people standing here . . . will not experience death until they see the Son of Man coming in His Kingdom (Matthew 16:28)**. Suddenly **Messiah** was **transfigured**, and **He** was seen in all **His** glory (see the commentary on **The Life of Christ Gb - Jesus Took Peter, James and John Up a High Mountain where He was Transfigured**). Once **Moshe** stood upon another Mountain, dying to enter the Land of Promise with **his** pleas apparently denied (**Deuteronomy 3:26-27a, 32:52, 34:5-6**). But now, **Moshe** appears in the Land of Promise! **Elijah**, the herald who announces **Messiah**, also appears (**Malachi 4:5**). As at Mount Sinai, a bright cloud overshadowed the witnesses and a voice called out. It proclaims that **Yeshua** is **God's Son: Tishm'u elav, Listen to Him (Deuteronomy 18:15b; Matthew 17:5b)**. What validated **Moshe** as prophet . . . now validates **Yeshua**.