

Text

1. Now He said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.
2. And Moses alone shall come near the Lord, but they shall not come near; nor shall the people go up with him."
3. So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, "All the words which the Lord has said we will do."
4. And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.
5. Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.
6. And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar.
7. Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the Lord has said we will do, and be obedient."
8. And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the Lord has made with you according to all these words."
9. Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,
10. and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.
11. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.
12. Then the Lord said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them."
13. So Moses arose with his assistant Joshua, and Moses went up to the mountain of God.
14. And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and Hur are with you. If any man has a difficulty, let him go to them."
15. Then Moses went up into the mountain, and a cloud covered the mountain.
16. Now the glory of the Lord rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud.
17. The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel.

18. So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

Starters... I simply looked at what I got before going to the AC – important to do that

1. Exodus 24 is one of many moments of covenant between God and Israel.
Covenant = legal term of agreement, often with an indicative representation
Re-sealing the agreement that Israel is God's people and the Lord is their God.

*For us, times of personal re-commitment and desire to belong to God
(which may arise for all kinds of reasons...)*

2. Exodus 24 seems to be an 'in-between' cross-over chapter
Several chapters before are dealing with Divine laws for Israel (20-23)
Several chapters after are dealing with the instructions for the Tabernacle (25-31)

For us, the moment of 24 connects what is from God with what we build for God.

3. Moses is told to go UP the mountain
Notice how frequently this comes – 1, 9, 12, 13, 15

For us, 'up' is our ability to sense life in terms of God's greater purpose which cuts through the appearances of normal time and space living

4. The 'pecking order' – direct instructions for several groups of people
Moses is to go up with Aaron, Nadab, Abihu and 70 elders of Israel
Only Moses is to come near God, not the others. The people are not to go up at all.
Later, Moses goes up with Joshua. Aaron and Hur remain down for the people.

*For us, Moses = our direct connection with God, represented as the Word
The others who go up = specific things in us which aid that direct connection
The 70 elders of Israel = the connection with God linking with our life connection
The people not to go up = sensory life that cannot be in true connection with God*

5. The sight of the mountain from the peoples' perspective
Fascinating that physical activity is used to describe spiritual perception
The people (down at the foot of the mountain) can only see/witness
Cloud cover for 6 days. Glory of Lord rested on mountain top. Emerged on 7th day.
People below see the glory as a consuming fire. Moses then enters the cloud.

*For us, time and space life veils what is true, 'cloud', but within cloud we can see a glory but we can't identify it, like a consuming fire.
Our highest connection with God (Moses) disappears into the cloud of obscurity.*

6. Affirming
The people hear the Law spoken and respond that they will do it.
Moses writes the Law and reads it to all the people.
The people hear the Law read and respond again that they will do it.

For us, it is our commitment to hearing Divine truth on both levels, and obeying

7. Sacrificial blood divided, ½ in bowls and ½ sprinkled on altar, then sprinkled on people

For us, blood is life - Divine life, received, contained, acknowledged, owned

From the Arcana

1. Swedenborg's summary of Exodus 24's internal sense is that *"the subject of this chapter is the essential nature of the Word imparted by the Lord through heaven - that it is Divine in both senses, the inward sense and the outward sense, and that by means of it the Lord is joined to mankind."*

That may need some explaining...

- What exactly is the Word?

It is everything that the Divine creates that has an outer knowable form through which the inner Divine can exist, be represented by, and be made known.

Swedenborg's term is the 'Divine Human'

Another helpful term is 'Ultimate' - the Divine is ultimated in the Word

Examples – creation, physical body, Jesus Christ, heaven's form, Sacred Scripture.

Swedenborg generally means Sacred Scripture as the most perfect revelation from God.

its outer sense = the text its inner sense = the spiritual meaning

Note, it is fully Divine in both senses – text and meanings – why?

because together they are complete

in our experience we see, choose, do or don't do (outward sense)

and the Divine is given substance and life thereby (inward sense)

By means of that the Lord is joined to mankind

Notice it does not say mankind is joined to the Lord...but, the Lord is joined to mankind

The Lord is the Word in the sense that He is that when He is received and lived.

- More personally for us – as simple as possible

how we may have any sense of God in our mind

how we feel in any way that God reveals himself to us personally

how we feel in any way that having a sense of God benefits us

how we at times feel about life/ourselves without any sense of God

how we try to translate our sense of God into the way we are in our life

2. Q. Having seen that, how does Exodus 24 particularly show this within the text?

Draw some points out together on this...

9377 'and worship from afar'

...this explains why 'worship from afar' means not only humility and adoration from the heart but also the inflowing of the Lord at the same time. The words 'inflowing of the Lord' are used because the good of love and of faith which flows in from the Lord is the Lord as He resides with a person. The reason why 'from afar' means coming from the heart is that when people feel humble they draw back from the Lord because they do not consider themselves worthy to draw near God Most Holy. For when they feel humble they recognise that left to themselves they are nothing but evil, indeed nothing but profanity.

9378 'Moses alone shall come near Jehovah'

...means the Lord's togetherness with and presence among people is achieved through the Word in general...The reason why the Word is the means by which the Lord's togetherness with and presence among people is achieved is that the Word unites a person to heaven and through heaven to the Lord. For the Word is Divine Truth emanating from the Lord, and therefore those who adhere to that truth in doctrine and life, or faith and love, adhere to what is divine emanating from the Lord, and in so doing are joined to him.

9382 'And Moses came and reported to the people'

...means enlightenment from the Lord imparted through divine truth which springs from him...everyone receives enlightenment and instruction from the Word according to his affection for it, desire for it, and ability to receive it, which, being so, they establish for themselves guidelines to which they then relate the literal sense.

9386 'And Moses wrote all Jehovah's words'

...means imprinting them (at the same time) in life (see 9385 affirming voice in the will) Truths are imprinted in life when they become matters of will and consequently of action. As long as they remain solely in the memory or seen solely intellectually, they have not been imprinted in life. But as soon as they are accepted with the will they are part of life, because willing and consequent action are the real essence of a person's life.

9393 'And Moses took half of the blood'

...means Divine Truth which has become a matter of life and worship. For it was this blood which was sprinkled on the people. Worship springing from truth which goes out from the will and from affection and love is worship, and is called worship of the heart.

9394 'and put it in bowls'

...means present with a person in the things of his memory, for bowls are vessels which mean 'known facts'. Here, the bowls hold blood which are God's truths. All the thing which are learned and stored in the memory, from where they can be called forth before the sight of the understanding are called known facts. In themselves they are

things which make up the understanding of the natural or external person. Since known facts include items of knowing concerning inner realities they serve the sight of the internal or rational person as a sort of mirror.

For they then become things that can be seen by the internal person, just as fields full of plants, or delightful gardens, are seen in the material world by the external person. But internal sight, which is the understanding, sees in the fields or gardens forming the memory only those things which are in keeping with the loves that govern a person and which are also in agreement with the chief ideas he loves.

...furthermore, when known facts or things in the memory become part of a person's life, they fade from his external memory in the same way other things do when continual practice or habit makes them spontaneous and instinctive, so to speak...

9396 'and he took the book of the covenant'

...means the Word in its letter to which the Word in heaven was joined.

The meaning the Word has in heaven is as different from the meaning it has in the world or in the letter as a heavenly paradise is from an earthly paradise. This perception of the Word comes about not from interpretations of its statements nor by seeing them as comparisons, but from actual correspondence.

9399 'and Moses took the blood and sprinkled it over the people'

...means making a person well-adapted to receive it (Divine Truth).

Divine Truth from the Lord flows unceasingly into a person and forms his understanding, without which he can see and learn nothing. Those who receive it are those who lead a good life whereas those who do not receive it are those who lead a bad life. Even so, these latter have the ability to see and learn Divine Truth, and also to receive it to the extent that they leave evil ways. This is what the half of the blood sprinkled over the people serves to mean.

Those in evil, though they can see what good or truth is, have no wish to see it because their will finds it repugnant. When left alone to themselves they fall back to the false notions accompanying their evils, in detestation of the truth or good they have come to see.

9405 'And they saw the God of Israel'

...means the Lord's coming and presence in the Word.

The Word is Divine Truth emanating from the Lord and what emanates from the Lord is the Lord Himself. Consequently those who read the Word and at the same time look to the Lord, acknowledging that all good and truth come from him, receive enlightenment.

9407 'There was so to speak a work of sapphire'

...means that what is there is translucent with inner truths on that level, and translucent from the Lord. This is the character of the literal sense of the Word when the internal sense is discerned within it.

9408 'and it was like the substance of the sky for clearness'

...means the translucence of the angelic heaven.....but by the angelic heavens God's truths are meant, because angels are recipients of God's truth emanating from the Lord.

9409 'and on the children of Israel who had been set apart he did not lay his hand'
...means that truth is not present with those restricted to an outward sense separated from an inward sense.

There is no connection with the angels if the Word is understood according to the letter alone and not at the same time according to some teaching of the church on the inner level of the Word.

9430 'And the cloud covered it'

...means the lowest level of the Word which is comparatively obscure.

While a person is in the world he is at the same time guided by the inward sense of the Word if in faith and life he is guided by teachings of the church which are authentic. For through these teachings the internal sense is inscribed on both his understanding and his will.

'9435' 'And Moses went into the midst of the cloud'

...means the Word in its outward sense.

This happened (going into the midst of the cloud) so that Moses might represent that which acted as an intermediary between the people and the Lord. But he was allowed in no further than the outermost part of heaven, where the outermost holiness of the Word comes to an end.

Those who are being regenerated by the Lord are raised by degrees of ascent from the world into heaven, or from outward things to inward things. This ascent was represented by Moses when he took on the representation of the outward holiness that acted as an intermediary. For the outward holiness of the Word is the gateway to the state of good, and so to heaven.

