

## SERMON IX.

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A SOLEMN RATIFICATION OF THE COVENANT OF GRACE, EXHIBITED TO VIEW AT SINAI, BY MOSES BUILDING AN ALTAR, ERECTING TWELVE PILLARS, READING THE BOOK OF THE COVENANT, WHICH BEING ASSENTED TO BY THE PEOPLE, HE SPRINKLED THE BOOK AND ALL THE PEOPLE, SAYING, BEHOLD THE BLOOD OF THE COVENANT, &c. AFTER WHICH MOSES AND AARON, NADAB AND ABIHU, AND SEVENTY OF THE ELDERS OF ISRAEL, WERE ADMITTED TO A SIGHT OF GOD.

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EXODUS xxiv. 8, 9, 10, 11.

*“ And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body*

*of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hands; also they saw God, and did eat and drink."*

ON the day the law was pronounced, Moses was admitted into the thick darkness where God was. The terrors which the thunders, lightnings, trumpet, and smoking mountain, created in the minds of the people, were such as cannot be conceived, much less expressed. They intreated Moses to be a mediator between God and them. Moses bids them not to fear, "For, (*says he*) God is come to prove you, and that his fear may be before your faces that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And Jehovah said unto him, thus shalt thou say unto the children of Israel, ye have seen that I have talked with you from heaven;" and then he pronounces to him what is contained from the twenty-third verse of the twentieth chapter of Exodus, to the close of the twenty-third chapter. Moses having received those fifty-seven precepts, which we commonly stile the judicial law, though some parts of the ceremonial are connected with it, he goes down and declares them unto the people. By these laws the jewish nation and state were to be governed. And the Lord was pleased to promise, out of the riches of his grace, that he would send an angel, even the angel of

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his presence, before them, to keep them in the way, and bring them to Canaan.

The Lord having given a most solemn and tremendous display of his majesty, holiness, and power, and of his hatred, wrath, and vengeance, against sin, in the delivery of the moral law, out of the midst of devouring fire, a way was made for a ratification of this Sinai transaction, between himself and the children of Israel.

It should be carefully and closely attended to, that the Israelitish covenant, or God's covenant with Israel, served to direct this one great point, the grant of the land of Canaan, which was made to Abraham. He was the chosen head and father of this people; the multiplication of his seed, the promise of the Messiah, and the grant of the land of Canaan, was promised and confirmed to him by an oath: a most wonderful act of grace and condescension in God! and this is always referred to in scripture, as the reason of God's most gracious forbearance of the people of Israel, under their manifold provocations. Through and in virtue of the promise made to Abraham, all the favours the Lord bestowed on Israel, were conveyed.

God's covenant with the Israelitish nation, when he brought them out of Egypt, is expressed in the same terms with Abraham's.

When Jehovah, the great sovereign, and absolute proprietor of heaven and earth, says in his

word to any, that he will be their God, it can mean no less than that he will give to them, and be unto them, and do for them, all that he has warranted them to expect from him. To consider this well, and thoroughly to believe and digest it, is life to the soul born of God.

What is in the chapter before us, was transacted the next day after the giving of the law, on the seventh day of Sivan, except the command given by the Lord to Moses in the first and second verses, which must have been spoken before he came down from the mount, and he made it known to the people on the seventh day of the month Sivan.

The subject matter before us, concerns the ratification of the Sinai covenant, by Moses building an altar, erecting twelve pillars, reading the book of the covenant; which being assented to by the people, he sprinkled both the book, and all the people, saying, "Behold, the blood of the covenant, which the Lord hath made with you, concerning all these words." The chapter begins thus: ver. 1. "And he said unto Moses, come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders, and worship ye afar off." The command is addressed to Moses, he being the typical mediator; Aaron and his two eldest sons, were by this honour conferred upon them, prepared for the high office to which they were afterwards to be called, the one

to be high priest, the others to be priests in God's house, the church. The seventy elders were persons selected by Moses out of those rulers, chosen and mentioned in Exod. xviii. Though these were to come up into the mount farther than the people, yet the Lord requires that they should all keep their distance; hence he says, "And worship ye afar off:" what worship thou, or they shall offer to me, shall be afar off from the top of the mount, whither thou only shalt be admitted, and that not to pray to me, but to receive laws and ordinances from me." Ver. 2. "And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him." The elders, with Aaron, and his two eldest sons, were to go half-way up the mount: Moses, the typical mediator, was to go up to the top of it; the people of Israel were to remain at the foot of it: the law was to be delivered by the Lord to Moses, and he was to deliver it unto the people.

Moses having received those laws from God, already mentioned, came down from the mount, and most clearly, faithfully, and fully relates unto the people, all that the Lord commanded; to which they replied, "All the words which the Lord hath spoken we will do." Thus the covenant between God, and the people of Israel, was established by mutual and willing assent and consent. Hereupon Moses wrote all the words

of the Lord, as recorded in the 21st. 22d. and 23d. chapters of Exodus, in a book; and prepared for the ratification of the covenant, by building an altar, erecting twelve pillars, appointing some of the first-born of Israel to offer burnt-offerings, and peace-offerings, the blood of which he sprinkled on the altar, pillars, book, and people.

Ver. 3. "And 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 that the Lord hath spoken, or all the words which the Lord hath said, we will do." The words of the law of the Lord being written in a book, an altar built, and pillars erected, sacrifices were offered, the blood of which is half of it sprinkled on the altar, and the other half preserved in basins, and sprinkled on the people. The altar was of earth; it prefigured Christ: the twelve pillars were to represent the twelve tribes of Israel: the burnt-offerings were symbolical of the sufferings, passion, and death of Christ: the peace-offerings were expressive of reconciliation, by the most precious blood-shedding of the Messiah, the Prince of Peace.

By these typical sacrifices, and sprinklings of blood, the people of Israel were brought into national covenant with God; he was their King, they were his church and people. Their first-born

were typical of Christ, "the first-born among many brethren." Their laws were peculiarly suited to answer the Lord's end and design upon them. Their ordinances, high priests, sacrifices, services, festivals, kings, and prophets, with the order of nazariteship, with all enjoined them, fully proved that they were separated unto the Lord, in a peculiar way and manner, for him in due season to bring forth the Messiah, who was to be "a light to lighten the gentiles, and the glory of his people Israel."

We are informed, verse 3. "And Moses came, and told 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 hath said, will we do." Ver. 4. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel." Ver. 5. "And he sent young men of the first-born of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen, unto the Lord." These young men were the first-born of Israel, which were priests, and offered sacrifices, until the levites were taken in, instead of the first-born of Israel, see Numb. iii. 41. Ver. 6. "And Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the altar." Ver. 7. "And he took the book of the covenant, and read it in

the audience of the people, and they said, All that the Lord hath said, will we do, and be obedient." Thus a solemn covenant, union, and communion between God and the people took place.

The seventy elders were answerable to the seventy souls of Israel, that came out of Canaan, with Jacob, into Egypt; and to the seventy, that afterwards made the grand senate of the commonwealth of Israel: and thus I am brought to my text, which reads thus, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel, he laid not his hands; also they saw God, and did eat and drink." I will endeavour to explain and set before you, what is contained in these words, under the three following heads, or particular sections.

First. I will speak of the confirmation of this Sinai covenant, which was by the bloodshedding and death of sacrifices, with the sprinkling of blood upon the people. This will cast light on these words, "And Moses took the



blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you, concerning all these words."

Secondly. I will speak of what followed upon this; the glory of the Lord was seen by Moses and Aaron, Nadab and Abihu, and seventy of the elders; and this will open these words, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel, and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness."

Thirdly. This was a proof of Jehovah's grace and acceptance of them, and the sacrificial transaction; it was altogether a merciful display of the divine majesty. This will explain these words, "And upon the nobles of the children of Israel, he laid not his hands; also they saw God, and did eat and drink."

I am, in the first place, to speak of the confirmation of this Sinai covenant, which was by the blood-shedding and death of the sacrifices, with the sprinkling of blood upon the people: in relation to which, our text says, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you, concerning all these words." The form and order of this

solemn transaction was as follows: the law of God was written by Moses in a book; an altar was built, twelve pillars were erected; Moses, Aaron, Nadab, and Abihu, and seventy elders, stood before the Lord. The book contained the words of the covenant; the altar prefigured Christ; the twelve pillars represented the twelve tribes of Israel. The first-born of Israel by the command of Moses, officiated as priests; they slew burnt-offerings and peace-offerings, which were offered upon the altar: Moses took half of the blood, and put it in basins, and half of it he sprinkled on the altar, which was expressive of Christ's blood, sacrifice, and death, as the true propitiation for sin, and that its everlasting virtue and efficacy arose from his eternal deity, which sanctified his humanity. This done, Moses took the book, and read it: the people in their own persons, or by their representatives, assented to all contained in it. Then he took the blood, and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord hath made with you, concerning all these words." Thus the covenant was confirmed.

I may here observe, that as the first declaration of the everlasting covenant, which obtained between the eternal Three, in the one incomprehensible Jehovah, before the world was, when made known to Adam immediately upon the fall, in the promise, that the seed of the woman

should bruise the serpent's head, was accompanied with the sacrifices of slain beasts, as memorials of the blood-shedding, sacrifice, and death of Christ, the skins of which the Lord God clothed our fallen parents with; and as this same covenant when revealed and repeated to Abraham, Gen. xv. 18. was confirmed by sacrifices, so this most solemn covenant, between God and the Israelites, which was a shadow and symbol of the same covenant of the Trinity, on behalf of the elect church, chosen in Christ, before the world was, is confirmed by sacrifices; and the blood of them is here called, the blood of the covenant, "Behold, (says Moses) the blood of the covenant, which the Lord hath made with you, concerning all these words."

This blood sprinkled by Moses, and which he stiles the blood of the covenant, was typical of the blood of Christ, which was to be shed for the confirmation of the everlasting covenant, whereby the elect were to be purified from sin. I conceive these words have reference to this transaction, "Gather my saints together unto me, those that have made a covenant with me by sacrifice," Psalm l. 5. It referred this whole transaction, in its spiritual and ultimate design, to shadow forth the covenant of grace, by the blood and sacrifice of the promised seed. God is represented by Jeremiah, as so highly pleased with Christ's engagements, to be the surety of

his church and people, that he is revealed as establishing his covenant of being their God, and of their being his people thereon. "Who is this that hath engaged his heart to approach unto me? saith the Lord; and ye shall be my people, and I will be your God," Jer. xxx. 22. And thus Christ in the institution of his holy supper, calls the cup of wine, the new testament in his blood. His blood being shed for the ratification of the covenant of grace, which was typified by the blood of all the former sacrifices, and for the remission of sins, which was obtained by Christ's most precious blood-shedding. "All the promises of God in Christ, are yea and amen:" there is immutable truth, and infallible certainty in them.

The Sinai transaction being ratified on God's part, and on the people's, was a means of making way for the still nearer approach of Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel; this brings me therefore,

Secondly. To speak of what followed upon this; and this will lead to open and explain these words, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." Thus the glory of the Lord appeared unto them.

The altar sprinkled with blood, shewed how Christ would confirm all his promises: the book sprinkled, was a shadow that Christ's blood would confirm the everlasting covenant: its being sprinkled on the people, was as it were, bringing them under the bond, blessings, and protection of that covenant. The blood of the burnt-offerings and peace-offerings represented Christ in his sacrificial death, and in the reconciliation thereby; and Moses, the typical mediator, exercised himself on this occasion, as divinely commissioned to act between Jehovah and the Israelites. In the 9th chapter of the Hebrews, where the apostle proves the necessity of Christ's death, from his being the mediator of the new covenant, which was to be confirmed by his most precious blood-shedding, he refers to what is here related, concerning this Sinai covenant, as confirmed by death, and ratified by blood. He says, "where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead, otherwise it is of no force at all while the testator liveth. Whereupon, neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined on you."

It fully appears from hence, that the people, book, altar, pillars, sacrifices, and the sprinklings of blood, were types and patterns of Christ, and heavenly things; the blood mixed with water, was typical of the blood and water which sprung from the side of Christ, when pierced on the cross: the one signifying justification by his blood and righteousness, as the water was expressive of sanctification by his death. The scarlet wool, which in its original state was white, might denote the purity of Christ; and being dyed scarlet, may denote his bloody sufferings and death. The hyssop with which it was sprinkled, may be considered as expressive of our Lord's humility, the purging virtue of his blood, and the sweet smelling savour of his person, righteousness, and sacrifice. The sprinkling of the book, was expressive that the law broken, requires even the blood and life of men, and that it would be a cursing law, were not all its demands satisfied, and its penalties sustained by the Lord Jesus Christ. The people being sprinkled with the blood, were typical of God's peculiar people, even all the elect of God, being sprinkled with the blood of Christ, called the blood of sprinkling, and the blood of the everlasting covenant.

Thus the old testament, or Israelitish covenant, or the administration of the covenant of grace, under the levitical economy, confirmed by

the blood of beasts, bore a resemblance to the new testament dispensation, which is established upon better promises, and confirmed by the blood of Christ.

The blood being sprinkled by Moses, and peace being expressed by the peace-offering, a way was made for a nearer approach to the Lord, and for him to shine forth in a glorious display of his divine favour. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." This was a special and peculiar favour; they were admitted to go up further into the mount, though not to the top of it: they went up, as it were half-way, "and they saw the God of Israel." A visible display of Christ in human form, as God-man, Jehovah, who was to be incarnate; for it was not the essence of God, but a person in God, in a visible appearance, which they saw. "And there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." This was very expressive of peace, good-will, and reconciliation unto them. A cloudy stormy sky in scripture, is expressive of God's anger and wrath; a clear and serene sky, of his favour and good-will; this appearance of the God of Israel, was in a clear sky, a serene heaven, with a resplendent footstool, "as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness." It was the God-man in glory: he is the glory of the Alehim

of Israel; and he is also the Alehim of Israel, as being their visible representative.

He appeared at this time, and manifested forth his glory, as the glorious one, who was the peace-maker, the great reconciler of all things in heaven and earth: it was the angel of Jehovah's presence, in whom dwelleth all the fulness of the Godhead, who gave the law the day before, who was now visibly seen by Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel; the same who had appeared to Abraham, Isaac, and Jacob, to Moses in the bush, to the Israelites in the cloudy pillar, and conducted them through the wilderness, who spake out of the midst of devouring fire; and at this time, the covenant being ratified and confirmed, appeared as the glory of Jehovah, as that person in Jehovah, who is called the King of Glory, the Sun of Righteousness, the Lord of Glory, the brightness of the Father's glory, and the express image of his person.

This appearance, it is probable, was attended with a supernatural visible appearance of fire, light, and splendour, which proved him to be Jehovah. His appearance in a human form, was to prefigure his future incarnation; and in it he appeared over the cherubim, see Ezek. i. 28. viii. 4. ix. 3. x. 4. xviii. 11, 22, 23. compared with chap. xliii. 2. to 5. xliv. 4. Jehovah Jesus came to Moses on mount Sinai, in a thick cloud,



**Exod. xix. 9, 16.** At the same place he spake to the Israelites, out of the darkness, cloud, and thick darkness, **Deut. iv. 11. v. 22.** He also led them through the wilderness in a pillar of a cloud, **Exod. xiii. 11.** In which cloud, he occasionally manifested himself; and I think we are to conceive that in this cloud he shone forth, in the sight of these persons mentioned in our text at this time, as afterwards when the tabernacle was set up, he appeared in the cloud, above the mercy-seat, in the holy of holies; see **Lev. xvi. 2.** compared with **Ezek. i. 4.** And by these several supernatural phenomena, he proved himself to be the God of heaven, and the Lord God of Israel. I will again recite the scripture before me: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." This stands connected with all related concerning the covenant transaction between Jehovah and the people of Israel.

The whole had been confirmed before they had been admitted to this near access, which shews that all our spiritual drawing nigh to God is founded on the blood and sacrifice of Christ; he is our purifier and our peace. Their going up further on the mount was in obedience to the divine command: the persons who drew near had received a divine call, see ver. 1. and they obeying the divine orders, were favoured with a sight which must yield them infinite and

unspeakable satisfaction: "And they saw the God of Israel," the glory and presence of the God of Israel, a most wonderful favour, a full proof of his favour unto them. Some render it, 'they saw the glory of the God of Israel;' others, 'they saw the place where the God of Israel stood.' "And there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." It is by some rendered thus, 'Under the throne of his glory was as it were a work of precious stone.' The sapphire is also mentioned in Ezekiel's vision of God's throne and glory, Ezek. i. 26. It is a very precious transparent stone, the colour of the sky; it is most pleasant and comfortable for the eye to look upon, of a blue colour: it was one of the jewels in the breastplate of the high-priest, and is mentioned as one of the foundation stones of the new Jerusalem, Rev. xxi. 19. It reads in the Hebrew, according to Ainsworth, 'And they saw the God of Israel, and there was under his feet as it were the work of sapphire brick, and as the body of heavens for clearness.' Some translate it thus, 'Under the throne of his glory was as it were a work of precious stone.' Ainsworth says, the work of brick might call to their remembrance their brick work in Egypt, Exodus i. 14. and chap. v. 16, 19. from which bondage the Lord had now completely delivered them.' It was to signify that the throne of his

glory should be erected among them, and his church should have her foundation laid with sapphires, Isaiah liv. 11. which denoted its durability, it being a hard stone, and consequently durable. The saints should be like it, very precious and transparent, as one with Christ, as founded upon him, as clothed with his righteousness, purified in his blood, and polished and wrought up to a conformity to him, by the grace and energy of the Holy Spirit. "And there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness."

This clear heavenly appearance did express the favour of God towards them that keep his covenant. His feet, the instruments of motion, standing in a clear heaven, were expressive that all the passages of his providence to his people are mercy and truth, grace and kindness, upon the account of the blood of the everlasting covenant of peace: he is at perfect peace with his church, he is the God of peace; he saith, "Fury is not in me."

Thus the God of Israel appeared to Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, in a clear heaven with a sapphire pavement; which stone, Poole says, is of a clear sky colour, mixed with golden spots, like stars in the sky; in a clear sky, like the body of heaven for clearness or purity. This might also

be expressive of the clearness and purity which becomes the people of God, they being heirs of heaven and glory, with all the blessings of immortality.

I come, thirdly, to shew, that this was a proof of Jehovah's grace and acceptance of them, and the sacrificial transaction; it was altogether a merciful display of the divine majesty. This head will be an explanation of these words, "And upon the nobles of the children of Israel he laid not his hands; also they saw God, and did eat and drink."

A sight of God following upon these covenant transactions, was a proof of Jehovah's grace; it was a testimony of the gracious acceptance of these persons and their services; it was a display of his mercy; by it he acknowledged himself to be the God of Israel. These nobles, or select and chosen men, were not hurt or affrighted by this glorious appearance of God unto them; they went up to the mount by the express command of God; it was not the fruit of their own temerity; no, it was the fruit of faith, in obedience to the Lord's revealed will; and therefore though they saw this great sight, the God of Israel, the glory of the God of Israel, the place where the God of Israel stood, under the throne of his glory they saw as it were a work of precious stone, yet he "*laid not his hands upon them.*" They saw God and lived, they were not hurt

nor filled with dread, all was well with them, they were none of them dismayed or killed; they saw the glory of God, and rejoiced in their sacrifices as sacred memorials of good things to come; they had as full evidence of their services being accepted as though they had eaten and drank. Some Hebrew writers say, 'They fed their eyes with the brightness of the majesty of God.' Our Lord says to his disciples, "Ye shall eat and drink at my table in my kingdom, and sit on thrones." Luke xxii. 30. Though I should rather conceive, that after this wonderful interview with God and sight of Christ, they eat and drank on this occasion of the sacrificial food, in token and proof of the covenant which was confirmed between the Lord and them.

These great transactions having taken place, the covenant being confirmed, the nobles having been admitted to a sight of the God of Israel, and having eaten and drank, *i. e.* having feasted on the peace-offerings, great joy must doubtless be the blessed fruit and effect of all this.

Moses, the typical mediator, is called by the Lord, to come up into the mount, and remain there. The Lord promiseth to give him tables of stone, and a law, and commandments, which the Lord had written, that Moses might teach the same unto the people; Moses instantly obeys; he and his minister Joshua, went up into the mount of God. It was called the mount of

God, because on it the glory of God was revealed.

Before Moses went up, he gave instructions unto the elders how they should conduct themselves, and the concerns of the people. Then he went up into the mount, *i. e.* to the top of it, and “a cloud covered the mount, and the glory of the Lord abode upon mount Sinai; and the cloud covered it six days; and on the seventh day he called unto Moses, out of the midst of the cloud.”

The cloud upon the mount, was a symbol of God’s presence; and also of his invisibility, majesty, and the terror which a display of it had caused, and could not but cause, in the minds of beholders.

The glory of the Lord abode upon the mount six days, to prepare Moses to receive what the Lord had further to deliver unto him: and on the seventh day, Moses was admitted into the mount, or rather into the cloud where God was; “And the sight of the glory of the Lord, was like devouring fire on the top of the mount, in the eyes of the children of Israel.”

Every time Jehovah spake to Moses, before he entered the cloud, the glory of the Lord brake forth, and shone like a large flake of burning or devouring fire; and this was visible in the eyes, or to the view of the children of Israel. It was not fire, but like devouring fire: though the elders of

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Israel saw the God of Israel, the essential Word in human form; yet the people saw no similitude of God, as Moses observes, Deut. iv. 15.

Joshua abode in some lower part of the mount, waiting for Moses's return, as appears from Exod. xxxii. 17. and there Joshua abode forty days, not fasting all the while, but having, as the rest had, manna for his meat, and for his drink water out of the brook, that descended out of the mount, see Deut. ix. 21.

Moses being on the top of the mount, where he waited six days in a state of preparation, entered at the Lord's command, on the seventh day into the cloud, which was like burning and devouring fire in appearance. A wonderful instance of his faith! And being thus admitted into the presence of the Most High, he remained forty days and forty nights, where the Lord delivered out those commands and ordinances, contained in the following chapters, from the 25th to the end of the 31st.

May what has been delivered, cast light upon the scriptures. Amen.