

Exodus 34 - 2nd Set of Tables; Moses as a Type of Christ

II. Israel's Covenant: Instruction to be redeemed nation (Ex 19:1—40:38)

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(B) Covenant disruption and restoration (Ex 32:1—34:35)

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(i) God renews His pledge to keep the covenant (34:1-10)

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Exodus 34

(c) Covenant restored (34:1-35)

(i) God renews His pledge to keep the covenant (34:1-10)

1 Now the LORD said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you smashed.

1 Now the LORD said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.

1 The LORD told Moses, "Cut out for yourself two stone tablets like the first ones, and I'll write on the tablets the words which were on the first tablets that you broke.

1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

2 So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.

2 So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.

2 Be ready in the morning, and come up in the morning on Mount Sinai, where you are to present yourself to me there on the top of the mountain.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no one is to come up with you, nor let anyone be seen anywhere on the mountain; even the flocks and the herds are not to graze in front of that mountain."

3 No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain."

3 No one is to come up with you, nor is anyone to be seen anywhere on the mountain. Also, the sheep and cattle are not to graze in front of that mountain."

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 So he cut out two stone tablets like the former ones, and Moses got up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took *the* two stone tablets in his hand.

4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand.

4 So Moses carved out two stone tablets like the first ones, got up early in the morning, and climbed Mount Sinai, just as the LORD had commanded him. He took with him the two stone tablets.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud and stood there with him as he **called upon the name of the LORD.**

5 The LORD descended in the cloud and stood there with him as he called upon the name of the LORD.

5 The LORD came down in a cloud and stood there with him and proclaimed the name of the LORD.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

- "...called upon the name of the LORD" - God proclaimed His name or attributes, which He promised to Moses in 33:19

Show Me Your Glory

In Ex 33:18, Moses asked God to show him His glory. The answer to Moses' request is given in Ex 34:6-7, in which God reveals several of His divine attributes. This is one of the most important theological texts in Scripture because it is the only place where God actually describes Himself, listing His own glorious attributes.

The statement God made in these verses is repeated many times throughout Scripture: Num 14:18; Neh 9:17; Ps 103:8,17; 145:8; Jer 32:18-19; Joel 2:13; Jonah 4:2. Echoes of this self-revelation also appear in Deut 5:9-10; 1 Kings 3:6; Lam 3:32; Dan 9:4; Nahum 1:3. God had revealed Himself to Moses by His works in relationship with His people. Now in v6-7 He revealed Himself through words.

6 Then the LORD passed by in front of him and proclaimed, "**The LORD, the LORD God, compassionate and merciful, slow to anger, and abounding in faithfulness and truth;**

6 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;

6 The LORD passed in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and filled with gracious love and truth.

6 And the LORD passed by before him, and [the LORD] proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

- "...The LORD, the LORD God" - God began His self-revelation to Moses by pronouncing His divine name *Yahweh* 2x, followed by *El*, the biblical designation for Deity. This is the only place in the Hebrew Bible where this precise formula occurs.

— The only thing held higher than the Lord's Name is His Word (Ps 138:2)

- "...compassionate" - describes a deep love rooted in some natural bond; usually that of a superior being (God) for an inferior being (man)

— Used 13x in the OT, 12x referring to God and 1x (Ps 112:4) referring to man

— When the word is used of God, it points to the strong bond He has with those He calls His children

— God's compassion is associated with His unconditional choice (Ex 33:19) and His faithfulness (Deut 4:31). Because He is compassionate, He is also forgiving (Ps 78:38).

— Deut 30:1-3 reveals that repentance from sin will be met with God's compassion and restoration to blessing

— A brief survey of prophetic literature reveals that Yahweh's compassion provides the basis for Israel's future restoration (Is 49:13; Jer 12:15), national redemption (Micah 7:19), and eschatological hope (Is 14:1; Jer 33:26; Zech 1:16). Anticipating the future blessings for His people, God declared, "For a brief moment I forsook you, but with great compassion I will gather you" (Is 54:7).

— God is a compassionate Father. He loves His own, those whom He chose. And He will never forsake them. He will always be available in believers' times of need, seeking their

good for His ultimate glory. Although infinitely holy, His compassion allows Him to deal gently with weak and failing people. He is full of tender sympathy for the sufferings and the miseries of human frailty. Because of His compassion He is always ready and willing to forgive sins and to restore people to Himself.

- "...merciful" - a heartfelt response by someone who has something to give to one who has a need; usually refers to a stronger person coming to help a weaker one who has no claim for such favorable treatment

— Most of the occurrences of this verb in the Hebrew Bible have YHWH as the subject (Cf. Gen 33:5,11; 2 Sam 12:22; Ex 33:19)

— Used 13x in the OT, 11x in combination with "compassionate" (as here); all occurrences except one refer to YHWH (Ex 22:27; 34:6; 2 Chr 30:9; Neh 9:17,31; Ps 86:15; 103:8; 111:4; 116:5; 145:8; Joel 2:13; Jonah 4:2). The exception (Ps 112:4) uses the adjective to describe the God-fearing person, who shares certain characteristics with God.

— Yet with man this attribute is not perfect. The kindness people extend to others may not be unbiased or without hope of reward. With God, things are different. He has no ulterior motives. Because God is gracious, He will hear the cry of the poor (Ex 22:27). Because God is gracious, He will not turn away from the repentant (2 Chr 30:9). Because God is gracious, He will not forsake His people (Neh 9:17,31.)

- "...slow to anger" - God has a legitimate basis for anger. The sin and disobedience of His people dishonors and displeases Him (Ex 32:10).

— Used 10x in Scripture to refer to God's patience in dealing with those whose sins arouse His wrath

— God's anger, though fierce (Num 25:4; 32:14; Joshua 7:26; Jer 25:37), is not sinful or evil. It is grounded in His holy character, which is offended by the sinful rebellion of His creatures. God's anger often issues in His chastising (Ps 6:1; 38:1) and punishing (2 Sam 6:7; Jer 44:6) His people. Yet while God may be rightfully angry over sin and disobedience, He is not quick to become angry.

— God's being "slow to anger" means that He takes a long time before getting angry. It is as if He takes a long, deep breath as He deals with sin and holds His anger in abeyance.

— Because God is holy, He must respond with wrath and judgment on sin and disobedience. His righteousness demands that He not leave wickedness unpunished. Such lenience would be contrary to His holy character. But God does not hasten to punish the sinner. Instead, He exercises His attribute of long-suffering. God's prolonged and patient dealings with the wicked should not be interpreted to mean that sin is not serious or does not matter. Rather, God's patience gives the wicked time and opportunity to repent. As Peter wrote, God is "not wishing for any to perish but for all to come to repentance" (2 Pet 3:9).

— God is in no hurry to judge sinners. Yet there will be a day when the wicked must stand before God's Great White Throne and be judged according to their deeds (Rev 20:11-15). Meanwhile God continues to demonstrate His patience and grace. Though His anger is being kindled by human sinfulness, it is being kindled very slowly.

- "...abounding in faithfulness" - lovingkindness, present in abundant quantity and quality; unfailing love or loyalty

— This phrase occurs 13x in the OT

— It emphasizes the freedom of God to love without any sense of obligation. All of God's favor is based on His love (Deut 7:8). God entered into a covenant with His people because of His love. The covenant simply guarantees the perpetuity of His love.

— Yahweh's "loyal-love" is an undeserved, selective affection by which He binds Himself to His people for their sake. He graciously and sovereignly grants gifts and blessings beyond anything they might hope for. And He grants these blessings contrary to what people deserve. His abounding lovingkindness will never diminish or be exhausted since it is founded on His character and covenant commitment.

- "...[abundant in] truth" - faithfulness; firmness (foundation), stability, certainty, dependability, reliability,

— The term is applied to God's words (Ps 119:142,151,160)

— As a characteristic of God, truth is the means by which people come to know Him (1 Kings 2:4; Ps 25:5; 26:3)

— There is no truth outside of God. All truth comes from God and is truth because it is related to God.

7 who keeps faithfulness for thousands, who forgives wrongdoing, violation of His Law, and sin; yet He will by no means leave *the guilty* unpunished, inflicting the punishment of fathers on the children and on the grandchildren to the third and fourth generations."

7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

7 He graciously loves thousands, and forgives iniquity, transgression, and sin. But he does not leave the guilty unpunished, visiting the iniquity of the ancestors on their children, and on their children's children to the third and fourth generation."

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

- "...keeps" - does not mean He retains His mercy, but rather He extends His mercy to those in need

- "...faithfulness" - *hesed*, "lovingkindness"; same word used in v6
- "...thousands" - refers to generations; God extends His loyal love to thousands of generations, the distant descendants of the Israelites who were with Moses at Mount Sinai
 - Again God reveals His steadfast, loyal love exhibited in terms of covenant loyalty toward His people. But here He declared that He does not limit the exercise of His, but that He extends this abounding love to the multitudes.
- "...forgives wrongdoing, violation of His Law, and sin" - God wanted Moses and His people to know that God is willing to forgive
 - To forgive means "to lift up, carry, take away" so that the guilty receive pardon and forgiveness (Cf. Ps 32:1,5; Micah 7:18)
- Three words are used to describe the actions and attitudes that God forgives:
 1. Iniquity: an action that involves a crooked behavior, a turning away from the straight and narrow way
 2. Transgressions: a breach of relationships, civil or religious, between two parties (Gen 31:36; Is 58:1); a rebellion against God's authority
 3. Sin: missing God's standards or failing to fulfill His requirements
- "...by no means leave *the guilty* unpunished" - literally, not acquitting unrepentant sinners
 - This is the other side of God's forgiving grace. Although He delights in forgiveness, His grace cannot abrogate His justice. Those who refuse to repent are responsible before the holy God.
 - This statement affirms that God will not regard the unrepentant sinner as innocent (Ex 20:7; Job 9:28; Jer 30:11)
 - You cannot have grace without righteousness. There must be a basis for forgiveness. In order to have grace and mercy, the needs of righteousness must be satisfied.
 - The guilty are not cleared just by forgiveness, they are cleared through justification, propitiation
- "...inflicting the punishment of fathers on the children" - literally, not erasing the consequences of sin
 - While it is God's nature to forgive the repentant, it is not in His nature to remove the natural consequences of foolish and sinful behavior
- "...inflicting the punishment of fathers on the children and on the grandchildren to the third and fourth generations" - some would say that the phrase "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" means that God punishes children for the sins of their parents and ancestors, but Deut 24:16 and Ezek 18 shows that this is not the case.
 - This means that children can expect to experience the same consequences of their sinful behavior that their parents suffered. While God is willing to forgive and pardon, He does not interrupt the certain and natural consequences of sinful behavior.

— What this verse (and 34:7; Num 14:18) emphasize is that the judgment for sin extends through multiple generations, not because of the father's/parent's sins, but because their descendants persist in committing the same sins.

— Inevitably some of the consequences of a parents' sin are experienced by children and grandchildren. When a parent goes to prison, the children suffer loss. Children suffer the tragic consequences of growing up in a family with an alcoholic or abusive parent. God does not interrupt the natural consequences of foolish and sinful actions. Children reap the natural consequences for what sinful parents sow, *but not the judgment of God for those sins*.

8 And Moses hurried to bow low toward the ground and worship.

8 Moses made haste to bow low toward the earth and worship.

8 Moses quickly bowed to the ground and prostrated himself in worship.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

- Good theology is the foundation and impetus for God-honoring worship. May all who aspire to proper theology be as quick to understand and practice its implications.

- Seven major attributes of God mentioned: merciful, gracious, long-suffering, abundant in goodness and truth...in v6-7

- Note Moses' reaction. Joshua also falls on his face and worships.

- Moses "made haste"—did it quickly!

9 Then he said, "If in any way I have found favor in Your sight, Lord, please may the Lord go along in our midst, even though the people are so obstinate, and pardon our wrongdoing and our sin, and take us as Your own possession."

9 He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and pardon our iniquity and our sin, and take us as Your own possession."

9 He said, "If I've found favor in your sight, Lord, please, Lord, walk among us. Certainly this is an obstinate people, but pardon our iniquity and our sin, and take us for your own inheritance."

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 Then God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.

10 Then God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.

10 Then the LORD said, "I'm now going to make a covenant. I'll do miraculous deeds in full view of your people that haven't been done in all the earth or in any nation. All the people among whom you live will see the work of the LORD, because it's an awesome thing that I'll do with you.

10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

- Remember this group had seen the miracles of Egypt, and the Red Sea parting, the pillar leading by day,...and here God is saying I will do marvels

- Rahab had heard about these people

(ii) Israel's obligations (34:11-26)

(a) Worship God alone (34:11-17)

11 "Be sure to comply with what I am commanding you this day: behold, I am going to drive out the Amorite from you, and the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite.

11 "Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.

11 Obey what I am commanding you today and I'll drive out from before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

- Six tribes mentioned here (6 the number of man) but later we will find it breaks into 7 tribes when we get to Joshua

- See note: **Canaanite Genocide** in Deut 7

12 Be careful that you do not make a covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.

12 Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.

12 "Be very careful not to make a covenant with the inhabitants of the land to which you are going, so they won't be a snare among you.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

- His People are to be Separate from the Canaanites

13 But *rather*, you are to tear down their altars and smash their memorial stones, and cut down their **Asherim**

13 But *rather*, you are to tear down their altars and smash their *sacred* pillars and cut down their Asherim

13 Rather, you are to tear down their altars, you are to smash their sacred pillars, and you are to cut down their sacred poles—

13 But ye shall destroy their altars, break their images, and cut down their groves:

- "...Asherim" - idols, phallic symbols used in fertility rites by the Canaanite

14 —for you shall not worship any other god, because the LORD, whose name is **Jealous**, is a jealous God—

14 —for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God—

14 indeed, you are not to bow down in worship to any other god, because the LORD's name is Jealous—he's a jealous God—

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

- "...Jealous" - another name of God! (Ex 20)

15 otherwise you might make a covenant with the inhabitants of the land, and they would prostitute themselves with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice,

15 otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice,

15 Otherwise, you may make a covenant with the inhabitants of the land and when they prostitute themselves with their gods and offer sacrifices to their gods, someone may invite you and then you may eat some of their sacrifices.

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 and you might take some of his daughters for your sons, and his daughters might prostitute themselves with their gods and cause your sons *a/so* to prostitute themselves with their gods.

16 and you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons *also* to play the harlot with their gods.

16 "You are not to take any of their daughters for your sons. Otherwise, when their daughters prostitute themselves with their gods, they may cause your sons to prostitute themselves with their gods.

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 You shall not make for yourself *any* gods cast in metal.

17 You shall make for yourself no molten gods.

17 "You are not to make molten gods for yourselves.

17 Thou shalt make thee no molten gods.

(b) Keep the Lord's festivals and Sabbaths (34:18-24)

18 "You shall keep the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of **Abib**; for in the month of **Abib** you came out of Egypt.

18 "You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.

18 "You are to observe the Festival of Unleavened. For seven days, at the appointed time in the month Abib, you are to eat unleavened bread as I commanded you, for in the month Abib you came out of Egypt.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

- Nisan = Abib (equivalent terms)

19 "The firstborn from every womb belongs to Me, and all your male livestock, the firstborn from cattle and sheep.

19 "The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep.

19 "Everything firstborn belongs to me: all the males of your herds, the firstborn of both cattle and sheep.

19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male .

20 You shall redeem with a lamb the firstborn from a donkey; and if you do not redeem *it*, then you shall break its neck. You shall redeem all the firstborn of your sons. None are to appear before Me empty-handed.

20 You shall redeem with a lamb the first offspring from a donkey; and if you do not redeem *it*, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed.

20 You are to redeem the firstborn of a donkey with a sheep, and if you don't redeem it, you are to break its neck. You are to redeem every firstborn of your sons, and no one is to appear before me empty-handed.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

- The ass is typologically the natural man

- The lamb, the animal of redemption

21 "You shall work six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest.

21 "You shall work six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest.

21 "For six days you are to work, but on the seventh day you are to rest; *even* during plowing time and harvest you are to rest.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 And you shall celebrate the **Feast of Weeks**, *that is*, the first fruits of the wheat harvest, and the **Feast of Ingathering** at the turn of the year.

22 You shall celebrate the Feast of Weeks, *that is*, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.

22 "You are to observe the Festival of Weeks, the first fruits of the wheat harvest, and the Festival of Ingathering at the turn of the year.

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

- "...Feast of Weeks" - Feast of Harvest (or Pentecost)

- "...Feast of Ingathering" - Feast of Tabernacles

23 Three times a year all your males are to appear before the Lord GOD, the God of Israel.

23 Three times a year all your males are to appear before the LORD God, the God of Israel.

23 Three times during the year all your males are to appear in the presence of the LORD God of Israel,

23 Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

24 For I will drive out nations from you and enlarge your borders, and no one will covet your land when you go up three times a year to appear before the LORD your God.

24 For I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD your God.

24 since I'm going to drive out nations before you, and enlarge your borders, and no one will covet your land, when you go up to appear in the presence of the LORD your God three times a year.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

(c) Abstain from pagan ritual practices (34:25-26)

25 "You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning.

25 "You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning.

25 "You are not to offer the blood of my sacrifice with anything leavened, nor are you to allow the sacrifice of the Festival of Passover to remain until morning.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

- They are not to leave any until morning because they do not want the partaking to be separate from the death. The whole issue is the death of the lamb.

26 "You shall bring the very first of the first fruits of your soil into the house of the LORD your God. "You shall not **boil a young goat in its mother's milk.**"

26 "You shall bring the very first of the first fruits of your soil into the house of the LORD your God. "You shall not boil a young goat in its mother's milk."

26 "You are to bring the best of the first fruits of the ground to the house of the LORD your God. "You are not to boil a young goat in its mother's milk."

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

- Feast of Firstfruits was celebrated the morning after the Sabbaths were past (Sunday morning, cf Joshua).

- "...boil a young goat in its mother's milk" - this phrase is the basis for all Jewish kosher laws (mentioned 3x)
- One of the biggest con jobs ever perpetrated on a people
- On this single verse hangs the whole concept of the kosher laws...some rabbis took this innocent phrase and built an entire career and set of laws around it
- It's interesting that Abraham served a non-kosher meal to Jesus and 2 angels in Gen 18

(iii) Decalogue tablets restored (34:27-28)

27 Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

27 Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

27 Then the LORD told Moses, "Write down these words, because I'm making a covenant with you and with Israel according to these words."

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

- This is different than the covenant by which He brought them here (Covenant with Abraham, Isaac and Jacob — a one party unconditional covenant)

28 So he was there with the LORD for forty days and forty nights; he did not eat bread or drink water. And He wrote on the tablets the words of the covenant, the Ten Commandments.

28 So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

28 While Moses was there with the LORD for 40 days and 40 nights, he did not eat or drink. He wrote the Ten Commandments, the words of the covenant, on the tablets.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

- All the great men of God, fasted prior to ministry, with a lot of reference to 40 days and nights

(iv) Moses' shining face (34:29-35)

29 And it came about, when Moses was coming down from Mount Sinai (and the two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him.

29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him.

29 When Moses came down from Mount Sinai, he had the two tablets in his hand, and he did not know that the skin of his face was ablaze with light because he had been speaking with God.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to approach him.

30 So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.

30 Aaron and all the Israelis saw Moses and immediately noticed that the skin of his face was shining, and they were afraid to come near him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them.

31 Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them.

31 When Moses called to them, Aaron and the leaders of the congregation returned to him, and he spoke to them.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 Afterward all the sons of Israel came near, and he commanded them *to do* everything that the LORD had spoken to him on Mount Sinai.

32 Afterward all the sons of Israel came near, and he commanded them *to do* everything that the LORD had spoken to him on Mount Sinai.

32 Afterwards all the Israelis came near and he gave them everything the LORD told him on Mount Sinai as commandments.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 When Moses had finished speaking with them, he put a veil over his face.

33 When Moses had finished speaking with them, he put a veil over his face.

33 When Moses finished speaking with them he put a veil over his face,

33 And till Moses had done speaking with them, he put a vail on his face.

34 But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded,

34 But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded,

34 and then whenever Moses would come in the LORD's presence to speak with him, he would remove the veil until he left the LORD's presence. When he went out, he would tell the Israelis what he had been commanded.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would put the veil back over his face until he went in to speak with Him.

35 the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him.

35 The Israelis would see the face of Moses and that the skin of his face shone; then Moses would put the veil back over his face until he went in to speak with God.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

- Interesting testimony of Moses' communion with the Lord

- Prophetically speaking of the transfiguration (Matt 17)

Contradictions of Moses

Child of a slave

Son of a king

Born in a hut

Lived in a palace

Inherited poverty

Enjoyed unlimited wealth

Leader of armies

Keeper of flocks

Mightiest of warriors

Meekest of men

Educated at court

Dwelt in the desert

Wisdom of Egypt

Faith of a Child

Fitted for City

Wandered in wilderness

Tempted by pleasures of sin

Endured hardships of virtue

Backward in speech

Rod of Shepherd

Fugitive of Pharaoh

Giver of Law

Died Alone: Mt Moab

No man assisted at funeral

His lips are silent

Talked with God

Power of the Infinite

Ambassador of Heaven

Forerunner of Grace

Appeared with Christ

God buried him

Voice speaks to us today