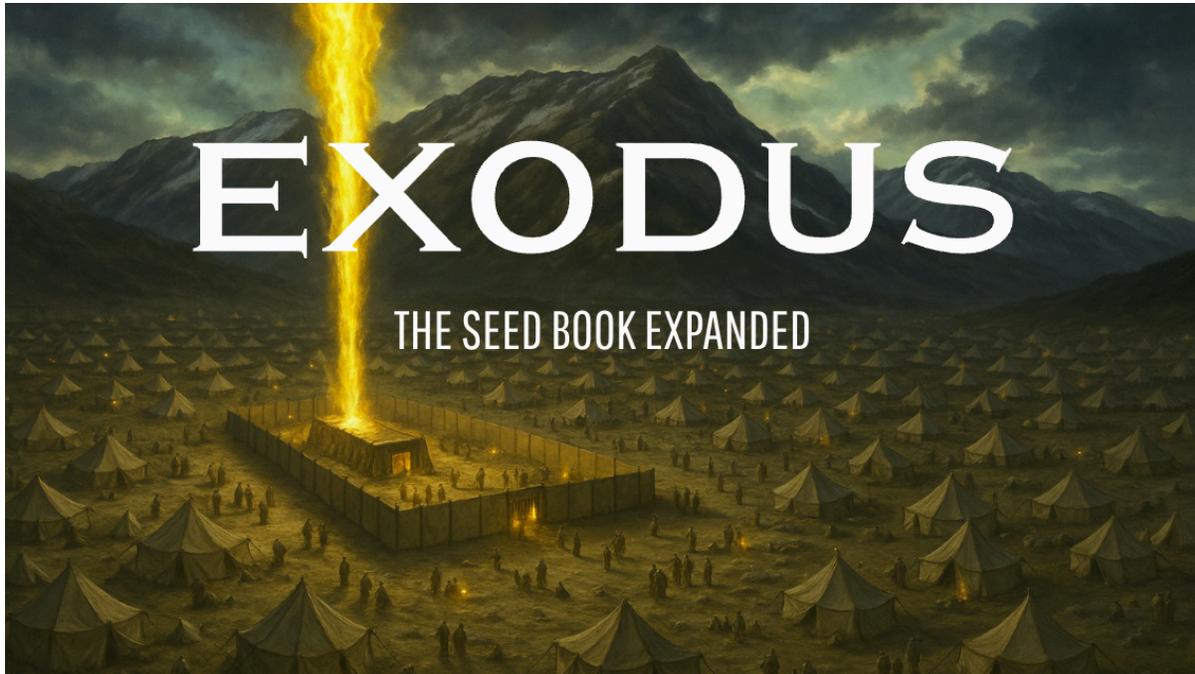


Exodus 34 (TAC)

Tuesday, March 10, 2026

8:46 AM



Good Evening Arising Church!

We have been going through the book of Exodus for more than 8 months and we only have 6 weeks left after tonight! Have you enjoyed the beautiful treasures that the Lord has hidden for us to discover in His Torah?

This evening, we are going to explore some truly special themes in Scripture. As we walk through this passage together, we'll discover how to dig deeper into verses that may already feel familiar and see them with fresh clarity and greater depth. Often, when we slow down and carefully examine the text, God opens our eyes to layers of meaning we may not have noticed before in our Christian walk. Does that interest you? Excellent!

In our time together we will be encountering themes from as far back as Exodus 23 as well as YHWH's plan to save the entire world through Israel and their King! We are going to discuss Moses' ascensions and the glory that shone from his face. Needless to say this is going to be an exciting night for any serious bible student. Before we can get into all that we have for you in this chapter, we think it fitting to

review a few major topics from our previous secessions so we do not lose the continuity of the larger story Adonai is weaving together to teach us.

You should remember this next slide:

READ WHAT MAKES SENSE

DISRESPECT OF MOSES

As for this Moses is meant to be disrespectful. Since Moses was still on the mountain, it may be better to say “for that Moses” (NJB) or “for that man Moses” (TAN), combining it with the following phrase. The word “that” also conveys disrespect in English. The man who brought us up out of the land of Egypt is literally “the man who caused us to ascend from the land of Egypt.” This may imply that the people were now at a higher elevation than they were in Egypt. 32:1 TEV simply has “who led us out of Egypt.” (See the comment on the similar expression at 3:8.) We do not know what has become of him is literally “we do not know what is to him.” This also means “we do not know what has happened to him.” Another way to express the final part of this verse is **“That person (or, man) Moses brought us out of Egypt, but nobody knows what has happened to him**

Osborn, N. D., & Hatton, H. A. (1999). A handbook on Exodus (p. 750). United Bible Societies.

You will remember in Exodus 32 we saw Israel's epic fall and committal of egregious sin before the LORD. The downward spiral started with a blatant disrespect for the men who led them out of Egypt! They were intentionally disrespectful when speaking about Moses when he wasn't present and then outright commanded Aaron to make for them "gods". We saw that how a people treat their leaders is representative of what they think about God.

Needless to say things were pretty bad in Exodus 32! But that is not where our story ends! You will remember our next slide.

READ

DESTROYED KETUVAH, PT 2

Rabbah 46:

Moses saw that they sinned, and he broke the tablets. This is analogous to a prince who took a wife, wrote a marriage contract, and placed it in the possession of a close friend. Sometime later, evil reports emerged about her. What did the close friend do? He tore up her marriage contract. He said: 'It is preferable that she be judged as a single woman and not as a married woman.'

Midrash Rabbah. Exodus Rabbah 46:1. Translated by Rabbi Dr. Raphael Panitz. Edited by Maurice Simon and H. Freedman. London: The Soncino Press, 1939.

Moses was motivated by his compassion in the midst of the people's gross and abhorrent sin. Moses actions can be seen as clearly Messianic, pointing forward to a prophet like him that would come in the future. The LORD through Moses was making a way for the people to be forgiven and redeemed. Moses breaking the tablets and interceding for the People with YHWH is one of the clearest events in the Torah foreshadowing Jesus's ministry. The physical embodiment of the law (Jesus) was broken for a time so that man might find forgiveness with God! Take a look at our next slide

DON'T READ

Commanding not asking...

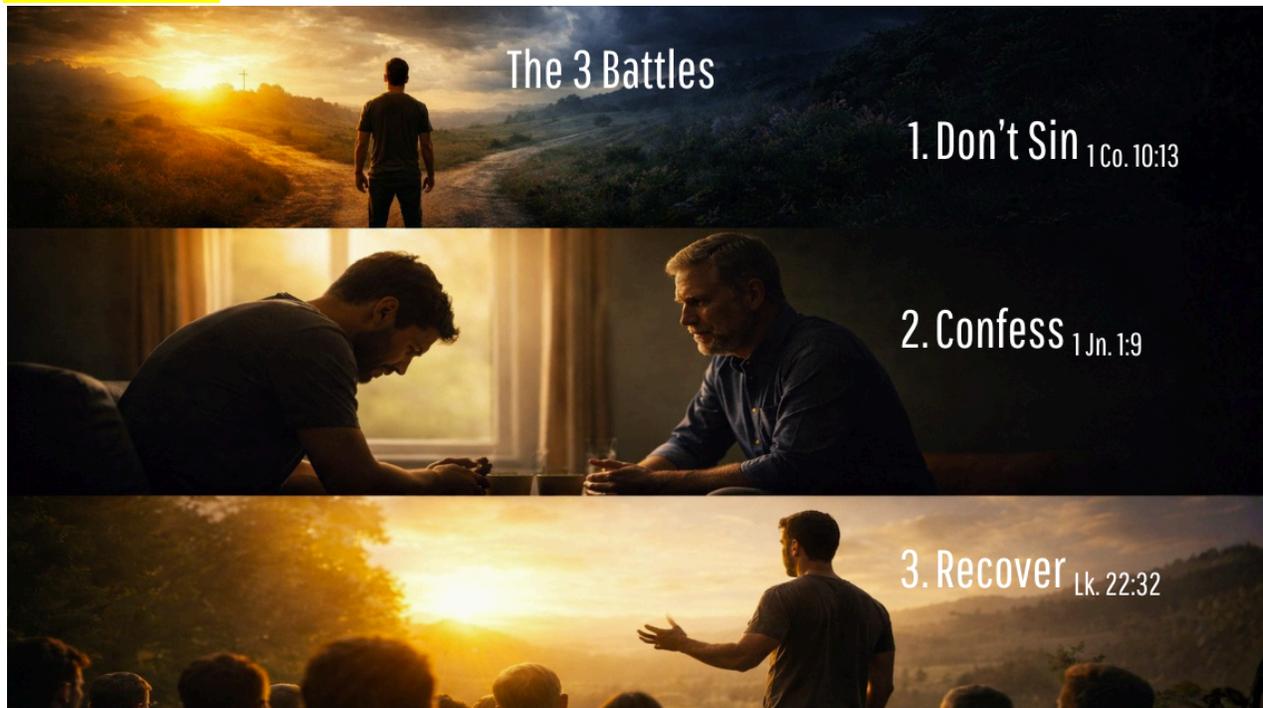
The Command to Leave Sinai

33 The LORD said to Moses, “Depart; go up from here, you and the people

The two imperatives underscore the immediacy of the demand: “go, go up,” meaning “get going up” or “be on your way.”

Biblical Studies Press. (2019). The NET Bible (Second Edition). Thomas Nelson.

We learned from the first verse of Exodus 33 what men of God are supposed to do after failure of any kind but especially after major, public, failure. GET UP AND GO! **(DON'T READ)**



You'll remember the three battles that you face when it comes to sinning:

1. Don't sin in the first place! If you win this battle the other two aren't even a reality!
2. If you sin, the next battle that you face is the battle to confess! Confession is not what does damage, that damage is caused by sin. Confessing actually brings about the cleansing and healing that must take place along with the removal of unrighteousness.
3. The third battle that you will then face is the one where you must recover and get back to doing what you were put here to do. The enemy wants you to stay down and disqualify yourself thinking it a noble thing to quiet quit, but the righteous are commanded to get back up and get going just as God tells Moses and the Israelites after their failure.

These statements were not a suggestion or just a good idea, they were God's commands. God requires of his nation and all that would follow after him to get off their faces and begin to DO what is righteous. Mourning endlessly over sin is unfruitful, weak, and sinful, but to stand up and get going about the LORD's business is righteous. In Exodus 33 we see God's solution to the problem the people caused. He provided a mediator for them and gave them work to do. God always knew the people would need significant transformation and someone to mediate on their behalf. Aside from Adonai's omniscience, he could know because he raised the nation's father and namesake the patriarch Israel. Take a look at our next slide:

READ

Israel/Jacob

Exodus 32:13 (NIV)

¹³Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.' "

Exodus 33:1 (NIV)

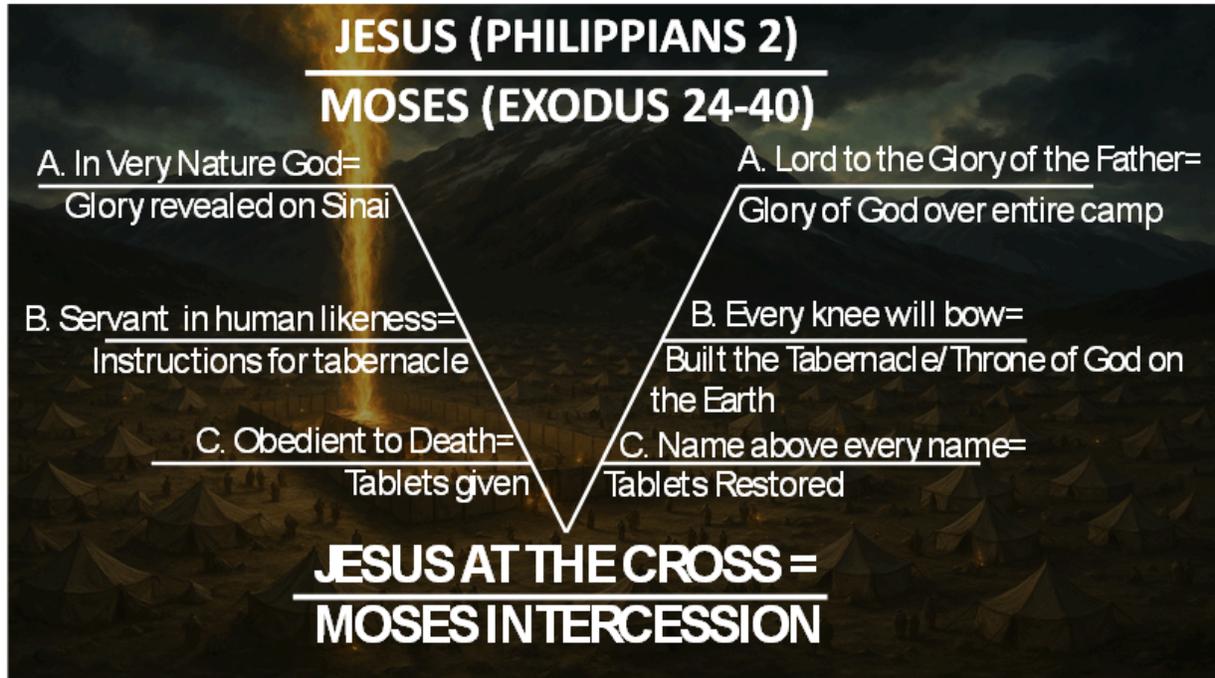
Then the Lord said to Moses, "Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants.'"

In the face of the peoples great sin Moses speaks to the LORD using the name Israel almost as if he is trying to remind God what he made the patriarch Jacob into, the Father of the nation was transformed from a supplanter into a Prince with GOD! If the LORD can do that with a man then he can certainly do it for the man's children.

When the LORD is speaking to Moses about the people he uses the name Jacob as a hint and reminder that he knew the nation would need a lot of transformation and intercession to become what they were called to be, but that the promise he made to their father, who also needed a lot of transformation, would still come to pass.

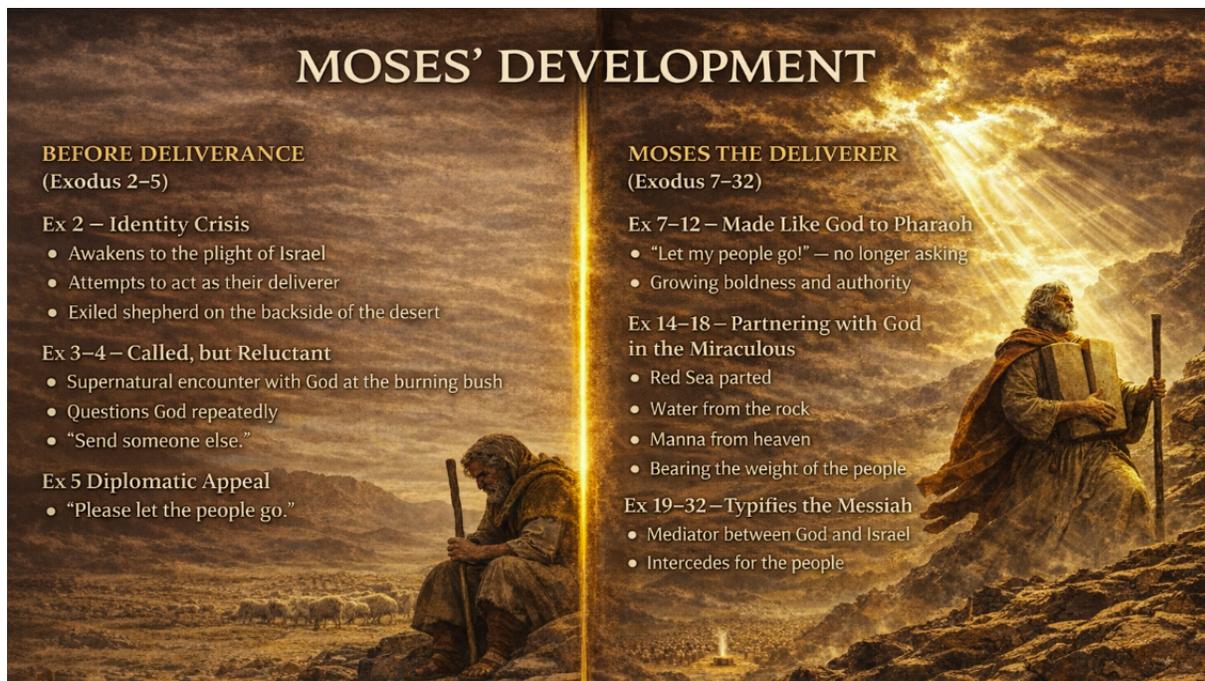
This should remind you of the process we see God bringing Israel through in the entirety of the book of Exodus.

(DO NOT READ)



The course of Exodus 24-40 is aimed at the glory of the LORD dwelling with the people of Israel. We are on the upswing at this point in the book of Exodus. You should also see on the slide that the LORD is bringing Israel and Moses through the same process that Jesus and Israel will go through later. Even incredible failure on the nations' part served to highlight the mediator that was to come who will be able to save Israel completely. Just as the LORD was developing the nation, he was also developing its leader. Take a gander at our next slide:

(READ)



At this point in Exodus we have seen Moses go from a fearful shepherd in the desert to being God's representative to kings and nations. He went from trying to convince the LORD that he could not deliver the people to speaking with the LORD as his friend to plead for mercy on behalf of that very same people. Moses life in every way is a prime example of the transformative power of our great God. He becomes so much like God the he is able to say this in:

o **Deuteronomy 18:15-16**

15 The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.

Moses was *the* example of how Israel would recognize Messiah. They were supposed to be looking for a man like Moses and when a man like Moses appeared they would know he was the savior they were waiting for! Moses became a glorious example and representative, but he would fade away from the earth because as amazing as he was he was only a man and an imperfect one at that. He however did lay the foundation for what is possible when a man is obedient and fully submitted to the LORD.

It should be evident to you at this point that no matter what is going on in the day to day details in the lives of the nation and Moses, the LORD was working on their

behalf so that they would represent his image and glory to the world around them and the heavenly realms. Let read one more verse before we pray and jump into our chapter.

o **Ephesians 3:20-21**

20 Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

We cannot fathom what the LORD is able to accomplish through us in spite of our failure and what he is able to accomplish with our simple and pure obedience. He took a people who were not a people out of a world power and made them a nation of priests. He took a scared shepherd and made him the leader of a nation and the God of Israel made it all the way to you strange goyim! He has and always will bring about his will in each generation and we get the amazing privilege of a participating in that purpose. So as we jump into our chapter you will see yet another step in God's redemptive plan and pattern for his nation, In 32 there was a mediator revealed in the midst of sin, 33 began to highlight the solution to the peoples sin through action and 34 will.... Well you are about to find out!

Pray & Read the Text *start in Exodus 33:17

We are going to start in verse 17 so that we can regain some continuity from last week.

Exodus 33:17–23 (NIVUK84)

17 And the LORD said to Moses, “I will do the very thing you have asked, because I am pleased with you and I know you by name.”

18 Then Moses said, “Now show me your glory.”

19 And the LORD said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

20 But,” he said, “you cannot see my face, for no-one may see me and live.”

21 Then the LORD said, “There is a place near me where you may stand on a rock.

22 When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by.

23 Then I will remove my hand and you will see my back; but my face must not be seen.”

As we get ready to pick up in Exodus 34, keep in mind that what we are about to read is not originally separated by chapter breaks or pericopes which means that chapter 34 is a part of a continued conversation that is taking place in chapter 33.

Also keep in mind what has occurred up to this point... In Exodus 32 we have seen a grievous sin committed by the Israelites while Moses is meeting with God. In Exodus 33, we saw Moses rise as an intercessor and we will see the results of his advocacy in this chapter.

Let's look at the progression of the last few chapters visually before we begin 34.

(SLIDE)



In Exodus 32, Moses descends from the mountain to find the people engaging in revelry and idolatry. He breaks the tablets, not in some senseless rage, but in an act of salvation for the people. Then the Levites rise.

(SLIDE)



Last week, Adonai issues a harsh rebuke to the Nation, saying that He is going to send the people to *Canaan* without his presence. Then, Moses enters the tent of meeting and has a conversation with God where he asks Him "teach me your ways" and "show me your glory".

(SLIDE)



Tonight Moses is going to chisel out new tablets and walk back up the mountain so God can engrave His words on them once again and reveal himself to Moses.

Exodus 34

1 The LORD said to Moses, “Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke.

We want to pause here because there are some important facets to understand about this verse that were well understood by the authors of the Newer Testament, and we feel that this verse is vastly misunderstood by many Christians today.

To start, Exodus 24:12, 31:18, and 32:16 all say that God gave the tablets and wrote on them the first time. This verse in Exodus 34:1 says that Moses had to do something this time! The difference between these two events can be seen as analogous to the distinction between the fall of humanity and God's redemptive plan to save humanity...

What we mean is that in the garden all of the effort was made by God to provide righteousness for his creation, and although there was nothing wrong with the

Law, Man broke the covenant... Further in the story, mankind is now tasked with re-inscribing what God already wrote!

- o **Deuteronomy 30:6 (NIVUK84)**

6 The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.

The story of Exodus features Israel's national deliverance, followed by their failures, which lead to new tablets being inscribed, and the result is God dwelling with Israel.

Deuteronomy is at the end of those events, just before entering the promised land. Although the nation had already inscribed new tablets, God promised to circumcise their hearts. This shows us that there was never a problem with the Law, even though there were new tablets in their midst. Moses knew that their hearts would remain the issue and therefore predicted that God would circumcise their hearts.

Take a look at what the prophets say in these passages...

- o **Zechariah 7:12 (NIVUK84)**

12 **They made their hearts as hard as flint and would not listen to the law** or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets. So the LORD Almighty was very angry.

The Law was never the problem; in fact, according to this verse, it was sent by the Spirit. The issue was that Israel and the rest of humanity with them would not listen and made their hearts like stone... The remedy is predicted in the next passage.

- o **Ezekiel 36:26 (NIVUK84)**

26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

Just as in Deuteronomy, the answer is that God would give them a new heart and a new spirit, or, in another way, he would circumcise their hearts.

This new heart would provide an opportunity for a re-inscription to take place.

- o **Psalm 51:10 (NIVUK84)**

10 Create in me a pure heart, O God, and renew a steadfast spirit within me.

In the writings, David understood that the issue was not with God or his Law; the issue was with his own heart. After a major failure, he is asking for a new heart and a new spirit, or, in other words, he is asking God to circumcise his heart.

- o **Luke 8:5–8 (NIVUK84)**

5 “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up.

6 Some fell on rock, and when it came up, the plants withered because they had no moisture.

7 Other seed fell among thorns, which grew up with it and choked the plants.

8 Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.” When he said this, he called out, “He who has ears to hear, let him hear.”

- o **Luke 8:11–13 (NIVUK84)**

11 “This is the meaning of the parable: The seed is the word of God.

12 Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

Clearly, Jesus is making connections that would be instantly recognizable to his audience. Just as Ezekiel did, Jesus likens the human heart to rocky soil. When the word of God is applied to it, it is received with joy, but it quickly dies out because it cannot take root...

In Exodus, Israel was excited to leave Egypt, and they even received the Law with joy, but because their hearts were sinful, they couldn't allow the Law to take root, and they quickly broke it.

The need is for a new heart that is circumcised and has the Law inscribed on it! This is what a noble and good heart looks like...

- **Revelation 21:5 (NIVUK84)**

- 5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

The goal of God is to make all things new, but for us to truly participate in that renewal we must allow Him to begin the work in us now. In order to be ready for the day when God makes all things new, we must first allow Him to make our hearts new. Remember that in the Garden all things were new, yet sin defiled creation and subjected it to decay. The renewal that God promises for the whole earth begins with the renewal of the human heart.

For this passage to be a success, we need to have the Law inscribed on new hearts that have the spirit's ability to obey it!

- **2 Corinthians 5:17 (NIVUK84)**

- 17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

Thankfully, the plan of God included that in Christ, men and women who accepted him would be made new!

The people would still be recognizable, which means that the heart is what is being made new... Just like Moses had to carve two new stone tablets, Jesus carves a new heart into those who accept him! Look at what Paul says about this in the 3rd chapter of 2 Corinthians.

- **2 Corinthians 3:3 (NIVUK84)**

3 You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

Moses had to carve out new stones and bring them to God, where he would inscribe them with the Law that was on the broken tablets. Christ carves out new tablets, or said in another way, new hearts, and then he inscribes the law on them!

(DON'T READ)

6 Scripture String - The Renewal of the Heart

Deuteronomy 30:6 – God promises that He will circumcise the hearts of His people, enabling them to truly love Him and live according to His commands.	Luke 8:5–8, 11–13 – Jesus taught that the Word of God is seed, and whether it bears fruit depends on the condition of the heart that receives it.
Zechariah 7:12 & Ezekiel 36:26 – Israel hardened their hearts like stone and resisted the Spirit, but God promises to remove the heart of stone and give a heart of flesh.	Revelation 21:5 – God's ultimate purpose is to make all things new, beginning with renewed hearts that prepare His bride for the restoration of creation.
Psalms 51:10 – David recognizes that his true need is a clean heart and a renewed spirit created by God.	2 Corinthians 3:3 & 5:17 – Through Christ, believers become new creations, and God writes His law not on stone tablets but on human hearts by the Spirit.

In review you can see this 6 Scripture string that the word consistently shows us that the problem was never the Law...it was the human heart. In Deuteronomy, God promised that one day He would circumcise the hearts of His people so they could truly love Him. The prophets later explained the issue more clearly: Israel had hardened their hearts like stone, so God promised to replace that heart of stone with a heart of flesh. David himself cried out for this inner renewal after his failure. Jesus then taught that the Word of God is like seed, and whether it grows depends entirely on the condition of the heart. In Christ, Paul says that this promise is fulfilled...believers become new creations and God writes His word not on stone tablets but on human hearts by the Spirit. And all of this points forward to God's final goal: the day when He makes all things new.

You should notice that the Law did not change; the heart did because it was the problem in the first place. For further reading, check out Romans 8:3, where you will see that the Law was weakened by the sinful nature in the sense that it was not able to be followed by people with stony hearts. The answer is a new heart.

This is how we get back to the state before the fall in the Garden... To do this, we must bring our hearts to God by chiseling them, and he inscribes his law on them again. This is not a one-time event; it must be done repeatedly. So the question now is, how do we chisel our hearts?

Thankfully, John 6:29 helps us answer this question.

- o **John 6:29 (NIVUK84)**

29 Jesus answered, "The work of God is this: to believe in the one he has sent."

To chisel our hearts, we must replace unbelief in our hearts with belief, faith, and pursuit of him. Chiseling our hearts requires us to remove any doubt and lack of faith with belief and bring our hearts to him to be inscribed again.

According to Matthew 7:17, the proof that this is being done correctly is that your deeds will show for it. If you do not have deeds as proof, it shows that your heart is not being inscribed...

Titus 2:11-14 tells us that the evidence of Grace being applied to our hearts is zealously for good works. This is in accordance with James 2:18, where the statement is made that the presence of faith (or chiseling) is your deeds.

At this point, you should be able to see that Paul is drawing from the example of Moses chiseling out new tablets and seeing the same parallel in Jesus, who makes it possible for God to do the same thing with our hearts that he did with the tablets for Moses.

The Law in the Older Testament has the same importance and necessity in the Newer Testament; the only difference is that the Law is now written on hearts rather than stone tablets.

2 Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain. 3 No-one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain.”

This statement indicates that no one, not even Joshua, was with Moses when this happened. As you will see in the coming verses, this is highly predictive of what Jesus would do later in Israel's future. What we are seeing is that Moses descended into the lower areas, and now he is going to ascend to the place where God dwells, and he is going to do it alone. This is the same as what Jesus will later do: he descended into the lower regions of the earth, and then he ascended to the Throne of God.

For both Moses and Jesus, their disciples could not make the journey with them, but the culmination of both of their works is to bring the Glory of God to dwell with Israel.

4 So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the LORD had commanded him; and he carried the two stone tablets in his hands.

There are a few things that we want to comment on before we move to the next verses. First, keep in mind that in the last chapter we taught you that Moses broke the tablets because they represented a "Ketubah," or a marriage contract between Israel and God. Therefore, Moses was sparing the people from the wrath of Adonai as a result of their sin... Now we see that a new Ketubah is being inscribed, indicating that we are moving towards God dwelling with the people.

Verse 5 is moving towards that thought... As a result of new tablets being made, Yahweh is descending in a cloud! We do not have time to go through all of the references, but if you make it your aim to grow in your biblical scholarship, a good place to start would be to track down all of the references in the Bible about God coming down on a cloud or the Day of the Lord being a day of clouds because you will see that there is a common theme that forms around the day of the return of the Lord to dwell with Israel and him riding on the clouds.

The next thing we want to show you is something interesting found in Deuteronomy 10... As you listen to this, understand that these are Moses' own words about what is happening in Exodus 34.

- o **Deuteronomy 10:1–5 (NIVUK84)**

1 At that time the LORD said to me, “Chisel out two stone tablets like the first ones and come up to me on the mountain. **Also make a wooden chest.**

2 I will write on the tablets the words that were on the first tablets, which you broke. Then you are to put them in the chest.”

3 **So I made the ark out of acacia wood** and chiseled out two stone tablets like the first ones, and I went up on the mountain with the two tablets in my hands.

4 The LORD wrote on these tablets what he had written before, the Ten Commandments he had proclaimed to you on the mountain, out of the fire, on the day of the assembly. And the LORD gave them to me.

5 Then I came back down the mountain and put the tablets **in the ark I had made**, as the LORD commanded me, and they are there now.

According to this verse, Moses says he made an ark himself, which, we must admit, was very puzzling to us!

As a team, we scoured the Word of God to find other passages that could corroborate the idea that Moses made an ark with his own hands. Remember, we have already read in the story of Exodus that the task of building the articles of the Tabernacle was given to Bezalel and Oholiab... So the mention of Moses making an ark is interesting to say the least.

(SLIDE)



This means there are a few options for what is happening here.

1. Option 1: Moses actually made the Ark of the Covenant himself...
2. Option 2: Moses made a different Ark to hold the tablets, so they would be protected until Bezalel made the Ark.
3. Option 3: Bezalel made the Ark, but Moses is getting some of the credit...

As a foundations team, we fully investigated all options and have arrived at option 3 as the most likely scenario.

This is because there is no other evidence in the Bible that Moses fashioned an ark... On the contrary, it is stated plainly in several chapters that Bezalel made the Ark of the Covenant... There is also no evidence for there being two arks. What we do see is that many times in the Torah, God tells Moses directly to build the tabernacle and yet it will not be Moses himself who is solely involved in the physical construction of the sanctuary. You will be able to see this in this next verse.

- o **Exodus 25:8–9 (NIVUK84)**

- 8 “Then have **them** make a sanctuary for me, and I will dwell among them.

9 **Make this tabernacle** and all its furnishings exactly like the pattern I will show you.

In these verses, Moses is receiving the instructions about the Tabernacle and how to build it... Notice that in verse 8 God explicitly commands Moses to have the men he selected build the Tabernacle, but in the next verse God speaks directly to Moses and commands him to make the Tabernacle according to the pattern. Make no mistake, verse 9 is in the second person, so this means that God is telling Moses to make it, yet it will be the men who are actually doing the work...

This may seem complicated, but we assure you that it is not. What you are seeing here is that the men are actually going to build the tabernacle, yet Moses is also getting credit because he is the one to whom God gives the plans! This is no different from what we say about modern presidents regarding foreign policy.

It is very common in modern vernacular to say something like "President Trump just bombed Iran", even though the President was only involved in giving the order, and it was actually the airmen who flew the bomber that took part in the mission.

The reason we say this is that President Trump is the highest authority involved, which means the decision came from him and therefore he gets the credit...

This is the same thing that is happening with Moses. He is the one receiving the plans, and therefore, he is getting credit for what is being built. To show you this another way, take a look at this passage.

- o **Exodus 40:26–33 (NIVUK84)**

- 26 **Moses placed** the gold altar in the Tent of Meeting in front of the curtain

- 27 and burned fragrant incense on it, as the LORD commanded him.

- 28 **Then he put up the curtain** at the entrance to the tabernacle.

- 29 **He set the altar of burnt offering** near the entrance to the tabernacle, the Tent of Meeting, and offered on it burnt offerings and grain offerings, as the LORD commanded him.

- 30 **He placed the basin** between the Tent of Meeting and the altar and put water in it for washing,

33 Then Moses set up the courtyard around the tabernacle and altar and put up the curtain at the entrance to the courtyard. **And so Moses finished the work.**

The text makes it seem like Moses did all of this work by himself, but quite frankly, given that the dimensions of these articles are listed repeatedly in Exodus, we could reasonably assume that most of these articles weighed hundreds of pounds, which would mean there is no way that Moses did all of this work by himself and yet he is getting the credit.

We suggest that what is actually going on is that Moses is not the one doing most of the work, yet he is getting the credit... which is strikingly similar to another Israelite who comes after Moses... Yeshua... You will be able to see this clearly in the next verse.

- o **John 14:12 (NIVUK84)**

12 I tell you the truth, anyone who has faith in me will do what I have been doing. **He will do even greater things than these**, because I am going to the Father.

Just like Moses, Jesus received plans from the Father, entrusted them to the people, and then ascended to be with the Father...

Since Jesus is with the Father and not on the earth anymore, the bulk of the work is carried out through his people, under his direction and empowerment... and although we are the ones who have our hands on the plow, Jesus is the one who gets the credit!

5 Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. 6 And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, 7 maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."



It's hard to describe the impact these verses have on the Exodus narrative and on the Jewish people as a whole.

You have to remember that this is being said after a national failure, judgment, and then restoration. With that being said, what is happening is that God himself is declaring his name and his own attributes to Moses, and in these words he says something that has not been uttered yet, and is not said again throughout the Biblical story in this same form...

When God says his own name, he says it twice... YHWH, YHWH... This is the only time this appears in scripture, and it occurs in Moses' second major encounter with the LORD, the first being in Exodus 3. (Remember that Exodus 33 and 34 are the same event, now its just actually happening!) This event is like the encounter in Exodus 3 in the sense that it involves a revelation about the name and Character of YHWH, yet this time the revelation seems to be greater.

This is very much the same with other men in the scripture who also have greater revelations with the Lord, the second time... a few examples include Jacob at Bethel and later at Peniel. Peter has an encounter with the Lord in Luke 5, with the miraculous catch of fish, and later in John 21, with his restoration to feed the

sheep. Paul has an encounter on the road, and then he has another encounter in Acts 22 in the third heavens...

These kinds of cyclical events are always the result of a growing intimacy with God. As a result of the uniqueness of these verses, we want to show you some of the ways these verses have impacted the Jewish people, even to this day. The attributes of God listed in these verses form a thirteen-part prayer that is read when Jewish men and women are in need of mercy. On the next slide, you will see 13 attributes and their explanations.

(READ SLIDE)

THIRTEEN ATTRIBUTES OF MERCY

- 1. The Lord! (Adonai)**—God is merciful before a person sins, even though aware that future evil lies dormant within him.
- 2. The Lord! (Adonai)**—God is merciful after the sinner has gone astray.
- 3. God (El)**—a name that denotes power as ruler over nature and humankind, indicating that God's mercy sometimes surpasses even the degree indicated by this name.
- 4. Compassionate (rachum)**—God is filled with loving sympathy for human frailty, does not put people into situations of extreme temptation, and eases the punishment of the guilty.
- 5. Gracious (v'chanun)**—God shows mercy even to those who do not deserve it, consoling the afflicted and raising up the oppressed.
- 6. Slow to anger (erech apayim)**—God gives the sinner ample time to reflect, improve, and repent.
- 7. Abundant in Kindness (v'rav chesed)**—God is kind toward those who lack personal merits, providing more gifts and blessings than they deserve; if one's personal behavior is evenly balanced between virtue and sin, God tips the scales of justice toward the good.

Ronald L. Eisenberg, *The JPS Guide to Jewish Traditions*, 1st ed. (Philadelphia: The Jewish Publication Society, 2004), 180–182.

(READ SLIDE)

THIRTEEN ATTRIBUTES OF MERCY, cont...

8. Truth (v'emet)—God never reneges on His word to reward those who serve Him.

9. Preserver of kindness for thousands of generations (notzeir chesed la-alafim)—God remembers the deeds of the righteous for the benefit of their less virtuous generations of offspring (thus we constantly invoke the merit of the Patriarchs).

10. Forgiver of iniquity (nosei avon)—God forgives intentional sin resulting from an evil disposition, as long as the sinner repents.

11. [Forgiver of] willful sin (pesha)—God allows even those who commit a sin with the malicious intent of rebelling against and angering Him the opportunity to repent.

12. [Forgiver of] error (v'chata'ah)—God forgives a sin committed out of carelessness, thoughtlessness, or apathy.

13. Who cleanses (v'nakeh)—God is merciful, gracious, and forgiving, wiping away the sins of those who truly repent; however, if one does not repent, God does not cleanse (lo y'nakeh).

Ronald L. Eisenberg, *The JPS Guide to Jewish Traditions*,
1st ed. (Philadelphia: The Jewish Publication Society,
2004), 180–182.

The reason that this is beautiful is the way that these verses have continued to impact the Jewish people throughout the centuries.

As you can see, they form an understanding of how God desired to reveal himself to his people after their failure, and this aspect of his character is much needed.

Next, we want to show you the Greek cognate of the phrase "YHWH, YHWH" and its usage in the Newer Testament.

charged him. And Moses took the two stone tablets along. ⁵ And the Lord descended in a cloud and stood near ⁶ him there, and he called out in the name of the Lord. ⁶ And the Lord passed by right before him, ⁷ and he called out, "The Lord God, compassionate and merciful, long-suffering and full of mercy and trustworthy, ⁷ and maintaining righteousness and mercy to thousands, forgiving iniquity and injustices and sin, and he does not acquit the guilty, bringing the iniquity of the fathers upon the children and upon the children of the children, down to the third and fourth generation ⁸." ⁸ And acting quickly, Moses, bending down to the earth, bowed. ⁹ And he said, "If I have found favor before ⁹ you, may my Lord go along with us! For the people is stiff-necked, and you yourself take away our sins and our iniquity, and we will be yours!" ¹⁰ And the Lord announced to Moses, "Look, I am setting a covenant in place for ¹⁰ you. I will perform wonders in the presence of all ¹⁰ your people, which have not occurred anywhere in the earth or among any nations. ¹¹ And all the people among whom ¹¹ you yourself live will see the actions of the Lord, because the things that I myself will perform on ¹¹ your behalf are marvelous. ¹¹ Be mindful, you yourself, regarding everything that I myself have commanded ¹¹ you. ¹² Look, I am casting out the Amorite and Canaanite

Surface	out in the name of the Lord.	6	And the Lord	passed
MSS ev	11 ← → τῷ ὀνόματι	13 → → Κυρίου.	14 και	1 → Κύριος
MSS Trl	n τὸ ὄνομα	Κυρίου	kai	Κυριος
Lemma Trl	ὁ ὄνομα	κύριος	καὶ	κύριος
Morph	ho onoma	kyrios	kai	kyrios
Sense	DDSN NDSN	NGSM	C	NNSM VAAI3S

Translation

Translation ESV

713

lord, Lord's, lords

master, master's, masters
sir, Sirs
owner, owners
was the Lord's doing God

lord | 638 of 713

Mt 1:20 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. All this took place to fulfill what the Lord had spoken by the prophet:

Mt 1:22 When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife,

Mt 2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him."

Mt 2:15 and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son."

Mt 2:19 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

Mt 3:3 For this is he who was spoken of by the prophet Isaiah when he said, "The

The corresponding Greek word that is used for YHWH is "Kyrios". On this next slide, you will be able to see the usage of the phrase "Kyrios, Kyrios" in the Greek New Testament.

(READ SLIDE)

KYRIOS, KYRIOS

Matthew 7:21 (ESV)

21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.

Matthew 7:22 (ESV)

22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'

Matthew 25:11 (ESV)

11 Afterward the other virgins came also, saying, 'Lord, lord, open to us.'

Luke 6:46 (ESV)

46 "Why do you call me 'Lord, Lord,' and not do what I tell you?"

These are the only times the phrase "Lord, Lord" is repeated, as in Exodus 34, and, interestingly, each time it is mentioned, it is among religious Jews, suggesting that merely calling out "Lord, Lord" will not be enough. Rather than calling him "Lord, Lord", or appealing to him based on mercy alone will not be enough, you must do what he says.

Perhaps what we are seeing is that the phrase "Lord, Lord" had already begun to take shape as a liturgical prayer in Jesus' day, and he is reminding them of their need for repentance, as evidenced by obedience!

8 Moses bowed to the ground at once and worshipped. 9 "O Lord, if I have found favor in your eyes," he said, "then let the Lord go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance." 10 Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you.

It's amazing to see that the confirmation of God's presence among the Israelites is that he will do wonders never done before in their midst. When you are thinking about that, consider how often we fail to recognize the prominence of the

wonders that are performed by God in the Older Testament... Often, this is done because of our natural attraction to the Newer Testament...

Consider these miracles:

- In Numbers 16, the earth swallowed an entire crowd of rebels.
- In Joshua 10, the sun stopped in the sky.
- In 2 Kings 13, the bones of a man raised another man back to life just by touching them.
- In Numbers 22, a donkey spoke correctly about the will of God!

What is also neat about this statement about wonders is that it is the same word God previously spoke to Israel. Check out Exodus 3:19-20.

o **Exodus 3:19–20 (ESV)**

19 But I know that the king of Egypt will not let you go unless compelled by a mighty hand. 20 So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go.

The word for "wonders" in this passage is the same Hebrew word as in our text in Exodus 34. This is fascinating because God is speaking about their coming entrance into the Land of Israel in the same manner as he spoke about their exodus from Egypt, only this time he is saying that it will be even more supernatural.

Something else that is incredible about the wonders is that when God uses the word "bara". This is the English word "done" in our translation.

Because you are all great students of the Bible, you should be aware that this is the same word used in Genesis regarding God creating the world. On this next slide, you will see the definition.

(Do not Read)

BARA· (בָּרָא, 1254)

- “TO CREATE, MAKE.” THIS VERB IS OF PROFOUND THEOLOGICAL SIGNIFICANCE, SINCE IT HAS ONLY GOD AS ITS SUBJECT. ONLY GOD CAN “CREATE” IN THE SENSE IMPLIED BY BARA·. THE VERB EXPRESSES CREATION OUT OF NOTHING, AN IDEA SEEN CLEARLY IN PASSAGES HAVING TO DO WITH CREATION ON A COSMIC SCALE: “IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH” (GEN. 1:1; CF. GEN. 2:3; ISA. 40:26; 42:5). ALL OTHER VERBS FOR “CREATING” ALLOW A MUCH BROADER RANGE OF MEANING; THEY HAVE BOTH DIVINE AND HUMAN SUBJECTS, AND ARE USED IN CONTEXTS WHERE BRINGING SOMETHING OR SOMEONE INTO EXISTENCE IS NOT THE ISSUE...
- THOUGH A PRECISELY CORRECT TECHNICAL TERM TO SUGGEST COSMIC, MATERIAL CREATION FROM NOTHING, BARA· IS A RICH THEOLOGICAL VEHICLE FOR COMMUNICATING THE SOVEREIGN POWER OF GOD, WHO ORIGINATES AND REGULATES ALL THINGS TO HIS GLORY.

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In Vine's Complete Expository Dictionary of Old and New Testament Words (Vol. 1, p. 51-52). T. Nelson.

In the creation account, YHWH created the earth out of nothing, and his sovereignty is demonstrated by his ability to do so...

In the same fashion, he is saying that the formal establishment of Israel in the land will be the same way... He will create them out of nothing to be a nation that dwells like a prince with God and does so in the land that God gave them!

11 Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. 12 Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. 13 Break down their altars, smash their sacred stones and cut down their Asherah poles. 14 Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

15 “Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. 16 And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same.

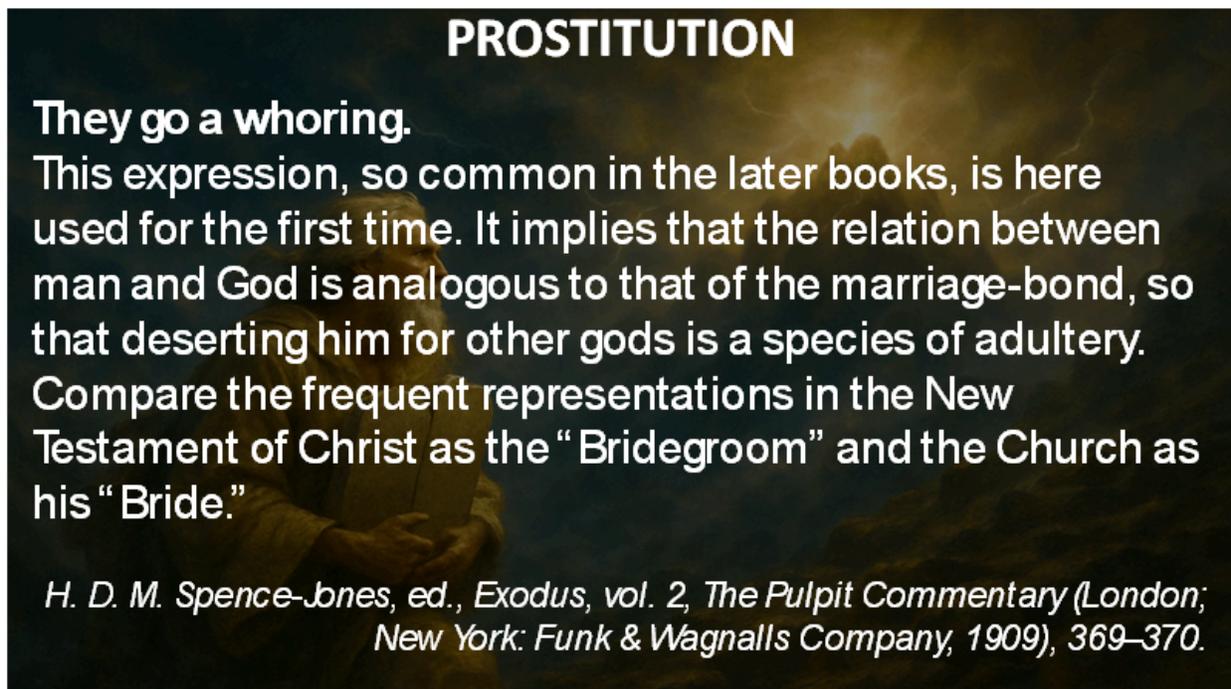
As you listen to these verses, you should be able to glean once more that God is presenting himself as a groom and establishing guidelines for his bride so they can dwell together.

Verse 14 states plainly that God is a jealous God! He is a jealous husband and will not tolerate competition for his bride's attention. This helps us understand what is said next in verses 15 & 16.

In verses 15 and 16, we see for the first time in the Bible that God relates serving foreign gods to prostitution. Again, this is because he is a jealous husband.

Take a look at the next slide on this topic.

(Read slide)



PROSTITUTION

They go a whoring.
This expression, so common in the later books, is here used for the first time. It implies that the relation between man and God is analogous to that of the marriage-bond, so that deserting him for other gods is a species of adultery. Compare the frequent representations in the New Testament of Christ as the "Bridegroom" and the Church as his "Bride."

H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 369-370.

On the next slide, you will see the NET translators' notes on the word used for "prostituting".

(Read Slide)

PROSTITUTING

33 tn The verb זָנָה (zanah) means “to play the prostitute; to commit whoredom; to be a harlot” or something similar. It is used here and elsewhere in the Bible for departing from pure religion and engaging in pagan religion. The use of the word in this figurative sense is fitting, because the relationship between God and his people is pictured as a marriage, and to be unfaithful to it was a sin. This is also why God is described as a “jealous” or “impassioned” God. The figure may not be merely a metaphorical use, but perhaps a metonymy, since there actually was sexual immorality at the Canaanite altars and poles.

Biblical Studies Press, The NET Bible First Edition Notes (Biblical Studies Press, 2006), Ex 34:15.

The implication here is that idolatry makes you like a woman who gives herself up to the abuse of wicked men who are paying to use you for their own indulgence.

The reason that this is important to remember is that the People of God have never been at risk of external destruction or military defeat. But they have always been at risk of assimilation and corrupting influences. We could show you this in every book of the Bible, but for the sake of time, we will show you just one example.

- o **Genesis 34:29 (ESV)**

29 All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

In this passage, the Israelites are carrying off plunder that is taken from the Canaanites. The very next scene involves the need to remove idols.

- o **Genesis 35:1–2 (ESV)**

35 God said to Jacob, “Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.” 2 So Jacob said to his household and to all who were with

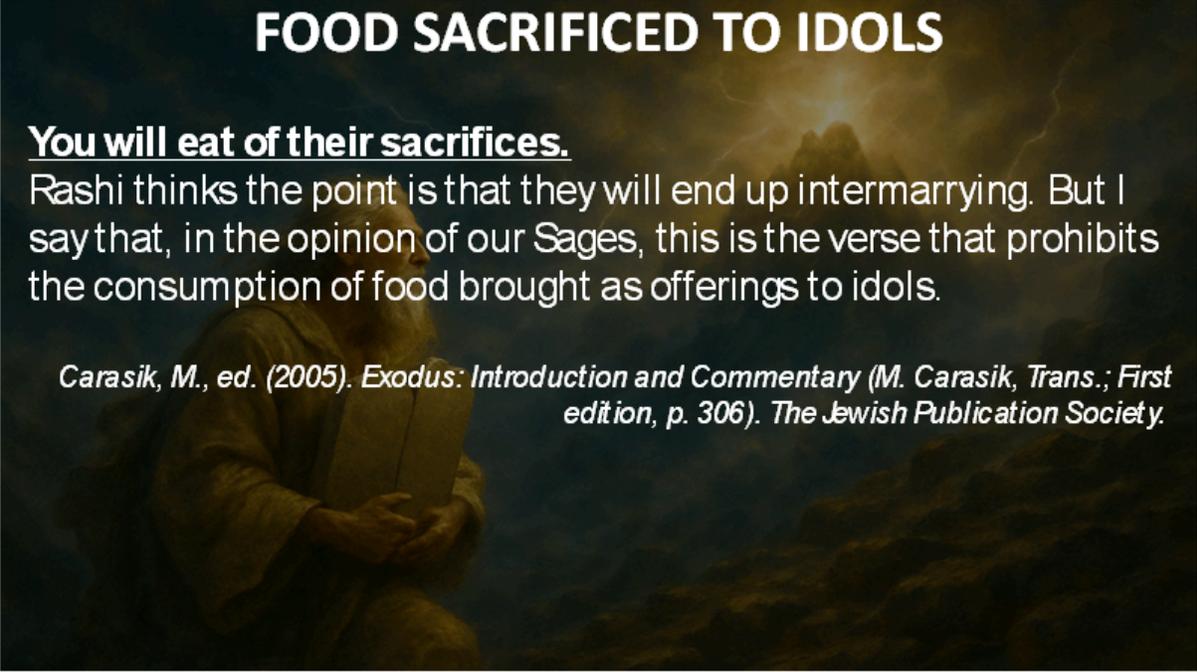
him, **“Put away the foreign gods that are among you and purify yourselves and change your garments.**”

As a result of their interactions with the Canaanites and their assimilation with them, Judah and Simeon marry Canaanite women. We don't know how that worked out for Simeon, but we do know how it worked out for Judah.

One last thing before we move on. You might have noticed that verse 15 says that they will invite you to eat their sacrifices. We want to point this out to you because, interestingly, the Rabbis often debate this verse and whether this is a prohibition on food sacrificed to idols or just what it leads to. Take a look at this next slide:

This next slide will show you Nachmanides commenting on this passage, along with his comments on Rashi's thoughts on it.

(Read Slide)



FOOD SACRIFICED TO IDOLS

You will eat of their sacrifices.

Rashi thinks the point is that they will end up intermarrying. But I say that, in the opinion of our Sages, this is the verse that prohibits the consumption of food brought as offerings to idols.

Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 306). The Jewish Publication Society.

We think that the point made here is interesting, given the debate in the Newer Testament regarding the same thing... Perhaps Paul would agree with his fellow Jewish scholars, based on his explanation in the Newer Testament.

17 “Do not make cast idols. 18 “Celebrate the Feast of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Abib, for in that month you came out of Egypt. 19 “The first offspring of every womb belongs to me, including all the firstborn males of your livestock, whether from herd or flock. 20 Redeem the firstborn donkey with a lamb, but if you do not redeem it, break its neck. Redeem all your firstborn sons. “No-one is to appear before me empty-handed. 21 “Six days you shall labour, but on the seventh day you shall rest; even during the ploughing season and harvest you must rest. 22 “Celebrate the Feast of Weeks with the firstfruits of the wheat harvest, and the Feast of Ingathering at the turn of the year. 23 Three times a year all your men are to appear before the Sovereign LORD, the God of Israel. 24 I will drive out nations before you and enlarge your territory, and no-one will covet your land when you go up three times each year to appear before the LORD your God. 25 “Do not offer the blood of a sacrifice to me along with anything containing yeast, and do not let any of the sacrifice from the Passover Feast remain until morning. 26 “Bring the best of the first fruits of your soil to the house of the LORD your God. “Do not cook a young goat in its mother’s milk.”

You may have noticed, but this sounds very familiar to what we read back in Exodus 23. That is because what we just read is almost exactly what was spoken to the Israelites before the golden calf incident. Take a look at this slide, where you will be able to see the comparison between the two chapters.

(Do not read)

RADIANT REINSTATEMENT OF THE ISRAELITES

MATCHING STATEMENT	EX 23 (BEFORE GOLDEN CALF)	EX 34 (AFTER GOLDEN CALF)
OBEY & I WILL DRIVE OUT THE NATIONS	Verse 23	Verse 11
DON'T MAKE A TREATY, BREAK DOWN THEIR ALTARS, ASHERAH POLES, SACRED STONES, OR THEY WILL BE A SNARE TO YOU	Verse 24, 32-33	Verses 12-16
DON'T MAKE IDOLS, DON'T WORSHIP IDOLS	Verse 13	Verse 17
CELEBRATE FEAST OF UNLEAVENED BREAD	Verse 15a, 16	Verse 18
NO ONE TO APPEAR EMPTY HANDED	Verse 15b	Verses 20
CELEBRATE FEAST OF INGATHERING	Verse 16b	Verse 22b
3X A YEAR ALL YOUR MEN ARE TO APPEAR	Verse 17	Verses 23
I WILL DRIVE OUT YOUR ENEMIES	Verse 22, 27-31	Verse 23
DO NOT OFFER THE BLOOD OF A SACRIFICE WITH YEAST, OR LET IT REMAIN UNTIL MORNING	Verse 18	Verse 25
BRING THE FIRSTFRUITS OF YOUR SOIL	Verse 19	Verse 26

As you can see on the slide, what God is now speaking in Exodus 34 is pretty much the same as what God enumerated to the Israelites back in chapter 23. To refresh your memory, chapter 23 was set in the middle of a larger section of Exodus that lays the groundwork for what God wanted to accomplish on the earth through the Law and through his people, Israel.

You may remember that in those chapters we saw that the Law was aimed at principles such as "pikuach nefesh," the preservation of life, and "Tikkun Olam," the repairing of the world through the obedience of God's people. All of these things were signs of what God ultimately planned to occur through the People of Israel and their observance of the Law, because, remember, the Law points to the restoration of the earth.

You will also remember that within that section, we saw that the three regalia feasts were mentioned, and then there are three commands given that correspond to the three regalia feasts. From that standpoint, we were able to glean that the three regalia feasts aim at the ultimate restoration of the earth, as they symbolize and foreshadow God's dwelling with Man on the earth! With that in mind, we taught you about a very peculiar command, and its relation to the feast of Sukkot... Look at this slide to refresh your memory.

(Do not read)

SHALOSH REGALIM, PT 2		
"Celebrate the Feast of Unleavened Bread" Or <u>Passover</u>	"Celebrate the Feast of Harvest" Or <u>Shavuot</u>	"Celebrate the Feast of Ingathering" Or <u>Tabernacles</u>
Ex 23:18 ...No blood and yeast mixed, no fat kept until morning...	Ex 23:19a ...Bring best of the firstfruits into the house... harvest brought in...	Ex 23:19b Do not cook a young goat in its mother's milk... 

In Exodus 23, we saw that the three regalia feasts—Passover, Shavuot, and Sukkot—form a theological arc that traces Israel's redemptive journey from national birth to divine restoration. Passover, also called the Feast of Unleavened Bread, marks the creation of the nation. It emphasizes purity and urgency: no blood and yeast are to be mixed, and nothing is to be left until morning. This haste signifies Israel's swift departure from Egypt and the requirement that the nation begin without leaven—symbolic of corruption or sin.

Shavuot, or the Feast of Harvest, represents the covenantal marriage between God and Israel. It coincides with the giving of the Torah and the outpouring of the Spirit. The offering of the best of the first fruits into God's house signals a fullness of harvest, both physical and spiritual, affirming Israel's sanctification and alignment with divine law.

Sukkot, the Feast of Ingathering, envisions the ultimate restoration of the earth through Israel. A curious command surfaced here: "Do not cook a young goat in its mother's milk" (Exodus 23). This, along with the killing and cooking of goats for sin offerings during Sukkot, evokes a deeper imagery—the Torah as life-giving milk, and the goat as a symbol of what dies because of sin. The prohibition suggests that what is meant to nourish and sustain (the Torah) must not be mixed with the

consequence of death (sin), highlighting the triumph of God's Word over death and decay.

We saw that New Testament passages that liken milk to the Word of God amplify this metaphor, portraying the Torah not as a mere legal code but as a nurturing substance meant to foster life. Sukkot, therefore, draws the theological arc to its climax: through Israel, sin is addressed, the earth is healed, and Torah triumphs over death, bringing us into the Tikkun Ha Olam.

When sin is removed at the restoration of all things, the Torah will not be used to execute the offspring... all that will be left is the life it was intended to bring. The reason we are taking the time to show you this again is that Exodus 34 repeats the same thing!

Because we have an almost exact repetition of these commands, we need to consider why God is repeating these themes and foreshadowing's.

Remember that this chapter is taking place after a national failure on Israel's part... Immediately after, Moses interceded with God and even offered himself up as a ransom for the people of Israel...

In our chapter tonight (which takes place immediately after those events), God is reinstating his promises to Israel and also forecasting their destiny once more! When we first found the "young goat in its mother's milk" command in chapter 23, we were amazed to see what God was forecasting then, now to see it again after such a terrible moment of failure for Israel is truly a beautiful thing to consider.

If we take a step back and survey the broader Biblical story, this is a cyclical pattern that repeats itself many times over.

(SLIDE)

Repeating Regalia

LAW	PROPHETS	WRITINGS
<p>Exodus 34:18 (NIV) ¹⁸ "Celebrate the Festival of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt.</p> <p>Exodus 34:22 (NIV) ²² "Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year.</p>	<p>2 Kings 22:8 (NIV) ⁸ Hilkiah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the temple of the Lord." He gave it to Shaphan, who read it.</p> <p>2 Kings 23:21 (NIV) ²¹ The king gave this order to all the people: "Celebrate the Passover to the Lord your God, as it is written in this Book of the Covenant."</p>	<p>2 Chronicles 29:7-8 (NIV) ⁷ They also shut the doors of the portico and put out the lamps. They did not burn incense or present any burnt offerings at the sanctuary to the God of Israel. ⁸ Therefore, the anger of the Lord has fallen on Judah and Jerusalem..</p> <p>2 Chronicles 30:1 (NIV) ³⁰ Hezekiah sent word to all Israel and Judah...inviting them to come to the temple of the Lord in Jerusalem and celebrate the Passover to the Lord, the God of Israel.</p>

In our recent chapters, a national failure has occurred; the Lord's response is rightful judgment, but also a re-inscription of the Covenant and a reminder of the Regalia Feasts.

This repeats in the Prophets. Under Josiah, they find the book of the Law, they read it, and it is reinscribed on their hearts. Their response is to celebrate a Regalia Feast next.

Finally, in the Writings, the people have shut the doors, stopped sacrificing, and let the lamps go out. There is then rightful judgment from God, but Hezekiah has the Law reinscribed on his heart, and the response is again to celebrate the Regalia Feasts.

Despite national sins, God's ultimate plan will succeed, and He will cause His people to return to Him.

Although Israel is not perfect and bound to let God down from time to time, God's purposes and promises are never at stake. He will always be faithful to his plan to use them to bring about the restoration of the earth, and he is going to start by redeeming them! In this chapter, Adonai is reminding Israel of who they were

always destined to be, and he does so in a way that indicates he will bring it about even when they fail to uphold their part of the covenant!

The first time that these commands about the regalia feasts were given, they were projecting something. This time, they are repeated during a time of renewal, and they are projecting something even greater.

The first time that these commands were given to Israel, they had not sinned at the mountain yet. We know from the Exodus story that foreign gods and lesser deities are not going to stop Yahweh from fulfilling his plan, **but is it possible that Israel's own sin could stop his plan?** No!

After their most embarrassing moment up to this point, there is judgment, but after that judgment, there is a full reinstatement and restoration for the nation!

God did not need to start over with a new people group. God did not need to change the plan... He has the power to cause new tablets to be carved out, and he can reinscribe them. God has the power to "bara" the wonder-working power of carving out new hearts and reinscribing them.

God has the power to create in Israel a new heart and reinscribe them with his law many times over.

We could spend all night on this topic. Still, there are other things we need to get to, so for now, we will share one passage written by an Israelite about his own heart, and we think this will accurately depict what God has done for Israel many times and will continue to do through them.

- o **Psalm 73:22–26 (NIVUK84)**

22 I was senseless and ignorant; I was a brute beast before you.

23 Yet I am always with you; you hold me by my right hand.

24 You guide me with your counsel, **and afterwards you will take me into glory.**

25 Whom have I in heaven but you? And earth has nothing I desire besides you.

26 **My flesh and my heart may fail**, but God is the strength of my heart and my portion forever.

The promises of God to Israel were not based on their performance, they actually account for it in advance and provide a solution for them.

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.”

We need to move on, but before we do, remember that we taught you that Moses broke the commands much like a friend of a bridegroom would tear up a ketubah to prevent the bride from being judged as a married woman.

From this verse, many rabbis view this as the rewriting of the ketubah. This would mean that the tablets are being restored, and THROUGH Moses, a covenant has also been restored with national Israel. The extent to which Moses foreshadows and models what Jesus would be like is too numerous and deep to articulate!

28 Moses was there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments.

29 When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the LORD.

We are going to get into 2 Corinthians 3 in a little bit, but before we do, we should stop and consider why the detail of Moses' shining face is mentioned here. It is quite possible that Moses' face became radiant after he descended from the mountain in Exodus 19, but that detail is not mentioned until this section here in Exodus 34. In fact, this detail is only mentioned after:

1. Israel sins.
2. Moses comes down the mountain from being at the Father's side.
3. Moses offers his eternal life in exchange for the people.
4. Moses reascends the mountain to go back to the father's side.
5. And then Moses is displayed before the people as shining and radiant.

Perhaps, within the larger themes of this chapter (restoration, reinstatement, and refinement), God wanted to foreshadow that this would involve another Jew who

would come first with no beauty or majesty, then be revealed in his splendor after he gives his life in exchange for Israel.

You can draw a comparison to Revelation 1:12-16.

- o **Revelation 1:12–16 (ESV)**

12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. 14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, 15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. 16 In his right hand he held seven stars, from his mouth came a sharp two-edged sword, **and his face was like the sun shining in full strength.**

What makes this comparison between Moses and Jesus even more impressive is that this is the last time that Moses will descend from the mountain. For the rest of the book of Exodus, he will be with the people building the tabernacle... or, said in another way, setting up the dwelling of God on earth!

Since this verse range covers the last time Moses ascended and descended Mount Sinai, we would like to present Moses' ascensions and descensions here. Most are surprised to hear that there is more than one! On this next slide is our best effort at a comprehensive list; **we landed on seven** (surprise, surprise). There are many dissenting opinions, as we are sure that you are aware at this point, but this is **our** best shot.

(READ SLIDE)

THE SEVEN ASCENTS AND DESCENTS OF MOSES

1. EXODUS 19:3-7 (COVENANT PROPOSAL).
Moses ascends to receive God's covenant proposal, offering Israel as a "kingdom of priests" if they obey. He descends to relay it.
2. EXODUS 19:8-14 (THEOPHANY PREPARATION).
Moses reports the people's agreement and ascends for instructions on consecration (washing, boundaries) for the "third day" theophany. Descends to prepare them.
3. EXODUS 19:20-25 (WARNING OF BOUNDARIES).
Called during thunder and fire, Moses ascends to receive warnings about boundaries; descends to enforce them before God speaks the Ten Commandments.
4. EXODUS 20:21-24:3 (BOOK OF THE COVENANT).
Amid fear, Moses enters the "thick darkness" to receive detailed laws; descends to relay them and prepare for covenant ratification.
5. EXODUS 24:12-18-32:15 (FIRST TABLETS AND TABERNACLE INSTRUCTIONS).
Moses ascends for 40 days to receive tablets and tabernacle plans; descends to confront the golden calf idolatry.
6. EXODUS 32:31-33:4 (INTERCESSION FOR SIN OF THE GOLDEN CALF).
Moses ascends to plead for forgiveness after the calf, offering his life; descends with God's partial mercy but warning.
7. EXODUS 34:2-4, 29 (COVENANT RENEWAL, AND SECOND TABLETS, AND A RADIANT FACE).
Moses ascends for 40 days with new tablets; descends with a shining face, veiling it due to the glory.

What is striking about this is that he has seven ascensions and descensions, and it is on the last one that he comes radiant and full of glory, and at this point, he's going to stay with the people until they get the dwelling of God on the earth built together. Who does that sound like?

30 When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. 31 But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. 32 Afterwards all the Israelites came near him, and he gave them all the commands the LORD had given him on Mount Sinai.

Continuing with our comparison between Moses and Jesus, understand that the same thing happened to Jesus. His disciples were terrified of him after his resurrection and appearance.

- o **Luke 24:36-39 (ESV)**

36 As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!" 37 But they were startled and frightened and thought they saw a spirit. 38 And he said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See my

hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”

Both Moses and Jesus put their followers at ease by revealing themselves to them.

Then, immediately after, both Moses and Jesus proceed to make their followers understand the scriptures.

- o **Luke 24:44–45 (ESV)**

44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” 45 Then he opened their minds to understand the Scriptures.

Let's continue.

33 When Moses finished speaking to them, he put a veil over his face. 34 But whenever he entered the LORD’s presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, 35 they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the LORD.

We want to spend the balance of our time walking through these verses with you because what is happening here is beautiful, and the applications in the Newer Testament are building from what we see here.

Contrary to popular belief, Moses is not speaking to the Israelites with a veiled face... If you carefully read the text, you will see that Moses came down and gave the Israelites the Torah, and he did this with a full shining face. The text says that they were afraid of him, but there is no record of them asking him to put a veil over his face. All it says is that he calls them back and then speaks the Torah to them.

What the text does say is that **AFTER** Moses speaks the Torah to the Israelites, he then puts a veil over his face and keeps it on until he goes again to speak to the Lord (presumably in the tent of meeting), where he would take the veil off and speak with God face to face. This means that Moses would have spoken to the

Israelites unveiled and also spoke to God unveiled, and he would wear a veil in the transition between the two.

Now we must admit this is not what we have commonly thought about this verse, and it is an odd detail, but it is worth considering. We think that this is because of the context of the passage and the highly messianic implications that are taking place in these verses.

As we have already stated, Moses' actions in these verses are strongly pointing towards a future Israelite who will do what Moses has been doing in this chapter, only this future Israeli will be the culmination of everything that Moses did. With that in mind, we have to ask... Why would Moses speak to them unveiled but then put a veil over his face after he was finished? Was Moses aware of something that caused him to want to hide the glory? Could Moses be aware that he was not the focal point and wanted them to understand that someone else would come after him who would reveal God's glory in its entirety? Maybe Moses knew that the radiance that was just associated with him and the Law being given was pointing to a greater glory that would come. Could it be that Moses knew that the sin of Israel would prevent Israel from being able to fully grasp the focal point of what the Law was aiming at?

We must say these are all really good questions, and they are worth considering deeply. While you do, you should also consider something that Moses told the Israelites later in his life concerning something that they should have expected.

- o **Deuteronomy 18:15–18 (NIVUK84)**

15 The LORD your God will raise up for you a prophet **like me from among your own brothers. You must listen to him.**

16 For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire any more, or we will die."

17 The LORD said to me: "What they say is good.

18 I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

Although we see no record of a veil in this passage, we do see Moses' own recollection about the Israelites' ability to hear the voice of God and to see his representation.

Make no mistake: we are not mixing the details of this passage with those of Exodus 34. We are not saying that Moses wore a veil while he spoke the Torah to them because the text does not. What we are saying is that Moses had an understanding that the people were not able to fully engage with the presence of God, nor speak "face to face" with God as he had. Moses was also aware that he was not the final focal point of what the story was pointing to. Moses knew that his own actions demonstrated a platform for what another Israeli would accomplish. Therefore, he spoke of his future actions and urged the Israelites to seek him and obey him.

With everything we have shared with you tonight considered, it should be reasonable to conclude that Moses understood that, just as he was given the commandments to give to the people, another Israeli would bring internal transformation to the people so that they can walk in the commands. Moses understood that, as he had given the Law written on stone tablets, another Israeli would give the Law written on the Tablets of the human heart.

Moses understood that although the tablets he was given could be broken, another Israeli would make tablets of the human heart that could not be broken. Moses understood that although his face shining with Glory would not be permanent, another Israeli would reveal a permanent Glory. Moses understood that the Israelites could not look at the Glory because of sin; another Israeli would cause them to be able to behold and reflect God's glory themselves. Moses understood that the glory that was on his face would ultimately disappear because he would die; another Israeli would have glory that would remain because he would not die.

We are saying all of this because there is something deeper that is going on than most of us have not previously understood... and to grasp it we have to look at a commentary that was written by another Jew who recognized that the Israeli that Moses was pointing to was Jesus the Messiah. Before we read his commentary, remember that Moses was not veiled when speaking to the people, but he did want to prevent them from seeing it during the transition period. The reason was

not that there was anything wrong with the radiance on Moses' face. There is something wrong with associating the glory on Moses' face as the **FINAL** glory that Moses was ultimately pointing to.

We are going to walk through 2 Corinthians 3 with you in the LSB because we believe it does a good job with this passage. Listen carefully as we walk you through Paul's commentary on Exodus 34.

- o **2 Corinthians 3:7–18 (LSB)**

7 But if the ministry of death, in letters having been engraved on stones, **came with glory**, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, **which was being brought to an end**,

8 how will the ministry of the Spirit not be **even more** in glory?

Notice that Paul says that Moses' ministry came with glory... If Moses has his face hidden while he is speaking with the Israelites, how would anyone know this? The point is that Moses spoke to the Israelites with unveiled glory because the Law came with glory! The Law was never the problem; it was glorious! Next, notice that what Paul says about the Israelites and the glory... He says that they were not able to look intently at the glory... Why? Because it was being brought to an end. The NIV says the Glory was fading, but that is not what the ESV and LSB says... Keep this translation in mind because we believe it is more closely aligned with the Greek and will make more sense as we progress.

9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory.

When the LSB and ESV call the ministry of Moses and the Law the ministry of death and condemnation, understand that a more accurate translation would be: "the ministry that resulted in death and condemnation". Remember that the Law is glorious, righteous, and pure. The ministry of Moses is beautiful and glorious. The problem is not with the Law or Moses; the problem is that sin caused death, and the Law highlighted the process.

10 For indeed what had been glorious, in this case has no glory because of the glory that surpasses it.

11 For if that which was **being brought to an end** was with glory, much more that which remains is in glory.

This is the second time that this phrase is mentioned: "That which was brought to an end". The NIV uses the phrase "That which was fading".

This is quite different from what the LSB and the ESV are conveying... The idea that the glory of the Law was "fading" gives the impression that it was impure, mortal, and tarnished... which we see no basis in scripture to think such things in association with the Law. Read Psalm 19 and 119 in your own time, where you will see that the Law is glorious and eternal. You will see that it is unfading in its ability to give light to the feet of those who walk by it. The reason that this is also important is because we do not believe that Moses had to hide his face because his face was associated with the "unfading" glory of the Law. We actually believe the reason is much more beautiful, and Paul is about to help us understand...

12 Therefore having such a hope, we use great boldness,
13 and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the consequence of what was **being brought to an end**.

This is now the third time we have heard the phrase "being brought to an end", and we think it is time to see what it actually means...

To start, let's get what the NIV says out of the way so that we can see this passage in another light. The NIV words this passage as follows:

- o **2 Corinthians 3:13 (NIVUK84)**

13 We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it **while the radiance was fading away.**

We are not sure why the NIV has an obsession with calling the glory "fading", but we can tell you that we do not agree and the ESV and LSB agrees with us.

When you read this phrase in the NIV you get the impression that Moses had to hide his face so that the Israelites would not see that the Law is fading. This is not what the Greek or the ESV or LSB says.

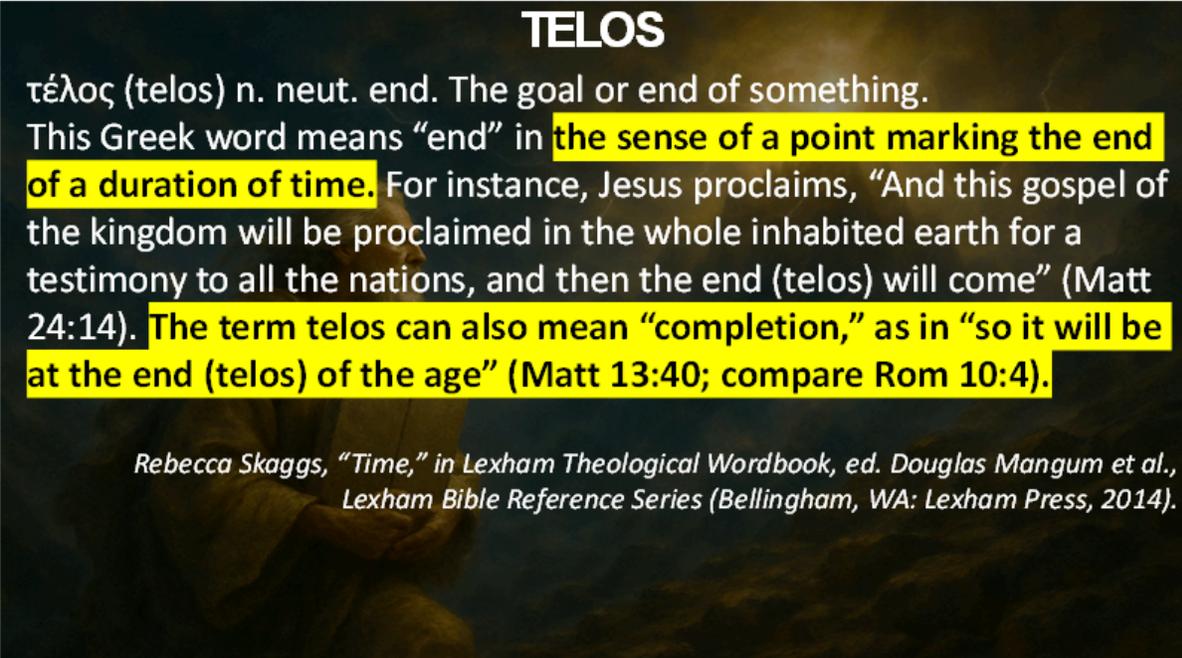
Let's read the LSB again.

13 and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the **consequence** of what was being brought **to an end**.

When you hear this, you may be thinking that this means that the reason that Moses wore a veil is that the Law was going to end, and if that is what your takeaway is, you would be quite wrong.

To understand this better, we need to know what the Greek word for "consequence" is... Take a look at this next slide.

(Read Slide)



TELOS

τέλος (telos) n. neut. end. The goal or end of something.

This Greek word means "end" in **the sense of a point marking the end of a duration of time.** For instance, Jesus proclaims, "And this gospel of the kingdom will be proclaimed in the whole inhabited earth for a testimony to all the nations, and then the end (telos) will come" (Matt 24:14). **The term telos can also mean "completion," as in "so it will be at the end (telos) of the age" (Matt 13:40; compare Rom 10:4).**

Rebecca Skaggs, "Time," in Lexham Theological Wordbook, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

According to Paul, the radiance that was on Moses' face was the "completion" or the "**end result**" of the Law! This is much different from Moses hiding the radiance because it was going to disappear; what he is veiling is the end result of the Law, the completion of the Law, or to say it like the LSB, what was being brought to an end, completion, or fulfillment!

See, when you're hearing that phrase brought to an end doesn't mean there's a cutoff point. It means that it is being pushed forward towards its completion point and the completion point does not involve the law disappearing or losing glory.

This is quite incredible, and you can now better understand what the end goal of the Law is! Moses in Exodus 34 is standing as an example of what the Law aims at: **becoming a man who can speak face to face with God, dwell in his presence, and reflect the glory of GOD!**

This is incredible, and we can now understand why Moses put the veil on and why Paul says he can be unveiled. You should be able to see this in the next verse.

14 But their minds were hardened; for until this very day at the **reading of the old covenant** the same veil remains unlifted, because it is brought to **an end** in Christ.

15 But to this day whenever Moses is read, a veil lies over their heart,

16 but **WHENEVER a person TURNS TO THE LORD, THE VEIL IS TAKEN AWAY.**

Remember that Moses would speak unveiled, and then, when he left, he would put on the veil... Then he would remove the veil when he is speaking with the Lord... Paul is saying the issue is that when the people would hear Moses speaking, they were able to see the Glory, but as soon as he stopped, there would be a veil placed over Moses' face as he left, and the Glory would be seen no more.

In the same line of thought, Paul is saying that in his day, when Moses was read, it was still being read in glory because the Law is glorious, but then the veil of their own sinful hearts covers the glory the moment that the Torah reading is finished! This really is no different than the parable of the Sowers: They received the word with joy, and then, because there were rocky hearts, the word did not take root!

Paul also says that the veil is taken away when a man comes to the Lord. This is the same as Moses! The point of all of this is that the Glory of Moses and the veil finds its fulfillment in Christ! In Christ, a man has the ability to be unveiled at all times because he can behold the Lord like Moses, he can behold the Law like Moses, and even more, he can now actually be transformed!!! As a team, we think this is why Moses veiled his face... Because he was aware of the sinful nature of the people. Although the Law was glorious, he knew that his God-given

state was the aim of the Law, and yet he was not the one to bring about the culmination; he was only pointing to it!

Imagine Paul speaking to his fellow Jewish brothers about Moses. They all knew the story: Moses would speak with God face to face with no veil, but when he came down to the people he had to veil himself because the glory on him was too great. That veil showed that Moses himself was not the final culmination—he was pointing toward something greater. Now Paul turns to them and says, ‘What Moses pointed toward has arrived.’ Through Christ we can live unveiled before God. In a sense, we can be like Moses—but even more than Moses—because we now share in the very glory that Moses was reflecting. We can now live in the reality that Moses’ life was pointing toward all along.

- o **John 1:16–18 (NIVUK84)**

16 From the fulness of his grace we have all received one blessing after another.

17 For the law was given through Moses; grace and truth came through Jesus Christ.

18 No-one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.

You can now appreciate these verses even more. Moses was not bad, antiquated, or in need of being "set aside." Moses pointed to the one who would finish what Moses revealed.

Moses spoke to God face to face, yet he could not see his face; therefore, he covered his face so that he could point to the one who could see God and make him known fully! Let's conclude our thoughts in 2 Corinthians 3:17-18.

- o **2 Corinthians 3:17-18 (NIVUK84)**

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are **being transformed into the same image from glory to glory, just as from the Lord, the Spirit.**

In the "telios" that is in Christ, the Law is not abolished, but rather it is fulfilled in us, and we get to be transformed. When you read 2 Corinthians 3 in light of Exodus 34, your takeaway should be that God prepared something incredible for us, and this started with Moses and is made available to all in Yeshua...

WE have the opportunity to be transformed like Moses did, to behold the Glory of the Lord as Moses did, and even better, we don't have to veil it because what we are beholding is the "Telios" that is now available to all in Yeshua. We want you to see this next slide because it shows the progression of what Moses was pointing to in Exodus to the true focal point found in Yeshua.

(Read Slide)

2 CORINTHIANS 3: FROM GLORY TO GREATER GLORY

1. External commandments → Internal transformation (2 Cor 3:3)
2. Law written on stone tablets → Law written on hearts of flesh by the Spirit (2 Cor 3:3)
3. Tablets that could be broken → Living epistles that cannot be destroyed (2 Cor 3:3; Exodus 32:19)
4. Moses' veiled face shining with the telios → Unveiled faces with the telios that is increasing (2 Cor 3:7-11, 13, 18)
5. Israel unable to behold the telios → We all behold and reflect the telios (2 Cor 3:7, 18)
6. Glory that was pointing to the telios → Glory that is being culminated in the telios, remains and exceeds (2 Cor 3:11)
7. Transformation from glory to glory → Progressive transformation into Christ's image (2 Cor 3:18)

Think about how beautiful Paul's point really is. When Moses went into the Tent of Meeting, every Israelite would stand at the entrance of their own tent and worship from a distance. Why? Because they had seen the radiance on Moses' face when he came down with the Law. They knew something extraordinary was happening between Moses and God. Yet they could not share fully in what Moses experienced. They could only watch from afar and perhaps long for just a little of what Moses had. And the problem was never the Law—the problem was sin. Now Paul comes along in 2 Corinthians 3 and says something astonishing: what Moses experienced is no longer reserved for one man. Through Christ, that same access

and glory are now available to all the people of God. The point of the chapter is not that Moses had something inferior and we have something better. The point is that what Moses experienced in Exodus can now be shared by everyone who belongs to Christ. And that truly is something beautiful.

- o **1 John 3:2 (NIVUK84)**

2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

We have the opportunity to be like Moses because Yeshua has made this relationship with God available to all.

Exodus 34 features Moses acting in the same manner as Jesus.

1. Israel sins.
2. Moses comes down the mountain from being at the Father's side.
3. Moses offers his eternal life in exchange for the people.
4. Moses reascends the mountain to go back to the father's side.
5. And then Moses is displayed before the people as shining and radiant.

When Moses comes down, he is depicted as radiant and glorious, which strongly points to the resurrection in Christ! Remember that this is taking place in the chapter where the promises to restore the world through Israel are being renewed. What happens in the next chapter is that the Dwelling place of God is beginning to be built on the earth!