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Exodus CH 34.

We left off last time in EXO 33. Moses had returned to the people as GOD commanded. There was the golden calf incident. He had the tablets that GOD had written.

/Moses threw the tablets from his hands and shattered them at the foot of the mountain.



Aaron tells Moses it was all out of Aarons hands. He Aaron threw gold into the fire and out popped a golden calf.to account for the

people forgetting about the LORD and worshipping a false god(s) and Aaron made the calf.

With great authority comes great responsibility and accountability. This was total failure on Aaron. Some suggest Aaron was a victim of sorts but that is simply wrong...

This was the first Pentecost, 50 days after the first Passover well, notice 3000 died. When the HS was given in ACT 2 it was Pentecost and 3000 were saved.

/Moses had confronted them with the tablets of the covenant, destroyed their idol, and made them drink its failure. Those who persisted were slain. The Levites'

killing may also be understood as an action to stop the wild demonic behavior.

32:31 Then Moses returned to the LORD, and said, “Alas, this people has committed a great sin, and they have made a god of gold for themselves.

Moses as the called representative of the people, called by GOD, named and cited the sin of the people he was called to represent, no excuses, just admitted the sin...

Notice the contrast to the way Aaron responded to his action. Aaron deflected the blame, made excuses for his own failure of

allowing the failure of the people...

There is an advantage in having an idol as this calf was. With a false idol, the idol is under your control, whereas the One True GOD of course is not.

/Man has been guilty of idolatry ever since the beginning. In the Garden Satan said you can decide, you don't need GOD to decide for you.

Since the beginning it has been a war on information. GOD's word vs the KOD, it is really an information war. We are a part of it. We are to spread the information, the truth of the

Gospel. To a lost and dying world, who accept information false information from the KOD.

The people of Israel sought an idol. Not only did Aaron give them a form of a false god to look at, he gave them a festival to worship it *under the false disguise of it being for GOD) and people love parties.

32:34 But go now, lead the people where I told you. Behold, MY angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.”

That entire generation of adult Israelites would never enter the

promised land. That specific judgment had yet to be pronounced, but GOD knew it would happen.

/This great sin is reminiscent of the sin in the garden of Eden. There, the LORD's instructions were clear about the limits of human freedom.

Adam and Eve could eat of all the trees, including the tree of life, but GOD asked them to accept their limitations regarding the tree of knowledge of good and evil.

At Sinai, the LORD asked that they make no false gods but trust the LORD alone. In both cases the sin has painful results.

In CH 33.

The LORD tells Moses to move towards the Promise land. The generation of Moses will not inhabit the land but the next generation will.

The LORD agrees to go with the people after Moses intercedes on the behalf of the people.

Moses fully realizes that it is he, Moses who is the one representing the people as a whole to GOD.

33:14 And HE (GOD) said, “MY presence shall go with you, and I will give you rest.”

Noo ach = settle it is not Shabbat. I
GOD will settle you as MY
people.

MY Presence will go with you:
GOD answered Moses' prayer, but
Moses did not seem to accept the
answer or really Moses wanted
more. **“MY presence shall go
with you, and I will give you rest
or settlement.”**

/The presence of the LORD would
be a sign, a guarantee, to Moses
and the people that the LORD had
really forgiven their great sin.

The visible guidance of GOD
would be a sign to all men that
Israel was the nation of GOD's
choice.

The presence of the LORD would be a sign, a guarantee, to Moses and the people that the LORD had really forgiven their great sin and turned back to them in mercy.

Moses knew that nothing the LORD could give them would make them truly different from the nations. Only the strong presence of the LORD Himself could do that.

33:18 Then Moses said, “I pray You, show me Your glory!”

Rah ah = see really perceive.

Kah bode = wealth, splendor.

Please, show me Your glory:

Moses received a “yes” answer from GOD when he asked for the special presence of GOD to remain with Israel on the way to the Promised Land.

Now he was asking **Please, show me Your glory:**

Spurgeon thought that perhaps Moses was just excited and asked for something that he didn't truly understand. Like Peter on the Mt. of Transfiguration...

This was such a bold and brave request that it was beyond Moses to really experience what he was asking for.

Yet GOD was still pleased with Moses and his longing to know the LORD in greater and deeper ways.

It seems like this is just a pure hunger for more of an experience with GOD. We can relate to the excitement that Moses must have felt. Whatever Moses had experienced with GOD, he now wanted more. One commentator said: **The more a man knows of GOD, the more desirous he is to know HIM.**”

/We all pray for blessings for others as well as for ourselves, nothing wrong with that. But do we pray to simply know more of GOD and HIS will for our life? We do here at this Ministry.

That is what Moses asked for:
'Show me YOUR glory. Take me
yet a step closer to You oh LORD.

Like Jabez who prayed that GOD
would enlarge the territory of his
walk with GOD.

Moses sensed that he had not seen
anything yet of GOD's full glory.
Again I can certainly appreciate
his enthusiasm.

The success of Moses made him so
bold that he desired to see the
revelation of GOD in the totality
of HIS attributes.

**20 But HE said, "You cannot see
MY face, for no man can see ME
and live!"**

Moses' request could not be granted because his request was simply NOT in accordance with the conditions of human existence.

Yaw hole = cannot, not able to accomplish, have ability, strength.

Rah ah = see but really comprehend.

Panim = presence, being.

It is not that GOD is withholding anything for no reason. The full glory of the Almighty cannot not be fully revealed through the lens we have as humans. No one can see that full Glory this side of Heaven, However, what we do see is indeed a lot.

We can learn of HIS GLORY we can grow in HIS grace and knowledge...It is indeed an information war we are in. That is the angelic conflict.

We get a glimpse of HIS glory and in our human form on earth and we can reflect HIS Glory to that degree that we learn about HIM.

The more we grow in HIS Grace and Knowledge the more we can reflect the glory that we are learning about HIM and growing in HIS grace and knowledge.

When we are born again we become spiritual beings going through a human experience, rather than a human trying to find

a spiritual experience. The more we learn of the mind of Yeshua, the more we can comprehend and understand HIS plan for our life.

/However, intimate we are with the LORD, we are still, as long as we are in the flesh able to only see HIM as though it were through a glass darkly,”

1 COR 13:12, For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

The time will come in Heaven when we will see HIM truly “face to face”.

With the final verses of this section of text we see the AT used 3 times = divinity.. I will show you the AT for those who know that.

**21 Then the LORD said,
“Behold, there is a place by (AT)
ME, and you shall stand there on
the rock;**

**22 and it will come about, while
MY glory is passing by, that I
will put you in the cleft of the
rock and cover you with MY
(AT) hand until I have passed
by.**

**23 “Then I will take MY hand
away and you shall see MY (AT)
back, but MY face shall not be
seen.”**

Moses asked to see GOD's glory, as he had previously. He sought assurance of GOD's promise to be present with them, asking for what he had previously seen: a theophany of GOD's presence.

/Truly seeing GOD as HE is, in the fullness of HIS glory, the GOD head is much more than mortal man can comprehend. To protect Moses, GOD was only going to reveal that portion of HIS majesty and power that was humanly possible to absorb.

GOD communicated this plan to Moses in a way we can all understand: I GOD will reveal to you Moses (put us in there) a

portion of MY nature that you can grasp, so as not to overwhelm you.



COL 2:9, “In Christ all the fullness of the Deity lives in bodily form”.

On one brief occasion, Yeshua’s glory was revealed in this world, at the transfiguration, interestingly, Moses was there, speaking to the glorified LORD, face to face. (MAT 17:3).

In CH 34 the second set of tablets is given, not to be broken, like the first, but to be put in the ark.

Moses rose up early in the morning, and went up unto Mt Sinai, as the LORD had commanded. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

So we go to CH 34.

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

2 So be ready (koon = prepared) by morning, and come up in the morning to Mount Sinai, and

**present (nawt sob = take a station)
yourself there to ME on the top
of the mountain.**

Remember Moses is over 80 years old and he is climbing up a 4-7000 ft Mt. depending on which Mt. is was. And Moses did it several times.

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.”

4 So he (Moses) 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.

/The LORD asked Moses to “Chisel out two stone tablets like the first ones”.

It was imperative that GOD’s commands were readily available to guide the people.

The commandments would remain at the center of Israel’s life, placed in the ark of the covenant in the holy of holies.

Moses chiseled the stone, climbed Mount Sinai (I think for the sixth time), and went early in the morning as he carried the two stone tablets in his hands (hand singular).

Moses again acted as a mediator between GOD and the people. The people couldn't deal with GOD directly because of their own sin and rebellion, so Moses bridged the gap between the people and GOD. An illustration a foreshadowing of Yeshua Who became our mediator between sinful man and HOLY GOD.

1TIM 2:5, “For there is one GOD, and one mediator between GOD and men, the man Christ Jesus”.

Back to EXO 34

5 The LORD (YHVH) descended in the cloud and stood there with

him as he (Moses) called upon the name of the LORD.

6 Then the LORD passed by in front of him and proclaimed, “The LORD YHVH YHVH, the LORD GOD, compassionate (rawk hoom =first use) and gracious (hah noom), slow to anger, and abounding (rav) in lovingkindness (hah said) and truth (emet);

7 Who keeps lovingkindness for thousands (companies of people so many)..., Who forgives (nassah) iniquity, transgression and sin; yet He (I YHVH) 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.”

יְהוָה יְהוָה אֱלֹהֵינוּ Yehovah Yehovah
GOD.

The proclamation of the identity of the LORD echoes the call of Moses and the revelation of the LORD's name in EXO 3.

After many struggles, the LORD reveals a fuller description of the divine characteristics and attributes. Vs 5-7 in many ways are the heart of the core of Exodus.

Then the LORD came down in the cloud and stood there with him and proclaimed HIS name, the LORD.

David relied on the LORD's reputation, twice quoting it in **PSA 86:5, For You, Lord, are good, and ready to forgive, And abundant in lovingkindness to all who call upon You.**

David knew that though the arrogant were attacking him for his failings, the LORD would still receive him and forgive him.

Joel quoted this vs from Exodus as a call to forgiveness. Joel reminded the people that it was not too late to repent, because of GOD's reputation:

JOEL 2:13 "Rend your heart and not your garments. Return to the LORD your GOD, for HE

**is gracious and compassionate,
slow to anger and abounding in
love...**

After the people had returned from exile in Babylon and rebuilt the wall of Jerusalem, they gathered to rededicate themselves in confession to live faithfully before GOD.

It EXO 34:6 is quoted by the priests in NEH 9.

Jonah quoted it in his complaint about the LORD being slow to anger, forgiving the wicked, the violent Ninevites.

So, the LORD YHVH passed in front of Moses, proclaiming, “The LORD, the LORD, the

compassionate and gracious GOD,
slow to anger, abounding in
unrelenting love and faithfulness,
to thousands of generations;
forgiving (lifting the burden of)
guilt) wickedness (sin that leaves a
lasting negative impact, rebellion
and sin.

This is the LORD telling Moses
that MY Glory Moses can be seen
in MY “The LORD, the LORD,
the compassionate and gracious
GOD, slow to anger, abounding in
unrelenting love and faithfulness,
to thousands of generations;
forgiving (lifting the burden of)
guilt) wickedness (sin that leaves a
lasting negative impact, rebellion
and sin.

While all that is true, the LORD will not clear (the effects of that sine and rebellion), visiting the (ongoing effects of) guilt-wickedness of the fathers on the children and grandchildren . . . to the third and fourth generation.”

The Hebrew word for compassionate (rakhum) is from the same root word as womb (rekhem).

The word means to be soft and compassionate like a womb.” It is illustrated by the soft compassion of a mother for her child in the womb.

The key text in Exodus for understanding the delay in punishing sin comes just after the golden calf rebellion in which the people threatened to destroy their relation to GOD through idolatry.

The Lord's reliable and unrelenting love stands at the center of GOD's statement at Sinai. The LORD is abounding . . . in faithfulness or truth.

GOD's dealing with sin begins with love (khesed). GOD abounds (rab) in love and protects (natsar) that love to a thousand generations (or really "forever").

"Forgiving" (from nasa') means "lifting a burden and carrying it

away.” Moses uses the same word in EXO 10:19, to refer to the removal of the locusts. It is also the same verb used of Yeshua as the Suffering Servant in ISA 53.

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

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.”

/Moses immediately accepted the revelation and the offer of

forgiveness. In worship, he repeated the LORD's promise as a Moses was saying, in effect, "Please apply your commitment to be a forgiving GOD in this particular case of the golden calf."

As we shall see, the LORD's response is: "Yes, I will."

10 Then GOD said, "Behold, I am going to make a covenant. Before all your people I will perform miracles (paw law = difficult to understand) 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 (yare) thing that I am going to perform with you.

/11 Be sure to observe (shaw mar = to keep, guard, keep watch and here it is a command) **what I am commanding** (tsaw-vaw = first used in GEN 2 with the tree of Knowledge of G and E) **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.**

12 Watch yourself (shaw mar used again that word will be used 3 times between vs 11-18) **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.

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



14 for you shall not worship any other god (strange el = god), for the LORD YHVH, whose name is Jealous kan-naw, is a jealous GOD (el)

15 otherwise (pane = lest) you might make a covenant (cut 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,

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.

The LORD begins by warning the people against making treaties with the Amorites, Canaanites, and the rest of the pagan nations.

At the center of the warning is the first commandment (“no other gods,”).

Following that is a reminder that the LORD, “whose name is Jealous (qanna), jealous GOD” (’el qanna’ an anthropopathism).

/GOD had delivered them from bondage, and forgiven them for their sin, weeded out the ones who would not believe.

GOD reminded them that their faithfulness was fragile. They would ever be in danger of assimilation into another religion:

They will invite you and you will eat their sacrifices, your sons will marry and be persuaded by their

daughters to prostitute themselves to their gods.

The culture of the Canaanites was corrupt and here we see that the people there, the culture was so corrupt that the LORD said were beyond redemption. That by the way is not our decision, but it is the LORD's decision, and here HE the LORD made that decision.

GOD did not want Israel to assume any of the sinful practices found in the culture of the Canaanites.

/We also see that there was a definite connection between the worship of the Canaanite gods and sexual immorality. Many of the Canaanite gods were fertility gods

and were worshipped with ritual prostitutes and sex.

17 “You shall make for yourself no molten gods.

mas-say-kaw first used with the golden calf in the previous Ch’s.

/Interesting that the LORD had to warn them against the very thing that they were punished for not long before, and they would actually do it again.

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.

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

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.

All that open the womb are Mine:
The LORD repeats the laws regarding the firstborn and their dedication to HIM, first stated in EXO 13 and EXO 22.

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

/This is an emphasis that was saying even during those times of harvest, the absolute busiest time of the year, you shall rest in ME the LORD.

This reminds us that even in the busiest time, stressful time, important time there is nothing more important than resting in the LORD.

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.

23 Three times a year all your males are to appear (AT) before the LORD (YHVH) GOD, the God (Elohim) of Israel.

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.

None shall appear before Me empty-handed: GOD gave this command in the context of daily work (Six days you shall work) and festival observance (you shall observe the feast). The idea is that

everyone should have some work and something to give unto the LORD.

It is appropriate for the creature to honor the Creator by giving unto HIM. The redeemed have even more reason to do so.

/The way to worship Yehovah is pointed out to the Israelites.

First in the form of prohibition against making molten images, and then in the form of what they should do, or commanded to do.

The 3 feasts that we would call the Pilgrimage Festivals are those: Pesach (Passover, the Feast of Unleavened Bread), Shavuot (the Feast of Weeks), and Sukkot (the

Feast of Booths or the
ingathering).

GOD even promised a
supernatural protection for an
obedient Israel when they went to
the feasts (neither will any man
covet your land when you go up to
appear before the LORD your
GOD three times in the year).

After the LORD clears the
Canaanites, HE the LORD would
enlarge the borders of Israel, and
make their land so secure, that
when they went up to the LORD
three times in the year, no one
would interfere because of the
universal dread of the might of
YHVH.

Go up to Jerusalem...

Sometimes the men would go without their families so that would leave the homes and villages cities outside of Jerusalem unguarded. But they were guarded, by the LORD.

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.

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.”

We saw that back in CH 23.
Barbaric pagan act of actually
boiling a young goat...an act of
defiance. So this was really just an
overall reminder to stay away from
all idolatry.

**27 Then the LORD said to
Moses, “Write down (kaw-thab)
these words, for in accordance
with these words I have made a
covenant with you and with
Israel.”**

**28 So Moses 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.**

/Notice Moses wrote this set of the tablets. The Lord commanded Moses once again to “Write down (kaw-thab) these words. The legacy of Sinai would be a written legacy.

The rewriting of the commands on the tablets of stone is a theme of this Ch. It appears at the beginning, middle, and end of the Ch.

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 (kay ran = first time it is

used) because of his speaking with HIM GOD.

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.

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

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

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.

Turn to 2 COR 3

/The glory of GOD transfigures the face of Moses. A radiance of splendor and glory that resulted from his real encounter with GOD.

This grace anticipates the glory of GOD that will dwell in the tabernacle and the temple.

It is easy to think that Moses wore the veil so the people would not be afraid to come near him, or that the purpose of the veil was to protect others from the glorious radiance of Moses' face.

2 COR 3:12-16, Therefore having such a hope, we use great boldness in our speech,

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 end of what was fading away.

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 removed 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.

/The Old Covenant had a glory, but it was a fading glory. GOD didn't want people to see the

fading glory of the Old Covenant and lose confidence in Moses.

The Old Covenant was great and glorious – but the New Covenant is better.

/The Hebrew verb for shone literally means, “shot forth beams” It is also related to a Hebrew noun for “horn.” This is why the Latin Vulgate mistranslated this verb as “having horns,” and so in most medieval works of art Moses wears a pair of horns on his head.

