

[083017-4] The Exodus Series, Exodus 34, vss 1-35, The Second Giving of the Covenant– Craig Thurman

Moses had requested that the LORD would show to him his glory. (cf. Ex.33.18) The LORD now grants His request and prepares Moses for this event. In the first giving of the Law there was the evident wrath of God standing before sinful man.

Ex 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

Ex 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

But on this occasion this element is missing. There does not appear to be any of this.

1 ¶ And the LORD said unto Moses, Hew thee two tables of stone like unto the first:

hew out thee, הָחֵטְא־לְךָ, הָחֵטְא־לְךָ, I^e-kal, is the prefixed preposition לְ for to with a 2psm. pronoun, thee; הָחֵטְא־לְךָ, p^e-sal, Qal imper., sing. masc. of הָחֵטְא־לְךָ, pa-sal; KJV, hew, grave (Hab.2.18).

and I will write upon these tables the words that were in the first tables, which thou brakest.

On these two tables of stone were written the Ten Commandments.

De 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

Ex 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

De 4:13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Moses broke those two tables of stone. Israel broke the commandments that were written on them. When Moses cast down the two tables they were both broken, and when Israel violated the first commandment of God, they did not break just a portion of God's Law, but they violated the whole law of God.

Ja.2.8 ¶ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

The issue is not how many commandments it takes for man to become a transgressor, but that man is a transgressor because he has broken the Law of God in Adam.

Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

That he breaks the law shows that he is a transgressor.

Ro 3:20 ... for by the law is the knowledge of sin.

The original uprightness man was lost in Adam when he sinned.

Ec 7:29 Lo, this only have I found, that God hath made man upright (originally); but (now, look at them) they have sought out many inventions.

But also, the LORD had Moses build a wooden ark in which to place the tables of stone. We will refer to that later. (cf. Deu. 10.1-5)

2 And be ready in the morning,

ready, נָכֹן, na-kōn, Niphal (simple passive) part. sing. masc. of כּוֹן, coon; KJV tss. of the Niphal part., be meet, ready, right, faithful (Ps.5.9), established, fixed, and perfect; Niphal, established, fashioned.

Continually we are reminded in these events that every man was unfit, unqualified in himself to approach unto God. But for the grace of God, there was nothing even in His people that would allow them to approach to God except He made that provision. The shed blood of a lamb or a kid covered the sin of Israel and delivered them from the judgment of God, but destroyed all of the firstborn in Egypt, both of man and beast. He opened up the Red Sea so that His own could pass through the midst of it on dry ground, but when the Egyptian armies tried to do the same thing He destroyed them by bringing the waters down upon them. When they came to the bitter waters He made them sweet. When they had no food to eat He gave them bread from heaven. When they thirsted in the wilderness He gave them water out of the Rock. Again, and again we see that the people

were unfit, unprepared, unready in themselves to come to God. But the LORD made for them The Way. Moses was no exception. We are not here told specifically what *fitted* Moses for this occasion, but the strong implication is that Moses came before the LORD based on a *kept law*; Moses' approach, and all of the children of God were fitted based on the future fulfilment of His Holy Law. The tables of stone, the Ten Commandments would be graven upon these two tables and put into the ark of the covenant. Moses, and every child of God is accepted based on the kept law in the Ark. In other words, Jesus Christ kept the holy Law of God in behalf of His people.

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Mt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

By Christ's death the justice of God was satisfied for the sins of all His people. The sins of every man without exception are not satisfied. The sins of every man without distinction are. (cf. Mt.20.28; 1Ti.2.6) To these, God, because He sent His only begotten Son into the world to die for them, imputes the righteousness of Christ. What Jesus did to demonstrate that He is the Holy One of God by keeping the righteousness of God's law was applied to His elect people all at once when He died on the cross. On this ground, and only on this ground, the same ground by which we also come before God, Moses was fitted, ready to approach to God. His standing was in Christ, like every other elect child of God.

With this in mind, I do not doubt that Moses examined his life. Did Moses state agree with his standing? In other words, was Moses' life agreed with his standing in Christ? He could not approach unto God with dirty garments or unwashed hands or feet.

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Ja.4.8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Eph.4.30 And grieve (by doing things that we ought not) not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

So, Moses being fit, ready to come, should do so properly.

and come up in the morning unto mount Sinai,

and come up, וַעֲלֶיָהּ, Qal pret. 2ps. masc. of עָלָה, to go, come, or arise up.

When God calls one to come up, they come up. That Moses was called to come up implies sin is forgiven and the law is kept.

and present thyself there to me in the top of the mount.

present thyself, וַיִּצְבֹּה, Niphal (simple passive) pret. 2ps. masc. of צָבַח, na-tsav; KJV, to stand, set, present; the Hebrew passive may also take the reflexive (to thrust oneself [against], to take heed to oneself, to hide oneself), and reciprocal senses (to speak to one another, or, to go to law with one another) cf. Wm. Gesenius' Hebrew Grammar, p.137.

So, Moses has standing before the LORD.

3 And no man shall come up with thee,

Not as before. Then, without hurt Aaron, his sons, the elders of Israel, and Joshua went at the first giving of the Law.

Ex 24:1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

...

Ex 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

...

11 And upon the nobles of the children of Israel he laid not his hand (to hurt them): also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

But now no man comes at all into the mount. Moses received it for Israel as the mediator of the Old Covenant, and Jesus Christ will keep it, put it aside to be Mediator of the New Covenant.

neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

flocks, תְּרִיבִים, tsohn or tson; KJV, sheep, flock, cattle (Ge.30.41); and shepherd. (2.16, 17, 19; 3.1; 9.3; 10.9, 24; 12.21, 32, 38; 20.24; 22.1, 30; 34.3)

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

5 ¶ And the LORD descended in the cloud, and stood with him there,

and stood, וַיִּתְיַצֵּב, Hithpael fut. 3ps. masc. of יָצַב, always in Hithpael, a reflexive verb; the Hithpael imper. is in Ex.8.20; 9.13, stand before Pharaoh; Deu. 31.14; 1Sa.10.19; , present yourselves; 2Chron. 20.17, set yourselves; Nu.23.3, stand; Jer.46.4, stand up; Jer.46.14, stand fast; Hithpael fut. Ex.2.4, And his sister stood afar off; 19.17, And they stood; 34.5, and stood with him there.

וַיִּקְרָא

and proclaimed the name of the LORD.

and proclaimed, וַיִּקְרָא, Qal fut. 3psm. of קָרָא, qa-ra; to call.

וַיִּקְרָא

6 And the LORD passed by before him, and proclaimed,

(R-L) יְהוָה יְהוָה אֵל

The LORD, The LORD God,

or, literally, Jehovah, Jehovah, God!

merciful and gracious, longsuffering,
full of compassion favoring slow to anger

merciful, רַחוּם, ra-chum, masc. sing. adj.; see verb רָחַם, ra-cham; רַחוּם, ra-chum, is tss. in the KJV, merciful, full of compassion (Ps.78.38). This is the first time that this adjective is used in the Bible.

Lot:

Ge.19.16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

gracious, רַחֲמוּן, chan-nun, masc. sing. adj.; cf. noun חֵן, chen (grace, favor, pleasantness, and precious (Pv.17.8); verb חָנַן, cha-nan (**Ex.33.18, will be gracious**) to be gracious, pitiful, 'to show' grace, mercy or favor; the adj. is always tss. with the English word *gracious*.

longsuffering, אַרְךָ אַפַּיִם

אַרְךָ, masc. sing. noun; the verb, אָרַךְ, to be long, prolonged, deferred, tarried; the noun אָרְךָ, the *length* of the ark, branches, board, *long* time, ; the adj. אָרַךְ, KJV, *long*(suffering), *slow* (to anger), *slow* (to wrath), *patient*, *long*(winged).

אַפַּיִם, masc. noun, אָף, aph, Ge.2.7, *nostrils*; then 3.19, *face*; Gen.27.45, *anger*; in Exodus 4.14, *the anger of the LORD* was kindled; 11.8, went out from Pharaoh in *a great anger*; 15.8, with the blast of *thy nostrils*; 22.24; 32.10, *my wrath* shall wax hot; 32.11, *thy wrath*; 32.12, *wrath*; 32.19, *anger*; 32.22, *the anger*; 34.6, *longsuffering*; the verb אָנַף, a-naph, KJV, *to be angry, displeased*.

(R-L) רַב־חֶסֶד וְאֱמֶת
and abundant in goodness and truth,
multiplied in lovingkindness

רַב, rav, adj., KJV, *great, multiplied, abundant, many, increased, more, long enough* (Deu.1.6, *Ye have dwelt long enough*)

חֶסֶד, che-sed, KJV, *goodness, kindness, mercy, favor, lovingkindness*;
v.7.

אֱמֶת, e-meth, KJV, *truth, right*.

2Co 1:20 *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

נִצֵּר חֶסֶד לְאַלְפִים נִשָּׂא
7 Keeping mercy for thousands, forgiving

lifting up, suffering, bearing, carrying, taking away,

keeping, נִצֵּר, Qal part. sing. masc. of נִצֵּר; KJV, *keeping, preserving, besieging, hiding*.

thousands, אֶלְפִים is plural of אֶלֶף, e-leph, tss. *thousand*.

forgiving, נִשָּׂא, *no-say*, Qal part. of נִשָּׂא; KJV, *to bear, lift up take, take up*; the Qal part. is sometimes tss. by the KJV as, ***forgiving, bearing*** (Ge.37.25), ***suffering*** (Pv.19.19), ***carrying*** (1Sa.10.3), ***taking away*** (Dan.1.16), ***pardoning*** (Mic.7.18).

iniquity and transgression and sin,
unequalness rebellions unrighteousness

iniquity, וְיָנֶעַ, masc. sing. noun; KJV, *iniquity, punishment*.

transgression, וְפָשַׁע, masc. sing. noun; KJV, *transgression, revolt, rebellion, offense*.

sin, וְחַטָּאָה, fem. sing. noun; three times, KJV, *sin, sinful*; the masc. is tss. *sinner, offender*.

This is what Moses saw when the LORD put him in the cleft of the Rock, which is symbolic of the LORD's people which are in Christ. God reveals Himself in this way only to those that He has given to Christ.

The immediate sense of the words, *keeping mercy for thousands*, is with reference to His people. Not all in Israel and not all among the gentiles because many were not forgiven for their iniquity, transgression, and sin. There is a certain number to God which no man could number that He forgives.

Re 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

וְיִבְקֶה לֹא יִבְקֶה
and that will by no means clear [the guilty];
will not free those not free [of guilt]

וְיִבְקֶה, naq-qeh, Piel (intensive act.) infin. of יִבְקֶה, and by no means; KJV, clear, free, innocent, unpunished, guiltless; & יִבְקֶה, Piel fut., 3psm, will clear.

Ro 4:8 Blessed is the man to whom the Lord will not impute sin.

עֲוֹן
visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

visiting, פָּקַד, Qal part. sing. masc. of פָּקַד; KJV, visit, appoint, number, charge, remember, et al.

There would be repercussions for Israel's sin reaching to the children to the 3rd and 4th generation under this old covenant.

8 And Moses made haste,

were urgent, לָמְהֵרָה, Piel (intensive active) infin. of מָהֵרָה; Piel preterite, Ex. 2.18, ye are ... so soon; Piel Infin., Ex. 12.33, in haste; Piel fut., Ex. 10.16, in haste; 34.8, **made haste.**

and bowed his head toward the earth, and worshipped.

and bow down themselves, וַיִּשְׁתַּחֲוּוּ, 3ppl. Hithpalel (passive reflexive) preterite of שָׁחָה, sha-chah; Wigram has Hithpael preterite,

Ex.11.8 and bow down themselves; 24.1, and worship ye; 33.10, and worshipped; 2Sa.16.4, I humbly beseech thee.

Hithpael fut. is Ex.4.31; 12.27; 18.7; 20.5; 23.24; 32.8; 34.8, 14

Seeing Christ, Moses saw the glory of God – and worshipped.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Ac 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God ...

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us;

among us, of the root קָרַב, qerev; KJV, therein, in the midst, among, inward, before, purtenance, within, out of, bowels; in the midst, בְּקִרְבִּי, noun, masc., sing. of קָרַב, qerev; KJV, therein, in the midst, among, inward, before, purtenance, within, out of, bowels; v.10, 12

for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Moses acknowledges the truth to the LORD that he and this people are sinners. And sinners know that they cannot and will not do anything as a servant of Christ apart from His working first in them.

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

10 ¶ And he said, Behold, I make a covenant:

Here, perhaps in an elliptical sense, the judgments of the LORD that were given in chapters 21-23 are reiterated here through verse 26. Remember the warning that the LORD gave to Israel in Ex. 23:20.

Ex. 23:20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

But Israel broke that law. God cannot bring them into the promised land. They are unworthy to receive it and are rejected, having no righteous standing before Him.

Now, we read, *Behold, I make a covenant.* The LORD makes covenant to bring them into the promised land by virtue of the righteousness of another. That is signified by the ark which the LORD had Moses to construct prior to ascending back into the mount. It is into this ark of wood, typifying the Person of our Lord Jesus Christ, that the Tables of the Law are placed immediately, and the meaning is that the Law is fulfilled by Christ.

Israel broke the first giving of the Covenant. But we see that it is the future and personal coming of the Son of God, of which the wooden ark represents, which keeps that which is given in the second occasion. Now, the LORD can bring His elect nation into promises, making them partakers of the inheritance. By filling up the first covenant He can implement a new one, the new covenant. And what is the difference between the old and the new? The old worked outside of us condemning us for sin, but the new is the means by which God imparts in us a living principle so that we can live to the glory of God.

before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among

among which, of קָרַב, qerev; KJV, therein, in the midst, among, inward, before, purtenance, within, out of, bowels.

which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

The singular pronoun *thee* refers to the nation of Israel. Moses and the most of the people standing here this day shall not come into the land because of their unbelief. It will be the next generation that will come up.

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

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

a snare, לְמוֹקֵשׁ, masc. sing. noun of יָקַשׁ, w/prefixed preposition לְ, l^e, to, for, against; (Wigram, מוֹקֵשׁ, KJV, trap, snare, gin; Ex.10.7; 24.33; 34.12)

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

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

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

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

17 Thou shalt make thee no molten gods.

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

hold a feast, חַג, chag; this marks the first time this Hebrew is used in the O.T. (cf. Ex. 10.9; 12.14; 13.6; 23.15, 16, 18; 32.5; 34.18, 22, 25); KJV, feast, sacrifice, solemn feast, feast days.

לָקַחְתִּי, the verb, Qal pret., Ex. 12.14, *and ye shall keep*; Qal fut., Ex.5.1, *that they may hold a feast*; 12.14, *ye shall keep it*; 23.14, *thou shalt keep a feast*.

19 All that openeth the matrix is mine;

Again, *matrix*, is Latin for womb.

and every firstling among thy cattle, whether ox or sheep, that is male. {sheep: or, kid }

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

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

22 *And thou shalt observe the feast of weeks,*

Meaning Pentecost, which is seven weeks of seven, equaling 49 days, and the next (50th) is Pentecost.

of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. {year's end: Heb. revolution of the year }

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

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

The nations are restrained by the hand of God from taking advantage of Israel's land while they go up to their feasts.

25 *Thou shalt not offer the blood of my sacrifice with leaven;*

Leaven was to be put away prior to observing the feasts of the Lord; particularly Passover.

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

***neither shall the sacrifice of the feast of the passover be left unto the morning.
26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
27 And the LORD said unto Moses, Write thou these words: for after the tenor***

after the tenor, עַל־פִּי, meaning upon the mouth, פִּי, pee, masc. sing. for פֶּה, peh, tss. word, speech, mouth, tenor.

of these words I have made a covenant with thee and with Israel.

***28 ¶ And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. {commandments: Heb. words }
29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand,***

These tables are in Moses hands, but they are in a wooden ark.

*De 10:1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an **ark** of wood.*

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be (seeming to mean, now in the gold-covered ark in the Tabernacle of the Wilderness), as the LORD commanded me.

when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

skin, עֹר, masc. sing. noun; KJV, often *tss. skin*, then rarely *leather*, *hide* (looks like once each).

shone, קָרַן, qa-ran, *shone*, vss. 28, 30, 35; this is the only instance where it the Hebrew is used in this way.

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

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

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

he hath promised, דָּבַר, Piel (Intensive active) preterite, 3ps. masc. of דָּבַר; KJV, *hath spoken, had said, had named, hath told, commanded, promised*; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, **34**.

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

34 But when Moses went in before the LORD to speak with him,

Into the Tent of the Congregation which preceded the tabernacle construction.

he took the vail off,

A type for us that the LORD has opened for us, through Jesus Christ, communion with God.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Could consider the Emmaus disciples' experience with the post resurrected Christ.

Lk.24.44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures ...

until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

of the root סִוַּר; Ex.25.15, ***they shall not be taken***; for Qal preterite cf. vs. 4 below; Hiphil future, cf. 8.8, 31; 10.17; 14.25; 34.34. (Ex.3.3, 4)

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

There was a glory in the giving of the Law Covenant, but it was not to be compared to the glory of the New Covenant.

2Co.3.7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The first covenant manifested in man death. The second manifested life.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 ¶ Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

The veiling of Moses' face was a type for the LORD concealing Himself from the minds of Israel until the time that they should be saved. Not meaning that there were no individual Jews which would come to faith in Christ, but that the nation collectively continue in unbelief until the time that the LORD will grant them repentance. Why did the LORD choose to do this to Israel? To save you and me, the gentiles.

Ro.11.24 For if thou (a gentile) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Ro 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

And when the last of the gentiles (meaning every nation but Israel) come to Christ, Israel shall be saved too. I close with this text which we read earlier. As gentiles having been brought to faith in Christ by the Sovereign God we should truly appreciate the revelation of Christ to Moses there in the mount some 2,500 years ago.

*Ex 34:6 ... The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

This is the true God.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.