

## Chapter 33

### 33:4-6

just a chapter ago He was apparently turned from destroying them, but He's still not sure what to do with them (it appears). **6 So the children of Israel stripped themselves** with a tone of finality in some of the versions; "they took them off for good." They were in constant dread. I guess we see what life is like when we do what we wish to do. **of their ornaments by Mount Horeb.** (Mount Sinai; Mount of God).

### 33:7-11

**Moses took his tent and pitched it outside the camp,** This is not what will be the Tabernacle. He hasn't had time to build that yet (beginning in chapter 35). That one is also found in the middle of the camp.

**11 So the Lord spoke to Moses face to face, as a man speaks to his friend.** Also translated as "neighbor," "fellow," "another." So God spoke to Moses like another person, but not in the sense of "friend" as in Abraham's case. **And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.** Perhaps guarding people from the presence of God. Now, the new Joshua (Hebrew equivalent to Greek "Jesus") bids us to enter this presence (Hebrews 4:13-16).

### 33:12-13

**Then Moses said to the Lord, "See, 'You say to me, 'Bring up this people.' But You have not let me know whom You will send with me.** God had shown him that the Angel would go "before" him (33:2), but Moses wanted to know who was **with** him. **Yet You have said, 'I know you by name, and you have also found grace in My sight.'** **13 Now therefore, I pray, if I have found grace in Your sight,** that's two times, then, verse 16, then verse 17, then 34:9...The fundamental way one is seen to have **grace in [His] sight,** is to have the presence of Jehovah. Incidentally, the only other person who is described as having "grace in the eyes of the Lord" is Noah in Genesis 6. In Genesis 4, we find a "fallen countenance," or hung head, of Cain. There were no eyes meeting between men and God...until Noah: he found grace in God's eyes. He looked up, and found a smiling set of eyes (so to speak).

### 33:15

**Then he said to Him, "If Your Presence does not go with us, do not bring us up from here.** "I can be with millions, but if you don't go with me, I'm alone, and I'm not going alone."

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<sup>r</sup> Ex. 3:10; 32:34

### 33:18

**And he said, "Please, show me Your glory."** Taken with 33:13, we see that the reason Moses wanted to see God's way was so that He could see His glory. Luke 19:1-10 shows us the God revealed in the N.T. will show us the "face of Christ" in the "way where He would pass" rather than in this passage where Jehovah walks by and shows Moses only His hinder parts. 2 Corinthians 4:1 shows us that the ministry we have is through the very first thing God says He is about in Exodus 34:6, while 2 Corinthians 4:6 shows us that the glory of God is found "in the face of Christ." Only the Holy Spirit could make these connections.

The last time Moses saw God's glory? On Mount Sinai receiving the covenant before smashing it before the people. Moses asks for a second show of glory to receive the covenant again. Apparently, God answered this prayer, because He gives it again in 34:1 during his sixth trip of Sinai.

### 33:19-23

**Then He said, "I will make all My goodness** apparently God defines His "glory" (33:18) as His **goodness**. Both Eliezer about his master's riches (Genesis 24) and Joseph about his own riches (Genesis 45) describes his "goodness" **20 But He said, "You cannot see My face; for <sup>ε</sup>no man shall see Me, and live."** Apparently the "face to face" meeting of chapter 33 is different than the one of which Jehovah speaks here. Revelation 1 speaks of John falling before the glory of the Son of Man so this shouldn't surprise us. **23 Then I will take away My hand, and you shall see My back; recognition? Yes, but not from the face. but My face shall not be seen."**

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<sup>ε</sup>Ex. 24:16, 17; 1 Tim. 6:16

<sup>ε</sup>Gen. 32:30

## Exodus 34

**34:6 And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful** He is emotionally involved. God should have been angry, but that is not how He describes Himself. He is amazingly different than us: He is “holy” which means “other” or “away from us.” **and gracious, longsuffering, and abounding in <sup>h</sup>goodness and truth,** Nehemiah 9:17, Psalm 86, Psalm 103:1-7,<sup>1</sup> Joel 2, and Jonah 4 all keep with this fine theme...as if these writers read Exodus 34:6.

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<sup>h</sup> Rom. 2:4

<sup>1</sup>Deuteronomy 17 does require kings to write the law. Maybe this is why David knew it so well.