

Day 111 - FRIDAY: March 3rd

Exodus 34

Exodus 34:1-35 NKJV

And the LORD said to Moses, "Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke. So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain. And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain." So he cut two tablets of stone like the first ones. Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone. Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." So Moses made haste and bowed his head toward the earth, and worshiped. Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked

people; and pardon our iniquity and our sin, and take us as Your inheritance." And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. But you shall destroy their altars, break their sacred pillars, and cut down their wooden images (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods. "You shall make no molded gods for yourselves. "The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. "All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep. But the firstborn of a donkey you shall redeem with a lamb.

And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. "And none shall appear before Me empty-handed. "Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest. "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. "Three times in the year all your men shall appear before the Lord, the LORD God of Israel. For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year. "You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning. "The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk." Then the LORD said to Moses, "Write these words, for according to the tenor of these words I have made a covenant with you and with Israel." So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments. Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him. So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they

were afraid to come near him. Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them. Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face. But whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

Daily Deep Dive:

Let's begin today by reading the UCG reading plan: "Since Moses had broken the tablets of the Ten Commandments that God had given him previously, God instructs him to carve out of stone two more tablets so that God could again write His commandments, the basis of the covenant relationship between Him and His people. This was an act of tremendous mercy on the part of God, who, despite the Israelites' terrible disobedience, was willing to renew His covenant relationship with them. God then passes before Moses, showing him part of His glory. As He does, He proclaims the glory of His character—focusing on His tremendous mercy and graciousness, the very thing that enables the covenant relationship to be renewed (verses 5-7). Yet He still warns that sin has consequences (verse 7). Upon hearing this, Moses is quick to

again seek God's merciful pardon of the people's sins, also asking again that God would "go among" them (verse 9).

God's response? He renews the covenant relationship. And He begins this renewal with the wonderful announcement that He will do an "awesome thing" in driving out the inhabitants of Canaan from before the people (verses 10-12). The Israelites were to make no treaties with the Canaanites, to prevent their being corrupted by pagan customs and ideas. They were certainly not to adopt pagan worship practices.

God considered His relationship to Israel to be one of marriage (Jeremiah 3:1-14). For the Israelites to "play the harlot" with pagan gods (Exodus 34:15-16)—to worship them or adopt their religious rites—was thus a kind of marital infidelity and spiritual adultery. But the phrase also had a direct literal application, as sexual rites with temple prostitutes, both male and female, was a major part of the disgusting and debasing pagan religions of the land the Israelites were to enter. Here, as with God's reaction to the golden calf incident in chapter 32, we see that pagan religious practices are abominable and utterly unacceptable to Him—something we should consider whenever we examine the origins of today's popular religious traditions and customs. Notice that God also warns in this context that intermarriage with those outside the true faith is a dangerous path that can lead to compromising His truth.

God then goes on to repeat some of the terms of the covenant that He gave in chapters 21-23. Exodus 34:26 repeats the prohibition from 23:19 about boiling a young goat in its mother's milk. Regarding the earlier verse, *The Jerome Biblical Commentary* states: "The legislation in 19b (and in Dt 14:21) puzzled commentators for centuries; however, the discovery and publication of the Ras Shamra literature (*UM* [Cyrus H. Gordon, *Ugaritic Manual*, 1955] 52:14, "Birth of the Gods") have eliminated this conundrum. It is now clear that this practice was a cultic one among the Canaanite neighbors of the Hebrews. Hence, the

Israelites were to refrain from it, lest they also adopt some of the Canaanite cultic inferences." Referring to the same verse, *Matthew Henry's Commentary* states: "At the feast of *ingathering*, as it is called (v. 16), they [the Israelites] must give God thanks for the harvest-mercies they had received, and must depend upon him for the next harvest, and must not think to receive benefit by that superstitious usage of some of the Gentiles, who, it is said, at the end of their harvest, *seethed a kid in its dam's milk*, and sprinkled that milk-pottage, in a magical way, upon their gardens and fields, to make them more fruitful next year. But Israel must abhor such foolish customs."

As we are to avoid customs that originated in pagan worship, it would still seem prudent to refrain from intentionally boiling a young goat in its own mother's milk. Yet, on the basis of the restriction in question, Orthodox Jews will not eat meat and dairy products together at all. In fact, these foods must be prepared in different places with different utensils in order to be considered "kosher" by them. The Jews see a general principle in these verses—that what was given to nourish life (milk) not be used to destroy it. However, this was clearly not God's intent. Abraham, who kept God's statutes and laws (Genesis 26:5), had Sarah prepare meat and milk products together to serve to God (the preincarnate Christ) and two angels: "So [Abraham] took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate" (Genesis 18:8). Thus, even God Himself, while manifested in physical form, ate milk and meat together. Yet some Jews, while admitting the restriction is a narrow one, will argue against eating meat and dairy products together on the basis that there might be a chance, however remote, that a particular milk product was derived from the mother of the animal being eaten. But if we applied remote possibilities to our diet in general, we could never

eat *anything*, for fear that a molecule of something unclean had somehow gotten onto it. This is certainly not what God had in mind. After being in the presence of God this time, Moses came down from the mountain with his face shining—a muted reflection of the glory that had shone upon him while in God's presence. It appears that this happened each time Moses met with God hereafter. Moses would then appear before the people—and they would know he had come from God because his face was shining. Then, as Paul later explained, he would put on a veil to conceal the fading of this temporary glory (2 Corinthians 3:7, 13). We may view Moses' shining face as typical of the glory of God's character as it is reflected in us. In seeing it, others will know that we represent God and have been close to Him. As time passes between our contacts with Him, our spiritual power and focus wanes, as does our example—something we don't want reflected. Then we go to God for renewal and are ready to let our light shine before others once again.” [END]

Verse 7 – John Gill’s commentary states: "the third and fourth generation" are mentioned, because sometimes parents lived to see these, and so with their eyes beheld the punishment inflicted upon their posterity for their sins, which must be distressing to them; or, however, these being but small removes from them, might impress their minds and affect them, to think what their sins would bring upon their descendants, who would quickly come after them, and share in the sad effects of their iniquities, and so be a means to deter them from them.” [END]

Verse 14 – Here the Lord says, “whose name *is* Jealous, *is* a jealous God),”. This word for Jealous is a slight difference from the normal Hebrew word for “jealous”. This word used here applies only to God and is used 6 times in the Bible (Exo 20:5, 34:14 (2x), Deut 4:24, 5:9, 6:15).

Verse 21 – John Gill’s commentary states: “That is, in the time of ploughing, and in the time of reaping and gathering in the harvest, which are both very busy seasons; the rest of the sabbath was not to be violated; such sort of works, though they might require haste and expedition, yet the sabbath was not to be broken on account of them”
[END]

Verse 24 – Adam Clarke’s commentary states: “What a manifest proof was this of the power and particular providence of God! How easy would it have been for the surrounding nations to have taken possession of the whole Israelitish land, with all their fenced cities, when there were none left to protect them but women and children! Was not this a standing proof of the Divine origin of their religion, and a barrier which no deistical mind could possibly surmount! Thrice every year did God work an especial miracle for the protection of his people; controlling even the very desires of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, The path of duty is the way of safety! While these people went up to Jerusalem to keep the Lord’s ordinances, he kept their families in peace, and their land in safety.”

Verse 28 – Again Moses fasts 40 days and 40 nights.