

Exodus 30.11-34.34 Lifting up heads כַּרְתָּ אֶת־רִאשֵׁי יְכָ

Part 9 "Victory"

David's great inspiration

Hundreds of years after this revelation to Moses another Shepherd-leader could say of the LORD, "You are My Glory and the Lifter of my head. Hebrew יְכָרְתֵּנִי מִיָּמִי יְכָרְתֵּנִי. David was speaking of God as the "Author of victory" whereas Moses is speaking of God as the "Author of growth and encouragement which arise out of pardon-hence the 'half shekel'. Nevertheless there is merit in the comparison for in both cases the shepherd care of God is foundational.

READING No.1 30.11-31.17

RAMSOM & RANSOM MONEY

(SPEECH No.58) Cheerfulness and Ransom

In this section we learn the depth of God's care for the Individual. He instructs Moses to "lift up every head". That phrase is about "bringing people out of prison" Genesis 40.13 and about bringing cheer into peoples' lives Job 10.15 & Zech 2.4. The people of Israel as stated in 29.5 and many other places had come out of the most dreadful rigours of slavery known in the ancient world while in Egypt. Now the LORD as a caring sovereign was instructing Moses in this 55th "word" to the Leader not merely to count the people but to show that the LORD cared for each and wished them to understand that "redemption" represented by the half shekel was not merely "escape from Egypt" or Exodus but freedom to worship and serve God liberated from self and sin and Satan.

The Ransom Money 30 11-16

Then the LORD spoke of a particular matter to Moses, saying, "Because you will lift up the heads of the children of Israel for their "shepherding" or "care" or "looking after" or "muster" Hebrew דָּקַף each man shall give a ransom for his soul to the LORD in the "count of His sheep" lest a plague come upon them in the counting of them. Later in David's day (2Samuel 24.15) a pestilence was visited upon the people for census. Clearly both Moses and David were seasoned warriors and the muster enabled them to understand the strength of Israel for war. That God knew Moses would perform a muster even as an under-shepherd of the people meant that He gave warning that this action is allowable but it may be undertaken spiritually without pride or military motive but simply to secure the welfare of the people. It is notable that nowhere are we given any numbers from the 40 desert years-although Moses was entitled and might we even say **encouraged under this word of the LORD to do an annual check on the people. It would entail understanding the natural losses by death and the natural growth by birth-such matters as any shepherd of sheep would want to know. That Moses was a meek man is proven by the fact that no plague ever ensued. **This is what everyone who crosses over the muster shall give-a half shekel after the shekel of the sanctuary-a shekel is 20 gerahs. A half shekel is a heave offering Hebrew חֲמִשָּׁתִּית for the LORD.** This statement would seem to be a touch of divine humour mingled with very real and fundamental truth. The little half shekel which a man might lift with his finger was to be presented as a "heave offering". Every man of Israel was to be as full of it and as thrilled to present it to the LORD as the priests with the "heave shoulder" of the ram. Why? Because as refined silver it represented all the care of the LORD for the soul of each of the children of Israel -for each the Messiah of the latter days must needs die to "fill the hands" of the priests and to provide the salvation that all the offerings typified. **Everyone crossing the muster point over 20 years of age shall give a "heave offering" to the LORD. The rich shall not give more the poor shall not give less than half a shekel. Everyone shall give a "heave offering" to the LORD for the ransom of their souls. And you shall take the silver of atonements from the children of Israel for the service Hebrew דְּבַר "service" and "new servant-hood" is the issue -here is a new servant-LORD relationship of worship such as was never possible under Pharaoh of the tabernacle of meeting . It shall belong to the children of Israel as a remembrance before the LORD belonging to the ransom of their souls.****

(59) The bronze laver 17-21

And the LORD spoke to Moses to give him (further) light. You shall make a basin of bronze and its base or pedestal of bronze for washing and you shall place it between the tent of meeting and the altar and there you shall provide water. Aaron and his sons shall wash their hands and feet from it. In their coming into the tent of meeting they shall wash lest they die or when they come near the altar to minister to make a burnt offering to the LORD. And they shall wash their hands and their feet lest they die. And it shall be a statute for ever through generations for him and his descendants *This washing or basin stands to demand holiness in ministry and service-it stands there between the place of atonement and the place of fellowship as a sign of the need for holy living. It is a sign of the "word of God" in its cleansing for this laver is neither an altar nor intended for blood. Indeed it will be used to wash away bloodstains. Animal blood in itself is thus shown to be unavailing and this laver of the Light of God's word is taking us to another dimension which is revealed plain in the New Testament.*

(60) The Anointing oil

And the LORD spoke to Moses about a particular matter to give him light. Also take for yourself chief spices 500 (*shekels worth*) of liquid myrrh, sweet smelling cinnamon half as much, and 250 shekels of sweet smelling cane, and 500 shekels worth of cassia after the shekel of the sanctuary and a hin of olive oil. You shall make of it oil of anointing holiness, an ointment mixed by the work of the perfumer, an oil of anointing of holiness of the LORD. With it you shall anoint the tabernacle of meeting and the ark of testimony, the table and all its utensils, the menorah and all its utensils and the altar of incense. Also (*you shall anoint*) the altar of burnt offering and all its utensils and the laver and its base. You shall sanctify them and they shall be "holy of holies" and any who touch them shall be holy. *Just now we have the tabernacle ark table menorah incense altar burnt offering altar and laver all in the category of the "holy of holies".* And Aaron and his sons you shall anoint and sanctify them to serve Me as priests. And you shall speak to the children of Israel saying, "This shall be an oil of anointing holiness for me through your generations. And you shall not conceal in this measure or make other like "holiness". It is the "holiness" of the LORD to you. *The balance of ingredients and their significance spoke of Christ and the work of the Holy Spirit and so it would be blasphemous to think one could produce the sweetness of Christ and of the Spirit of God on one's own. Holiness is of God and of Christ and of the Holy Spirit. There is no peer or equal.* Whoever mixes any like it or puts any of it on a stranger shall be cut off from his people.

(61) The Incense

And the LORD spoke to Moses to give him light, "Take to you spices of stacte (LXX) and (*Indian*) Nard *Hebrew tljv* and Galbanum of *Arabia* and spices of pure frankincense in equal parts. You shall make of this incense compounded after the work of the perfumer salted pure holiness. And you shall pound *Hebrew qjv* to be very fine *Hebrew qqd* meaning "crushed" and you shall put some of it before the tabernacle of meeting just there where I will meet with you and it shall be "a holy of holies" to you. Yet another "holy of holies" now comes to light in this speech. The spot where God speaks with Moses is as good as the place before the ark-since it is the place of His presence. In fact in some special way each of these places represents a place where Christ would be. He would die on a cross, be the word sanctified by baptism, be the word speaking at the door of the house, be the light and the intercessor and the bread of life and be the one who dwelt in flesh and also be the atoning lamb- so these procedures make no sense apart from Him and in Him they all illumine. And the incense you shall make in its mixture you shall not make for yourselves. It shall be "holiness" belonging to you, belonging to the LORD. Whoever makes any like it to smell it as perfume shall be cut off from his people. *The perfume was not for the enjoyment of the tribes but for the enjoyment of the LORD as it was everywhere a token of the work His Son would accomplish for Israel and for mankind-of the "holiness" of Christ*

(62) How to build the tabernacle 31 1-11

And the LORD spoke to Moses on a particular matter to give him light. See with prophetic eyes I have called Bezaleel (*In the shadow of God*) son of Uri (*my light*) son of Hur (*noble, free-born*) of the tribe of Judah (*Praise*). *I have filled him with the Spirit of God triune with practical spiritual wisdom, with mediated understanding, with personal experience and with all fullness of work and property ability Hebrew Jal to create design for works in gold silver and bronze cutting or inscribing (precious) stones for setting and cutting or inscribing wood for work in all enterprise.* And behold I have given alongside him Aholiab (*tent of the father*) son of Ahisamach (*brother of support*) of the tribe of Dan (*Judge*) and in the heart of all who are spiritually and practically wise of heart I have put practical wisdom to effect all that I commanded you: the tabernacle of meeting and the ark belonging to testimony and the mercy seat upon it and all the furnishings of the tabernacle; the table and its utensils and the pure Menorah and all its utensils and the altar of incense; the altar of whole burnt offering and all its utensils and the laver and its base; the garments of heavy needlework of "holiness" belonging to Aaron the High Priest and the garments of his sons for ministry. And the oil of anointing and the sweet spices for "holiness" and all that I commanded you to make. *The very precise skills required to make these items in the desert demanded knowledge of tent-making -which may have been granted to the family of Aholiab especially, also skill in all manner of metal processing and skill in carpentry and the finer craft of embroidery besides perfumery. That God's commands are His enablings is the lesson we learn here. He provides a way to execute what he commissions. That method is not only "men" so often but centres in the gifts both natural and spiritual bequeathed by the Holy Spirit. God gave this team of two the spirituality and the practical gifting that so often must go hand in hand. These gifts are not alone -they came in this case alongside a "personal experience" of God and also a mediated understanding from God speaking to them as they lived. These two, Bezaleel and Aholiab alongside Moses and Aaron Hur and Joshua were the outstanding spiritual giants of the time.*

(63)Sabbat and sanctification 12-17

And the LORD spoke in revelation to Moses to bring light. "You shall speak of a particular matter to the children of Israel to reveal it thus,' Surely you shall keep my Sabbaths for it is a sign between me and you belonging to your generations for personal experience (*of me*) for I am the LORD THAT SANCTIFIES YOU or Jehovah Mekadishkem. You shall keep Sabbat for it is "holiness" for you. Each who "wounds" or "looses" or "profanes" Sabbat shall be put to death. *The Sabbat is a time to get to know and enjoy the fellowship of the LORD. It is a regular time devised to bring the LORD and Israel together. This fellowship would set Israel apart to God. To fail here was equal to committing murder. It was as if the person in breach threatened the whole edifice of holiness and struck a blow at the Holy One Himself. For any who does business in it -that soul shall cut himself off from the midst of his people. The LORD'S house was right in the centre and to fail to gather was to cut oneself off from the central covenant act of worship. Work shall be done six days and on the seventh day is Sabbat of beloved rest or of great rest-of "holiness" to the LORD. Whoever does any business on that day shall surely be put to death. There is some parallel with the breach of fellowship in Eden when the soul of man was lost. What effect through the early years was given to this law is not known. Its uncompromising nature may have been adequate deterrence to breach of this law. Therefore the children of Israel shall keep Sabbat for the works of Sabbat through their generations for a perpetual covenant. It is an age-long sign between me and the children of Israel for in six of days the LORD made the heavens and the earth and in the day of the Sabbat He refreshed Himself. On the sixth he had "breathed" into man the breath of life and on the seventh he was "re-created" in Adam whom he made in His image. The whole energy and desire of the LORD was for man as a companion in the spiritual real who would eternally love and cherish Him and whom He could cherish. This law of the Sabbath offers to fellowship unparalleled "life" with God and in its breach conversely threatens those who fail to subscribe Gods generous and singular purpose that they must die for the same express reasons as Adam and Eve did-disobedience to God's purpose and express command.*

MOSES THE WILLING SUBSTITUTE & MEDIATOR

Two tablets 31. 18

And He gave to Moses as He finished speaking with him in Mount Sinai two tables of testimony, tables of stone written by the finger of GOD. *The text might mean that the LORD pinned to a conclusion. As in the NT text "He would have gone further "He would continue but evil was brewing in the valley. This message of the commandments expressed both his heart and His terrible indignation at the failure of man in relation to Him since Eden. The "warning finger" of the LORD was now putting a series of actions which would corrupt holiness and break relationship with Him on permanent record. The LORD might well pine for down in the valley much evil was taking place and all this provision for relationship and holiness was being hideously spoiled and ruined at the outset as the people "sat down to drink and rose up to play"-an act that mirrored the fall of man was in process. For this very reason the types of Exodus required the distant solution of Grace and of the death of the Lamb of God and the work of the Spirit to produce in man the holiness God sought.*

Israel breaks the covenant 32 1-6

When the people saw that Moses failed time after time to come down from the mount they gathered to Aaron and said to him, "Arise and make us gods which will go before our face for this warrior Moses who brought us up from Egypt-we have no idea (no knowledge) what has happened to him" *This popular charge breached both of the first second and third commandments and ran clean counter to the fourth besides. It broke the law of the LORD comprehensively. And Aaron said to them , "Break Hebrew qrp which entails "an expensive solution". Their jewellery was forfeit and it was "broken" in such a way as to be irretrievable the gold ear-rings which are in the ears of your wives sons and daughters and bring them to me." And all the people broke off the ear-rings which were in their ears and brought them to Aaron. And he took them from their hand and formed them with a style or engraving tool and he made it a moulded calf and told them, "These O Israel are your gods which brought you from the land of Egypt. And Aaron saw prophetically and built and altar before its face and called out and said, "Tomorrow is a feast to Yahweh". And the people rose early the next day and offered up burnt offerings and presented Hebrew cgm meaning "came near " or "presented" peace offerings (near the calf) and the people sat down to eat and drink and rose up play Hebrew qjx meaning to insult ridicule play jest and act lude with women.*

(64)Israel in danger of annihilation 7-8

And the LORD spoke to Moses on the matter "Go...down for your people whom you brought up from the land of Egypt have ruined themselves absolutely *Piel of tjv "to ruin over and over", "to lay waste" "to act wicked "to corrupt"* They have ceased speedily *Hebrew rhm from the way I commanded. They have made a molten calf and have been continually worshipping it and they offered burnt offerings to it and they said, "These, O Israel, are your gods who brought you up from the land of Egypt."*

(65)A stiff-necked people 9-10

This divine pre-assessment of the years to be has to be a matter which every Jew in every age should take with utmost seriousness and humble contemplation of the grace of God

And the LORD spoke to enlighten Moses. "I have seen this people away ahead (prophetically)and behold they are a people of hard or stubborn neck. Now let there have been rest for me and my anger will be hot against them and I will eat them up and make of you a great nation." *The LORD contemplated what he was able to predict as a quieter and less turbulent future which would have been far less disturbing but the LORD was open to the call of the prayerful heart and prepared to be reminded of His promises. Technically the people had cast off the LORD and broken their covenant with Him and his obligations were only to Himself as of now.*

Moses Intercedes 11-14 "Lifting up heads by intercession"

This intercession is amongst the most striking of all scripture and provides good reason why every Jew should read Moses and study in depth his writings and the significance of the covenants which ultimately relate to the kingdom of Messiah in the latter day.

Then Moses kept appealing Hebrew *hlj* "kept pleading" or "being grieved" or "exhausting himself" or "appeasing God's anger" as we would say, "No Please No, No don't do that!" **the face of the LORD his God and said,**(1) **Why O LORD does Your anger burn against** (2) **Your people which** (3) **You brought up from the land of Egypt with great strength and with a hand that held them fast** Hebrew *qzj* .(4) **"Why should the Egyptians say, "He brought them out for evil"**(*whereas it was "to worship"*) **to slaughter them in the mountains, and to make an end of them from the face of the earth?"** (5) **"Turn from your fierce anger and "feel compassion" or "grieve" or "ease yourself from" this harm belonging to your people.** *The word naham here cannot mean "repent" but can mean "rue" or "regret"* (6) **Remember it belongs to Abraham Isaac and Israel Your servants You freely or You Yourself swore to them by Yourself and** (7) **said legally to them 'I will multiply your seed as the stars of heaven and all this earth that I have spoken of I will give to your seed and they shall inherit it for an age. And the LORD "had compassion" or "relented" over the evil which He said He would do to the people.**

Moses disciplines 15-29 "Lifting up the heads by discipline"

And Moses turned himself round and went down the mountain (*like Jordan cascading*) **And the two tables of testimony were in his hand written on both sides, on this side and that they were written**

Now the tablets were the work of God and the writing was the written work of God engraved upon the tablets. And when Joshua heard the voice of the people by their loud noise he said to Moses, "A voice of war in the camp". But Moses said, "It is not the voice of valour or might; it is not the voice of defeat or overthrow but it is the voice of responsive singing that I hear. *Joshua heard two sides and concluded there was a fight in process. Moses acutely observed that it was singing. Edelmann's intriguing observation is that Moses triple use of the Hebrew *tma* is a play on the name of the Canaanite goddess Anat (goddess of "love and war") and shows that he has seized on the depth of this defection from Yahweh. Moses lays great stress on this ignominious conduct by creating a poem on his way down the mountain to stencil it for ever in Joshua's memory.*

And it happened as he neared the camp he saw the molten calf and the dancing and Moses' anger was raised and he sent the tables from his hands and broke them at the foot of the mountain. This was not disrespect on his part but a sign that Israel had broken the law and the covenant and so punishment was called for. Then he took the calf they had made and burned it in fire and he ground it to small dust and scattered it on the face of the waters *cf Deut 9.21-the brook that came from the mount was that water source and made the children of Israel drink it. This punitive act turned the calf into excrement and humbled the godless crowd. Furthermore according to John Currid Anat the Canaanite goddess fought Mot of the underworld and burnt him in a kindred fashion to the burning of the calf. The learned Moses would have known the following epic.*

*She seizes the god Mot
With sword she cleaves him
With fan she winnows him
With fire she burns him
With hand-mill she grinds him
In the field she sows him*

.And Moses said to Aaron, "What has this people done to you that you have brought upon it a great sin?" And Aaron said, "Do not let the anger of my lord wax hot. You know the people that it is into evil. They said to me, "Make us gods that will go before our face for this warrior Moses we have no idea what has become of him" And I said to them, "Whoever has gold let him break it off and give it to me. So I sent it into the fire and this calf came out." This is the most incredible statement in the bible. It is like saying that the world happened without a creator. It displays how sin throws the mind into contortions. And Moses saw the people that they were free loose and naked and disordered because of the nakedness of Aaron which belonged to reproach or rout among those who had risen up. Presumably Aaron had divested himself of his high priestly raiment and this

had set a most unfavourable example. And Moses stood in the gate of the camp and said, "Who is for Yahweh my God?" And all the sons of Levi added themselves to him. And he said to them, "Thus says the LORD God of Israel, "Let every man put his sword by his side and go from door to door in the tents of the camp and slay every man his brother companion and neighbour." Thus the sons of Levi did as Moses said and there fell from the people that day three thousand men. And Moses said, "Consecrate or "fill " your hands this day for each man has been against his son and his brother, and the LORD will give you a blessing this day. This "filling the hands" spoke of worship of the LORD which was to end the darkest day in Israel's desert wanderings in blessing. This "filling of hands" as in the consecration of priests may also affirm the role that Levites were to play in worship and ministry and their consecration thereto.

Moses atones 30-33 Lifting up the heads by a bold approach to God for pardon
 And it happened the next day that Moses said to the people, "You have sinned a great sin, meantime I will go up to the LORD; perhaps I may atone for your sin." *It would appear Moses had taken to heart the opposite substitution -himself for the people as an offering not himself for the people as the one to be blessed. And Moses returned to the LORD and said, "I entreat this people have sinned a great sin and made for themselves gods of gold. And now will You either lift their sins from them or if not blot me I pray from your book which you have written."* And the LORD said to Moses, "Whoever has sinned against me I will blot from the book I have written" *This 2wiping out" Hebrew hjm represents judgement in the sense that names written in the book of life where all the living appear are blotted out rather than written in. In this sense Bunyan's "write my name down" seems invalid and Moses' blot my name out" valid as to the method by which the eternal decree proceeds. God is "not willing that any should perish" so all initially appear in that book. This encourages prayer and evangelism as the LORD is on the side of the soul winner.*

God's Angel The LORD "lifts up the heads" of the people by the company of Christ the ultimate ransom 34-35

And now go conduct this people (back) cf Job 12.23 Hebrew hjn to the place I spoke to you about and my Angel will go before you and in the day of my visiting I will visit their sin upon them. And the LORD smote the people with a plague Hebrew pqn for what they did over the calf which Aaron made. *There appears to have been an outbreak of plague directly related to the misconduct of the lewd encampment around the calf.*

(66)The tabernacle outside the camp 33.1-7 

And the LORD spoke to Moses on a matter , "Come, arise from this you and the people which you have brought from the land of Egypt turn in the direction Hebrew la of the land which I swore to Abraham Isaac and Jacob saying, "To your seed (singular) will I give it. And I will send an angel before your face(Moses) and he will expel the Canaanite the Amorite the Hittite the Perizzite the Hivite and the Jebusite. Several expository points need elucidation. First, the LORD was determined to move forward calling "one man" as in Genesis 12 in faithfulness-the man Moses cf the expression in Hebrew l and compare with Genesis 12. Second, the LORD was now correcting Moses on his submission during intercessory pleading that he had promised "the land" outside of "the seed"(singular). Third, the first nation whose god have figured at the heart of the recent lewdness was to be expelled from "the land" with its entourage of other co-settlers and the Angel was now for the balance of 40 years to be before them. **Only by the grace of Christ could this errant people have been brought further. **To a land "flowing" with milk and honey** Hebrew bmz meaning "flowing like water" and "flowing away" as if the product was being lost-the word is also used of sexually contracted disease and without doubt the land was both one of abundance and one of immorality **for I will not go up in your midst lest I make an end of you on the way for you are a stiff necked people. And when the people heard this bad news they went with their head down Hebrew lba and every man declined to put on his ornaments Hebrew $adah$ refers in women to bangles etc put on for dancing. The equivalent in men would be their special clothing for occasions of festivity or dance. For the LORD****

had spoken to Moses to give light , "Say to the children of Israel, 'You are a stiff necked people -in one moment or bat of an eye I will come up in your midst and end you. Now let your ornaments flow away from you and I will see what I will do with you This previous "speech" gives evidence that there are more "unrecorded speeches outside the 150 or so registered in holy writ. It houses neatly alongside vv15-29 and backs the sort of discipline Moses applied. The "flowing of ornaments" refers to stripping of the accoutrements of dance and it can refer by parallel or trope to "consuming and passing gold in the draught"-itself a lesson on how Israel is to count this molten calf -filthy excrement. **And the children of Israel "stripped off" or "'snatched away" (as dangerous things) their ornaments from Mount Horeb.** The Hebrew verb *lzn* represents a strong "delivering" act. This public orgy appears to have been associated with phallic and heathen symbols which were never worn again. **And Moses took the tabernacle and stretched it out "belonging to himself" from outside (what) belonged to the camp far from the camp and named it the tabernacle of meeting and it came to pass that all who sought the LORD would in future go out to the tabernacle of meeting which belonged outside the camp.** Despite our attachment to pictures of the tabernacle in the midst the order from Horeb was that the tabernacle was "outside" -and the angel of the LORD (the pre-incarnate LORD) was present before the people but outside. The "people of God were now the "called out ones" who sought the LORD. Here we have a strict parallel with the New Testament. We have Grace. We have Christ outside the camp. We have those called out by the Spirit of God in their hearts"

Moses (not the High-Priest) speaks with the LORD 8-11

And it was the procedure that when Moses went out to the tabernacle all the people rose and each man stationed himself as a statue Hebrew *bzn* meaning "took up a garrison position "'stood ready" or "on guard" because any visit to the LORD might be the harbinger of the destruction of which the LORD had warned. Much fear and deep restraint had fallen on the people **and looked after Moses till he had entered the tabernacle.** This looking is following acutely with the eyes as the disciples followed Christ ascending to heaven. It is used of Lot's wife who looked with fear and wistfulness. It is used of Abram looking towards heaven to see the stars emerging. It is used of the LORD looking for a man to stand in the gap Isaiah 63.5. These early days after the calf debacle were intensely worrying for the people. **And it happened as Moses came into the tabernacle the ministering or standing pillar of cloud stood to minister at the door of the tabernacle and "He" spoke with Moses.** Here we are not obliged to translate the Lord ministering in the cloud or the Angel now accompanying or the LORD as before stated for each signifies Yahweh. **All the people saw the remaining or standing cloud standing to defend** Hebrew *dma* meaning "established" or "standing firm" and all the people rose and worshipped each before his tent. **And the LORD kept speaking to Moses face to face as when a man continues (long) Hebrew Piel speaking to his friend.** And Moses was returning back to the camp and his minister Hebrew *trv* "one who performed the service of the tabernacle" the young man Joshua did not depart from the midst Hebrew *Jrt* of the tabernacle. This implies that Joshua was in the holy place where the candle and show bread and incense altar were. His duties lay there.

READING No.3 33.12-16

MOSES EXPLORES THE REACH OF GRACE & RANSOM

Moses queries the way to go 12-16

And Moses said to the LORD, "See you are saying to me, "Bring this people up but you do not let me know or experience personally the one whom you will send with me and you have said, "I know you by name and you have found grace in my sight." Now if as I pray I have found grace in your sight cause me to be absolutely sure of your way Hebrew *Hophal* of [*dj* and I will (then) know you for the purpose or sake of myself finding grace in your sight and seeing (into the future) this nation as Your people. Moses was in a quandary as to two things. First the effect of the company of the "Angel of God"(especially in the light of the Angel of the Passover) and second because from day to day he was uncertain if any further leading was needed should the people be smitten. **And He said, my presence will go with you and I will give you rest.** Moses got the answer of Thomas "I am the way" and the further answer "You will come to your rest by my gift" **And he (Moses) said, "If your presences are not walking or conducting me do not take us up from this. And by what means**


-come on now-Hebrew *awpa* will it be known that I and your people have found grace in Your sight except in Your going with us and I and Your people will be Pelonites or "those who distinguish themselves from all the people which are on the face of the earth. Here Moses was pressing to discover the reach of grace-did it enfold the tribes any more? Would it spare the people? Would the Angel prove a Shepherd or Judicial Person? Amid his concerns he was forcing the issue by his "come on now"-stressing that he needed re-assurance in the form of the state of his Sovereign's disposition towards the people following their sin and the live threat of calamity.


READING No.4 33.17-23 VISION OF GOD'S FUTURE REDEEMER

The glorious "uplifting" answer 17-23

And the LORD said to Moses. Also I will do this thing that you have asked for you have found grace in my sight and I know you by name. And he (Moses) said, please show me Your Glory. And He (the LORD) said, "I will actually pass all my goodness in front of your face and I will call by the name of Yahweh for you to see actually and "I will be gracious to whom I will be gracious" and "I will be merciful to whom I will be merciful" And He (the LORD) said, "You are not able to see my face for no Adam will see my face and live. And He (the LORD) said, "Behold a place with me and you shall station or stand like a soldier on guard upon the rock. And it shall be in the passing of my Glory I will put you or miraculously place you *The Hebrew *mmv* is related to "performing miracles "in "a bored out" or "quarried place" of the rock and I will cover or protect Hebrew *Jks* over you with my hand until I have passed by. Then I will withdraw my hand and you shall see my hinder parts but my face you will not see. It may be a more effective translation than "hinder parts" might be "future parts" or "future issues"-aspects of the divine person to be later revealed in full to mankind in Christ. All this would be concurrent with the recent positioning of the Angel of the LORD in front of the people. He goes before them but in later times divine grace and mercy would be shown clearly and personally in him. By the vision of Christ and His part in the glory of the Father Moses was satisfied. This manifestation of what grace had in store for the latter days consoled Moses. The LORD knew exactly where he was going. Still Moses could not contemplate the depths of mercy or the dark night of the soul when the LORD passed over our sins for the sake of Christ suffering on the cross as our atonement.*

READING No.5 34.1-9 THE LORD DECLARES HIS RANSOMING GRACE

(67)Moses hews new tables 34.1-4  the "uplift" of a new bright morning
The God of the second chance who pardons and takes Moses to the high ground of "beginning again"
And the LORD said to Moses. Hew or carve two tables of stone like the first and write upon them the legal words which were on the first tables that you broke. And be prepared in the morning and come up in the morning to Mount Sinai and settle yourself there on the top of the mountain. No man shall come up with you and let no man be seen in all the mountain also flocks and herds shall not feed near or opposite the mountain. And he cut two tables of stone as the first and Moses rose early in the morning and went up Mount Sinai as the LORD commanded him and took the two tables of stone in his hand.

(68)God's person and character further revealed 5-9 The "uplift" of hearing of God's heart for "the thousands" 
This further "uplift" to the flagging spirit of Moses enables him to see that the LORD with whom he deals is the God of the second chance. He is long suffering and good to "the thousands". This will console the leader against the thought of instant annihilation of Israel.

Then the LORD descended in a cloud and **stood as a conqueror** *Hebrew bxy* with him there and was calling by the name Yahweh. This was reminiscent of Moses first meeting with God at the bush. Here was One whose company he increasingly enthused after. Here was the LORD of LIFE. And the LORD passed before his face and called out, "Yahweh, Yahweh God, merciful and gracious slow to anger, great in covenant mercy and truth." **"Watching"** *Hebrew rxll* meaning "defending the vineyard" "keeping the city" but I think for the first time the LORD refers to Himself as a "Shining shoot or branch"-the "Natzer" or Lively shining Branch nor is this out of keeping with the God of the Bush which burned but remained verdant. **Watching or keeping covenant with thousands, bearing iniquity and transgression and sin and to clear of guilt He will not free from punishment, visiting the iniquity of the fathers upon the sons and the sons' sons to the third and fourth generations.** And Moses was speedy and bowed *Hebrew ddq* meaning "cleaved himself in two" or bent right over to the earth and worshipped. And he said "if perhaps I have found grace in the eyes of my LORD I pray let my LORD go in the midst of us for it is a stiff-necked people; and pardon our iniquity and sin and take us for your inheritance." This great appeal is before the One who will bear our sin and the great statement of the LORD is presented as a **"victory statement"** of the Branch or the Christ in His pre-incarnate revelation. It is because the LORD is willing to "bear in His body" which He will take the iniquities of His people that He can give these assurances to Moses.

READING No.6 34.10-26

THE FEASTS AS PROPHETIC TORAH OF REDEMPTION & VICTORY

The covenant renewed 34.10-28 God "uplifts" Israel promising "victory" in conquest and calling for commitment

And He said, "Behold I myself while I cut a covenant before all your people I will do "wonders" which have not been born or created in the whole earth nor in any nation and all the people where you are in their midst will see the work of the LORD for it is a fearful *Hebrew arum* from *ary* meaning "stupendous" or "admirable" or "illustrious" thing which I am doing with you. You yourself watch what I command you today. Behold I am driving out from before your face the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. Take care lest you make a covenant with the settlers of the land where you go up lest it be a snare in your midst. But you shall tear down (the bricks of) their altars, and break down their sacred pillars, and cut down their Asherahs. For you shall worship no "god of afterwards" or "no god come late" For Yahweh whose name is "zeal" is a zealous or jealous God. Lest you should cut a covenant with the settlers of the land and they commit whoredom and or idolatry after their gods and invite you to eat of his sacrifice. And you take of his daughters for your sons and his daughters commit harlotry with their gods and cause your sons to commit harlotry with their gods. You shall make no gods cast from metal for yourself. The LORD promises to make Israel a nation feared because the LORD is among them. Every likeness and image is to be toppled and no metal god ever again constructed. The LORD reveals his "zeal" or his jealousy for the nation to whom he is married by covenant.

The feasts 22-24 The Lord "uplifts" as He promises "enlargement" and "security"

The Passover speaks of Christ and represents redemption and justification. *"Weeks"* speak of the Holy Spirit and represents sanctification; *Ingathering* speaks of the Father and represents glorification.

You shall keep the feast of unleavened bread; seven days you shall eat unleavened bread as I commanded belonging to the appointed festival month of the Abib (*green ears of corn*) for in the month of Abib you came out of Egypt. All that opens the womb is mine and all wealth of firstling male livestock both ox and sheep. And the firstling of the donkey you shall redeem with a sheep and if not you shall break its neck; *The ass was an unclean animal and could not be devoted to God but had to be redeemed by a clean animal.* All the firstborn of your sons you shall redeem and you shall not be seen before me empty-handed. Six days you shall serve and on the seventh day you shall Sabbath; during ploughing and reaping you shall rest. The feast of weeks you shall celebrate

for yourself in the first fruits of the cutting of wheat and the feast of ingathering at the end of the year. Three times in the year all your men shall appear before the Lord Yahweh God of Israel, for I will cast out the nations before you and enlarge your borders and no man shall covet the land when you go up to appear before the face of Yahweh your God three times in the year. *The nation was exposed to enemies at these times. In fact the 6 day war in the 1960's proved a time when Israel was attacked at Passover but the expeditious and total rout of many devising nations at that time underscores the protective promise of God still valid for this nation God calls "the apple of His eye".* You shall not slaughter the blood of my sacrifice with leaven and you shall not leave the sacrifice of the feast of Passover till morning. The first of the first-fruits of your fertile land you shall bring to the house of Yahweh your God. You shall not boil a kid in its mother's milk. *This is to counter a gross Canaanite practice which produced a powerful charm by boiling a kid alive in its mother's milk.*

READING No.7: 34 27-32

THE RADIANCE OF MOSES -PROPHETIC TORAH OF CHRIST WHOSE RADIANCE NEVER FADES

(SPEECH No.69)Forty days and nights 27-28 

And the LORD said to Moses, "Write these (legal) words *Hebrew rbd* for yourself for according to the speech of these words I will cut a covenant with you and with Israel. And he was there with the LORD forty days and forty nights and did neither eat bread or drink water and he wrote upon tables the (legal) words of the covenant -the Ten Commandments.

Moses returns from the mount 29-35 the "uplift" and testimony of Moses' radiance. All the people were accepted anew and as he came close to God so they came close to him.

And it came to pass in coming down from Mount Sinai that the two tables of testimony were in the hand of Moses. And Moses did not know that beams of light on his face (were) from His (God's) speaking to him. And when Aaron and the children of Israel saw Moses behold a horn of light on his face and they feared to *approach near* to him. And Moses called them and Aaron and all the rulers in the congregation returned to him and Moses spoke with them. Afterwards all the children of Israel came *close* to him and he kept giving them all the commands which the LORD spoke to him on Mount Sinai.

SUMMARY 34.33-35

THE VEIL SIGNIFIES LACK OF INTIMACY AND OBEDIENCE OF FAITH TO BE IN CHRIST IS TO FIND RANSOM INTIMACY ASSURANCE

And when Moses had finished speaking with them he put a veil *Hebrew hws* meaning "heavy covering as on the tabernacle." The leaders and people when they had opportunity to tell Moses the effect of his presence were given a remedy by the understanding prophet whose singular radiance of countenance reflected his 40 days in God's nearer presence and did not immediately fade away on his face. And when Moses went in to the LORD'S presence to speak with Him he would take the veil off until he came out. He would come out and speak with the children of Israel that which he was commanded. And when the children of Israel saw the face of Moses a horn of light was on his countenance and Moses put the veil back on his face until he went in to speak with Him (the LORD) In 2 Corinthians³ the contrast between the continuing glory of the New Testament radiance and the fading radiance of the Old is set forth by Paul. *Paul speaks of Christ as a husband known to His own betrothed "taking the veil away" so that his bride can look on His face with joy and be transformed.* Moses in his wisdom and humility did not want the vacuous people to keep gazing at him to ultimately witness the radiance vanish. Paul also argues that as we behold the Glory of the LORD in the mirror of scripture we are transformed by the Spirit of the LORD by reading that word and speaking to the LORD in prayer.

The End of Part 9 "Victory"