

Exodus 34

This chapter will conclude the three chapters which have discussed the sin of idolatry which Israel committed in chapter 32. In this chapter, Jehovah will repeat the essence of the covenant which was contained in chapters 20-23. Jehovah is able to repeat the covenant because Israel has either repented or been punished. In other words, this chapter is a renewal of the covenant and Jehovah reveals more of His glory to His servant, Moses.

TRANSLATION - 34:1-6:

1 And Jehovah said to Moses, "Carve yourself two tablets of stone like the first ones then I will write on the tablets the words which were on the tablets, the first ones, which you broke. **2** And you will be ready in the morning and you will go up in the morning to Mount Sinai and you will present yourself to Me there on the pinnacle of the mountain. **3** And a man will not go up with you and also a man will not be seen in all the mountain, even the flock and the cattle they will not shepherd to the front of this mountain."

4 And he carved two tablets of stone like the first ones and Moses arose early in the morning and he went up to Mount Sinai just as Jehovah had commanded him and he took in his hand the two tablets of stone. **5** And Jehovah descended in a cloud and He stood with him there and he called the name of Jehovah.

6 And Jehovah crossed before his face and He called, "Jehovah, Jehovah, God compassionate and gracious, slow to anger and great of loving loyalty and faithfulness. **7** Keeping loving loyalty to thousands, taking away wickedness and transgression and sin and those worthy of blame he will not leave blameless, visiting iniquity of the fathers on the sons and on the sons' sons to the third and to the fourth [generations]."

HEBREW WORDS:

The verb "to carve" (ver. 1) is used only 6 times in the OT, only twice in Exodus, in this chapter: 34:1, 4. "Tablets" was used earlier at 24:12. "To present" (ver. 2) was used earlier at 2:4. "To be seen" (ver. 3) is used earlier at 1:16. "To shepherd" was used earlier at 3:1. This is its last use in Exodus. "To command" (ver. 4) was used earlier at 1:22. "To descend" (ver. 5) was used earlier at 2:5. This is the only passage (ver. 6) in Exodus which uses "compassionate." It is used 13 times in the OT. "Gracious" was used earlier at 22:26. This is its last use in Exodus. "Anger" was used earlier at 4:14. "Loving loyalty" (*hesed*) is a key term in the OT, especially relative to the nature of God. It was used earlier at 15:13 and 20:6. These two verses (34:6-7) will be the last use in Exodus. "Faithfulness" is the word for "truth." It denotes being dedicated to truth so that it can mean faithfulness. It was used earlier at 18:21 and this is its last use in Exodus.

"To keep" or "to preserve" (ver. 7) is used only here in Exodus. It is used 63 times in the OT. "To take away" can mean "to raise up" or in some contexts (as this one), to "forgive." It was used earlier at 6:8. "Wickedness" was used earlier at 20:5. "Transgression" was used earlier at 22:8. "Sin" was used earlier at 5:16. "To be (or to be worthy of) blameless" was used earlier at 20:7. "To visit" here denotes "to punish." It was used earlier at 3:16. "To kneel" (ver. 8) was used earlier at 4:31. "To worship" was used earlier at 4:31. "Please" (ver. 9) is used hundreds of times in the OT; it was used earlier at 3:3. "Grace" was used earlier at 3:21. The word we have translated "Lord" means "Master." It is used 774 times, 439 times in reference to God. "Stiff-necked" was used earlier at 32:9. "To forgive" is used only here in Exodus, out of 47 uses. "To take as an inheritance" is one word in Hebrew; the word was used earlier at 23:30.

ARCHAEOLOGY:

On "Sinai" (ver. 2), see 16:1.

COMMENTARY:

Moses had broken the original stone tablets on which the Covenant had been written (32:19) as a symbol of the fact that Israel, making the golden calf and worshipping it, had broken the Covenant itself. Now, Jehovah commands Moses to cut out two more stone tablets on which Jehovah God would write a new copy of the law (ver. 1; see 32:15-16). Moses should also be ready by the morning light to ascend back up to Mount Sinai and present himself before Jehovah at the top of the mountain (ver. 2). As God had instructed earlier (19:12-13), Moses is to come alone; the animals were not to come up near the mountain either (ver. 3). In fact, neither Aaron (cf. 19:24) nor Joshua (cf. 24:13; 32:17) went with Moses this second time.

Verse 4 records Moses' habitual reaction to God's commands: he obeys. He arises early and goes up to Mount Sinai, taking in his hand the two new stone tablets which he had cut. At that point, in answer to Moses' desire expressed in 33:13-16, God descends on Mount Sinai in the cloud, stood in front of Moses (protecting him yet again from seeing His full glory), and either Moses or Jehovah (the text is not clear) "called the name of Jehovah." Now we know what Jehovah meant in 6:2-3 that the patriarchs did not know Jehovah "by name." That is, Jehovah God did not reveal Himself to the patriarchs in the context of this description of His "name" in 34:6-7.

Jehovah passed by in front of Moses (ver. 6) and then described His own nature in a text that serves as the center of the theology of the book of Exodus. This text (34:6-7) is so important that it is repeated several times throughout the Old Testament (see below for further references). Notice how God describes Himself:

1. He is Jehovah, the Jehovah God.
2. He is compassionate (see 33:19). This word is related to the word "womb," which denotes a mother who is gentle and compassionate with her newborn baby.
3. He is gracious, not (immediately) implementing the punishment that mankind deserves.
4. He is slow to anger. Otherwise, He would destroy men and women as soon as they sinned.
5. He is "great in loving loyalty." God's commitment (loyalty) to His covenants, motivated out of love for mankind (and His desire to bring Jesus into the world), is great, rich, deep, and enduring.
6. He is "truth." This idea also denotes faithfulness and reliability. He suggests that God cannot deny Himself; He cannot deny His own words. There is no falsity in Jehovah God.

In verse 7, Jehovah continues His self-description:

7. He keeps loving loyalty towards thousands. He is constant, never changing.
8. He forgives iniquity, transgression, and sin. These three synonyms are the most widely used terms for violating God's law and His nature. "Iniquity" denotes wickedness or evil. "Transgression" denotes passing beyond God's prescribed limits of behavior. "Sin" means failing to live up to God's holy expectations.
9. He does not leave unpunished those who are guilty. God is just and will repay those who have sinned against Him. The "iniquity of the fathers" which is punished in the children and grandchildren to the third and fourth generations are those individuals who *follow in the footsteps* of their father's behavior and example. God does not punish children for the sins of their fathers (Deut. 24:16; Ezekiel 18:4, 20), unless the children engage in the same sins as their fathers. The fact that God will punish evil argues for a belief (even in the OT) of an afterlife. Certainly evil is not always punished in this life.

APPLICATION:

Moses' contemporaries - For further uses of 34:6-7 as a description of God's nature, see Numbers 14:18-19. On the association of loving loyalty with truth, see: Genesis 24:27, 49; 32:11; 47:29. God had stated in 22:26-27 that He was gracious, therefore Israel needed to be gracious. For more on God's forgiveness, see Deuteronomy 7:9.

Later Jewish writers - Malachi will state that Jehovah does not change (3:6). Later Jewish writers will also use 34:6-7 as a basis for a description of God's nature: Jonah 4:2; Joel 2:13; Micah 7:18; Psalms 86:15; 103:8; 111:4; 145:8; 2 Chronicles 30:9; Nehemiah 9:17, 31; Lamentations 3:22-23; Hosea 2:19-20; Isaiah 54:9-10; Nahum 1:3. For more on the association of loving loyalty with truth, see: Joshua 2:14; 2 Samuel 2:6; 15:20; Psalms 25:10; 26:3; 40:11; 57:4; 61:8; 85:11; 86:15; 89:15; 115:1; 138:2; Prov. 3:3; 14:22; 16:6; 20:28; Isaiah 16:5. See Psalm 145 for more on God's faithfulness. "Loving loyalty" is used 127 times in the book of Psalms, especially in Psalm 136 in which it is found in all 26 verses. See also 103:8. Psalm 119, a psalm written as an acrostic, in which every eight verses begins with a subsequent letter of the Hebrew alphabet, describes God's word as "faithful:" 119:142, 151, 160. Isaiah will use the verb "to take away" or "forgive" (see verse 7) of the work of the Messiah (53:4, 12).

NT writers - God is "faithful" according to Paul: 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13. Jesus, being God, felt a divine compassion for God's human creation: Matt. 9:36; 14:14; 15:32; 20:34; Mark 1:41; 6:34; 8:2; Luke 7:13. Jesus also requires His followers to be compassionate: Matt. 18:27; Luke 10:33, 37. For a connection between God's grace and Jesus' incarnation, see: Luke 2:40; John 1:14-17; Rom. 3:24; 4:16; 5:15-17. Paul also teaches that God's wrath is an expression of His justice: Romans 2:5-8.

TRANSLATION - 33:8-26:

8 And Moses hurried and knelt and worshipped. **9** And he said, "If please, I have found grace in your eyes Lord, walk please Lord among us because a people stiff-necked it [is] and forgive our wickedness and our sin and take us as your inheritance.

10 And He said, "Behold I am cutting a covenant opposite all your people I will do wonders which were not done in all the land and among all the people and all the people among whom you live will see the work of Jehovah because it is fearful what I Myself am doing with you. **11** Guard yourself what I Myself am commanding you today. Behold I am driving out from before you the Amorites and Canaanites and Hittites and Perizzites and Hivites and Jebusites. **12** Beware yourself lest you cut a covenant with the inhabitants of the land which you are entering it lest it will be for a trap among you, **13** that their altars you will demolish and their pillars you will smash and Asherah you will cut down, **14** that you will not worship another god because Jehovah jealous [is] His name, God He [is] jealous, **15** lest you cut a covenant with the inhabitants of the land and they prostitute with other gods and sacrifice to their gods and he calls to you and you eat from his altar.

16 And you will take from their daughters for your sons and they will prostitute their daughters with their other gods and they will prostitute your sons with their other gods.

17 Gods molten you will not make for yourself.

18 The festival of unleavened bread you will keep, seven days you will eat unleavened bread which I command you for a meeting of the month of Abib because in the month of Abib you came out of Egypt.

19 Every firstborn of the womb [is] to Me and all your cattle males, the firstborn of bull and kid. **20** And the firstborn of donkey you will redeem by a kid and if not, you will redeem it and you will break its neck; every firstborn of your sons you will redeem and they will not appear before Me in vain.

21 Six days you will serve and in the seventh day you will rest, in plowing and in harvest you will rest.

22 A festival of weeks you will do for yourself, the first fruits of the harvest of wheat and a festival the harvest at the turn of the year.

23 Three times in a year there will appear each of your males before the Lord Jehovah, the God of Israel. **24** Because I will drive out the nations from before you and I will enlarge your borders and a man will not desire your land when you go up to appear before the face of Jehovah your God three times in a year.

25 You will not offer with the leaven the blood of the sacrifice and you will not lodge until morning a sacrifice of the festival of Passover. **26** The first fruits of your land you will bring to the house of Jehovah your God; you will not boil a kid in the milk of its mother."

HEBREW WORDS:

"Covenant" (ver. 10) was used earlier at 2:24. It is used in this chapter: 34:10, 12, 15, 27-28. "Wonders" was used earlier at 3:20. To "do" or "create" is used only here in Exodus. The verb is used 48 times in the OT. "Work" was used earlier at 5:4, 13. "Fearful" is the verb "to be afraid" as a passive participle, used only here in Exodus. It is used 35 times in the OT. "To guard" (ver. 11) was used earlier at 10:28. "Behold" was used earlier at 1:9. "To drive out" was used earlier at 2:17. The verb to "beware" (ver. 12) is the same verb, with a different nuance, as "to guard" in verse 11. A "trap" is found earlier in 10:7. "Altar" (ver. 13) was used earlier at 17:15. "To demolish" is used only here in Exodus, out of 42 uses. "Pillars" is used earlier at 23:24. "To smash" was used earlier at 9:25. This is the first use of "Asherah" in the OT, its only use in Exodus. "To cut down" is the same verb used earlier, "to cut." The word "jealous" (ver. 14) is only used 6 times in the OT, all in the Law: Exo. 20:5; 34:14; Deut. 4:24; 5:9; 6:15. The verb is used 34 times. "To prostitute" or to "act like a prostitute" (ver. 15) is used 60 times. It is used in Exodus only in this context: 34:15-16. "To sacrifice" or "to slaughter" is related to the word "altar;" it was used earlier at 3:18.

"Molten" (ver. 17) was used earlier at 32:4, 8. This is its last use in Exodus. "Festival" (ver. 18) was used earlier at 10:9. "Unleavened bread" was used extensively in chapter 12. "Womb" (ver. 19) was used earlier at 13:2, 12, 15. "Firstborn" was also used in chapter 13:2, 12-13, 15. "Donkey" (ver. 20) was used earlier at 4:20. The verb "to redeem" was used in 13:13, 15. "To break the neck" was used at 13:13. It will be used here; Deut. 21:4, 6; Isa. 66:3. "In vain" was used earlier at 3:21.

"To serve" (ver. 21) was used earlier at 1:13-14. The verb is used 31 times in Exodus. The verb "to rest" was used earlier at 5:5. "Plowing" is used at Gen. 45:6; Exo. 34:21; 1 Sam. 8:12. "Harvest" was used earlier at 23:16. "Firstfruits" (ver. 22) was used earlier at 23:16, 19. "Wheat" was used earlier at 9:32. The second word for "harvest" was used earlier at 23:16. "Male" (ver. 23) was used earlier at 23:17. "Lord" was used earlier (ver. 9) and translated as "Master." "To drive out" (ver. 24) was used earlier at 15:9. "To enlarge" is used only here in Exodus; it is used 26 times. "To desire" was used earlier at 20:17. "To offer" (ver. 25) was used earlier at 12:6, 21. "Blood" was used earlier at 4:9. "To lodge" was used earlier at 23:18. "Passover" was used extensively in chapter 12: 11, 21, 27, 43, 48. The phrase "house of Jehovah" (ver. 26) was used earlier at 23:19. This is its last use in Exodus, but it will be used 237 times in the OT.

ARCHAEOLOGY:

On the nations mentioned in verse 11, see comments at 3:8. The "Asherah" (the plural is "Asherim") is the feminine counterpart of El, a goddess of fertility. The goddess is found 24 times in the OT. In 2 Kings 23:7 Asherah is associated with prostitution in the temple.

COMMENTARY:

Once Moses saw God's glory and heard His awesome attributes, he quickly fell to the ground (ver. 8), kneeling and worshipping Jehovah God. That is the only appropriate response to the nature and character of God. In verse 9, Moses makes a request again of Jehovah not to send Israel away from Mount Sinai without His presence among them. In 32:34, He had said His messenger will go with Israel. In 33:2, He again said the messenger (angel) would go with Israel, for if He went, He would destroy them (33:3). Moses did not want to leave Mount Sinai without God's presence (33:15-16). Here Moses again asks the Master ("Lord") to go with them, even though Israel is "stiff-necked" (see 32:9) or "obstinate." He also asks God to forgive their iniquity and sin and take them as His possession, whom He had redeemed out of Egyptian slavery (see 15:13, 16).

God responds to Moses' request for His presence and forgiveness by renewing His covenant with Israel (ver. 10). He also promises to perform appropriate miracles among them, which had not been seen among any peoples of the earth, and it would inspire awe and fear in the nations around them. In essence, God has agreed to forgive Israel and to resume His presence among His people. But, it will require an agreement on Israel's part as well (ver. 11).

God will drive out the inhabitants of Palestine, just as He had earlier promised (3:8). Israel needs to guard itself from not making a covenant with those very people, destined for destruction. Israel was not to make a covenant (or "treaty" in this context) with the nations of Canaan (ver. 12) because God was going to destroy them: 23:23 after their iniquity had reached a breaking-point: Genesis 15:13-16.

Rather than making a covenant, Israel was to tear down the pagan objects of worship. On the "altars, sacred pillars, and Asherim" (ver. 13), see 23:20-33. As noted under "Archaeology," "Asherim" were objects of the female consort of the god El. She was the goddess of fertility, which was a very popular object of worship. On the command not to worship other gods (ver. 14), see 20:3—5 and verse 17 in this chapter. God is "jealous," in fact His *name* is "jealous." He created human beings to inhabit heaven with Him. He designed this worship for man's habitation (Isa. 45:18). He sent His Son to die for man's sins (John 3:16). God wants man for Himself, to receive the love and blessings God has prepared for man since the creation of the world (James 4:5; 1 Peter 1:5). God is jealous for man's affections.

If Israel makes a covenant with the nations of the land, they will be led into idolatry with the other nations, sacrificing to their gods and eating food offered to those gods (having fellowship with those gods). On idolatry as "spiritual adultery" (ver. 15-17), see Ezekiel 16 and Hosea 2. This is the first time in the Bible that unfaithfulness to Jehovah God is compared to "prostitution." Because God is "jealous" (ver. 14), then any commitment to someone else is unfaithfulness (adultery) toward Him. The command not to make "molten" gods would specifically relate to the sin of Aaron and Israel in chapter 32: see 32:4. In verse 16, God essentially forbids Israel to allow their children to intermarry with the pagans of the land, for the very reason that spouses have a strong influence on their mates.

As a contrast to the golden calf and its worship, God now repeats a number of laws which He has already given before, all of which relate to proper worship which honors Him. If man simply follows God's prescription for worship in "spirit and in truth" (John 4:24), then he will leave alone worship which is not authorized. On the law related to the Feast of Unleavened bread (ver. 18), see 12:39; 13:3-10; 23:15. "Abib" means spring; this festival was held in the spring. It celebrated the exodus out of Egypt.

On the law related to the firstborn (ver. 19-20), see 13:1-2, 11-15. Israel was not to appear before God "in vain" or "empty-handed;" they were to bring their first fruits to Him (23:15; Deut. 16:16-17) or the price of redemption.

On the Sabbath rest (ver. 21), see 20:8-11; 23:12; 16:29. Even the time of plowing and harvest were not significant enough to forego celebrating the Sabbath. God expected Israel to trust Him enough to take one day from their harvest and dedicate it to Him.

On the Feast of Weeks, known also as Pentecost (ver. 22), see 23:16. This feast came a week of weeks (49 weeks) after Passover, the day following the Sabbath. Relative to Israel's men appearing to celebrate the three great feasts (ver. 23-24), see 23:16-19; Deut. 12:5-14. When the tabernacle was constructed, it would be there that the males (with their families if they so desired) would assemble. Eventually, it would be the temple in Jerusalem. God would providentially work in the life of Israel so that no nation would attack them nor their wives and children when the men go to the tabernacle to worship God (ver. 24). This was a matter of trust in the word of Jehovah God.

The law related in verse 25 was found earlier at 23:18. The law related to the first fruits (ver. 26) was also given earlier at 23:19, as was the law related to boiling a kid in its mother's milk. As we have mentioned, each of these laws repeated here were to emphasize what true worship was which God required.

APPLICATION:

Moses' contemporaries - Israel in the days of Moses would be guilty of spiritual adultery (Num. 25:1-3) even as they committed physical adultery with the women of Midian (Num. 25:6-8). God will make the prohibition against intermarriage with the Canaanites, for religious reasons, again in Deuteronomy 7:3-4. For further law on the redemption of the first born, see Numbers 18:15-16. God will repeat for the third time the law against boiling a kid in its mother's milk in Deuteronomy 14:21. For more on the goddess Asherah and these pillars, see: Exodus 34:13; Deut. 7:5. For the law on the Sabbath in Exodus, see: 16:23-30; 20:8-11; 21:2; 23:11-12; 31:13-17; 35:2-3. The Law forbid Israel from erecting an Asherah pole in the temple: Deut. 16:21.

Later Jewish writers - Israel would be guilty of worshipping the Asherim as well as other gods and goddesses; see Judges 6:25-26; 1 Kings 15:13. King Manasseh would introduce worship of Asherim into worship in the temple of Jehovah: 2 Kings 21:3, 7. King Solomon is the epitome of one who disobeyed God's command to not marry pagan women lest they lead one's heart away from God (1 Kings 11:1-8). The "sons of Seth" had done the same thing with the "daughters of Cain" in Genesis 6:1-7 and Samson did the same thing in Judges 14:1-4; 16:4ff. They all ended disastrously from a spiritual perspective. For more on the idolatrous practices of Israel, see: Judges 6:25-26, 28, 30; 2 Kings 18:4; 23:14; Micah 5:13; 2 Chronicles 14:2; 31:1.

NT writers - While Jesus does not forbid His disciples from marrying non-Christians, there is still the ever-present danger that one's spouse can and will lead the heart away from Jesus. See 2 Corinthians 6:14-18. Jesus still calls on His disciples to give Him their "first fruits," in essence "seek first the kingdom of God and His righteousness" (Matt. 6:33).

TRANSLATION - 34:27-35:

27 And Jehovah said to Moses, "Write for yourself these words because by My mouth these words I will cut with you a covenant and with Israel." **28** And he was there with Jehovah forty days and forty nights. Bread he did not eat and water he did not drink. And he wrote on the tablets the words of the covenant, Ten Words.

29 And it was when Moses went down from Mount Sinai that two tablets of testimony [were] in the hand of Moses when he went down from the mountain and Moses did not know that there went out rays from the skin of his face when he spoke it. **30** And Aaron saw and all the sons of Israel Moses and behold there went out rays from the skin of his face they were afraid to approach him. **31** And Moses called to them and Aaron returned to him and all the princes of the congregation and Moses spoke to them, **32** And afterwards, they approached all the sons of Israel and he commanded them all which Jehovah spoke with him on Mount Sinai.

33 And Moses finished speaking with them and he put on his face a veil. **34** And when Moses came before the face of Jehovah to speak with him, he removed the veil until he went out; then he went out and he spoke to the sons of Israel when he was commanded. **35** And the sons of Israel saw the face of Moses that there was going out rays from the skin of the face of Moses and Moses returned the veil on his face until he came to speak with Him.

HEBREW WORDS:

The verb "to write" (ver. 27) was used earlier at 17:14; 24:4, 12. "Testimony" (ver. 29) was used earlier at 16:34. "To go out rays" is used only in this context: 34:29-30, 35. "To be afraid" (ver. 30) was used earlier at 1:17, 21. "To approach" was used earlier at 19:15, 22. "Princes" (ver. 31) was used earlier at 16:22. "Congregation" was used earlier at 12:3, 6, 19, 47. "Veil" (ver. 33) is only used in the OT in this context: 34:33-35.

ARCHAEOLOGY:

The verb "to emit light" is related to the noun for "horn." In this event, beginning in chapter 34, it might be that the "horns" of the calf would not save, but the "horns" of light emitted from Moses' face (as they symbolized communication from Jehovah God) would save.

Because of the closeness of the verb with the noun (“horn”), the Latin Vulgate by Jerome (347-419 A. D.) translated the word in Exodus 34:29 as “horns,” which influenced art to depict Moses with horns. This is most famously visible in Michelangelo’s sculpture of Moses at San Pietro in Vincoli, Rome.

COMMENTARY:

The law was written down by Moses, according to Exodus 24:4, 7. In this text (ver. 27), while God inscribed the Ten Commandments (apparently; 34:1), Moses writes down the rest of the covenant. It is perhaps what is recorded here in chapter 34 (other than the Ten Commandments). Moses was with God on Mount Sinai for yet another 40 days and 40 nights (ver. 28; see 24:18). In this way, God tested Israel again, taking Moses from their presence, to see if they have learned their lesson. We are told here that Moses fasted while he was in the presence of God. The last statement in verse 28 is usually understood to refer to God; He wrote the Ten Commandments on the stones.

The paragraph composing 34:29-35 relates how God emphasized to Israel that He was speaking to and through Moses. God made Moses’ face shine from his conversation with Jehovah God (ver. 29) and Moses was unaware of it at the beginning. To make sure the reader understands that Moses’ face shone because of his conversation with God, Moses notes that the Tablets of the Law were in Moses’ hands. When Aaron and Israel saw Moses, with his face shining (ver. 30), they were afraid to come near him. What went out from Moses’ face was the radiance of the brilliant grandeur of Jehovah’s glory. The text mentions Moses’ face five times. Moses had wanted to see His glory (33:18); now Moses is revealing Jehovah’s glory to others!

Moses called Aaron and Israel to him and commanded them to obey everything Jehovah God had commanded (ver. 31-32). At this particular time, when Moses had finished speaking to Israel, he put a veil over his face (ver. 33). We do not know anything about the type of veil this was. The conversations, at least at this time, which transpired between Moses and Jehovah, took place at the tent of meeting (33:7-11). When Moses entered the tent of meeting (ver. 34), he removed the veil as he spoke with God. But when Moses exited the tent to share with Israel what Jehovah God had commanded, Moses replaced the veil over his face (ver. 34-35).

APPLICATION:

Moses’ contemporaries - In connection with the second copy of the law given to Moses, see Deuteronomy 9:18; 10:4, 10. The “Ten Words” is the designation for the Ten Commandments also in Deuteronomy 4:13; 10:4. While the following passages reflect God’s face shining (rather than Moses’), the idea is similar: Numbers 6:22-27; Psalm 80:3, 7, 19.

NT writers - The apostle Paul will use this event (34:29-35) extensively in 2 Corinthians 3:7-18 to contrast the Old Covenant with the New Covenant which “shines” in the face of Jesus Christ, in whom is the true freedom from slavery, the slavery to sin. The transfiguration of Jesus (Matt. 17:2-5) reflects to some extent the event here with Moses. See also 2 Corinthians 4:6.