

# EXODUS 33

Written and compiled by Gary Kukis

## Exodus 33:1–23

## The Command to Leave Sinai/Meeting God in the Tent

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** God tells Moses that he must lead the people away from Sinai and that He will no longer travel in their midst. Moses moves the tent-of-meeting outside of the camp and communicates with God there. He appears to argue successfully for God to remain with His people. Then, Moses also asks for God to let him see His glory.

The Bible Summary of Exodus 33 (in 140 characters or less): *Moses set up a tent of meeting. He said to the LORD, "Don't send us from here without your presence." The LORD passed near to Moses..*<sup>1</sup>

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 33, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

#### Quotations:

C H Spurgeon: *God never permits His people to sin successfully.*<sup>2</sup>

#### Outline of Chapter 33:

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| vv. 1–6   | <b>God Tells Israel to Leave Sinai; and He Speaks of Their Obstinace</b> |
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<sup>1</sup> From <http://www.biblesummary.info/exodus> accessed December 22, 2019.

<sup>2</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar

with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

### Definition of Terms

|                                       |   |
|---------------------------------------|---|
| <b>Age of Israel</b>                  | This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |
| <b>Angelic Conflict</b>               | Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |
| <b>Canon of Scripture, Canonicity</b> | The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: <b>Canonicity and Ancient Manuscripts</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canon of the New Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canonicity</b> ( <a href="#">Wenstrom</a> ) ( <a href="#">L.G. Merritt</a> ) ( <a href="#">Spokane Bible Church</a> ) ( <a href="#">Bible Hub</a> ) ( <a href="#">Got Questions</a> ) ( <a href="#">Got Questions #2</a> ) ( <a href="#">Dr. Norman Geisler</a> ); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . Order from R. B. Thieme, Jr. Ministries ( <a href="#">Canonicity</a> ).   |
| <b>Church Age</b>                     | The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Gen X</b>                          | This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.   |
| <b>Messiah</b>                        | The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> ) |

| Definition of Terms                                 |   |
|---|---|
| <b>Progressive Revelation</b>                       | Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Gen. 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ. See the <b>Doctrine of Progressive Revelation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> )  |
| <b>Rebound (Restoration to fellowship with God)</b> | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |
| <b>SG2 Blessings</b>                                | Also known as <i>Paragraph SG2 (Supergrace Two) blessings</i> . This is a promise by God to believers which crack the maturity barrier, and it includes five categories of blessings: (1) spiritual blessings of occupation with Christ, sharing the happiness of God, capacity for life and love, and the inner resources from Bible doctrine to meet every exigency of life; (2) temporal blessings in various areas of prosperity which may include professional prosperity, social prosperity, romantic prosperity, mental prosperity, health prosperity, leadership prosperity, etc.; (3) blessing by association to those in the periphery of the supergrace believer; (4) historical blessing to the nation – the supergrace or ultra supergrace believer becomes the spiritual 'Atlas' holding up his generation of history; (5) dying blessing, a period of supreme inner peace and happiness prior to or coterminous with death. <sup>3</sup> |
| <b>Shekinah Glory</b>                               | The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also ( <a href="#">Got Questions?</a> ) (from which much of this explanation came) ( <a href="#">CARM.org</a> ) ( <a href="#">The Jewish Encyclopedia</a> )   |
| <b>Type, Typical, Antitype, Typology</b>            | A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. See <b>Typology</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |
| <b>The Way; the Way of God; the Ancient Way</b>     | <i>The way</i> is a designation of the faith practiced in the Jewish Age and the Age of the Hypostatic Union. This is the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The <b>Way of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> )   |

<sup>3</sup> From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gloss.pdf> accessed March 7, 2021; and slightly edited.



Some of these definitions are taken from

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## An Introduction to Exodus 33

**Introduction:** In chapter 33, we find a potential change in the relationship between God and that generation of Hebrews. God tells Moses that He will no longer move in the midst of the Hebrews. He warned that if His presence was manifested in their midst, He would destroy them. So God will meet with Moses outside the camp. This might be a foreshadowing of God turning to the gentiles.

Placing this chapter in time is, at first, difficult. It appears in v. 1 that the people of Israel are heading out towards the land of promise, but in subsequent chapters, Moses receives a second set of the Tablets of the Law on Mount Sinai (he himself must first cut out the stone—Exodus 34:1). **Exodus 34** ([HTML](#)) ([PDF](#)) ([WPD](#)) is the last time that Mount Sinai will be mentioned as a part of the current narrative. Later, it will be mentioned, but in the sense of looking back (Leviticus 7:38 26:46). However, so that there is no confusion, God will not guide Israel out from there until **Numbers 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) (which, despite the number of chapters between this one and Num. 11, the time gap is well under a year).

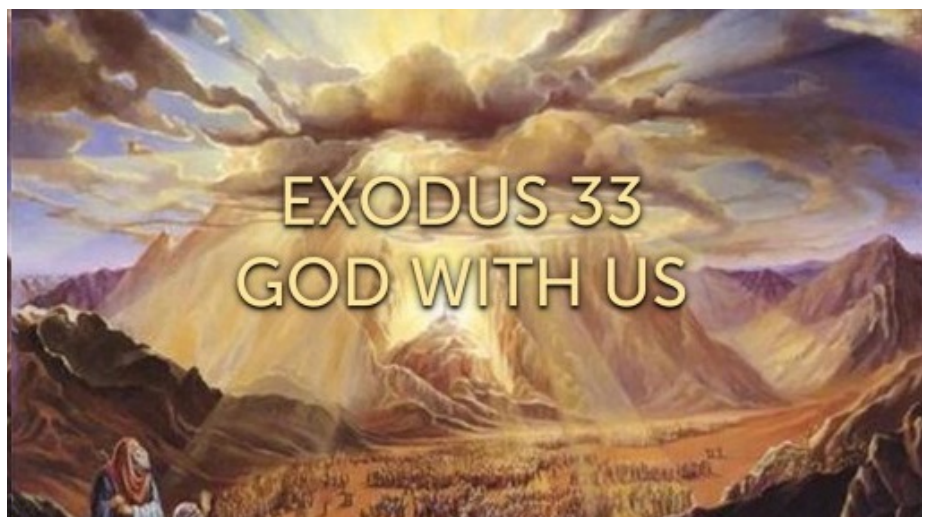
Also, in the next few chapters, the Tabernacle (Tent of God) will be erected (Exodus 26 36 40). This is different from the Tent of Meeting spoken of in this chapter; although both will have the same name.

What appears to happen is, God here gives the orders to move out, but it is unclear whether they do. In Exodus 34, they will still clearly be near Mount Sinai and Moses will go up Mount Sinai. Several times in the book of Leviticus, the *wilderness of Sinai* will be mentioned (as it is in Numbers as well). What appears to be missing is just exactly when Israel broke camp and left.

Originally, I thought that this chapter has what Moses typically did. As Israel moved, he pitched a tent outside the camp as a prototype Tent of God. The problem with that is, although this could have been what generally happened, there is a very specific conversation here between Moses and God, one which seems to change the dynamics of God's relationship with Israel; and Moses climbs Mount Sinai again in Exodus 34.

We have to go by a few clues. One year passes between Israel's leaving Egypt and the original erection of the Tent of God (Exodus 40:2, 17). Prior to that, Moses apparently spoke with God in a different tent; somewhat of a prototype.

Exodus 33 is potentially confusing because of the mention of this *Tent of Meeting*. Either we are out of chronological order, or the *Tabernacle* of Exodus 33 is not *the Tabernacle* with which we are familiar. How the Tabernacle was to be constructed is found in **Exodus 26** ([HTML](#)) ([PDF](#))



([WPD](#)) (and other items for the Tabernacle are described in nearby chapters). The Tabernacle is actually built in **Exodus 36** ([HTML](#)) ([PDF](#)) ([WPD](#)). It will be up and running in **Exodus 40** ([HTML](#)) ([PDF](#)) ([WPD](#)), with God's blessing.

What is initially confusing about this chapter is, Moses appears to move the Tabernacle to the outskirts of camp and pitches it there. The simplest solution to this is, the chapters are in chronological order (more or less<sup>4</sup>). However, the key is, there has always been a holy Tabernacle of some sort. That is, from the time that Moses returned to the people of Israel, there was established a tent where Moses went and communed with God. How this original tabernacle came to be is never told to us; however, its existence before Israel left Egypt helps solve a great many textual problems. We have Moses (or Moses and Aaron) speaking with God from time to time. Where did this take place? A specific tent designed for a place where God would meet with Moses makes the most sense. Then, the people of Israel would have naturally taken this tent along with them at the Exodus. So, the tent of this chapter is not the same as the Tabernacle described by God in Exodus 26 and built in Exodus 36.

**Exodus 33 God with us** (a graphic); from [Faithlife Sermons](#); accessed March 11, 2021.

This chapter could easily be entitled, *Moses communes with God* or *God speaks to Moses*. In vv. 1–6, God assures Moses that He intends to keep His Word to Abraham, and give Israel the land of promise. However, Israel needed to move out and away from Mount Sinai, and God would not go with them. Within these directives from God are included Israel removing the ornaments which they had received from the Egyptians prior to leaving Egypt.

Vv. 7–11 reveal to us that Moses had a place where he would meet with God. That tent was once inside the camp of Israel, but God required Moses to move it outside the camp. In vv. 12–17, Moses successfully convinces God not to abandon Israel, but to remain with them. He argues that the optics of God abandoning Israel would be wrong for the surrounding nations to realize. Finally, in vv. 16–23, Moses makes a bold request, that he be able to see God or the manifestation of God in some way. Although these verses only describe what God is willing to do, we would assume that this actually took place.

On the surface, there appear to be quite a number of problems making this chapter coincide with the rest of the Torah; however, a little bit of explanation will explain any alleged contradictions.

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<sup>4</sup> It appears that the Law that God taught to Moses is found in this second half of Exodus and in the book of Leviticus. I do not see an easy way to line up the laws taught in this book and a half with God teaching these laws to Moses.



Exodus 33 Doodle Summary (a graphic); from [Doodle through the Bible](#); accessed March 11, 2021.



### **Titles and/or Brief Descriptions of Exodus 33 (by various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### **Brief, but insightful observations of Exodus 33 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### **Fundamental Questions About Exodus 33**

1. At the very beginning, God tells Moses to get up and depart from there. This is somewhat confusing, because Moses and the people of Israel are not going to get up and move from there for at least 9 months (their breaking camp and moving out is found in Num. 11).
2. God says that He has sent His angel before Israel to drive out the peoples in the land of promise; however, these people will all be there in Canaan in the book of Joshua, so what does this mean?
3. Why is the removal of jewelry mentioned in this chapter? What does this mean to us?
4. There is the Tabernacle spoken of in this chapter as an existing structure. However, a holy Tabernacle has already been described to Moses in Exodus 26; and it will be built in Exodus 36. So, is this chapter out synch with the chronology of the Torah?
5. God says that He will not long travel among the Israelites. What exactly does this mean?
6. God sends an angel before Israel. Who is this angel?
- 7.

There are many difficult questions to answer in Exodus 33.

[Chapter Outline](#)

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It is important to understand what has gone before.

### **The Prequel of Exodus 33**

Exodus 33 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Exodus 33

| Characters           | Commentary  |
|----------------------|---|
| Moses                | The bulk of this chapter is devoted to Moses speaking with God.   |
| God                  | One of the most fascinating portions of this chapter is, God will say, “I am no longer going to lead you into the land;” and then Moses will appear to argue God out of that position.  |
| The people of Israel | Previously, the people of Israel forced Aaron (Moses’ brother) to make a golden calf for them to all worship. It is this action which prompts several important requirements from God: (1) Israel needed to pack up its stuff and leave the area. (2) The people of Israel could not wear the jewelry which was their plunder from Egypt. (3) God would not lead Israel into Canaan to take the land. (4) The Tent of God would be moved outside of the Israeli encampment. |
| Joshua               | Joshua was Moses’ secretary. He remained at the Tent, even when Moses returned to camp.   |

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 33

| Place | Description |
|-------|-------------|
|       |             |
|       |             |
|       |             |
|       |             |

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

| Item | Duration; size |
|------|----------------|
|      |                |
|      |                |





| Brent MacDonald | Steve Rudd     | Age of Moses | Reese's Chronology Bible | Scripture                   | Event/Description  |
|-----------------|----------------|--------------|--------------------------|-----------------------------|--|
| 1546 B.C.       | 1532–1511 B.C. |              |                          |                             | Amuntotep reign  |
|                 |                |              | 1580 B.C.<br>(1542 B.C.) | Exodus 1:8–14               | Egyptian bondage and oppression increases.   |
|                 | 1526 B.C.      |              |                          |                             | Amuntotep kills children   |
| 1522 B.C.       | 1526 B.C.      | 0            |                          | Exodus 2:2                  | Birth of Moses   |
| 1522 B.C.       | 1526 B.C.      |              |                          | Exodus 2:5                  | Hatshepsut, age 15, adopts baby Moses.   |
| 1526 B.C.       | 1511–1498 B.C. |              |                          |                             | Thutmose I reign (wife Ahmose)   |
| 1514 B.C.       | 1498–1485 B.C. |              |                          |                             | Thutmose II – Hatshepsut (his half-sister and co-ruler)<br>Pharaohs of Oppression  |
| 1504 B.C.       |                |              |                          |                             | Hatshepsut continues reign with Thutmose III   |
|                 | 1466 B.C.      |              |                          | Num. 11:29<br>Ex. 33:11     | Birth of Joshua  |
| 1482 B.C.       |                |              |                          | Exodus 2:11-15<br>Acts 7:23 | Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.                          |
| 1450 B.C.       |                |              |                          |                             | Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.   |
| 1446 B.C.       |                |              |                          | Ex. 4:18-5:1<br>1Kings 6:1  | Egypt - Moses returns and confronts Amenhotep II.  |
| 1446 B.C.       | 1446 B.C.      |              |                          | Ex. 12:40-41                | Moses leads people out of Egypt; the beginning of the exodus. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ). |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture    | Event/Description  |
|-----------------|------------|--------------|--------------------------|--------------|--|
|                 |            |              |                          |              | Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .                                       |
| 1424 B.C.       |            |              |                          |              | Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there. |
| 1414 B.C.       |            |              |                          |              | Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.  |
| 1402 B.C.       |            |              |                          | Deut. 1:1, 5 | Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.   |
| 1402 B.C.       |            | 120          |                          | Deut. 34:7   | Moses dies at Mount Nebo at 120 years old  |
|                 | 1406 B.C.  |              |                          |              | Joshua crosses Jordan River.   |
| 1401 B.C.       |            |              |                          |              | Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.  |

### Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

*The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.



Here is what to expect from Exodus 33:

A Synopsis of Exodus 33

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines of Exodus 33 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

A Synopsis of Exodus 33 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 33.

Chapter Outline

Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 24–35)

| Scripture    | Text/Commentary   |
|--------------|---|
| Exodus 24    | Moses goes up onto Mount Sinai  |
| Exodus 25–31 | While on Mount Sinai, God speaks to Moses about building the Tabernacle, the furniture for the Tabernacle, and the clothing to be worn by the priests |

## The Big Picture (Exodus 24–35)

| Scripture        | Text/Commentary  |
|------------------|--|
| <b>Exodus 32</b> | <p>While Moses is receiving the law from God, Aaron, down below, encouraged by the people, makes a golden calf for the people to worship. They celebrate heathen religious worship.</p> <p>Meanwhile, on Mount Sinai, God warns Moses that the people are involved in idol worship and that He speaks of consuming them. Moses intercedes for the people, reminding God of the promises which He had made to Abraham, Isaac, and Jacob.</p> <p>Moses comes down the mountain with Joshua, they can hear the celebration of the people. Moses is quite angry and he breaks the tablets of the Law, and first goes to Aaron, who lies about how it happened.</p> <p>The Levites were called upon to destroy the wicked among them, and 3000 people were killed that day.</p> <p>Moses goes back up the mountain and intercedes again for the people.</p> |
| <b>Exodus 33</b> | <p>God instructs the people (through Moses) to leave Mount Sinai and to go towards the Land of Promise.</p> <p>God demonstrates His Presence at the Tent of Meeting. This is the Tabernacle which will be built in chapters 35–40.</p> <p>God allows Moses to see His Glory, but while Moses is in a crevice in the rock.</p>  |
| <b>Exodus 34</b> | <p>Moses cuts out the tablets of stone upon which God would write the Law a second time.</p> <p>God describes His Essence/Personage.</p> <p>God repeats His covenant promises to give Israel the land of Canaan, warning them to destroy all the vestiges of the heathen religion of the Canaanites.</p>   |
| <b>Exodus 35</b> | <p>The people bring offerings and materials for the building of the Tabernacle.</p> <p>The craftsmen to build the Tabernacle and its furniture are drafted into service.</p>   |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

### Paragraph Divisions of Modern Translations for Exodus 33

| NASB | NKJV | NRSV | TEV | NJB (FOLLOWS MT) |
|------|------|------|-----|------------------|
|      |      |      |     |                  |
|      |      |      |     |                  |
|      |      |      |     |                  |
|      |      |      |     |                  |

## Paragraph Divisions of Modern Translations for Exodus 33

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Exodus 33):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have decided to drop the New Revised Standard Version and the Scriptures 1998 (which was rarely different from the Scriptures 2009) and the Holy Bible Improved Edition 1913. I rarely used those translations. Also, while working on this chapter, the Easy-to-Read 2001 was no longer available online. I was sorry to lose that one, as it often had some interesting differences from the current 2008 edition.

The Definition of Theological Terms is now linked both ways to those terms when they first occur. So, if you come across a hyperlinked theological term, you can click on it to get the definition; but you can click on that term in the list of definitions, and be taken right back to its first occurrence in this document (right back where you started from). For those who use the PDF or WPD version of this document, that can be quite helpful (one could always use the back button for the HTML document).

I have gone back to take a look at [Precept Austin](#), which is a repository of various sources (I do not know how much original work is to be found here; I would assume that the unattributed work is original with the site creator<sup>5</sup>). In any case, it is an excellent website, and I will begin to include some of his materials in my own studies. What is particularly helpful is, on occasion, a verse or a passage will stump me. At Precept Austin, most verses have the commentary of 4–10 others, so it is easier to look through them and see if anything is helpful. Also, he provides a *title* for nearly every verse, so I will try placing that as the verse summation and see how that goes.

What I used to do in some exegetical studies is provide a plethora of commentators for nearly every phrase from every chapter. This might add an additional pages onto a single chapter. Precept Austin does a fine job of

<sup>5</sup> I don't know who that is, so I continue to attribute these observations to Precept Austin (which would be a very cool name).

gathering up quotations for each verse. Therefore, even though I may continue to group commentators opinions about this or that verse, I will do this perhaps 3–6 times for any given chapter, as opposed to 30–60 times.

Victor Hamilton and John Currid both provide at least a partial translation from their commentaries. These are often given on Precept Austin's page. So I have included them, from time to time.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

### God Tells Israel to Leave Sinai; and He Speaks of Their Obstinace

*Deuteronomy 10:11*

Kukis slavishly literal:

And so says Y<sup>e</sup>howah unto Moses, "Depart; go up from here, you and the people whom you have brought up from a land of Egypt unto the land which I swore to Abraham, to Isaac and to Jacob, to say, 'To your seed I will give her.' And I have sent to your faces an angel and I have driven out the Canaanite, the Amorite, and the Hittite and the Perizzite, the Hivite and the Jebusite; unto a land flowing of milk and honey. For I will not go up in a midst of you, for a people stiff necked you [are]; lest I consume you in the way."

Exodus  
33:1–3

Kukis moderately literal:

[Later,] Y<sup>e</sup>howah said to Moses, "Depart; go up from here, you and the people whom you have brought up from the land to Egypt [and go] to the land which I swore to Abraham, Isaac and Jacob, saying [to them], 'I will give this land [lit., *it*] to your descendants.' Furthermore, I have sent an angel before you. I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites [from the land by means of this angel]. [Go up from here] to a land flowing with milk and honey. However, I will not go up in your midst, for you [are] an obstinate people [and I will not go up with you] lest I consume you along the way."

Kukis not-so-literal paraphrase:

Later, Jehovah said to Moses, "Depart from this place—you and the people whom you have brought up from the land of Egypt—and go up to the land which I had promised to Abraham, Isaac, and Jacob. I told every one of those men, 'I will give this land to your descendants.' Furthermore, I have already commissioned an angel to go before you; and I have also prepared the way so that you will be able to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites. This land which I have promised your fathers, is flowing with milk and honey. However, I will not go up in your midst, for you are an obstinate people, and if I went up with you, I might destroy you along the way."

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>6</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Exodus.html](http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html) and first published in 1862.

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<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

#### Masoretic Text (Hebrew)

And so says Y<sup>e</sup>howah unto Moses, "Depart; go up from here, you and the people whom you have brought up from a land of Egypt unto the land which I swore to Abraham, to Isaac and to Jacob, to say, 'To your seed I will give her.' And I have sent to your faces an angel and I have driven out the Canaanite, the Amorite, and the Hittite and the Perizzite, the Hivite and the Jebusite; unto a land flowing of milk and honey. For I will not go up in a midst of you, for a people stiff necked you [are]; lest I consume you in the way."

#### Dead Sea Scrolls Targum (Onkelos)

.  
And the Lord said to Mosheh, Go, descend from hence, thou and the people thou hast brought up from the land of Mizraim, unto the land which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, To thy sons will I give it. And I will send My Angel before thee, and will drive out the Kenaanaee, the Amoraee, and Hittae, and the Pherizaee, the Hivae, and the Jebusae; to the land producing milk and honey: for My Shekinah shall not go up among you, because thou art a hard necked people, lest I destroy thee in the way. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

#### Targum (Pseudo-Jonathan)

And the Lord spake with Mosheh, Go, remove thee hence, lest My anger grow hot against the people, and I consume them. Therefore proceed thou, and the people whom thou didst bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, Unto thy sons will I give it. And I will appoint before thee an angel, and by his hand will cast out the Kenaanaee, Amoraee, Hittae, and Pherizaee, Hivae, and Jebusae; to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because thou art a hard necked people, lest I destroy you in the way.

#### Jerusalem targum Updated Douay-Rheims<sup>7</sup>

.  
And the Lord spoke to Moses, saying: Go, get you up from this place, you and your people which you have brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: To your seed I will give it: And I will send an angel before you, that I may cast out the Chanaanite, and the

<sup>7</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.



|   |   |
|---|---|
|   | Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite, That you mayst enter into the land that flowes with milk and honey. For I will not go up with you, because you are a stiffnecked people; lest I destroy you in the way.  |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta              | Mar-Yah spoke to Mosha, "Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Ya'aqub, saying, 'I will give it to your seed.' I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Yebusite: to a land flowing with milk and honey: for I will not go up in the midst of you, for you are a stiff-necked people, lest I consume you in the way."   |
| Lamsa's Peshitta (Syriac)   | And LORD JEHOVAH struck the people because they worshiped the calf that Ahron had made. And LORD JEHOVAH said to Moshe, "Come up; go from here, you and your people whom you brought up from Egypt, to the land that I swore to Abraham and Isaac and Yaquuv and I said to them, 'To your seed I shall give it.' And I shall send before you the Messenger and he shall destroy the Canaanites and the Amorites and the Khithites and the Perizites and the Khivites and the Yebusites.   |
| Samaritan Pentateuch  | And the LORD said unto Moses to say, Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, and the Amorite, and the Hittite, and the Girgashites, and the Perizzite, and the Hivite, and the Jebusite:<br>Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way.    |
| V. Alexander's Aramaic T.<br>Updated Brenton (Greek) <sup>8</sup> | .<br>And the Lord said to Moses, Go forward, go up from here, you and your people, whom you brought out of the land of Egypt, into the land which I swore to Abraham, Isaac, and Jacob, saying, I will give it to your seed. And I will send at the same time My angel before your face, and he shall cast out the Amorite and the Hittite and the Perizzite and the Girgashite and the Hivite and the Jebusite and the Canaanite. And I will bring you into a land flowing with milk and honey; for I will not go up with you, because you are a stiff-necked people, lest I consume you by the way. |

Significant differences:

### Limited Vocabulary Translations:<sup>9</sup>

|                        |   |
|------------------------|---|
| Bible in Basic English | And the Lord said to Moses, Go forward from this place, you and the people whom you have taken up out of the land of Egypt, to that land about which I made an oath to Abraham, Isaac, and Jacob, saying, To your seed will I give it.<br>And I will send an angel before you, driving out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite:<br>Go up to that land flowing with milk and honey; but I will not go up among you, for you are a stiff-necked people, for fear that I send destruction on you while you are on the way. |
| Easy English           | Then the LORD said to Moses, 'You must now leave here with the people that you brought out of Egypt. You must take them to the land that I promised to Abraham, Isaac and Jacob. I made a serious promise to them that I would give the land to their descendants. I will send an angel to lead you. I will chase the Canaanites, the   |

<sup>8</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>9</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites out of the land. You will go to that land where there is plenty of food and drink, enough for everyone. But I will not travel with you. You are proud people who refuse to obey me. If I go with you, I might destroy you as you travel.'

**descendant**

Child, grandchild, and any future child born to them.

**angel**

Servant of God who is a spirit. They serve God in heaven and God sends them to do what he wants.

**Canaanites**

People who lived in the land of Canaan.

**Hittite, Hittite, Perizzite, Hivite and Jebusite**

one of a group of people who had lived in Canaan before the Jews lived there.

**proud**

(1) how someone feels when he has done something well. — (2) when someone thinks that he is better than other people. Proud people think that they are very important.

Easy-to-Read Version—2006 Then the LORD said to Moses, "You and the people you brought out of Egypt must leave this place. Go to the land that I promised to give to Abraham, Isaac, and Jacob. I promised them that I would give that land to their descendants. So I will send an angel to go before you, and I will defeat the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. I will force them to leave your land. So go to the land filled with many good things, but I will not go with you. You people are very stubborn. If I go with you, I might destroy you along the way."

*God's Word™*

Good News Bible (TEV)

The LORD said to Moses, "Leave this place, you and the people you brought out of Egypt, and go to the land that I promised to give to Abraham, Isaac, and Jacob and to their descendants. I will send an angel to guide you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. You are going to a rich and fertile land. But I will not go with you myself, because you are a stubborn people, and I might destroy you on the way."

*The Message*

GOD said to Moses: "Now go. Get on your way from here, you and the people you brought up from the land of Egypt. Head for the land which I promised to Abraham, Isaac, and Jacob, saying 'I will give it to your descendants.' I will send an angel ahead of you and I'll drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. It's a land flowing with milk and honey. But I won't be with you in person—you're such a stubborn, hard-headed people!—lest I destroy you on the journey."

Names of God Bible

**The LORD Assures Moses That He Will Have Mercy on Israel**

Then **Yahweh** said to Moses, "You and the people you brought out of Egypt must leave this place. Go to the land I promised to Abraham, Isaac, and Jacob with an oath, saying, 'I will give it to your descendants.' I will send a Messenger ahead of you, and I will force out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. Go to that land flowing with milk and honey. But I will not be with you, because you are impossible to deal with, and I would destroy you on the way."

NIRV

Then the LORD said to Moses, "Leave this place. You and the people you brought up out of Egypt must leave it. Go up to the land I promised to give to Abraham, Isaac and Jacob. I said to them, 'I will give it to your children after you.' I will send an angel ahead of you. I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites. Go up to the land that has plenty of milk and honey. But I will not go with you. You are stubborn. I might destroy you on the way."

New Simplified Bible

Jehovah said to Moses: »You and the people you brought out of Egypt must leave this place. Go to the land I promised to Abraham, Isaac, and Jacob with an oath, saying: 'I will give it to your descendants.'«

»I will send an angel ahead of you. I will force out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites.

»Go to that land flowing with milk and honey. I will not be with you, because you are impossible to deal with. I would probably destroy you on the way.«

### Thought-for-thought translations; dynamic translations; paraphrases:

|  |   |
|--|---|
| Contemporary English V.                    | The LORD said to Moses: You led the people of Israel out of Egypt. Now get ready to lead them to the land I promised their ancestors Abraham, Isaac, and Jacob. It is a land rich with milk and honey, and I will send an angel to force out those people who live there--the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. I would go with my people, but they are so rebellious that I would destroy them before they get there.  |
| The Living Bible                           | The Lord said to Moses, "Lead these people you brought from Egypt to the land I promised Abraham, Isaac, and Jacob; for I said, 'I will give this land to your descendants.' I will send an Angel before you to drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. It is a land 'flowing with milk and honey'; but I will not travel among you, for you are a stubborn, unruly people, and I would be tempted to destroy you along the way."   |
| New Berkeley Version                       | .   |
| New Life Version                           | <b>Israel Leaves Mount Sinai</b><br>The Lord said to Moses, "Go away from this place, you and the people you have brought out of the land of Egypt. Go to the land that I promised to Abraham, Isaac and Jacob, saying, 'I will give it to your children.' I will send an angel before you. And I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite. Go up to a land flowing with milk and honey. But I will not go with you, because you are a strong-willed people and I might destroy you on the way."       |
| New Living Translation                     | The LORD said to Moses, "Get going, you and the people you brought up from the land of Egypt. Go up to the land I swore to give to Abraham, Isaac, and Jacob. I told them, 'I will give this land to your descendants.' And I will send an angel before you to drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. Go up to this land that flows with milk and honey. But I will not travel among you, for you are a stubborn and rebellious people. If I did, I would surely destroy you along the way."                           |
| Unlocked Dynamic Bible                     | .   |
| Unfolding Bible (simplified) <sup>10</sup> | Then Yahweh said to Moses, "Leave this place and go with the people whom you led out of Egypt. Go to the land that I promised Abraham, Isaac, and Jacob that I would give to their descendants. I will send my angel ahead of you, and I will remove from that land the people of Canaan, Amor, Heth, Periz, Hiv, and Jebus. You will go to a land that will be very good for raising livestock and growing crops. But I will not go with you myself because if I did that, I might annihilate you while you are traveling because you are very stubborn people." |

### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | Then the Lord told Moses:<br>'Go on! You and the people that you brought out of the land of Egypt must leave now and go to the land that I promised to Abraham, Isaac, and Jacob, when I said, <i>I will give this [land] to your seed. For I will send My messenger ahead of you, and he will throw out the Amorites, Chettites, Pherezites, Gergeshites, Evites, Jebusites, and Canaanites, then I will bring you into a land that flows with milk and honey.</i> |
|------------------------|---|

<sup>10</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

However, I won't be going with you, for fear that I will destroy you along the way, because you're such a stubborn people!"

Beck's American Translation  
Common English Bible

**The LORD: "I can't go"**

The Lord said to Moses, "Go and leave this place, you and the people whom you brought up out of the land of Egypt. Go to the land I promised to Abraham, Isaac, and Jacob when I said, 'I'll give it to your descendants.' I'll send a messenger before you. I'll drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. Go to this land full of milk and honey. But I won't go up with you because I would end up destroying you along the way since you are a stubborn people."

New Advent (Knox) Bible

And now a new message came to Moses from the Lord, March on, then, with the people thou hast led out of Egypt; make thy way hence to the land I promised Abraham, Isaac and Jacob should be the home of their race. I am ready to send an angel who will go before thee, so as to cast out Chanaanite, Amorrite, Hethite, Pherezite, Hevite and Jebusite, and bring thee into the land that is all milk and honey. But I will not go with thee myself, stiff-necked people as thou art, or I might be moved to destroy thee on the way.

Translation for Translators

**Yahweh further rebuked and warned the Israeli people**

Yahweh said to Moses/me, "Leave this place and go with the people whom you led out of Egypt. Go to the land that I promised Abraham, Isaac, and Jacob that I would give to their descendants. I will send my angel ahead of you all, and I will expel *from that land* the Canaan, Amor, Heth, Periz, Hiv, and Jebus people-groups. You will go to a land that will be very good for raising livestock and growing crops [IDM]. But I will not go with you myself, because *if I did that*, I might get rid of you while you are traveling, because you are very stubborn [IDM] people."

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia

And the LORD told Moses, depart, and go to that place, you and the people whom you have taken out of the land of Egypt, to the land I promised to Abraham, to Isaac, and to Jacob, saying, to your seed will I give it: I will send an angel before you, and I will expel the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: To the land flowing with milk and honey: because I will not go up in the midst of you, because you are an ungrateful people: so I will not consume you in the way.

Ferrar-Fenton Bible

Then the **EVER-LIVING** said to Moses; "Go from here; you and the people whom you brought up from the land of the Mitzeraim to the land which I promised to Abraham, and to Isaac, and to Jacob, saying, To your descendants I will give it. 'And I will send My Messenger before your face, and drive out the Canaanites, the Amorites, the Hitites, the Perizzites, the Hivites, and the Jebusites, from the land flowing with milk and honey.—Yet I shall not bring you straight to it, for you are a stiff-necked people, therefore I shall march you by a journey."

God's Truth (Tyndale)

And the Lord said unto Moses: depart and go from this place : both you and the people which you have brought out of the land of Egypt, unto the land which I swore unto Abraham, Isaac and Jacob, saying: unto your seed I will give it. And I will send an angel before you, and will cast out the Cananites, the Amorites, the Hethites, the Pherezites, the Hevites, and the Jebusites: that you may go in to a land that flows with milk and honey. But I will not go among you myself, for you are a stiffnecked people: least I consume you by the way.

HCSB

**The Tent Outside the Camp**

The Lord spoke to Moses: "Go, leave here, you and the people you brought up from the land of Egypt, to the land I promised to Abraham, Isaac, and Jacob, saying: I will give it to your offspring. I will send an angel ahead of you and will drive out the

|  |  |
|--|--|
| International Standard V   | <p>Canaanites, Amorites, Hittites, Perizzites, [Sam, LXX add <i>Girgashites</i>] Hivites, and Jebusites. Go up to a land flowing with milk and honey. But I will not go with you because you are a stiff-necked people; otherwise, I might destroy you on the way.”</p> <p><b>The Lord Instructs Israel to Leave</b></p> <p>The Lord told Moses, “Go up [Lit. go, go up] from here, you and the people whom you brought out of Egypt, to the land about which I swore to Abraham, Isaac, and Jacob saying, ‘I’ll give it to your descendants.’ [Lit. your seed] I’ll send an angel in front of you and I’ll drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. Go up to a land flowing with milk and honey, but I won’t go up among you, because you are an obstinate [Lit. stiff-necked] people, and otherwise I might consume you along the way.”</p> |
| Jubilee Bible 2000<br>Lexham English Bible   | <p>.</p> <p><b>Command to Resume Travel</b></p> <p>And Yahweh spoke to Moses, “Go, go up from here, you and the people whom you have brought up from the land of Egypt, to the land that I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to your offspring.’</p> <p>And I will send an angel before you, and I will drive out the Canaanites, [Hebrew “Canaanite”] the Amorites, [Hebrew “Amorite”] and the Hittites [Hebrew “Hittite”] and the Perizzites, [Hebrew “Perizzite”] the Hivites, [Hebrew “Hivite”] and the Jebusites, [Hebrew “Jebusite”] Go to a land flowing with milk and honey, but I will not go up among you, because you are a stiff-necked people, lest I destroy you on the way.”</p>  |
| NIV, ©2011<br>Unfolding Bible Literal Text <sup>11</sup><br>Unlocked Literal Bible<br>Urim-Thummim Version | <p>.</p> <p>.</p> <p>.</p> <p>YHWH spoke to Moses, Depart and go up from here, you and the people that you have brought up out of the land of Egypt to the land that I adjured to Abraham, Isaac, and to Jacob saying, unto your offspring will I bestow it. And I will send an angel in front of you and I will drive out the Canaanite, Amorite, Hittite, Perizzite, Hivite, and the Jebusite. Unto a land flowing with milk and honey, for I will not go up in the middle of you because you are an obstinate people for fear I'd destroy you on the journey.</p>   |
| Wikipedia Bible Project  | <p>And Yahweh spoke to Moses:</p> <p>Go, arise from this, you and the people which you have brought up from the land of Egypt: to the land which I have sworn to Abraham, to Isaac, and to Jacob, saying "I will give it to your seed"</p> <p>And I have sent before you an angel. And I will evict the Canaanite, the Amorite, and the Hittite, and the Prizite, the Hivite, and the Jebusite.</p> <p>To a land flowing with milk and honey. Because I will not go up within you, because a hard-headed people are you--- lest I will consume you on the way.</p>   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | <p><b>The mercy of Yahweh for the people</b></p> <p>Yahweh said to Moses, “Go now! Leave this place, you and the people you brought out from the land of Egypt and go to the land I promised on oath to Abraham, Isaac and Jacob when I said: ‘I will give it to your descendants.’ I will send an Angel before you to drive out the Canaanites, the Amorites, the Hittites and the Perizzites, the Hivites and the Jebusites. But I will not go with you to this land flowing with milk and honey, for you are a stiff-necked people and I might destroy you on the way.”</p> <p>Num 10:11</p> |
| The Heritage Bible         | <p>And Jehovah spoke to Moses, Walk, ascend from this <i>place</i>, you and the people whom you have brought up out of the land of Egypt, to the land which I swore to</p>  |

<sup>11</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>



Abraham, to Isaac, and to Jacob, saying, I will give it to your seed; And I will send before your face a messenger, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; *Walk* to a land flowing milk and honey, because I will not go up in the midst of you, because you are a stiff-necked people, lest I end you in the way.

New American Bible (2002)<sup>12</sup>

New American Bible(2011)<sup>13</sup> The LORD spoke to Moses: Go! You and the people whom you have brought up from the land of Egypt are to go up from here to the land about which I swore to Abraham, Isaac, and Jacob: I will give it to your descendants.<sup>a</sup> Driving out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites, I will send an angel before you<sup>b</sup> to a land flowing with milk and honey. But I myself will not go up in your company, because you are a stiff-necked people; otherwise I might consume you on the way.

a. [33:1] Gn 12:7.

b. [33:2] Ex 23:23.

New English Bible–1970

***The prohibition of the wearing of jewellery.***

THE LORD SPOKE TO MOSES 'Come, go up from here, you and the people you have brought up from Egypt, to the land which I swore to Abraham, Isaac, and Jacob that I would give to their posterity. I will send an angel ahead of you, and will drive out the Canaanites, the Amorites and the Hittites and the Perizzites, the Hivites and the Jebusites. I will bring you to a land flowing with milk and honey, but I will not journey in your company, for fear that I annihilate you on the way; for you are a stubborn people.'

New Jerusalem Bible

New RSV

Revised English Bible–1989

THE LORD spoke to Moses: "Set out, you and the people you have brought up from Egypt, go from here to the land which I swore to Abraham, Isaac, and Jacob that I would give to their descendants. I shall send an angel ahead of you, and drive out the Canaanites, the Amorites and the Hittites and the Perizzites, the Hivites and the Jebusites. I shall bring you to a land flowing with milk and honey, but I shall not journey in your company, for fear that I should destroy you on the way, for you are a stubborn people."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Moshe, "Leave, you and the people you brought up from the land of Egypt; and move on from here toward the land of which I swore to Avraham, Yitz'chak and Ya'akov, 'I will give it to your descendants.' I will send an angel ahead of you; and I will drive out the Kena'ani, Emori, Hitti, P'rizi, Hivi and Y'vusi. You will go to a land flowing with milk and honey; but I myself will not go with you, because you are such a stiffnecked people that I might destroy you on the way."

exeGesés companion Bible

And Yah Veh words to Mosheh,  
Go and ascend there  
- you and the people  
whom you ascended from the land of Misrayim,  
to the land I oathed  
to Abraham, to Yischaq and to Yaaqov,  
saying, To your seed I give it:  
and I send an angel at your face;  
and I expel the Kenaaniy  
the Emoriy and the Hethiy and the Perizziy

<sup>12</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

<sup>13</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>



Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

the Hivviy and the Yebusiy  
to a land flowing with milk and honey:  
for I ascend not in your midst;  
for you are a hard necked people:  
lest I finish you off in the way.

.  
.

#### *Moses and the Decree*

God declared to Moses, 'You and the people you took out of Egypt will have to leave this place and go to the land regarding which I swore to Abraham, Isaac and Jacob that I would give it to their descendants.

I will send an angel ahead of you, and drive out the Canaanites, Amorites, Hittites, Perizites, Hivites and Jebusites.

'[You will thus go to] a land flowing with milk and honey. However, I will not go with you, since you are an unbending people, and I may destroy you along the way.'

#### **Canaanites...**

See note on Exodus 3:8.

#### **unbending**

Literally, 'stiff-necked.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures 2009

And יהוה said to Mosheh, "Come, go up from here, you and the people whom you have brought out of the land of Mitsrayim, to the land of which I swore to Abraham, to Yitshaq, and to Ya'aqob, saying, 'To your seed I give it.'

"And I shall send My Messenger before you, and I shall drive out the Kena'anite and the Amorite and the Hittite and the Perizzite and the Hiwwite and the Yebusite, to a land flowing with milk and honey. For I do not go up in your midst because you are a stiff-necked people, lest I consume you on the way."

Tree of Life Version

Then Adonai said to Moses, "Leave, get out of this place, you and the people that you have brought out of the land of Egypt, into the land which I swore to Abraham, Isaac and Jacob saying, 'I will give it to your seed.'

I will send an angel before you. I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and the Jebusites. Head up into a land flowing with milk and honey, but I will not move within the midst of you, so that I do not destroy you along the way, for you are a stiff-necked people."

#### **Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:**

Alpha & Omega Bible

AND JESUS SAID TO MOSES, "GO FORWARD, GO UP THERE, YOU AND YOUR PEOPLE, WHOM YOU BROUGHT OUT OF THE LAND OF EGYPT, INTO THE LAND WHICH I SWORE TO ABRAAM, AND ISAAC, AND JACOB, SAYING, 'I WILL GIVE IT TO YOUR SEED.

AND I WILL SEND AT THE SAME TIME MY MANIFESTATION/MESSENGER/REPRESENTATIVE BEFORE YOUR FACE, AND HE SHALL CAST OUT THE AMORITE AND THE CHETTITE, AND THE PHEREZITE AND GERGESITE, AND HIVITE, AND JEBUSITE, AND CANAANITES.

AND I WILL BRING YOU INTO A LAND FLOWING WITH MILK AND HONEY; FOR I WILL NOT GO UP WITH YOU, BECAUSE YOU ARE A STIFF-NECKED PEOPLE, LEST I CONSUME YOU BY THE WAY."

Awful Scroll Bible

Sustains To Become was to speak with Moses: Be proceeding, be going up with the people, that were brought up from the solid grounds of Egypt, to the solid grounds I am to have sworn to Abraham, Isaac, and Jacob, to the intent: To your seed was I to grant it. I am to have sent out an angelic messenger turned before you, even am I to have driven out the Canaanite, Amorite, Hittite, Perizzite, Hivite, and

Jebusite; to the solid grounds flowing with milk and honey. Was I to go up among you? - You are a stiff-necked people - was I to put an end to you in the journey? -

#### Concordant Literal Version

Yahweh spoke to Moses: Go up hence, you and the people whom you brought up from the land of Egypt, to the land about which I swore to Abraham, to Isaac and to Jacob, saying: To your seed shall I give it.

And I will send before you My messenger. I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.

And I shall bring you into a land gushing with milk and honey. For I shall not go up among you, for you are a stiff-necked people, lest I should finish you on the way.

#### Darby Translation (1889) exeGeses companion Bible Orthodox Jewish Bible

And Hashem said unto Moshe, Depart, and go from here, thou and HaAm which thou hast brought up out of Eretz Mitzrayim, unto HaAretz which I swore unto Avraham, to Yitzchak, and to Ya'akov, saying, Unto thy zera will I give it; And I will send a Malach before thee; and I will drive out the Kena'ani, the Emori, the Chitti, the Perizzi, the Chivi, and the Yevusi; Unto an Eretz zavat cholov and devash; for I will not go up in the midst of thee; for thou art an Am Kesheh Oref (stiffnecked, obstinate people); lest I consume thee in HaDerech.

#### Rotherham's *Emphasized B.* Then spake Yahweh unto Moses—

Get thee away, go up from hence, ||thou, and the people whom thou hast brought up out of the land of Egypt||,—into the land of which I swore to Abraham, to Isaac, and to Jacob, saying, <To thy seed> will I give it;

And I will send before thee a messenger,—and will drive out the Canaanite, the Amorite,<sup>a</sup> and the Hittite, and the Perizzite, the<sup>b</sup> Hivite, and the Jebusite; into a land flowing with milk and honey,—for I will not go up in thy midst:<sup>c</sup> in that <a stiff-necked people> thou art, lest I consume thee, in the way.

<sup>a</sup> Some cod. (w. Sam., Syr. and Onk. ear. pr. edn.): “and the”—G.n.

<sup>b</sup> Some cod. (Sam., Onk. MS., Sep., Syr.): “and the”—G.n.

<sup>c</sup> Hence an inferior messenger would seem to be here intended—not that mentioned in chap. xxiii. 20, 21.

#### Third Millennium Bible

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

#### **The Journey Resumed**

The LORD spoke to Moses, saying, “Depart, go up from here, you and the people whom you have brought from the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob (Israel), saying, ‘To your descendants I will give it.’ I will send an Angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite. Go up to a land [of abundance]<sup>[a]</sup> flowing with milk and honey; for I will not go up in your midst, because you are a stiff-necked (stubborn, rebellious) people, and I might destroy you on the way.

<sup>[a]</sup> Exodus 33:3 This phrase referred to the abundant fertility of the land of Canaan. Milk (typically that of goats and sheep) was associated with abundance; “honey” referred mainly to syrups made from dates or grapes and was the epitome of sweetness. Bees’ honey was very rare and was considered the choicest of foods.

#### The Expanded Bible

Then the Lord said to Moses, “You and the people you brought out of Egypt must ·leave [<sup>L</sup>go up from] this place. Go to the land that I promised with an oath to give to Abraham, Isaac, and Jacob when I said, ‘I will give that land to your ·descendants [<sup>L</sup>seed; Gen. 12:1–3].’ I will send an ·angel [or messenger] ·to lead [<sup>L</sup>before] you, and I will ·force [drive] these people out of the land: the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. Go up to a ·fertile land [<sup>L</sup>land flowing

with milk and honey; 3:8]. But I will not go with you, because I might ·destroy [consume] you on the way, since you are such a ·stubborn people [stiff-necked people].”

Kretzmann's Commentary

### Verses 1-11

The Sorrow of the People over their Sins

And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. The intercession of Moses in behalf of the children of Israel had been successful: the Lord, in accordance with the promise given to the patriarchs, did not destroy the people, did not even withdraw the special Messianic feature of the promise, although His pardon, for the present, was limited.

And I will send an angel before thee, Cf Exodus 32:34; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

unto a land flowing with milk and honey, distinguished for its extraordinary fruitfulness; for I will not go up in the midst of thee; for thou art a stiff-necked people; lest I consume thee in the way. Because they had shown themselves a people with a rigid neck, Exodus 32:9, as incorrigible as a stubborn draught-animal, therefore the Lord, for the time being, withdrew His presence from their midst. His purpose was to lead the people to a proper estimate of their guilt and thus to full repentance; for as it was, their willful transgressions continually challenged destruction. This announcement had the desired effect.

Syndein/Thieme  
The Voice

**Eternal One** (*instructing Moses*): *The time has now arrived. Leave, and take all the people you have led out of Egypt with you. Go to the land I promised to Abraham, Isaac, and Jacob, to whom I said, "I will give this land to your future generations." I will send a messenger to guide you, and I will force out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and the Jebusites. Travel to the land that flows with milk and honey, the land of your inheritance. However, because you are such an incredibly stubborn people, I will not be going with you. Otherwise, I would completely destroy you during the journey.*

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>14</sup>

The Lord spoke to Moses: "Go, ascend from here, you and the people you have brought up from the land of Egypt, to the land that I swore to Abraham, Isaac, and Jacob, saying: 'I will give it to your descendants.'

**Go, ascend from here:** The land of Israel is higher than all [other] lands (Zev. 54b). That is why it says: "ascend." Another explanation: [This is] in contrast to what He said to him [Moses] in time of anger, "Go, descend," (Exod. 32:7). In time of good will He said to him, Go, ascend (Midrash Tanchuma 26).

**you and the people:** Here He did not say "Your people" [as He had said previously in Exod. 32:7 "for your people... have acted corruptly"].

*I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites...*

**and I will drive out the Canaanites:** They are six nations [listed here, although seven nations were mentioned in Gen. 15], and [this is because] the Gergashites got up and emigrated because of them [the Israelites] of their own accord. -[from Lev. Rabbah 17:6, Yerushalmi Shevi'ith 6:1]

<sup>14</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

...to a land flowing with milk and honey; because I will not go up in your midst since you are a stiff-necked people, lest I destroy you on the way."

**to a land flowing with milk and honey:** I tell you to take them [the Israelites] up.

**because I will not go up in your midst:** Therefore, I tell you, "I will send an angel before you."

**since you are a stiff-necked people:** And when My Shechinah is in your midst and you rebel against Me, I will increase My fury against you.

**I destroy you:** Heb. אָכַל, an expression of destruction (אָכַל).

The Geneva Bible  
Kaplan Translation  
NET Bible®

The Lord said to Moses, "Go up<sup>1</sup> from here, you and the people whom you brought up out of the land of Egypt, to the land I promised on oath<sup>2</sup> to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants.'<sup>3</sup> I will send an angel<sup>4</sup> before you, and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite.<sup>5</sup> Go up<sup>6</sup> to a land flowing with milk and honey. But<sup>7</sup> I will not go up among you, for you are a stiff-necked people, and I might destroy you<sup>8</sup> on the way."

<sup>1tn</sup> The two imperatives underscore the immediacy of the demand: "go, go up," meaning "get going up" or "be on your way."

<sup>2tn</sup> Or "the land which I swore."

<sup>3tn</sup> Heb "seed."

<sup>4sn</sup> This seems not to be the same as the Angel of the Presence introduced before.

<sup>5sn</sup> See T. Ishida, "The Structure and Historical Implications of Lists of Pre-Israelite Nations," Bib (1979): 461-90.

<sup>6tn</sup> This verse seems to be a continuation of the command to "go up" since it begins with "to a land..." The intervening clauses are therefore parenthetical or relative. But the translation is made simpler by supplying the verb.

<sup>7tn</sup> This is a strong adversative here, "but."

<sup>8tn</sup> The clause is "lest I consume you." It would go with the decision not to accompany them: "I will not go up with you...lest I consume (destroy) you in the way." The verse is saying that because of the people's bent to rebellion, Yahweh would not remain in their midst as he had formerly said he would do. Their lives would be at risk if he did.

New American Bible(2011)<sup>15</sup> .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH <sup>He is</sup> spoke to "Mosheh <sup>Plucked out</sup>, walk, go up from this place, you and the people which you made go up from the land of "Mits'rayim <sup>Two straits</sup>, which I swore to "Avraham <sup>Father lifted</sup> to "Yits'hhaq <sup>He laughs</sup> and to "Ya'aqov <sup>He restrains</sup> saying, I will give her to your seed, and I will send a messenger <in front of> you, and I will cast out the one of "Kena'an <sup>Lowered</sup>, the one of "Emor <sup>Sayer</sup> and the one of "Hhet <sup>Trembling in fear</sup> and the one of "Perez <sup>Peasant</sup>, the one of "Hhiw <sup>Town</sup> and the one of "Yevus <sup>He will trample down</sup>, to a land issuing fat and honey, given that I will not go up <among> you, given that you are a hard-necked people, otherwise, I will finish you in the road,...

Charles Thompson OT  
C. Thompson LXX (updated) .  
Context Group Version .  
English Standard Version .  
Green's Literal Translation .  
Modern English Version .

<sup>15</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Modern Literal Version  
New American Standard B.

### **The Journey Resumed**

Then the Lord spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your <sup>[a]</sup>descendants I will give it.' And I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite. *Go up* to a land flowing with milk and honey; for I will not go up in your midst, because you are <sup>[b]</sup>an obstinate people, and I might destroy you on the way."

<sup>[a]</sup> Exodus 33:1 Lit *seed*

<sup>[b]</sup> Exodus 33:3 Or *a stiff-necked*

New European Version

### **The Tent of Meeting**

Yahweh spoke to Moses, Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your seed'. I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: to a land flowing with milk and honey; for I will not go up in the midst of you, for you are a stiff-necked people, lest I consume you in the way.

New King James Version

### **The Command to Leave Sinai**

Then the Lord said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. *Go up* to a land flowing with milk and honey; for I will not go up in your midst, lest I <sup>[a]</sup>consume you on the way, for you are a stiff-necked<sup>[b]</sup> people."

<sup>[a]</sup> Exodus 33:3 *destroy*

<sup>[b]</sup> Exodus 33:3 *stubborn*

Niobi Study Bible  
Owen's Translation  
Restored Holy Bible 6.0  
Updated Bible Version 2.11  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
*Young's Literal Translation*  
Young's Updated LT

And Jehovah speaks unto Moses, "Go, ascend from this place, you and the people, whom you have brought up out of the land of Egypt, unto the land which I have sworn to Abraham, to Isaac, and to Jacob, saying, To your seed I give it," (and I have sent before you a messenger, and have cast out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite,) unto a land flowing with milk and honey, for I do not go up in your midst, for you are a stiff-necked people—lest I consume you in the way."

### **The gist of this passage:**

God tells Moses that it is time for the people to leave the Mount Sinai region and travel towards the land God has promised them. God will not go with them, however; He will send an angel to go with them instead.



## Exodus 33:1a

| Hebrew/Pronunciation                               | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]                    | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly yohoh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| ʾel (אֵל) [pronounced eh]                          | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]              | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |

**Translation:** [Later,] Y<sup>e</sup>howah said to Moses,...

It does not appear to me that Moses is going up on the mountain at this point, but that he is meeting Y<sup>e</sup>howah elsewhere. In this chapter, a tent (or the Tabernacle) will be mentioned (vv. 7–11). Let me suggest that there is a tent which Moses erected which we might best understand to be the pre-Tabernacle. This is the first chapter where such an existing structure is clearly delineated, but the Tabernacle that we are most familiar with will not actually be built until Exodus 36. That Tabernacle will be put into service in Exodus 40.

So, when Moses wanted to commune with God, he would go to this tent. Has this been the case since Egypt or was this established only after beginning their trek out of Egypt? We do not know for certain. However, it is possible (and reasonable) that we first hear of this particular tent back in Exodus 18:7. Moses is speaking with his father-in-law, being given advice; and they go into the *tent* (the Hebrew word for *tent* and *tabernacle* is the same). A lot of apparent contradictions are solved by understanding there to be a *pre-Tabernacle* tent established already.

For many apparent contradictions, I often offer up several explanations. This particular explanation (that there are two tents) really covers many or all of the bases; so I will not be delving into others (at least, not in detail).

## Exodus 33:1b

| Hebrew/Pronunciation            | Common English Meanings   | Notes/Morphology | BDB & Strong #'s          |
|---------------------------------|---|------------------|---------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |



## Exodus 33:1b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                          |
|--|---|---|---|
| hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ] | go, come, depart, walk; advance   | 2 <sup>nd</sup> person masculine plural, Qal imperative   | Strong's #1980 (and #3212)<br>BDB #229    |
| ʿâlâh (עלה) [pronounced ġaw-LAWH]                            | go up, ascend, come up, rise, to climb  | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #5927<br>BDB #748                |
| min (מן) [pronounced min]                                    | from, off, out from, of, out of, away from, on account of, since, than, more than | preposition of separation                                 | Strong's #4480<br>BDB #577                |
| zeh (זה) [pronounced zeh]                                    | here, this, this one; thus; possibly another                                      | masculine singular demonstrative adjective                | Strong's #2088, 2090 (& 2063)<br>BDB #260 |

This appears to mean *from here; away; or, from this [place], from here, from this.*

**Translation:** ...“Depart; go up from here,...

As we often find in the Hebrew, there are two imperatives thrown together. Although these imperatives are given together, the second one is more properly placed with v. 3 (which I will do). In fact, this may be the proper way to understand many pairs of imperatives. The speaker may have in mind two sets of things that he wants the hearer to do; and he gives the imperatives first and then he expands on them.

This is somewhat confusing, because it is unclear when exactly the Israelites actually gather themselves up and clear out (that does not take place until the book of Numbers). There is a great deal which has to be done, which makes more sense for them to do it right there (making the Tabernacle and the furniture for it). Moses will go back up Mount Sinai (Exodus 34); there will be a great deal of construction which takes place (Exodus 35–40); and there will be a whole set of sacrifices described in the initial chapters of Leviticus. Almost all that follows in Leviticus is more laws and regulations.

The Israelites will celebrate the second Passover at Mount Sinai in Numbers 9:1–5.

So Israel does not leave Sinai until Numbers 11. So we need to take that into consideration when reading and understanding this passage.

Now, for us, it is a very long distance between Exodus 33 and Numbers 11. However, given all that has happened, the time between these two chapters is perhaps 9 months (give or take). Nevertheless, it is still odd that God would talk to Abraham about leaving; yet Israel does not pack up and leave for another 9 or so months. However, when we get further into the interaction between God and Moses, Moses will appear to make God change His mind about Israel—and that would help explain *why* this order to move out is not followed the next day. See, **Does God Change His Mind?** (In the **addendum**)

To help with the overall timing, recall that the first Passover was observed in Egypt. The second Passover (future from this narrative) will be observed at Sinai. The people will move out from Mount Sinai after celebrating the second Passover. Numbers 10:11–13 *In the second year, in the second month, on the twentieth day of the month, the cloud lifted from over the tabernacle of the testimony, and the people of Israel set out by stages from the wilderness of Sinai. And the cloud settled down in the wilderness of Paran. They set out for the first time at the command of the LORD by Moses.* (ESV) Israel will be guided by the cloud of God.

So Israel spends a very eventful year at the foot of Mount Sinai.

Precept Austin, I noticed, does not seem to think anything odd about this time schedule.<sup>16</sup> However, I believe that the timing here is an important consideration—at least important enough to discuss in more detail.

| Exodus 33:1c   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| 'attâh (אַתָּה) [pronounced aht-TAW]                             | <i>you</i> (often, the verb <i>to be</i> is implied)   | 2 <sup>nd</sup> person masculine singular, personal pronoun  | Strong's #859<br>BDB #61   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                       | No Strong's #<br>BDB #251  |
| 'am (עַם) [pronounced gahm]                                      | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the definite article | Strong's #5971<br>BDB #766 |
| 'ăšher (אֲשֶׁר) [pronounced uh-SHER]                             | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834<br>BDB #81   |
| 'âlâh (אָלַח) [pronounced gaw-LAWH]                              | <i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>  | 2 <sup>nd</sup> person masculine singular, Hiphil perfect    | Strong's #5927<br>BDB #748 |
| min (מִן) [pronounced min]                                       | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>   | preposition of separation                                    | Strong's #4480<br>BDB #577 |
| 'erets (אֶרֶץ) [pronounced EH-rets]                              | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>               | feminine singular construct                                  | Strong's #776<br>BDB #75   |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]    | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>   | masculine singular, proper noun                              | Strong's #4714<br>BDB #595 |

**Translation:** ...you and the people whom you have brought up from the land to Egypt...

Throughout this passages, we find the 2<sup>nd</sup> person masculine singular pronoun or the 2<sup>nd</sup> person masculine singular suffix used. Whether we should understand this to be addressed directly to Moses or whether it applies to the people (a masculine singular noun), is difficult to determine.

I will assume that God is speaking directly to Moses, so that the 2<sup>nd</sup> person masculine singular is the proper way to address him; but that the people of Israel are included by implication in many of the things which God says.

What God is telling Moses to do is to depart from where they are and to go up to the land which He promised them. Moses is to do this with the people—the Israelites—who he brought out of Egypt. Although there is no

<sup>16</sup> He writes: *Depart, go up from here* - Two commands which speak of immediacy. Of course Moses still have to "write" Leviticus, but God is ready for Israel to move on. And so Moses records in Nu 10:11 that "After 11 months in Sinai, the people started for the Promised Land." From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 6, 2021.

motivation attributed to God's orders, I would say that Israel's repulsive behavior with the golden calf is the reason. Israel cannot stay right here, in such close proximity with God. God might just destroy them.

| Exodus 33:1d   |  |   |                                    |
|--|--|---|------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                   |
| 'el (לֵא) [pronounced eh]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>              | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39           |
| 'erets (אֶרֶץ) [pronounced EH-rets]  | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article              | Strong's #776<br>BDB #75           |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER]   | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied  | Strong's #834<br>BDB #81           |
| shâba' (שָׁבַע) [pronounced shaw <sup>b</sup> -VAHG]   | <i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>                | 1 <sup>st</sup> person singular, Niphal perfect               | Strong's #7650<br>BDB #989         |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to; belonging to</i>   | directional/relational/possessive preposition                 | No Strong's #<br>BDB #510          |
| 'Ab'râhâm (אַבְרָהָם) [pronounced ahb <sup>ve</sup> -raw-HAWM]                               | <i>father of a multitude, chief of a multitude; transliterated Abraham</i>   | masculine singular proper noun                                | Strong's #85<br>BDB #4             |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to; belonging to</i>   | directional/relational/possessive preposition                 | No Strong's #<br>BDB #510          |
| Yis'châq (יִשְׁחָק) [pronounced yihs <sup>e</sup> -KHAWK]                                    | <i>he laughs; laughing; transliterated Isaac</i>   | masculine singular proper noun                                | Strong's #3327 & #3446<br>BDB #850 |
| Here spelled Yits'châq (יִצְחָק) [pronounced yihys <sup>e</sup> -KHAWK].                     |  |   |                                    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]                              | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251          |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to; belonging to</i>   | directional/relational/possessive preposition                 | No Strong's #<br>BDB #510          |
| Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH <sup>B</sup> V]                                    | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>                            | masculine proper noun   | Strong's #3290<br>BDB #784         |
| Jacob's name was last found in Exodus 19:3. His name <i>Israel</i> was used in Exodus 32:13. |  |   |                                    |

**Translation:** ...[and go] to the land which I swore to Abraham, Isaac and Jacob,...

Where Moses is going to lead the people is to the land that God promised to Abraham, Isaac, and Jacob. God made promises to each man—on several occasions, it appears—so that these patriarchs had the direct promises from God as well as the promises already made to their father (or grandfather).

This hard-headed, faithless people are being led to the land of promise because God promised it to their forefathers. Had this not been the case, their dead bodies would be strewn all over the desert.

| Exodus 33:1e                           |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to; belonging to</i>  | directional/relational/possessive preposition   | No Strong's #<br>BDB #510  |
| 'âmar (אָמַר) [pronounced aw-MAHR]     | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct  | Strong's #559<br>BDB #55   |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to; belonging to</i>  | directional/relational/possessive preposition   | No Strong's #<br>BDB #510  |
| zera' (זֶרַע) [pronounced ZEH-rahg']   | <i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                       | Strong's #2233<br>BDB #282 |
| nâthan (נָתַן) [pronounced naw-THAHN]  | <i>to give, to grant, to place, to put, to set; to make</i>   | 1 <sup>st</sup> person singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #5414<br>BDB #678 |

**Translation:** ...saying [to them], 'I will give this land [lit., it] to your descendants.'

This promise is fundamental to the Abrahamic covenant, which is stated several times in the book of Genesis (Gen. 12:1–3 15:18–21), which was then promised both to Isaac (Gen. 17:21) and to Jacob (Gen. 35:10–12).

God merely summarizes this promise as, "I will give this land to your seed." God promises this in a variety of ways.

In modern times, Israel has moved far, far away from its holy books; but they still claim the land given them by God.

Exodus 33:1 [Later,] Y<sup>e</sup>howah said to Moses, "Depart; go up from here, you and the people whom you have brought up from the land to Egypt [and go] to the land which I swore to Abraham, Isaac and Jacob, saying [to them], 'I will give this land [lit., it] to your descendants.'

The Hebrews have been in the desert for approximately a half a year to a year. They were camped out at the foot of Mount Sinai while Moses went up and receive the Law and they appear as if they are on the move again. This call for the people to depart will apparently be postponed, and it appears to be the result of a conversation that Moses will have with God later on in this chapter.

Because of what the people of Israel did, God calls for them to leave the foot of Mount Sinai.

God no longer calls this generation *My people*; He does not even call them *Moses' people*; or they are alluded to with a simple definite article. God reiterates His promise to Abraham, Isaac and Jacob—in fact, this is the only reason He is going to continue to guide them.

Now, despite God's call for Israel to leave, they will remain where they are for at least another 6 months. Moses will have the tablets of the Law replaced in the next chapter on Mount Sinai (Exodus 34:1–4) whereas all the previous commands seem to have come from Mount Sinai (Exodus 18:5 19:11, 20, 23 24:13, 16). Why Israel remains in place, despite this order from God has three reasonable solutions: (1) God was originally going to have the people of Israel leave Mount Sinai, but Moses talks God out of that (which conversation is found in this chapter). Or, (2) these chapters are not in chronological order. (3) The people are being prepared to move out; but Moses will first go up on the mountain. I believe that #1 is the correct understanding. Israel does not actually move out from Sinai until Numbers 11.

| Exodus 33:2a   |  |  |                             |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s            |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| I would suggest that <i>in fact, furthermore, and as well as</i> are reasonable translations for the wâw conjunction.  |  |  |                             |
| shâlach (שָׁלַח)<br>[pronounced <i>shaw-LAKH</i> ]   | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i> | 1 <sup>st</sup> person singular, Qal perfect; what is sent ( <i>messengers, a message</i> ) is implied               | Strong's #7971<br>BDB #1018 |
| lâmed (ל) [pronounced <i>l</i> ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510   |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ]  | <i>face, faces countenance; presence</i>   | masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815  |
| Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> . |  |  |                             |
| mal'âk <sup>e</sup> (מַלְאָךְ)<br>[pronounced <i>mahl'-AWK<sup>e</sup></i> ]   | <i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>                                | masculine singular noun  | Strong's #4397<br>BDB #521  |

**Translation:** Furthermore, I have sent an angel before you.

I don't believe that we have enough information at this point to determine, *is this the Lord or is it an angel, like Gabriel?* In v. 3, God will speak of a separation between Himself and the people of Israel, so that He does not simply destroy them. Therefore, it would seem likely that this is an angel, but not *the Angel of the Lord*.

The gist of this chapter is, God is ready to sever His relationship with the people of Israel, because of their idolatry, and Moses is stating, based upon the Scriptures (the book of Genesis), God cannot simply abandon His people or assign some random angel to the people. So, clearly God is putting off His responsibility onto another of His creatures, and seemingly washing His hands of this people; and Moses will try to talk God out of that.



## Exodus 33:2b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i> ]                                     | <i>to expel, to cast out, to throw out, to drive out [away]</i>       | 1 <sup>st</sup> person singular, Piel perfect                          | Strong's #1644<br>BDB #176 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]   | generally untranslated; sometimes translated <i>to, toward</i> (s)    | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| K <sup>e</sup> na'ănîy (כְּנַעֲנִי) [pronounced <i>k<sup>e</sup>-nah-ġuh-NEE</i> ] | <i>merchant, trader; and is transliterated Canaanite, Canaanites</i>  | adjective/nominative gentilic; with the definite article               | Strong's #3669<br>BDB #489 |
| 'Ĕmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i> ]                                  | <i>mountaineer (possibly); and is transliterated Amorite</i>          | masculine singular, gentilic adjective; with the definite article      | Strong's #567<br>BDB #57   |

**Translation:** I will drive out the Canaanites, the Amorites,...

God says here that He has driven out these various groups; but, point in fact, they will be there in the land of promise when Israel arrives. So, we should understand this to mean that God has prepared these people to be driven out by the Israelites.

The perfect tense, although it is usually translated as a past event, concerns itself more with the action of the verb regarding duration rather than time. So a perfect tense refers to the action of the verb being seen as a whole; or the action of the verb is seen as a completed event or as a limited time event. In this case, this will be a future event, and God presents it as an accomplished fact.

Interestingly enough, the removal of these hostile groups of people from the land of Canaan will be a process, insofar as the Israelites are concerned. It will take place over an extended period of time; hundreds of years, in fact.

## Exodus 33:2c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                              | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                        | No Strong's #<br>BDB #251  |
| Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i> ]                              | a descendant of Heth; transliterated <i>Hittite</i>  | gentilic adjective; with the definite article | Strong's #2850<br>BDB #366 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                        | No Strong's #<br>BDB #251  |
| P <sup>e</sup> rizzîy (פְּרִזִּי) [pronounced <i>p<sup>e</sup>r-ihz-ZEE</i> ] | which possibly means <i>belonging to a village; rural population, rustics; and is transliterated Perizzite</i> | gentilic adjective with the definite article  | Strong's #6522<br>BDB #827 |

## Exodus 33:2c

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|-------------------------|------------------|------------------|
| I realize that these appear to be almost contradictory definitions: BDB tells us that <i>Perizzite</i> means <i>belonging to a village</i> and Strong says it means <i>inhabitants of the open country</i> . |                         |                  |                  |

**Translation:** ...the Hittites, the Perizzites,...

The Hittites are the children of Heth (Gen. 10:15 23:10). They lived in the land of Canaan and sold a burial plot to Abraham (Gen. 23).

The Perizzites are nearly always associated with the other tribes occupying the land of Canaan. Most often, they are connected to the Canaanites.

## Exodus 33:2d

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| Chivvîy (חִיִּוִּי) [pronounced <i>khihv-VEE</i> ]                        | <i>villagers</i> , transliterated <i>Hivite</i>                       | masculine singular, gentilic adjective; with the definite article | Strong's #2340<br>BDB #295 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| Y <sup>e</sup> bûçîy (יְבוּצִי) [pronounced <i>y<sup>e</sup>voo-SEE</i> ] | an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>  | adjective gentilic with the definite article                      | Strong's #2983<br>BDB #101 |

**Translation:** ...the Hivites and the Jebusites [from the land by means of this angel].

Like most of these tribes, the Hivites are generally associated with the others in the land. On occasion, there are individual Hivites who are named. Joshua made a pact with the Hivites when they deceived him; they were the only tribe who made any sort of a peace agreement with the Israelites (Joshua 11:19). However, there were certainly periods of time when these various people coexisted with Israel without war breaking out.

The Jebusites occupied the high region area where Jerusalem would be located. King David had to defeat them to take that land for himself.

Exodus 33:2 Furthermore, I have sent an angel before you. I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites [from the land by means of this angel].

When God first made this promise to Abraham, there were 7 groups in the land of Canaan. The Girgashites are not mentioned as often as these other groups. They are found twice in Genesis, once in Deuteronomy, twice in Joshua, and then they are mentioned once each on Chronicles and Nehemiah. I don't really know what they are occasionally left out in many similar passages elsewhere. I suspect that there is an actual reason; but I don't know what it is.

Essentially, God is telling Abraham, "Okay, I will give this land to the Israelites, but I am not going to take part in this charade anymore. I will farm out this assignment to someone else."

We have not gone through a list of names since Genesis, so it is about time for a quick review:

| The Peoples in the Land of Canaan |  |
|-----------------------------------|--|
| <b>Canaanites</b>                 | Their name comes from their father, Canaan, the son of Ham, the son of Noah. God had cursed him in Gen. 9. From Canaan came eleven groups of peoples who inhabited Phœnicia and Palestine, including the Hittites, the Amorites, the Hivites and the Jebusites (Gen. 10:15–18).  |
| <b>Amorites</b>                   | Because these are born of the Canaanites and had some intermingling with the Hivites (cp. Gen. 12:5, 6 34:2, 30 48:22), these three terms are sometimes interchanged. Sumerian and Akkadian inscriptions of the end of the third millennium B.C. describe these as <i>desert people unacquainted with civilized life</i> . <sup>17</sup> Around 2000 B.C. they moved into Babylonia and established an Amorite dynasty there. Two Amorite kings ruled the Transjordanian area during the invasion of Israel (Joshua 12:1–6 Judges 1:36). |
| <b>Hittites</b>                   | The Hittites principally occupied Syria (Joshua 1:4). Although I have not personally examined their culture in great depth, there are supposedly very striking similarities in details and the arrangement of their law code and the Pentateuch. Their power peaked in the 1300's B.C. and began to wain under their continued hostilities with Egypt. The Hittite empire proper never extended as far south as Palestine; however, there were migrants in Palestine from the Hittite group (Gen. 22).                                   |
| <b>Perizzites</b>                 | This is the only group not mentioned as one of the branches of the Hittites. They did inhabit Palestine (Gen. 15:20 Exodus 3:8 Deut. 7:1), but we are unsure as to their racial origins. Their name possibly refers to villages or hill dwellers rather than to a particular ethnic background.  |
| <b>Hivites</b>                    | This group lived in the Lebanon hills in association with the Arkites (Gen. 10:17 Exodus 3:8 Judges 3:3) where they still lived until the time of David (2Sam. 24:7). As we have studied earlier, these may have also been the Horites.  |
| <b>Jebusites</b>                  | The Jebusites lived in the hill country of Israel and in and around Jerusalem (Num. 13:29 Joshua 11:3 15:8 18:16 Judges 19:10–11). They were a minority group in this area.  |

### Chapter Outline

### Charts, Graphics and Short Doctrines

In v. 3, God tells Moses that He will not go up with them, so the angel in v. 2 is not our Lord Jesus Christ, but an inferior angel, a created angel. This is not the same as the Angel mentioned in Exodus 23:20–23.

**The Angel Sent Ahead of Israel** (a graphic); the graphic is from **Bayith Yaw**; (which is probably not original with them); the text is the Kukis paraphrase; graphic accessed March 11, 2021.



### Chapter Outline

### Charts, Graphics and Short Doctrines

In v. 3, God tells Moses that He will not go up with them, so the angel in v. 2 is not our Lord Jesus Christ, but an inferior angel, a created angel. This is not the same as the Angel mentioned in Exodus 23:20–23.

<sup>17</sup> *The New Bible Dictionary*, J. D. Douglas, p. 31

## Exodus 33:3a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| 'el (אֶל) [pronounced eh]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>              | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'erets (אֶרֶץ) [pronounced EH-rets]                               | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun  | Strong's #776<br>BDB #75   |
| zâb (זָבַ) [pronounced zaw <sup>b</sup> v]                        | <i>flowing, gushing; a discharge; a reference to an illness</i>  | Qal active participle, feminine singular construct            | Strong's #2100<br>BDB #264 |
| châlâb (חֵלֶב) [pronounced khaw-LAW <sup>b</sup> V]               | <i>milk; cheese</i>  | masculine singular noun                                       | Strong's #2461<br>BDB #316 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| d <sup>e</sup> bash (דְּבַשׁ) [pronounced d <sup>eb</sup> -VAHSH] | <i>honey</i>   | masculine singular noun                                       | Strong's #1706<br>BDB #185 |

Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that  $\frac{2}{3}$ <sup>rd</sup>s of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

**Translation:** [Go up from here] to a land flowing with milk and honey.

I have suggested earlier that a double imperative might be best understood to be distributed to the remainder of the sentence. The second imperative I believe works right here.

This is a standard description of the land of Canaan, which indicates great prosperity and natural resources.

## Exodus 33:3b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| kîy (כִּי) [pronounced kee]  | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition               | Strong's #3588<br>BDB #471 |
| lô' (לֹא or לוֹ) [pronounced low]  | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| <p>After a negative, kîy is often rendered <i>but, however, on the other hand</i>; however, here, it proceeds a negative. Owen, ESV, God's Word™ and the KJV render this <i>but [he, they] could not</i>; LITV: <i>but [he] did not</i>; Young: <i>but not</i>; HNV: <i>for he could not</i> in Judges 1:19. I have documented a similar usage in at least 6 passages.</p> |   |  |                            |
| 'âlâh (אָלַהּ) [pronounced gaw-LAWH]   | <i>to go up, to ascend, to come up, to rise, to climb</i>       | 1 <sup>st</sup> person singular, Qal imperfect                 | Strong's #5927<br>BDB #748 |

## Exodus 33:3b

| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| bē (ב) [pronounced b <sup>eh</sup> ]               | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88   |
| qereb (בָּרֵךְ) [pronounced KEH-re <sup>b</sup> ʋ] | <i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i> | masculine singular noun with the 2 <sup>nd</sup> person<br>masculine singular suffix | Strong's #7130<br>BDB #899 |

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

**Translation:** However, I will not go up in your midst,...

God has interacted closely with the Israelites; but He is going to maintain some distance between Himself and the people of Israel at this point. Now, I believe that this is accomplished, in part, when Moses is said to move the tabernacle out of the camp (v. 7). There does not appear to be a pillar of fire or the pillar of cloud guiding Israel from this point on (it will be mentioned in vv. 9–10, but only in relationship to this tent outside of the camp).

We will discuss this further when we come to that passage.

God has done everything for this people and, at their first opportunity, they deserted Him and went after other gods (in this case, the golden calf of Exodus 32). See **Exodus 32** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Interestingly enough, the targums have, *My Shekinah will not go up along with you*. They will mention this in the next passage as well.

I believe the point that God is making is, He will be forced to destroy the people of Israel, as His righteousness and justice will be engaged. Moses has to figure out a way to convince God, in such a way that does not compromise His justice and righteousness.

## Exodus 33:3c

| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology                                 | BDB & Strong #'s           |
|---------------------------------------|--|--|----------------------------|
| kîy (כִּי) [pronounced kee]           | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471 |
| ‘am (עַם) [pronounced gahm]           | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular construct                     | Strong's #5971<br>BDB #766 |
| qâsheh (קָשֶׁה) [pronounced kaw-SHEH] | <i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i>               | adjective/noun construct form                    | Strong's #7186<br>BDB #904 |



## Exodus 33:3c

| Hebrew/Pronunciation   | Common English Meanings                              | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| ʾôreph (ֹרֵף) [pronounced ʒO-rehf]   | <i>neck, back of neck; back</i>                      | masculine singular noun                                     | Strong's #6203<br>BDB #791 |
| <i>To give the neck means to turn away from someone, to turn one's back (that is, to flee). Hard of neck means obstinate, hard-headed.</i> |  |   |                            |
| ʾattâh (אַתָּה) [pronounced aht-TAW]   | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 <sup>nd</sup> person masculine singular, personal pronoun | Strong's #859<br>BDB #61   |

**Translation:** ...for you [are] an obstinate people...

God calls these people obstinate. In later passages, He will describe the Exodus generation in even less flattering terms.

This generation was given many privileges and blessings by God, and they squandered it.

## Exodus 33:3d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| pen (פֶּן) [pronounced pen]                                     | <i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>   | conjunction   | Strong's #6435<br>BDB #814 |
| kâlâh (כָּלָה) [pronounced kaw-LAWH]                            | <i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i> | 1 <sup>st</sup> person singular, Piel imperfect with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3615<br>BDB #477 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                              | a preposition of proximity  | No Strong's #<br>BDB #88   |
| derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>          | masculine singular noun with the definite article; pausal form  | Strong's #1870<br>BDB #202 |

**Translation:** ...[and I will not go up with you] lest I consume you along the way."

God is saying that He will not travel in the midst of Israel, or He might destroy them along the way.

Exodus 33:3 [Go up from here] to a land flowing with milk and honey. However, I will not go up in your midst, for you [are] an obstinate people [and I will not go up with you] lest I consume you along the way."

God manifested Himself to the Hebrews at close range quite a number of times. He was the pillar of fire and the cloud that went before them. However, God's anger is too great (I am being anthropopathic here) to be in close proximity with the Hebrews. This is easy to understand if we take this to an analogous human level. Idolatry is often compared to infidelity in marriage; idolatry is spiritual infidelity. Jesus Christ, Y<sup>e</sup>howah, the God of Israel,

has taken this people to Himself and has protected them and guided them and given them His law, and after three weeks of minimal supervision, the Hebrews are committing adultery, worshiping idols.

A man whose wife—a woman he has given his all to and has loved and cherish—has cheated on him might not be able to be around this woman. Whereas killing one's wife and lover are not necessarily right, such a crime of passion does occur. In any case, when either member of a marriage has been cuckolded, it is difficult, if not impossible to return to what they first had in marriage. God is analogous to the cuckolded husband who cannot bear to be around his wife, lest anger consume him.

The book of Hosea is all about a man who takes on an unfaithful woman as his wife and loves her. This is analogous to God's love for and devotion towards Israel. See further information on the book of **Hosea** (**Jeremy Thomas**) (**Grace Notes**) (**Bolender**). Although R. B. Thieme, Jr. has covered many portions of this book, he never did a series on it which is available to us.

We might at this juncture ask where is God's forgiveness? Why can He not write this off to their old sin natures, forgive them and continue in their midst?

### God's Forgiveness and God's Discipline

1. The people of Israel have not sought God's forgiveness themselves.
2. The people have not confessed their sins to God.
3. However, God has allowed Moses to intercede on their behalf and He has covered their sin. This is key; had Moses not done this, Israel would have been destroyed (but God obviously knew that Moses would step up).
4. We must realize that sins provoke several responses from God:
  - 1) Discipline in many categories: God knows what hurts us and He spans us to correct us and to get our attention. He may, in discipline, give us a disease, reduce our finances, take away a material item or items which bring us pleasure; He might change our position at work and reduce our responsibilities; He may lessen our spiritual responsibilities; He may do things which cause us mental, physical and/or emotional pain.
  - 2) There are, in addition to the above, the natural consequences of sin. For instance, if you are sexually involved with several people outside of marriage and/or prior to marriage, the natural result will be that (1) you will not be able to recognize or appreciate your right man or right woman when they appear on the scene; (2) you might be into a hot affair during the period of time that you would have met your right man or right woman and they will eventually get bored and go off elsewhere; (3) you reduce your ability to love and/or respond to your right person; (4) you do yourself possibly irreparable harm to your own character, making you a horrible choice for marriage; (5) you confuse your own sexuality, and some people who become involved sexually outside of marriage, outside of their right man right woman relationship, in the right environment after continued exposure to people who are not your right man or right woman, after continued exposure to people who simply use you, you can even become involved in homosexual relationships. (6) You may become infected with a sexually transmitted disease. (7) You may have your heart broken by someone that you thought was your right man or right woman because you became sexually involved with them outside of marriage. (8) Sex outside of marriage done once makes it much easier to fall into the same sin a second time. (9) Any one of these things may lead to other negative results in your life which are not God disciplining you, but natural results. For instance, the sexually transmitted disease for some women could result in birth defects to their future children which would last the entire life of the child. Those who have had their hearts broken, may suffer depression, despondency; their job performance might suffer even to the point of losing their jobs. Some might even respond in inappropriate and even psychotic ways. However, all of these are natural consequences of sexual sins outside of the playing field designed by God. They are not discipline from God. Furthermore, this is just one example of one kind of sin and the possible natural results. When you add cement, sand and water, the result is concrete which lasts for a long time—it is a natural result. All sins have natural results, some of which may last a lifetime. I personally have

## God's Forgiveness and God's Discipline

- committed sins as an unbeliever teenager (I am pretty certain that I was an unbeliever then) which have results that have followed me to this day.
- 3) Once we have **rebounded**, God allows in some instances the discipline which He instituted to continue as blessing. When we have touched a hot stove, God may allow our hand to continue to burn to remind us not to do it again.
  - 4) When we rebound, the natural results will in almost every case continue. If you catch AIDS from having a sexual relationship outside of marriage, outside of the right man right woman playing field, rebound does not mean that God will also remove the disease AIDS from your life. God may cause the HIV virus not to become a full-blown case of AIDS for several years, but you will from then on carry the virus in your body and likely suffer the natural physical results of carrying the HIV virus by eventually suffering and dying from AIDS. If we have a torrid affair, during which time we ignore the right person that God has brought to us (this is usually because we are unable to recognize that person), they might run off and get married, move to another state, etc. We may end our affair and even become celibate—that person is still out of state or that person is married to someone else or that person, in desperation, is in the midst of an affair.
  5. For prolonged time out of fellowship, God places us under intensive discipline and, even after rebound, still exposes us to a series of painful, disciplinary actions. A good example of this is David's affair with Bathsheba (who was his right woman).
  6. God to Israel, because of Israel's adulterous behavior, is showing this generation and us that some sins have results which last for a long time. There are sins that we will commit and sins that we have committed which have made their mark, have left their scars and the results will remain with us for our entire lives.
  7. Israel was guilty of spiritual adultery. Anyone who has ever been in love and married to their right man or right woman can testify how devastating an affair can be to both parties. A husband or a wife who is unfaithful to their right person during their marriage can destroy that marriage and leave permanent scars on the other person, on themselves and upon their children. People who become sexually involved prior to marriage are adulterers in a sense, and the results can last your entire lifetime.
  8. This generation, for this particular sin and for others that will follow, will be struck down dead in the desert; a trip which should take several weeks, will require forty years as God kills each and every Israelite from this generation, with a handful of exceptions.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Exodus 33:1–3 Later, Jehovah said to Moses, "Depart from this place—you and the people whom you have brought up from the land of Egypt—and go up to the land which I had promised to Abraham, Isaac, and Jacob. I told every one of those men, 'I will give this land to your descendants.' Furthermore, I have already commissioned an angel to go before you; and I have also prepared the way so that you will be able to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites. This land which I have promised your fathers, is flowing with milk and honey. However, I will not go up in your midst, for you are an obstinate people, and if I went up with you, I might destroy you along the way."

I think the gist of what God is saying is, "Time for you and your people to leave this area [a reference to the foot of Mount Sinai]. I will still give the land of promise to you, but I am less enthusiastic about the Hebrew people at this point. In fact, I will not even go with you, but I will send an angel before you instead."

Moses, further along in this chapter, is going to demand the God personally guide Israel to the land; which God will agree to.

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I was unsure whether to take these verses together or to split them apart.

There are some very interesting things in the Hebrew here, which include the quoting of v. 3.

And so listen the people the word the evil the this and so they mourn; and did not place [each] man his ornamentation on him. And so said Y<sup>e</sup>howah unto Moses, "Say unto sons of Israel: 'You [are] a people of a hard of a neck. A moment one I will go up in your midst and I have consumed you. And now, cause to come down your ornamentation from upon you and I might know what I will do to you.' " And so strip themselves sons of Israel their ornamentation from Mount Horeb.

Exodus  
33:4–6

The people listened to this displeasing word and they mourned, and no man placed his ornamentation on himself. Yehowah had said to Moses, "Speak to the sons of Israel: 'You [are] an obstinate people. [If for] a single moment I would go among with you [*lit., upon among you*], I would destroy you. Therefore, take off your ornamentation that you are wearing [*lit., from upon you*] that I may decide what I will do with you.' " The sons of Israel, therefore, stripped themselves of their ornamentation before leaving [*lit., from, because of, on account of*] Mount Horeb.

The people heard these harsh words spoken by God and they mourned. Based upon what God told Moses, these people did not put their jewelry on. This is because Jehovah had said to Moses, "Say this to the sons of Israel: 'If I remained in your midst for even a moment, I would destroy all of you. Therefore, for the time being, remove all your jewelry and ornamentation that you are wearing, and give Me time to decide what I will do with you.' " The sons of Israel, therefore, removed all of their ornamentation and jewelry before leaving Mount Horeb.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so listen the people the word the evil the this and so they mourn; and did not place [each] man his ornamentation on him. And so said Y<sup>e</sup>howah unto Moses, "Say unto sons of Israel: 'You [are] a people of a hard of a neck. A moment one I will go up in your midst and I have consumed you. And now, cause to come down your ornamentation from upon you and I might know what I will do to you.' " And so strip themselves sons of Israel their ornamentation from Mount Horeb.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
. And the people heard these words of evil, and lamented, and no man put on his usual ornaments. And the Lord said to Mosheh, Say to the children of Israel, Ye are a hard necked people; if one hour My Shekinah go up among thee, I should destroy thee. And now take off thy garnishing from thee, and it will appear before me what I shall do with thee. And the children of Israel removed their usual ornaments (on their return) from the mount of Horeb.

Targum (Pseudo-Jonathan)

And the people heard this evil word, and mourned; and no man put on his accustomed ornaments,[2] which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name. And the Lord said to Mosheh, Speak to the sons of Israel, Ye are a hard necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put thy accustomed ornaments from thee, that it may be manifest before Me what I may do to thee. And the sons of Israel were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb.

[2] Or, "appointed arms."

Revised Douay-Rheims

And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom. And the Lord said to Moses: Say to the children of Israel: You are a stiffnecked people, once I will come up in the midst of you, and will

|   |   |
|---|---|
|   | destroy you. Now presently lay aside your ornaments, that I may know what to do to you. So the children of Israel laid aside their ornaments by Mount Horeb.  |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta                                  | .<br>When the people heard this evil news, they mourned: and no one put on his jewellery. Mar-Yah said to Mosha, "Tell the B'nai Yisrael, 'You are a stiff-necked people. If I were to go up into your midst for one moment, I would consume you. Therefore now take off your jewellery from you, that I may know what to do to you.'" The B'nai Yisrael stripped themselves of their jewellery from Mount Horeb onward.  |
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Lamsa's Peshitta (Syriac) | .<br>. And the people heard this evil response and it grieved them and no man took up his weapons upon him. And LORD JEHOVAH said to Moshe, "Say to the children of Israel, 'You people are hard necks; one hour I shall go up among you and I shall destroy you; now put aside your armor from you and I shall know what I shall do to you.'   |
| Samaritan Pentateuch  | And the children of Israel took their armor from them at the mountain of Khorib. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.<br>For the LORD had said unto Moses, Say unto the children of Israel, Ye [are] a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.<br>And the children of Israel stripped themselves of their ornaments by the mount Horeb. |
| Updated Brenton (Greek)   | And the people, having heard this grievous saying, mourned in mourning apparel. For the Lord said to the children of Israel, You are a stiff-necked people; take heed lest I bring on you another plague and destroy you: now then put off your glorious apparel, and <i>your</i> ornaments, and I will show you what I will do to you. So the sons of Israel took off their ornaments and their array at the mount of Horeb.   |

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | Hearing this bad news the people were full of grief, and no one put on his ornaments.<br>And the Lord said to Moses, Say to the children of Israel, You are a stiff-necked people: if I come among you, even for a minute, I will send destruction on you; so take off all your ornaments, so that I may see what to do with you.<br>So the children of Israel took off their ornaments at Mount Horeb, and did not put them on again.  |
| Easy English              | The Israelites heard God's strong words. His message made them very upset. They stopped wearing their jewels, to show that they were sad. The Lord had said to Moses, 'Tell the Israelites, "You are proud people who refuse to obey me. If I go with you, even for a moment, I might destroy you. Now remove your jewels. Then I will decide what I should do with you."' ' So the Israelites no longer wore their jewels after they left Sinai mountain.<br>Israelites<br>People of 12 tribes who were descendants of Jacob's 12 sons. Or it may mean the people of the 10 tribes in the north kingdom of Israel.<br>upset<br>If someone is upset they are unhappy because of some bad trouble. |
| Easy-to-Read Version–2001 | .   |



|                           |   |
|---------------------------|---|
| Easy-to-Read Version—2006 | The people heard this bad news and became very sad, so they stopped wearing jewelry. This was because the LORD said to Moses, "Tell the Israelites, 'You are a stubborn people. I might destroy you even if I travel with you only a short time. So take off all your jewelry while I decide what to do with you.'" So the Israelites stopped wearing their jewelry at Mount Horeb.                               |
| God's Word™               | .   |
| Good News Bible (TEV)     | When the people heard this, they began to mourn and did not wear jewelry any more. For the LORD had commanded Moses to tell them, "You are a stubborn people. If I were to go with you even for a moment, I would completely destroy you. Now take off your jewelry, and I will decide what to do with you." So after they left Mount Sinai, the people of Israel no longer wore jewelry.                         |
| The Message               | When the people heard this harsh verdict, they were plunged into gloom and wore long faces. No one put on jewelry. GOD said to Moses, "Tell the Israelites, 'You're one hard-headed people. I couldn't stand being with you for even a moment—I'd destroy you. So take off all your jewelry until I figure out what to do with you.'" So the Israelites stripped themselves of their jewelry from Mount Horeb on. |
| Names of God Bible        | When the people heard this bad news, they acted as if someone had died. No one wore any jewelry. <b>Yahweh</b> had said to Moses, "Tell the Israelites, 'You are impossible to deal with. If I were with you, I might destroy you at any time. Now take off your jewelry, and I'll decide what to do with you.'" After they left Mount Horeb, the Israelites no longer wore their jewelry.                        |
| NIRV                      | When the people heard these painful words, they began to mourn. No one put on any jewelry. The LORD had said to Moses, "Tell the Israelites, 'You are stubborn. If I went with you even for a moment, I might destroy you. Now take off your jewelry. Then I will decide what to do with you.'" So the people took off their jewelry at Mount Horeb.  |
| New Simplified Bible      | The people heard this bad news and acted as if someone had died. No one wore any jewelry. Jehovah said to Moses: »Tell the Israelites: You are impossible to deal with. If I were with you, I might destroy you at any time. Take off your jewelry and I will decide what to do with you.« The Israelites no longer wore their jewelry after they left Mount Horeb.   |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                           |  |
|---------------------------|--|
| Casual English Bible      | .  |
| College Press Bible Study | .  |
| Contemporary English V.   | Even before the LORD said these harsh things, he had told Moses, "These people really are rebellious, and I would kill them at once, if I went with them. But tell them to take off their fancy jewelry, then I'll decide what to do with them." So the people started mourning, and after leaving Mount Sinai, they stopped wearing fancy jewelry.  |
| The Living Bible          | When the people heard these stern words, they went into mourning and stripped themselves of their jewelry and ornaments. For the Lord had told Moses to tell them, "You are an unruly, stubborn people. If I were there among you for even a moment, I would exterminate you. Remove your jewelry and ornaments until I decide what to do with you." So, after that, they wore no jewelry. |
| New Berkeley Version      | .  |
| New Life Version          | When the people heard this bad news, they were filled with sorrow. None of them wore his objects of gold or silver. For the Lord had said to Moses, "Say to the people of Israel, 'You are a strong-willed people. If I go with you even for just a little time, I would destroy you. So take off your objects of gold and silver that I may know  |

|  |  |
|--|--|
| New Living Translation                               | <p>what to do with you.” So the people of Israel took off all their objects of gold and silver at Mount Horeb.</p> <p>When the people heard these stern words, they went into mourning and stopped wearing their jewelry and fine clothes. For the LORD had told Moses to tell them, “You are a stubborn and rebellious people. If I were to travel with you for even a moment, I would destroy you. Remove your jewelry and fine clothes while I decide what to do with you.” So from the time they left Mount Sinai, [Hebrew <i>Horeb</i>, another name for Sinai.] the Israelites wore no more jewelry or fine clothes.</p> |
| Unlocked Dynamic Bible<br>Unfolding Bible Simplified | <p>.</p> <p>When the people heard these words, they were sad, and no one wore fancy clothing anymore. Yahweh had said to Moses, “Tell the Israelite people, ‘You are very stubborn. If I were to go with you for even a moment, I would kill you. Now take off your fine clothing to show that you are sorry for your sin. Then I will decide how I will punish you.’” After the Israelite people left Mount Sinai, they wore no more fancy clothing..</p>   |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | <p>Well, when the people heard this bad news, they went into mourning and dressed themselves in mourning clothes.</p> <p>But the Lord told the children of Israel:</p> <p>‘You are a stubborn people!</p> <p>Now, pay attention, so I don’t send another plague to destroy you.</p> <p>Take off your [mourning] clothes and their trappings, and let Me show you what I will do for you.’</p> <p>So the Sons of IsraEl took off all their [mourning] gear there at the dry mountain (Horeb). See the <b>AEB notes</b> in the <b>Addendum</b>.</p> |
| Beck’s American Translation | .   |
| Common English Bible        | <p>When the people heard the bad news, they were sorry. No one put on any jewelry, because the Lord had said to Moses, “Tell the Israelites, ‘You are a stubborn people. If I were to go up with you even for a single moment, I would destroy you. So now take off your jewelry, while I figure out what to do with you.’” So after leaving Mount Horeb the Israelites rid themselves of their jewelry.</p>  |
| New Advent (Knox) Bible     | <p>The people, on hearing this bitter reproach, went mourning, and none wore his ornaments, as custom bade; the Lord’s word came through Moses to the Israelites, You are a stiff-necked people, and if once I set out on the march among you, I would be moved to destroy you. Take off, here and now, your ornaments, and wait till I have resolved what to do with you. So there, at mount Horeb, the sons of Israel laid their ornaments aside.</p>   |
| Translation for Translators | <p>Yahweh said to Moses/me, “Tell the Israeli people, ‘You are very stubborn [IDM]. If I would go with you for even a moment, I would completely ◀get rid of you/wipe you out▶. Now take off your jewelry <i>to show that you are sorry for having sinned</i>. Then I will decide how I will punish you (OR, if I should punish you).’ ” So when Moses/I told to the people what God said, they started to mourn, and they all took off their jewelry. After the Israeli people left Sinai Mountain, they did not wear jewelry anymore.</p>       |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Conservapedia Translation | . ungrateful   |
| Ferrar-Fenton Bible       | <p>When the people heard this hard command they grieved; and many men would not put on their armour. Therefore the <b>EVER-LIVING</b> spoke to Moses, "Say to the children of Israel, You are a stiff-necked people; —a rebellious one. If I came a single moment into your midst I could destroy you. However, strip off your arms,</p> |

|   |   |
|---|---|
| God's Truth (Tyndale)   | <p>and 'I will make known what I will do to you.'" So the children of Israel quickly stripped off their armour.</p> <p>And when the people heard this evil tidings, they sorrowed: and no man did put on his best raiment.</p> <p>And the Lord spoke unto Moses, say unto the children of Israel: you are a stiffnecked people: I must come once suddenly upon you, and make an end of you. But now put your goodly raiment from you, that I may know what to do unto you. And the children of Israel laid their goodly raiment from them even under the mount Horeb.</p>   |
| HCSB<br>International Standard V  | <p>.</p> <p>When the people heard this troubling word, they mourned, and no one put on his ornaments. The Lord had told Moses, "Say to the Israelis, 'You are an obstinate people, [Lit. stiff-necked] and if for one moment I went up among you, I would put an end to you. Now take off your ornaments so I may decide [Lit. know] what to do with you.'" So the Israelis did not wear [Lit. stripped themselves of] their ornaments from Mount Horeb onward.</p>   |
| Jubilee Bible 2000<br>H. C. Leupold<br>Lexham English Bible   | <p>.</p> <p>.</p> <p>And the people heard this troubling [Or "bad," "disastrous," "calamitous"] word, and they mourned, and they each did not put their ornaments on themselves.</p> <p>And Yahweh said to Moses, "Say to the Israelites, [Literally "sons/children of Israel"] 'You are a stiff-necked people; if one moment I were to go up among you, I would destroy you. And now take down your ornaments from on you, and I will decide [Literally "know"] what I will do to you.'" And the Israelites [Literally "sons/children of Israel"] stripped themselves of their ornaments from Mount Horeb onward .</p> |
| NIV, ©2011<br>Peter Pett's translation<br>Unfolding Bible Literal Text<br>Unlocked Literal Bible<br>Urim-Thummim Version<br>Wikipedia Bible Project | <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>And the people listened to this bad tiding, and they became mournful, and each man did not put on his decorations upon himself.</p> <p>And Yahweh said to Moses:</p> <p>Say to the sons of Israel: "You are a hard-headed people. At any moment I will rise up within you and annihilate you. And now take off your decorations from upon you, and I will know what I will do to you."</p> <p>And the sons of Israel relieved themselves of their decorations, from mount Chorev.</p>   |

### Catholic Bibles (those having the imprimatur):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | <p>When the people heard these distressing words they were very sad and none of them put on any ornaments.</p> <p>Yahweh then said to Moses, "Say to the Israelites: 'You are a stiff-necked people. If I were to go with you, even for a moment, I would destroy you! Now, take off your ornaments that I may know what I shall do to you.'"</p> <p>And so the Israelites gave up their ornaments before leaving Mount Horeb.</p>           |
| The Heritage Bible         | <p>And the people attentively heard these evil words, and they mourned, and no man put his ornaments on him. And Jehovah had said to Moses, Say to the children of Israel, You are a stiff-necked people; I will come up into the midst of you in one moment, and end you; and now put off your ornaments from you, that I may know by seeing what to do to you. And the children of Israel snatched off their ornaments by Mount Horeb.</p> |
| New American Bible (2002)  | <p>When the people heard this bad news, they went into mourning, and no one wore his ornaments. The LORD said to Moses, "Tell the Israelites: You are a stiff-necked</p>   |

|   |   |
|---|---|
|   | people. Were I to go up in your company even for a moment, I would exterminate you. Take off your ornaments, therefore; I will then see what I am to do with you." So, from Mount Horeb onward, the Israelites laid aside their ornaments.  |
| New American Bible (2011)                     | When the people heard this painful news, they mourned, and no one wore any ornaments. The LORD spoke to Moses: Speak to the Israelites: You are a stiff-necked people. Were I to go up in your company even for a moment, I would destroy you. Now off with your ornaments! Let me think what to do with you. So, from Mount Horeb onward, the Israelites stripped off their ornaments.   |
| New English Bible—1970<br>New Jerusalem Bible | . annihilate<br>On hearing these stern words the people went into mourning and no one wore his ornaments. Yahweh then said to Moses, 'Say to the Israelites, "You are an obstinate people. If I were to go with you even for a moment, I should annihilate you. So now take off your ornaments, and then I shall decide how to deal with you!" ' So, from Mount Horeb onwards, the Israelites stripped themselves of their ornaments. |
| New RSV<br>Revised English Bible—1989         | .<br>When the people heard this harsh sentence they went about like mourners, and no one put on his ornaments. The LORD said to Moses, "Tell the Israelites: You are a stubborn people; at any moment, if I journeyed in your company, I might destroy you. Put away your ornaments now, and I shall determine what to do to you." So the Israelites stripped off their ornaments, and wore them no more from Mount Horeb onwards.    |

### Jewish/Hebrew Names Bibles:

|  |  |
|--|--|
| Complete Jewish Bible                            | When the people heard this bad news, they went into mourning; and no one wore his ornaments. ADONAI said to Moshe, "Tell the people of Isra'el, 'You are a stiffnecked people! If I were to go up with you for even one moment, I would exterminate you! Now, keep your ornaments off; then I will decide what to do to you.'" So from Mount Horev onward, the people of Isra'el stripped themselves of their ornaments.                   |
| exeGeses companion Bible                         | ...- and when the people hear these evil words,<br>they mourn:<br>and no man puts on his ornaments.<br>And Yah Veh says to Mosheh,<br>Say to the sons of Yisra El,<br>You are a hard necked people:<br>I ascend in your midst in a blink and finish you off:<br>and now, lower your ornaments from you,<br>so that I know what to work to you.<br>- and the sons of Yisra El<br>strip themselves of their ornaments<br>by the mount Horeb. |
| Hebraic Roots Bible                              | And the people heard this evil word, and they mourned, and did not put any ornaments on themselves. And YAHWEH said to Moses, Say to the sons of Israel, You are a stiff-necked people; in one instant I will go up among you and I will consume you. And now lay off from you your ornaments, that I may know what I shall do to you. And the sons of Israel pulled off their ornaments, from Mount Horeb.                                |
| Israeli Authorized Version<br>Kaplan Translation | .<br>When they heard this bad news, the people began to mourn. They stopped wearing jewelry.   |

God told Moses to say to the Israelites, 'You are an unbending people. In just one second I can go among you and utterly destroy you. Now take off your jewelry and I will know what to do with you.'

From [that time at] Mount Horeb on, the people no longer wore their jewelry.

***stopped wearing jewelry***

See Exodus 32:2. Some say that the 'jewelry' here denotes the spiritual gifts that the Israelites received at Sinai (Shabbath 88a; Targum Yonathan; Rashi).

***From that time...***

(Saadia). Or, 'The people took off the jewelry that they had on from Mount Horeb' (Rashi). See note on Exodus 3:1.

The Scriptures 2009  
Tree of Life Version

.  
When the people heard these dreadful words, they mourned, and no one put on any ornaments. Adonai said to Moses, "Say to Bnei-Yisrael, 'You are a stiff-necked people. If I were going up among you for one moment, I would consume you. Take off your ornaments, so that I may consider what to do to you.'" So Bnei-Yisrael stripped themselves of their ornaments from Mount Horeb onward.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible

AND THE PEOPLE HAVING HEARD THIS GRIEVOUS SAYING, MOURNED IN MOURNING APPAREL.

FOR JESUS SAID TO THE CHILDREN OF ISRAEL, "YOU ARE A STIFF-NECKED PEOPLE; TAKE HEED LEST I BRING ON YOU ANOTHER PLAGUE, AND DESTROY YOU: NOW THEN PUT OFF YOUR GLORIOUS APPAREL, AND YOUR ORNAMENTS, AND I WILL SHOW YOU WHAT I WILL DO TO YOU." SO THE SONS OF ISRAEL TOOK OFF THEIR ORNAMENTS AND THEIR ARRAY AT THE MOUNT OF HOREB.

Awful Scroll Bible

The people were to hear the unpleasant concern, even were they to mourn - are any to have put on their ornaments? -

Sustains To Become was to say to Moses: Be saying to the sons of Isra-el, You are to be a stiff necked people - was I to come up among you in an instant, and am to have made an end of you? - Be taking down your ornaments, even was I to discover that I was to effect.

The sons of Isra-el were to strip themselves of their ornaments, at Mount Horeb.

Charles Thompson OT  
Concordant Literal Version

.  
When the people heard this evil word, they mourned, and no man set his ornaments on him;" for Yahweh had said to Moses: Say to the sons of Israel: You stiff-necked people! If for one moment I should go up among you, I would finish you! And now, take down your ornaments off you that I may know what I should do to you. So the sons of Israel despoiled themselves of their own ornaments from Mount Horeb onward.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

.  
And when HaAm heard these evil tidings, they mourned; and no ish did put on him his ornamental attire.

For Hashem had said unto Moshe, Say unto the Bnei Yisroel, Ye are an Am Kesheh Oref; I will come up into the midst of thee in a moment, and consume thee; therefore now put off thy ornamental attire from thee, that I may decide what to do unto thee.

And the Bnei Yisroel stripped themselves of their ornamental attire by Mt. Chorev.

Rotherham's *Emphasized B.*

And <when the people heard these evil tidings> they afflicted themselves,—and they put not any man his ornaments upon him. 5 Then said Yahweh unto Moses—

Say unto the sons of Israel



||Ye|| are a stiff-necked people, <in one moment—if I should go up in thy midst> should I make an end of thee—

||Now|| therefore, lay down thine ornaments from off thee, that I may see what I must do with thee.

So then the sons of Israel stripped themselves of their ornaments, [and moved on] from Mount Horeb.

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*

When the people heard this sad word, they mourned, and none of them put on his ornaments. For the Lord had said to Moses, "Say to the sons of Israel, 'You are a stiff-necked (stubborn, rebellious) people! If I should come among you for one moment, I would destroy you. Now therefore, [penitently] take off your ornaments, so that I may know what to do with you.'" So the Israelites left off all their ornaments [in repentance], from Mount Horeb (Sinai) onward.

The Expanded Bible

When the people heard this bad news, they became very sad [mourned], and none of them put on jewelry [ornaments; or festive dress]. This was because the Lord had said to Moses, "Tell the Israelites [<sup>L</sup> sons/T children of Israel], 'You are a stubborn [<sup>L</sup> stiff-necked] people. If I were to go with you even for a moment, I would destroy you. So take off all your jewelry [ornaments; or festive dress], and I will decide what to do with you.'" So the people [<sup>L</sup> sons; children] of Israel took [stripped] off their jewelry [ornaments; or festive dress] at Mount Sinai [<sup>L</sup> Horeb; 3:1].

Kretzmann's Commentary

And when the people heard these evil tidings, they mourned, they showed their deep sorrow by putting on the garments of mourning; and no man did put on him his ornaments. The repentance was general and sincere.

For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment and consume thee; that had been the Lord's intention when His anger first flared up, Exodus 32:10; therefore now put off thy ornaments from thee, that I may know what to do unto thee. The Lord demanded this evidence of sincere repentance; for if they had refused and He had appeared in their midst for as much as a moment, their total destruction would have resulted.

And the children of Israel stripped themselves of their ornaments by the Mount Horeb. From this time on, from Mount Horeb onwards, the children of Israel discarded rings, bracelets, and all other jewelry, as in a period of mourning, to remind themselves always of the guilt which they had loaded upon themselves through similar ornaments at Mount Horeb.

Syndein/Thieme

The Voice

When everyone heard the dreadful news, they began to grieve and stopped wearing their jewelry *to remind them of the calf made from their gold earrings*. You see the Eternal One had instructed Moses, "Give the Israelites *this message*: 'You are such an incredibly stubborn people, *therefore I am not going to travel with you*. If I allowed Myself to travel with you for only a moment, I would completely destroy you. Stop wearing your jewelry so I can figure out what to do with you.'" So the Israelites took off all of their jewelry from the time they left Mount Horeb.

### Bible Translations with Many Footnotes:

The Complete Tanach

[When] the people heard this bad news, they mourned, and no one put on his finery.

**this bad news:** that the Shechinah would not rest [upon them] or go with them.

**and no one... his finery:** [i.e.,] the crowns given to them in Horeb when they said, "...we will do and we will hear" (Exod. 24:7) (Shab. 88a).

And the Lord said to Moses: "Say to the children of Israel: 'You are a stiff necked people; if I go up into your midst for one moment, I will destroy you; but now, leave off your finery, and I will know what to do to you.' "

**if I go up into your midst for one moment, I will destroy you:** If I go up into your midst and you rebel against Me with stubbornness [again], I will be furious with you for one moment, which is the measure of My wrath (Ber. 7a), as it is said: "Hide for but a moment until the wrath passes" (Isa. 26: 20), and I will destroy you. Therefore, it is better for you that I send an angel [in My place].

**but now:** this punishment you will suffer immediately, that you shall take off your finery.

**and I will know what to do to you:** with the visitation of the rest of the sin. I know what is in My heart to do to you.

So the children of Israel divested themselves of their finery from Mount Horeb.

**their finery from Mount Horeb:** The finery that was in their possession from Mount Horeb. -[from Shab. 88a]

The Geneva Bible  
Kaplan Translation  
NET Bible®

When the people heard this troubling word<sup>9</sup> they mourned;<sup>10</sup> no one put on his ornaments. For<sup>11</sup> the Lord had said to Moses, "Tell the Israelites, 'You are a stiff-necked people. If I went up among you for a moment,<sup>12</sup> I might destroy you. Now take off your ornaments,<sup>13</sup> that I may know<sup>14</sup> what I should do to you.'"<sup>15</sup> So the Israelites stripped off their ornaments by Mount Horeb.

<sup>9tn</sup> Or "bad news" (NAB, NCV).

<sup>10sn</sup> The people would rather have risked divine discipline than to go without Yahweh in their midst. So they mourned, and they took off the ornaments. Such had been used in making the golden calf, and so because of their association with all of that they were to be removed as a sign of remorse.

<sup>11tn</sup> The verse simply begins "And Yahweh said." But it is clearly meant to be explanatory for the preceding action of the people.

<sup>12tn</sup> The construction is formed with a simple imperfect in the first half and a perfect tense with vav (ו) in the second half. Heb "[in] one moment I will go up in your midst and I will destroy you." The verse is certainly not intended to say that God was about to destroy them. That, plus the fact that he has announced he will not go in their midst, leads most commentators to take this as a conditional clause: "If I were to do such and such, then...."

<sup>13tn</sup> The Hebrew text also has "from on you."

<sup>14tn</sup> The form is the cohortative with a vav (ו) following the imperative; it therefore expresses the purpose or result: "strip off...that I may know." The call to remove the ornaments must have been perceived as a call to show true repentance for what had happened. If they repented, then God would know how to deal with them.

<sup>15tn</sup> This last clause begins with the interrogative "what," but it is used here as an indirect interrogative. It introduces a noun clause, the object of the verb "know."

New American Bible (2011)

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the people heard this dysfunctional word, and they mourned, and (each) did not set down his trappings upon him, and "YHWH<sup>He Is</sup>" said to "Mosheh<sup>Plucked out</sup>", say to the sons of "Yisra'el<sup>He turns El aside</sup>", you are a hard necked people, I will go up <among> you (one) moment, and I will finish you, and now, make your trappings go down from upon you, and I will know what I will do to you, and the sons of "Yisra'el<sup>He turns El aside</sup>" delivered their trappings (by) the hill of "Hhorev<sup>Parching heat</sup>",...

Charles Thompson OT

And when the people heard these evil tidings they mourned bitterly. Whereupon the Lord said to the Israelites, You are a stiff necked people, take care that I bring not another stroke on you and utterly consume you. Now therefore strip off the robes of your glory and your ornaments and I will shew thee what I will do to thee.

So the Israelites stripped off their ornaments and took down the barrier from the mountain Choreb and Moses struck his tent and pitched it without the camp at a distance from the camp, (Now it was called the tabernacle of the testimony, and every one who sought the Lord went out to this tabernacle without the camp. V. 7 is included for context.

C. Thompson (updated) OT  
Context Group Version  
English Standard Version  
Green's Literal Translation  
Modern English Version

When the people heard this disturbing word, they mourned. And no one put on his ornaments. For the Lord had said to Moses, "Say to the children of Israel, 'You are a stiff-necked people. If I went up among you for one moment, I might destroy you. Now therefore, take off your ornaments, so that I may know what I will do to you.' " The children of Israel stripped themselves of their ornaments by Mount Horeb.

Modern Literal Version  
Modern KJV  
New American Standard B.

When the people heard this <sup>[c]</sup>sad word, they went into mourning, and none of them put on his jewelry. For the Lord had said to Moses, "Say to the sons of Israel, 'You are <sup>[d]</sup>an obstinate people; if I <sup>[e]</sup>were to go up in your midst for just one moment, I would destroy you. So now, take off your <sup>[f]</sup>jewelry that I may know what I shall do to you.'" So the sons of Israel stripped themselves of their jewelry, from Mount Horeb onward.

<sup>[c]</sup> Exodus 33:4 Lit *evil*

<sup>[d]</sup> Exodus 33:5 Or *a stiff-necked*

<sup>[e]</sup> Exodus 33:5 Or *go up...I will destroy*

<sup>[f]</sup> Exodus 33:5 Lit *jewelry from you, that*

New European Version  
Niobi Study Bible  
Owen's Translation  
Restored Holy Bible 6.0  
Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
*Young's Literal Translation*  
Young's Updated LT

And the people hear this sad thing, and mourn; and none put his ornaments on him. And Jehovah says unto Moses, "Say unto the sons of Israel, You [all] are a stiff-necked people; one moment—I come up into your midst, and have consumed you; and now, put down your ornaments from off you, and I know what I do to you;" and the sons of Israel take off their ornaments at mount Horeb

#### The gist of this passage:

The people have just heard that their God would not accompany them to the land of promise, and this disturbs them. God had told Moses that these people were obstinate, and God might suddenly just kill them. So the people remove their jewelry and no longer wear it.

### Exodus 33:4a

| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology | BDB & Strong #'s          |
|------------------------------------|---|------------------|---------------------------|
| wa (or va) (l)<br>[pronounced wah] | <i>and so, and then, then, and; so,<br/>that, yet, therefore,<br/>consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

| Exodus 33:4a   |   |  |   |
|--|---|--|---|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| shâma' (שָׁמַע) [pronounced shaw-MAHG]   | to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of | 3 <sup>rd</sup> person masculine singular, Qal imperfect               | Strong's #8085<br>BDB #1033               |
| 'am (עַם) [pronounced gahm]  | people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]   | masculine singular noun with the definite article                      | Strong's #5971<br>BDB #766                |
| 'êth (אֵת) [pronounced ayth]   | generally untranslated; sometimes translated to, toward (s)   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84                  |
| dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]                                   | word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner   | masculine singular noun with the definite article                      | Strong's #1697<br>BDB #182                |
| ra' (רָע) [pronounced rahg]  | evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]            | masculine singular adjective/noun; with the definite article           | Strong's #7451<br>BDB #948                |
| Precept Austin: <i>I like the NET rendering "this troubling word."</i> <sup>18</sup> |   |  |   |
| zeh (זֶה) [pronounced zeh]   | here, this, this one; thus; possibly another  | masculine singular demonstrative adjective with a definite article     | Strong's #2088, 2090 (& 2063)<br>BDB #260 |

**Translation:** The people listened to this displeasing word...

The word for *evil* is ra' (רָע) [pronounced rahg]. It means, *evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]*. This is our common word for evil. Strong's #7451 BDB #948. However, to be clear, nothing that the Lord says is evil nor is the intent behind what He says evil. However, what loss the Hebrews endured because of their infidelity seemed evil to them. A good one-word translation would be *displeasing, grievous, or distressful* in this context.

|                                 |  |
|---------------------------------|--|
| <i>The Amplified Bible</i>      | When the people heard these evil tidings...      |
| NASB                            | When the people heard this sad word...           |
| NET Bible®                      | When the people heard this troubling word...     |
| NIV                             | When the people heard these distressing words... |
| NRSV                            | When the people heard these harsh words...       |
| <i>Young's Lit. Translation</i> | And the people heard this sad thing...           |

The people heard from Moses what God was saying, and it was quite discouraging.

<sup>18</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 6, 2021.

I couldn't find any of the translators who were consistent in their translation here. However, consistency in translation is not necessarily the way for a translator to always go. Since Bibles are read by laymen and by pastors who are not students of the original languages, some interpretation must occur to guide them. A reasonably literal translation of this verse is: *When the people heard this evil word (or, saying), they were caused to mourn and no man put his ornaments on himself.*

| Exodus 33:4b  |   |  |                             |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
| wa (or va) (ו) [pronounced wah]                                 | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>         | wâw consecutive  | No Strong's #<br>BDB #253   |
| 'âbal (אָבַל) [pronounced aw <sup>b</sup> -VAHL]                | <i>to mourn, to act like a mourner, to go through the motions a ceremonies of mourning</i>  | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect                                  | Strong's #56<br>BDB #5      |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                       | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| lô' (לֹא or לוֹא) [pronounced low]                              | <i>not, no</i>  | negates the word or action that follows; the absolute negation                               | Strong's #3808<br>BDB #518  |
| shîyth (שִׁיט) [pronounced sheeth]                              | <i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i> | 3 <sup>rd</sup> person plural, Qal perfect   | Strong's #7896<br>BDB #1011 |
| 'îysh (אִישׁ) [pronounced eesh]                                 | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>          | masculine singular noun (sometimes found where we would use a plural)                        | Strong's #376<br>BDB #35    |
| 'ădîy (עֲדִי) [pronounced guh-DEE]                              | <i>ornaments, ornament trappings, ornamentation; accessories; age; mouth</i>                | masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5716<br>BDB #725  |
| 'al (עַל) [pronounced gah]                                      | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>        | preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix  | Strong's #5921<br>BDB #752  |

**Translation:** ...and they mourned, and no man placed his ornamentation on himself.

The people mourned; they regretted what they had done. This term *ornamentation* probably refers to jewelry, most of which they had taken from the Egyptians (the Egyptians gave them these things).

The ornaments which were spoken of are the jewelry and ornaments which the Hebrews received as payment from the Egyptians for their 400 years of slavery. The Hebrews wore these in celebration of their deliverance by God and to celebrate the plunder which God had given them. However, a similar occurrence is to never be, as God will no longer personally lead them—so God says here. The result is, they have no reason to wear these ornaments of celebration.

However, it appears that this is done at the word of God; that is, God will tell them not to wear any of this ornamentation.



Exodus 33:4 The people listened to this displeasing word and they mourned, and no man placed his ornamentation on himself.

Given the dramatic topics dealt with in this chapter, it may seem strange that putting away the jewelry is somewhat of a minor detail to mention. However, this has a higher purpose.

| Exodus 33:5a                                      |   |   |                                 |
|---|---|---|---------------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                |
| wa (or va) (ו) [pronounced wah]                   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253       |
| 'amar (אָמַר) [pronounced aw-MAHR]                | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                | Strong's #559<br>BDB #55        |
| YHWH (יהוה) [pronunciation is possibly yohoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217      |
| 'el (אֶל) [pronounced eh]                         | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied)                           | Strong's #413<br>BDB #39        |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]             | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602      |
| 'amar (אָמַר) [pronounced aw-MAHR]                | <i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative                               | Strong's #559<br>BDB #55        |
| 'el (אֶל) [pronounced eh]                         | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied)                           | Strong's #413<br>BDB #39        |
| bânîym (בְּנֵי) [pronounced baw-NEEM]             | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>   | masculine plural construct  | Strong's #1121<br>BDB #119      |
| Yis'êrâ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]   | <i>God prevails; contender; soldier of God; transliterated Israel</i>   | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |

**Translation:** Y<sup>e</sup>howah had said to Moses, "Speak to the sons of Israel:...

This is what God had said that upset the people so much.

As usual, God speaks through Moses to the people of Israel.

## Exodus 33:5b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| 'attâh (אַתָּה) [pronounced aht-TAW]   | you (often, the verb <i>to be</i> is implied)   | 2 <sup>nd</sup> person masculine singular, personal pronoun | Strong's #859<br>BDB #61   |
| 'am (עַם) [pronounced gahm]  | people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals] | masculine singular construct                                | Strong's #5971<br>BDB #766 |
| qâsheh (קָשֶׁה) [pronounced kaw-SHEH]  | hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong               | adjective/noun construct form                               | Strong's #7186<br>BDB #904 |
| Precept Austin: <i>Obstinate (hard, stiff, stubborn) (07186)(qasheh) means hard, harsh, cruel, severe, strong, violent, fierce. This term's basic function is to describe something as hard.</i> <sup>19</sup> |   |   |                            |
| ôreph (עֹרֵף) [pronounced GO-rehf]   | neck, back of neck; back  | masculine singular noun                                     | Strong's #6203<br>BDB #791 |

*To give the neck means to turn away from someone, to turn one's back (that is, to flee). Hard of neck means obstinate, hard-headed.*

Precept Austin: *qasheh...is combined with the Hebrew word for neck (oreph), forming an idiom used in agriculture to describe cattle used as draft animals whose power was concentrated in their neck (Hos 4:16, Jer 5:5) so in the figurative sense whoever resists the yoke is "hard-necked." Hebrew anthropology often portrays the inner will in terms of the heart, neck, and face. They were like a stubborn horse that refuses to respond to the rider's tug on the reins! This idiom obstinate ("stiff-necked") occurs five more times all are in the Pentateuch (Ex. 33:3, 5; Ex 34:9; Dt. 9:6, 13) The sad record of Israel's history is one generation of stiff-necked men and women after another (Dt 31:27, 2 Ki 17:14, 2 Chr 30:8, 36:13, Neh 9:16, 17, 29, Jer 7:26, 17:23, 19:15). The irony is that this same expression used of Pharaoh who was stiff-necked (his heart was hardened) in refusing to let Israel go to worship Yahweh. Now that they have been delivered to worship Yahweh, they became stiff-necked like Pharaoh.*<sup>20</sup>

**Translation:** ...'You [are] an obstinate people.

God, through Moses, tells the people of Israel that they are an obstinate people. They were hard-headed. Literally here, it says that they are stiff-necked. It means that God is trying to guide them in one direction, but their negative volition is causing them to go off in another direction.

The 2<sup>nd</sup> person masculine singular pronoun is in agreement with the masculine singular *people*. God is not speaking directly to Moses here; God is telling Moses what to say to this people. Vv. 4–5 will have many instances of the 2<sup>nd</sup> person masculine singular; and they all have the same reference point (*this stiff-necked people*).

<sup>19</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

<sup>20</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

## Exodus 33:5c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| rega' (עֵגֶר) [pronounced REH-gahg']   | <i>moment, instant, a wink [of an eye], space, suddenly</i>   | masculine singular noun; or an adverb   | Strong's #7281<br>BDB #921 |
| BDB definitions: 1) a moment (noun masculine); 2) for a moment, at one moment...at another moment (adverb); 3) in a moment (with preposition). |   |   |                            |
| 'echâd (אֶחָד) [pronounced eh-KHAWD]   | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>  | numeral adjective   | Strong's #259<br>BDB #25   |
| Together, these are translated <i>in a moment, (if for) a moment, a single moment, in one instant</i> .  |   |   |                            |
| 'âlâh (הָלַעַ) [pronounced gaw-LAWH]   | <i>to go up, to ascend, to come up, to rise, to climb</i>   | 1 <sup>st</sup> person singular, Qal imperfect  | Strong's #5927<br>BDB #748 |
| bê (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity  | No Strong's #<br>BDB #88   |
| qereb (בְּרֵק) [pronounced KEH-re <sup>bv</sup> ]  | <i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix                       | Strong's #7130<br>BDB #899 |
| With the bêyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).                                |   |   |                            |
| wê (or vê) (וּ, or ו) [pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| kâlâh (הָלַכ) [pronounced kaw-LAWH]  | <i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>  | 1 <sup>st</sup> person singular, Piel perfect with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3615<br>BDB #477 |

**Translation:** [If for] a single moment I would go among with you [lit., upon among you], I would destroy you.

If God went before them or into their midst, he would *consume* them. That word is the 1<sup>st</sup> person, Piel perfect, 2<sup>nd</sup> person masculine singular suffix of kâlâh (הָלַכ) [pronounced kaw-LAWH] and it means *complete, accomplish, finish*; however, this is one of those Hebrew words with many varied English renderings. *Completion* seems to be the sense when something in the context needs to be completed (Gen. 18:33 24:15, 19 44:12 Ruth 3:18<sup>21</sup>); however, occasionally, this appears to mean *consume entirely* as in *finished off, completely annihilated*. It is used in this sense in Gen. 41:30 Num. 25:11 Psalm 119:87.<sup>22</sup> The two meanings are tied together insofar as both are making an end to something or causing something to come to its end. Context is fairly clear as to which of the two senses this can be taken in.

<sup>21</sup> I am looking strictly at the Piel

<sup>22</sup> Ditto

The Revealed God warns them that, if He traveled right along with these people that He would end up destroying them because of their negative volition towards Him.

What God's righteous demands, His justice must execute. This people, by their actions and by their negative volition, are an affront to the righteousness of God. God is telling them that He must destroy them as a matter of Law, given that they violated the most basic requirements of the Ten Commandments (the first two commandments).

The picture is, God is separating Himself from the Hebrew people, otherwise, He would be forced to act and completely destroy them.

We understand that God is both omnipresent and omnipotent. Therefore, where God has chosen to manifest Himself is irrelevant to His righteousness and justice. The point which is being made is, God must execute justice. He may put off the execution of justice for a time, but He must eventually act as His righteousness demands.

| Exodus 33:5d  |   |  |                                |
|---|---|--|--------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s               |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251      |
| ‘attâh (אתָּ) [pronounced ġaht-TAWH]  | <i>now, at this time, already</i>   | adverb of time   | Strong's #6258<br>BDB #773     |
| When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another. |   |  |                                |
| yârad (יָרַד) [pronounced yaw-RAHD]   | <i>cause to go [or, come] down, make come down, bring down, lead down; put off</i>                                    | 2 <sup>nd</sup> person masculine singular, Hiphil imperative                                 | Strong's #3381<br>BDB #432     |
| ‘ădîy (עֲדִי) [pronounced guh-DEE]  | <i>ornaments, ornament trappings, ornamentation; accessories; age; mouth</i>  | masculine singular collective noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5716<br>BDB #725     |
| min (מִן) [pronounced mihn]   | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577     |
| ‘al (עַל) [pronounced ġah]  | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix           | Strong's #5920, #5921 BDB #752 |

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*. Some translate this *from above, above* in Gen. 49:25.

**Translation:** *Therefore, take off your ornamentation that you are wearing* [lit., *from upon you*]...

God also told the people to remove whatever ornamentation that they were wearing. Some had not put any on yet. This represented their spoils from the people of Egypt. God tells them to remove these things. God achieved

their victory for them and allowed them these rewards; but the people had been so horrid that, none of this matters anymore. They had wasted their rewards on making a golden calf.

These people should have had great rewards—both in time and in eternity—but they squandered them.

| Exodus 33:5e  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| yâda' (יָדָעַ) [pronounced yaw-DAHG]  | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 <sup>st</sup> person singular, Qal imperfect; with the voluntative hê                      | Strong's #3045<br>BDB #393 |
| The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> . |   |  |                            |
| mâh (מַה) [pronounced maw]  | <i>what, how, why; what [thing]; anything, something, whatever</i>  | interrogative; exclamatory particle; indefinite pronoun; relative pronoun                    | Strong's #4100<br>BDB #552 |
| 'âsâh (עָשָׂה) [pronounced gaw-SAWH]  | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>  | 1 <sup>st</sup> person singular, Qal imperfect   | Strong's #6213<br>BDB #793 |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |

**Translation:** ...that I may decide what I will do with you.' ”

God tells the people that He is going to take some time to decide what to do about them.

This is obviously an anthropopathism, as God knew in eternity past what He would do regarding His people.

Exodus 33:5 Yehowah had said to Moses, “Speak to the sons of Israel: ‘You [are] an obstinate people. [If for] a single moment I would go among with you [lit., upon among you], I would destroy you. Therefore, take off your ornamentation that you are wearing [lit., from upon you] that I may decide what I will do with you.’ ”

The Hebrews removed these ornaments in obedience to God. God told Moses what to say to them and Moses spoke to them the same words.

Precept Austin: *The putting away of the ornaments was an appropriate sign of repentance from the sin which had involved their ornaments (Ex 32:2-4). Also, removal of ornamentation commonly accompanied mourning.*<sup>23</sup>

<sup>23</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.



## Exodus 33:6

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                       |
|--|---|--|--|
| wa (or va) (ו) [pronounced <i>wah</i> ]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                                   | wâw consecutive  | No Strong's #<br>BDB #253              |
| nâtsal (נָטַל) [pronounced <i>naw-TSAHL</i> ]  | <i>to strip oneself</i>   | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect                                | Strong's #5337<br>BDB #664             |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]   | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                                 | masculine plural construct   | Strong's #1121<br>BDB #119             |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]   | <i>God prevails; contender; soldier of God; transliterated Israel</i>   | masculine proper noun; God-given name to Jacob; and national name for the Jewish people    | Strong's #3478 & #3479<br>BDB #975     |
| 'êth (אֶת) [pronounced <i>ayth</i> ]   | generally untranslated; sometimes translated <i>to, toward</i> (s)  | mark of a direct object; indicates next word is the object of the verb                     | Strong's #853<br>BDB #84               |
| 'ădîy (עֲדִי) [pronounced <i>guh-DEE</i> ]   | <i>ornaments, ornament trappings, ornamentation; accessories; age; mouth</i>  | masculine singular collective noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5716<br>BDB #725             |
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577             |
| The entire list of BDB meanings for min (מִן) [pronounced <i>mihn</i> ] are: 1) <i>from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition)</i> ; 1a) <i>from (expressing separation), off, on the side of</i> ; 1b) <i>out of</i> ; 1b1) <i>(with verbs of proceeding, removing, expelling)</i> ; 1b2) <i>(of material from which something is made)</i> ; 1b3) <i>(of source or origin)</i> ; 1c) <i>out of, some of, from (partitively)</i> ; 1d) <i>from, since, after (of time)</i> ; 1e) <i>than, more than (in comparison)</i> ; 1f) <i>from...even to, both...and, either...or</i> ; 1g) <i>than, more than, too much for (in comparisons)</i> ; 1h) <i>from, on account of, through, because (with infinitive)</i> ; 2) <i>that (conjunction)</i> . |   |  |  |
| har (הָרָה) [pronounced <i>har</i> ]   | <i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>                                       | masculine singular construct   | Strong's #2022 (and #2042)<br>BDB #249 |
| Chôrêb (חֹרֵב) [pronounced <i>khoh-RE<sup>B</sup>V</i> ]   | <i>waste, desolate; desert and is transliterated Horeb</i>  | proper noun  | Strong's #2722<br>BDB #352             |

**Translation:** The sons of Israel, therefore, stripped themselves of their ornamentation before leaving [lit., from, because of, on account of] Mount Horeb.

The idea here could be that the people removed their ornamentation *because of* Mount Horeb; which, by interpretation, would be *because of their God*.

Precept Austin: There is a bit of irony here for the verb (natsal) for stripped is the same verb translated plundered in Ex 3:22 Ex 12:36 explaining how the Israelites left Egypt with much gold and fine

*clothes... They were paying a high price for their wild celebration around the lifeless golden calf! They had sown to the wind and were now reaping the whirlwind. (Hos 8:7). Israel had sown to the flesh and had reaped corruption and were in danger of reaping "consumption" by Jehovah! (Gal 6:7-8).<sup>24</sup>*

The people, possibly while they are preparing to leave the Sinai mount range, had stripped themselves of their gold and ornamental jewelry. This was their reward and payment. However, they were ashamed of what they had done, and they removed these things as a testimony to their own bad behavior. Or, in the alternative, they removed these items of value, not because they were repentant but because they wanted to *show themselves* as being repentant. Or—and I think this is the actual reason—God told them to remove the jewelry.

Precept Austin expresses the second opinion: *I think Israel was more like the little boy who got caught stealing cookies and was sorry but not repentant. He was sorry he got caught! He was not sorry for his act! And so they did what I usually do when things are not going my way -- they had a "pity party" [for themselves].<sup>25</sup>*

The New Living Testament translated this verse: *So from the time they left Mount Sinai, [Hebrew Horeb, another name for Sinai.] the Israelites wore no more jewelry or fine clothes.*

Exodus 33:6 *The sons of Israel, therefore, stripped themselves of their ornamentation before leaving [lit., from, because of, on account of] Mount Horeb.*

Obviously it was not Mount Horeb (or, Sinai) which was the cause of the Hebrews behavior, but it was their behavior at the foot of Mount Horeb which caused God to partially turn His back on them.

#### **Why God the Holy Spirit Includes the Removal of Jewelry in the Book of Exodus:**

When we consider this chapter as a whole, the mention of Israel's people stripping off their jewelry seems like a small thing. Why is this even mentioned? This seems like an odd little detail to be included in this grand book of Exodus. However, I believe that there is a reason that this is mentioned.

The jewelry which Israel possessed was given to them by the people of Egypt. They had worked as slaves for at least two hundred years, and this was their reward. Now, consider what this is analogous to: these are like their eternal rewards which they will receive in heaven (I should say, *would have received in heaven*). We all spend so many years on this earth, but when our life is done, there are eternal rewards for those who have performed divine good. All the people of Israel had to do was obey God, and there would have been a surfeit of rewards for them in heaven. God wants to reward the people of Israel, and, by extension, us in the **Church Age**. These rewards glorify Him. The people of Israel, by their rebellious actions, have set their eternal rewards aside. God telling them to remove this plunder is analogous to Him removing their eternal rewards.

The [pieces of] jewelry [represent Israel's] eternal rewards which they will receive in heaven...The people of Israel...have set their eternal rewards aside

Allow me to go off on a tangent here. R. B. Thieme, Jr. often spoke of there being an **SG2 paragraph** for each one of us, listing the blessings which God has planned for us individually when we crack the supergrace barrier (that is, after we enter into Christian maturity). The amount of divine good that we produce prior to reaching spiritual maturity is quite small, but breaking that barrier brings great blessings to us. Once we reach spiritual

<sup>24</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

<sup>25</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 6, 2021.

maturity, then we produce (potentially) a great deal of divine good. Divine good is rewardable, in time and in eternity.

Some people never grow or never go far in the Christian life. God has all of these supergrace blessings ready for us. We need to have that cup of grace orientation, so that God may pour overflowing blessings into our cup.<sup>26</sup> There will be a way, in heaven, for us to see what we missed out on, by not cracking the maturity barrier and not producing divine good.

This mention of jewelry represent exactly what R. B. Thieme, Jr. was speaking of. These various types of jewelry, made from gold and precious stones, are **typical** of the great blessings which await the Exodus generation in their eternal future. However, by their casting aside of God's requirements, the Exodus generation also cast aside their own eternal rewards. These rewards are so real, that the people of Israel can hold them in their hands and wear them as rings and necklaces. But just as these rewards are real and manifest, so is their loss.

Exodus 33:4–6 The people heard these harsh words spoken by God and they mourned. Based upon what God told Moses, these people did not put their jewelry on. This is because Jehovah had said to Moses, "Say this to the sons of Israel: 'If I remained in your midst for even a moment, I would destroy all of you. Therefore, for the time being, remove all your jewelry and ornamentation that you are wearing, and give Me time to decide what I will do with you.' " The sons of Israel, therefore, removed all of their ornamentation and jewelry before leaving Mount Horeb.

The people removed their jewelry as demanded by God.

*Precept Austin: The words of the prophet Jeremiah almost 900 years later directed at the Israelites in the land of Judah are apropos to the first generation*

Jer 2:19 "Your own wickedness will correct you [their wild celebration around the calf], And your apostasies will reprove you; Know therefore and see that it is evil and bitter For you to forsake the LORD your God [which they did in worshiping the golden calf], And the dread of Me is not in you," declares the Lord GOD of hosts.<sup>27</sup>

Emotionally, the people were sad about what they had done. However, this does not mean that they would not continue to defy Moses and to defy God. There is, no doubt, a great deal of emotion being felt by the people of Israel. However, this is no assurance of anything. What is key is, what is their attitude towards Bible doctrine? How interested are they in the Word of God? Being emotional about sins that they have committed is far less important.

**Application:** So much of Christendom places a premium upon emotion. So many things are supposed to come from *the heart*, which means, in most circles, deep, strong emotion. You can have deep and strong emotions; and yet, faced with the same circumstances again, you can rebel against God again.

**Application:** For myself, I am glad to read and study the Exodus generation; and study their failures. This gives me hope in my own pitiful life.

### **Saint Stephen Speaks of this Generation in Acts 7:36–44:**

Saint Stephen spoke a sermon about this generation of Israelites:

<sup>26</sup> This is an analogy which R. B. Thieme, Jr. taught many times.

<sup>27</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

Acts 7:36–38 This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years. This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.' This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us.

Stephen is talking about Moses and all the Moses did before the eyes of the people of God. His listeners know all about this. They know about Moses, whom they revere; they know about the hard-hearted Exodus generation. So, they understand and follow what Stephen is saying to them.

What they do not get is, Stephen is setting up an analogy here. Moses is a **type** of Christ; and Jesus performed wonders and signs before those listening to him. The people listening to Stephen might think that they are hearing about this terrible generation that rejected Moses; but they are following that generation in their own actions. Stephen's audience is very much like the Exodus generation, whom they look down upon.

Acts 7:39–40 Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, saying to Aaron, 'Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.'

Moses told the people to stay and wait for him, but they did not. Once Moses was gone for a few weeks, the Exodus generation went to Aaron, to try to get him to do what they wanted. They wanted a visual thing to worship.

Despite God commanding against it, people want some sort of religious symbol which is, for all intents and purposes, a good luck charm. It might be a cross worn around the neck; it might be rosary beads; it might be a statue of Mary. None of those things were legitimate during the **age of Israel** and they are not legitimate today.

These are men and women who saw the Lord teaching and healing them and their neighbors.

Acts 7:41 And they made a calf in those days, and offered a sacrifice to the idol and were rejoicing in the works of their hands.

Aaron was talked into making this calf. Regardless of his motivation; he was clearly not a leader like Moses was.

Acts 7:42–43 But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets: "'Did you bring to me slain beasts and sacrifices, during the forty years in the wilderness, O house of Israel? You took up the tent of Moloch and the star of your god Rephan, the images that you made to worship; and I will send you into exile beyond Babylon.'" (Amos 5:25-27)

God turned against this generation and almost everyone of them died the sin unto death in the desert.

Acts 7:44 "Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen.

Despite all the evil that the Exodus generation did, they had the tent of witness given to them by God, which was where the center of their worship was. It also spoke of Jesus Christ, the Man Whom they crucified.

## The Tent of Meeting is Moved Outside the Camp of Israel

There are a considerable number of footnotes on this verse, chiefly for the reason that, in this chapter, the *Tent of Meeting* is being set up outside the camp; and yet, in Exodus 35–40, the Tabernacle is constructed. The explanation is quite simple: there was a temporary Tent of Meeting, which Moses has been using all of this time, as a place to meet God (every time that Moses needed to seek God, he did not climb up Mount Sinai). In this verse, that temporary Tent is simply moved outside the camp (which would be in keeping with the words of God in the previous section).

Precept Austin: *Mark it down, sin separates us from God. Don't be deceived thinking you can sin a "little" and still experience the presence of the Holy One.*<sup>28</sup> Our temporal solution as believers is naming our sins to God.

**And so Moses takes the tent and he pitched to him from outside the camp, going afar off from the camp. And so he calls to it a tent of meeting. And he was every [one] seeking Y<sup>e</sup>howah, he wil go out unto a tent of meeting, which is from outside the camp.**

Exodus  
33:7

**Moses then took the tent [where he spoke to God] and he pitched it outside the camp, having gone far from the camp. He designated it the tent of meeting. And it came to pass [that] every [person] seeking Y<sup>e</sup>howah would go out to [this] tent of meeting, which was outside the camp.**

**Moses then took this tent (where he would meet with God), and he set it up far outside the camp, calling it the tent of meeting. As time went on, any person who was seeking God would go out to this tent of meeting outside the camp.**

Here is how others have translated this verse:

### Ancient texts:

|                           |   |
|---------------------------|---|
| Masoretic Text (Hebrew)   | And so Moses takes the tent and he pitched to him from outside the camp, going afar off from the camp. And so he calls to it a tent of meeting. And he was every [one] seeking Y <sup>e</sup> howah, he wil go out unto a tent of meeting, which is from outside the camp.  |
| Dead Sea Scrolls          | .   |
| Jerusalem targum          | .   |
| Targum (Onkelos)          | Arid Mosheh took a tabernacle, and spread it for himself without the camp, at a distance from the camp, and called it the Tabernacle of the House of Instruction: and it was that every one who sought instruction from before the Lord, went forth to the tabernacle of the house of instruction without the camp.   |
| Targum (Pseudo-Jonathan)  | And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; and it was called the Tabernacle of the House of Instruction: and it was that when any one turned by repentance with a true heart before the Lord, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven. |
| Revised Douay-Rheims      | .   |
| Douay-Rheims 1899 (Amer.) | Moses also taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any question, went forth to the tabernacle of the covenant, without the camp.   |

<sup>28</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.



|                             |   |
|-----------------------------|---|
| Aramaic ESV of Peshitta     | Now Mosha used to take the tent and to pitch it outside the camp, far away from the camp, and he called it "The Tabernacle." It happened that everyone who sought Mar-Yah went out to the Tabernacle, which was outside the camp.   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | And Moshe took his tent and pitched it for him outside of the camp and removed it far from the camp and he called it the Time Tent, and everyone who did inquire from LORD JEHOVAH went out to the Time Tent outside of the camp.   |
| Samaritan Pentateuch        | And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, [that] every one which sought the LORD went out unto the tabernacle of the congregation, which [was] without the camp. |
| Updated Brenton (Greek)     | And Moses took the tabernacle and pitched it outside the camp, at a distance from the camp; and it was called the Tabernacle of Testimony. And it came to pass <i>that</i> everyone that sought the Lord went forth to the tabernacle which was outside the camp.                     |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | Now it was Moses' way to put up the Tent of meeting outside the tent-circle, at some distance away; giving it the name of The Tent of meeting. And everyone desiring to make his prayer to the Lord went to the Tent of meeting outside the tent-circle.   |
| Easy English              | <b>The special tent</b><br>As they travelled, Moses put up a special tent outside the camp. It was not near the other tents. He called it the Tent of Meeting. Anyone could go there to ask the Lord about something. They would go to the Tent of Meeting that was outside the camp.<br>33:7 This Tent of Meeting was probably not yet the proper Tabernacle. But it was a special tent where God would meet with people. |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2006 | Moses used to take a tent a short way outside the camp. He called it "the meeting tent." Anyone who wanted to ask something from the LORD would go to the meeting tent outside the camp.   |
| God's Word™               | .  |
| Good News Bible (TEV)     | Whenever the people of Israel set up camp, Moses would take the sacred Tent and put it up some distance outside the camp. It was called the Tent of the LORD's presence, and anyone who wanted to consult the LORD would go out to it.   |
| The Message               | .  |
| Names of God Bible        | Now, Moses used to take a tent and set it up far outside the camp. He called it the tent of meeting. Anyone who was seeking <b>Yahweh's</b> will used to go outside the camp to the tent of meeting.   |
| NIRV                      | <b>The Tent of Meeting</b><br>Moses used to take a tent and set it up far outside the camp. He called it the "tent of meeting." Anyone who wanted to ask the LORD a question would go to the tent of meeting outside the camp.   |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                           |   |
|---------------------------|---|
| Casual English Bible      | . |
| College Press Bible Study | . |

|                            |  |
|----------------------------|--|
| Contemporary English V.    | Moses used to set up a tent far from camp. He called it the "meeting tent," and whoever needed some message from the LORD would go there.  |
| The Living Bible           | Moses always erected the sacred tent (the "Tent for Meeting with God," he called it) far outside the camp, and everyone who wanted to consult with Jehovah went out there.   |
| New Berkeley Version       | .  |
| New Life Version           | <b>Moses Meets with the Lord</b><br>Now Moses used to take the tent and set it up far away from the other tents. He called it the meeting tent. Anyone who wanted to meet with the Lord would go away from the other tents to the meeting tent.  |
| New Living Translation     | It was Moses' practice to take the Tent of Meeting <sup>[b]</sup> and set it up some distance from the camp. Everyone who wanted to make a request of the LORD would go to the Tent of Meeting outside the camp.<br><sup>[b]</sup> 33:7 This "Tent of Meeting" is different from the Tabernacle described in chapters 26 and 36. |
| Unlocked Dynamic Bible     | .  |
| Unfolding Bible Simplified | As the Israelite people were traveling, whenever they stopped and set up their tents, Moses set up the sacred tent outside the camp, far from the camp. He called it "the tent of meeting." Everyone who wanted Yahweh to decide something for them would go out of the camp to the tent of meeting.                             |

#### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | Then Moses carried the [materials for] the Tent (which they called the Tent of Proofs) outside of the camp and [had it] assembled some distance away, so that everyone that [wanted an answer from Jehovah] would have to go outside the camp to the Tent.   |
|                             | <b>Tent of Proofs</b><br>We are sure that many will object to our calling God's place of worship in the desert a 'tent' rather than a 'tabernacle.'<br>However, tabernacle is an obsolete English word, the true meaning of which is misunderstood by most people.<br>So for clarification;<br>We have opted to use the modern word 'tent,' because it was in fact a portable structure made of cloth and beams.<br>Notice that this tent is often referred to in Greek as the skenes tou marturion, which means, Tent of Testimony or, Tent of Proofs.<br>And the reason why they called it that, was because it housed the kiboton martyriou (Box [of] Testimony or Chest of Proofs), which is referred to in other Bibles as Ark of the Covenant.<br>However, we have more closely translated skenes tou marturion as Tent of Proofs wherever these particular Greek words are found. |
| Beck's American Translation | .  |
| Common English Bible        | <b>Speaking with the Lord at the meeting tent</b><br>Moses took the tent and pitched it outside the camp, far away from the camp. He called it the meeting tent. Everyone who wanted advice from the Lord would go out to the meeting tent outside the camp.   |
| New Advent (Knox) Bible     | Moses, too, removed his tent,[1] and pitched it far off, away from the camp, calling it, The tent which bears witness to the covenant; to this, all who had disputes to settle must betake themselves, away from the camp.<br>[1] Some would translate 'the tabernacle', but it seems clear that the tabernacle, afterwards called 'the tabernacle of the covenant' (or rather, 'of meeting'; see note on 31.7) had not yet been constructed.  |

Translation for Translators *When the Israeli people traveled, whenever they stopped and set up their tents, Moses/I had them set up a tent outside the camp, far from the camp. I called it 'the Sacred Tent where God and I talk together'. Everyone who wanted Yahweh to decide something for them would go out of the camp to the Sacred Tent.*

### Mostly literal renderings (with some occasional paraphrasing):

|  |   |
|--|---|
| Berean Study Bible   | Now Moses used to take the tent and pitch it at a distance outside the camp. He called it the Tent of Meeting, and anyone inquiring of the LORD would go to the Tent of Meeting outside the camp.   |
| Conservapedia Translation<br>Currid                                    | .<br>And Moses used to take the tent and pitch it outside the camp, a far distance from the camp. And he called it 'the tent of meeting'. And anyone who sought Yahweh would come out to the tent of meeting which was outside the camp.  |
| Ferrar-Fenton Bible  | <del>Moses</del> <b>Carries off the Tabernacle of Witnesses and the Word Appears.</b><br>Then Moses seized the tabernacle, and pitched it for himself outside the camp, at a distance from the camp, and named it his Hall of Meeting, so that all who wished to inquire of the <b>EVER-LIVING</b> were obliged to come to him to his Hall of Assembly that was outside the camp. |
| God's Truth (Tyndale)  | And Moses took the tabernacle and pitched it without the host, afar off from the host, and called it the tabernacle of witness. And all that would ask any question of the Lord, went out unto the tabernacle of witness which was without the host.  |
| HCSB<br>International Standard V                                       | .<br><b>God's Presence at the Tent of Meeting</b><br>Moses used to take the tent and set it up outside the camp at a distance from the camp, and he called it the Tent of Meeting. When anyone sought the Lord, he would go out to the Tent of Meeting which was outside the camp.  |
| Jubilee Bible 2000<br>H. C. Leupold<br>Lexham English Bible            | .<br>.<br><b>The Tent outside the Camp</b><br>And Moses took the tent and pitched it outside the camp far from the camp, and he called it the tent of assembly, and [Literally "and it would be"] all seeking Yahweh would go out to the tent of assembly, which was outside the camp.  |
| NIV, ©2011<br>Peter Pett's translation<br>Unfolding Bible Literal Text | .<br>.<br>Moses took a tent and pitched it outside the camp, some distance from the camp. He called it the tent of meeting. Everyone who asked Yahweh for anything went out to the tent of meeting, outside the camp.   |
| Unlocked Literal Bible<br>Urim-Thummim Version                         | .<br>Moses took the Tabernacle and pitched it outside the encampment, far off from the camp and called it the Tabernacle at the Appointed Place. And it came to pass that every one that sought YHWH went out to the Tabernacle at the Appointed Place that was outside the encampment.   |
| Wikipedia Bible Project  | And Moses took the tent and pitched it for himself outside the camp, at a distance from the camp, and he called it "tent of events". And it was that every one who sought Yahweh went out to the tent of events, which was outside the camp.  |

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Tent of Meeting**  
 • Moses then took the Tent and pitched it for himself outside the camp, at a distance from it, and called it the *Tent of Meeting*. Whoever sought Yahweh would go out to the Tent of Meeting outside the camp. Num 12:4

- The tent called “The Tent of Meeting” was the first temple of God in the midst of his people.

Note that it is placed outside the encampment, at some distance, and only after the people have sinned is it spoken of. God no longer deals directly with Israel, but through the intermediary of his Angel (32:34 and 23:23).

The Heritage Bible

And Moses took the tent and stretched it outside the camp, widening the distance from the camp, and called it the tent of appointed meeting. And it was, everyone who sought Jehovah went out to the tent of appointed meeting, which was outside the camp.

New American Bible (2002)

<sup>1</sup>The tent, which was called the meeting tent, Moses used to pitch at some distance away, outside the camp. Anyone who wished to consult the LORD would go to this meeting tent outside the camp.

1 [7-11] The meeting tent is mentioned here by anticipation; its actual construction is described in the following chapters.

New American Bible (2011)

**Moses' Intimacy with God.**

Moses used to pitch a tent<sup>c</sup> outside the camp at some distance. It was called the tent of meeting. Anyone who wished to consult the LORD would go to the tent of meeting outside the camp.

c. [33:7] Ex 29:42–43.

New English Bible—1970

*The tent of the Presence.*

Moses used to take a Or the tent and pitch it at a distance outside the camp. He called it the Tent of the Presence, and everyone who sought the LORD would go out to the Tent of the Presence outside the camp.

New Jerusalem Bible

.

New RSV

.

Revised English Bible—1989

Moses used to take the Tent and set it up outside the camp some distance away. He called it the Tent of Meeting, and everyone who sought the LORD would go outside the camp to the Tent of Meeting.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe would take the tent and pitch it outside the camp, far away from the camp. He called it the tent of meeting. Everyone who wanted to consult ADONAI would go out to the tent of meeting, outside the camp.

exeGesés companion Bible

And Mosheh takes the tent  
and spreads it outside the camp  
far removed from the camp:  
and calls it the tent of the congregation.  
And so be it,  
everyone seeking Yah Veh  
goes out to the tent of the congregation  
outside the camp.

Hebraic Roots Bible

And Moses took the tent and pitched it outside the camp, far off from the camp. And he called it the tabernacle of the congregation. And it happened that everyone seeking YAHWEH went to the tabernacle of the congregation which was outside the camp.

Israeli Authorized Version  
Kaplan Translation

.  
Moses took [his] tent and set it up outside the camp at a distance. He called it the Meeting Tent. [Later], whoever sought God would go to the Meeting Tent outside the camp.

**his**

(Rashi). Literally, 'the tent.' Or, 'Moses took to the tent' (Targum Yonathan).

**Meeting Tent**

Or, 'Tent of Study' (Onkelos). Although the same term, Ohel Moed, is used, it is not the Communion Tent mentioned earlier. Or, 'communion tent,' since God communed with Moses in that tent until the Tabernacle was erected (Ibn Ezra). Or, 'He took the Tabernacle....' before the enclosure was set up (Ibid.). Moses was in the 'Meeting Tent' from Yom Kippur until the Tabernacle was erected (Rashi). Some say that he was there 40 days from 18 Tammuz on (Ramman).

### Later

(Ramban)

The Scriptures 2009

And Mosheh took his tent and pitched it outside the camp, far from the camp, and called it the Tent of Appointment. And it came to be that everyone who sought הוֹיָה went out to the Tent of Appointment which was outside the camp.

Tree of Life Version

.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND MOSES TOOK HIS TABERNACLE AND PITCHED IT OUTSIDE THE CAMP, AT A DISTANCE FROM THE CAMP; AND IT WAS CALLED THE TABERNACLE OF TESTIMONY: AND IT CAME TO PASS THAT EVERY ONE THAT SOUGHT JESUS WENT FORTH TO THE TABERNACLE WHICH WAS OUTSIDE THE CAMP.

Awful Scroll Bible

Moses was to take the tent, and is to have stretched it out without the camp, even is it to be far from the camp. He is to have called it: The tent of the appointed place. He seeking Sustains To Become, was to go out to the tent of the appointed place, that is to be outside the camp.

Charles Thompson OT

.

Concordant Literal Version

As for Moses, he took the tent and stretched it out outside the camp, far from the camp; and he called it the tent of appointment; and it came to be that everyone seeking Yahweh went forth to the tent of appointment which was outside the camp.

Darby Translation

.

exeGesés companion Bible

.

Orthodox Jewish Bible

And Moshe would take the Ohel, and pitch it outside the machaneh, afar off from the machaneh, and called it the Ohel Mo'ed. And it came to pass, that every one which sought Hashem went out unto the Ohel Mo'ed, which was outside the machaneh.

Rotherham's *Emphasized B.*

<sup>d</sup>And ||Moses|| proceeded to take a tent, and pitch it by itself outside the camp, afar off from the camp, and he called it, The Tent of Meeting,—and so it came to pass that ||whosoever was seeking Yahweh|| went out unto the tent of meeting, which was on the outside of the camp.

<sup>d</sup>This paragraph (verses 7–11) seems to record a temporary arrangement, by which Yahweh might commune freely with Moses without for the present dwelling in the very midst of the people. N.B.: the tenses are peculiar throughout the passage.

Third Millennium Bible

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### Expanded/Embellished Bibles:

*The Amplified Bible*

Now Moses used to take his own tent and pitch it outside the camp, far away from the camp, and he called it the tent of meeting [of God with His own people]. And everyone who sought the Lord would go out to the [temporary] tent of meeting which was outside the camp.

The Expanded Bible

#### The Meeting Tent

Moses used to take a tent and ·set it up [pitch it] a long way outside the camp; he called it the “Meeting Tent.” Anyone who wanted to ·ask [seek] the Lord about something would go to the Meeting Tent outside the camp.



Kretzmann's Commentary

And Moses took the tabernacle, his own tent, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation, the "tent of meeting." Until matters were adjusted between the Lord and the people and the building of the Sanctuary could be undertaken, his own tent had to serve the purpose. The people were to become more deeply conscious of their guilt and of their separation from Jehovah, and yet Moses wanted to keep the way open for the renewal of the covenant, by giving the people an opportunity to keep in touch with Jehovah. And it came to pass that everyone which sought the Lord went out unto the Tabernacle of the Congregation which was without the camp. This was the first step in bringing the penitent people to a new life, that individuals went out to consult with Jehovah, instead of following their own ideas and opinions.

Syndein/Thieme  
The Voice

Moses used to take a tent<sup>[a]</sup> and put it up far away from the camp. He referred to it as the meeting tent. Everyone who sought the Eternal One would go out to the meeting tent, which was located well outside the camp.

<sup>[a]</sup> Greek manuscripts read "his tent."

### Bible Translations with Many Footnotes:

The Complete Tanach

And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, and he called it the tent of meeting, and it would be that anyone seeking the Lord would go out to the tent of meeting, which was outside the camp.

**And Moses:** from [the moment of] that sin [and] on.

**took the tent:** Heb. נָקַח. This is a present tense, [meaning that] he would take his tent and pitch it outside the camp. He said, "One who is banished from the master is banished from the disciple." -[from Tanchuma 27]

**distancing [it]:** two thousand cubits, like the matter that is stated: "But there shall be a distance between you and it just two thousand cubits by measure" (Josh. 3:4). -[from Midrash Tanchuma 27]

**and he called it:** And he would call it the tent of meeting. That is the meeting house of those seeking the Torah.

**anyone seeking the Lord:** From here [we deduce] that one who seeks the presence of a sage is tantamount to one who seeks the presence of the Shechinah. -[from Tanchuma 27]

**would go out to the tent of meeting:** Heb. יֵצֵא, lit., will go out, like יֵצֵא, would go out.

**Another interpretation:** and it would be that anyone seeking the Lord-even the ministering angels-when they would ask for the place of the Shechinah, their companions would say to them, "Behold, it is in Moses' tent" -[from Tanchuma 27]

The Geneva Bible  
Kaplan Translation  
NET Bible®

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#### *The Presence of the Lord*

<sup>16</sup>Moses took<sup>17</sup> the tent<sup>18</sup> and pitched it outside the camp, at a good distance<sup>19</sup> from the camp, and he called it the tent of meeting. Anyone<sup>20</sup> seeking<sup>21</sup> the Lord would go out to the tent of meeting that was outside the camp.

<sup>16sn</sup> This unit of the book could actually include all of chap. 33, starting with the point of the Lord's withdrawal from the people. If that section is not part of the exposition, it would have to be explained as the background. The point is that sinfulness prevents the active presence of the Lord leading his people. But then the rest of chap. 33 forms the development. In vv. 7-11 there is the gracious provision: the Lord reveals through his faithful mediator. The Lord was leading his people, but now more remotely because of their sin. Then, in vv. 12-17 Moses intercedes for the people, and the intercession of the mediator guarantees the Lord's presence. The point of all of this is that God wanted the people to come to know that if he was not with them they should not go. Finally, the presence of the Lord is verified to the

mediator by a special revelation (18-23). The point of the whole chapter is that by his grace the Lord renews the promise of his presence by special revelation.

<sup>17tn</sup> Heb “and Moses took.”

<sup>18sn</sup> A widespread contemporary view is that this section represents a source that thought the tent of meeting was already erected (see S. R. Driver, *Exodus*, 359). But the better view is that this is a temporary tent used for meeting the Lord. U. Cassuto explains this view very well (*Exodus*, 429-30), namely, that because the building of the tabernacle was now in doubt if the Lord was not going to be in their midst, another plan seemed necessary. Moses took this tent, his tent, and put some distance between the camp and it. Here he would use the tent as the place to meet God, calling it by the same name since it was a surrogate tent. Thus, the entire section was a temporary means of meeting God, until the current wrath was past.

<sup>19tn</sup> The infinitive absolute is used here as an adverb (see GKC 341 §113.h).

<sup>20tn</sup> The clause begins with “and it was,” the perfect tense with the vav conjunction. The imperfect tenses in this section are customary, describing what used to happen (others describe the verbs as frequentative). See GKC 315 §107.e.

<sup>21tn</sup> The form is the Piel participle. The seeking here would indicate seeking an oracle from Yahweh or seeking to find a resolution for some difficulty (as in 2 Sam 21:1) or even perhaps coming with a sacrifice. B. Jacob notes that the tent was even here a place of prayer, for the benefit of the people (*Exodus*, 961). It is not known how long this location was used.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "**Mosheh** <sup>Plucked out<sup>n</sup></sup> will take the tent and he will extend him outside of the campsite, far from the campsite, and he will call out to him at the tent of the appointed place , and (it) will (come to pass), the ones searching out "**YHWH** <sup>He is<sup>n</sup></sup> will go out to the tent of the appointed place, which is outside of the campsite,...

Charles Thompson OT .  
C. Thompson (updated) OT .  
Context Group Version .  
English Standard Version .  
Green’s Literal Translation .  
Modern English Version .  
Modern Literal Version .  
Modern KJV .  
New American Standard B. .  
New King James Version .

### Moses Meets with the LORD

Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp.

Niobi Study Bible .  
Owen’s Translation .  
Restored Holy Bible 6.0 .  
Updated Bible Version 2.17 .  
A Voice in the Wilderness .  
Webster’s Bible Translation .  
World English Bible .  
*Young’s Literal Translation* .  
Young’s Updated LT .

And Moses takes the tent, and has stretched it out at the outside of the camp, afar off from the camp, and has called it, “Tent of Meeting;” and it has come to pass, every one seeking Jehovah goes out unto the tent of meeting, which *is* at the outside of the camp.

**The gist of this passage:** Because Y<sup>e</sup>howah was no longer to be in the midst of the camp of Israel, a temporary Tent of Meeting was set up outside of the camp where the people might go, when they sought God.

Precept Austin: *The Tent outside the camp depicts Israel's separation from God.*<sup>29</sup>

| Exodus 33:7a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                           | <i>to draw out [of the water] and is transliterated Moses</i>         | masculine proper noun  | Strong's #4872<br>BDB #602 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]                           | <i>to take, to take away, to take in marriage; to seize</i>           | 3 <sup>rd</sup> person masculine singular, Qal imperfect               | Strong's #3947<br>BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                                    | generally untranslated; sometimes translated <i>to, toward (s)</i>    | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| 'ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]                               | <i>tent, tabernacle, house, temporary dwelling</i>                    | masculine singular noun with the definite article                      | Strong's #168<br>BDB #13   |

**Translation:** Moses then took the tent [where he spoke to God]...

Up to this point, when Moses wanted to speak to God, we were left up in the air as to where this actually took place. When he and Aaron would go to Pharaoh, prior to and right after, Moses would speak to God; but we were never given any sort of detail. What we read here suggests that Moses had set up a tent, and this is where he would go to speak with God.

| Exodus 33:7b  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| nâtâh (נָתַח) [pronounced <i>naw-TAWH</i> ]                             | <i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn [aside]; to veer off; to hold out, to extend</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                                       | Strong's #5186<br>BDB #639 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                            | <i>to, for, towards, in regards to</i>   | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |

<sup>29</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021. Paraphrased.

| Exodus 33:7b   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>           | preposition of separation                         | Strong's #4480<br>BDB #577 |
| chûts (חוּץ) (חִיצוֹ) [pronounced <i>khoots</i> ]  | <i>outside, outward; street</i>   | masculine singular noun                           | Strong's #2351<br>BDB #299 |
| Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> . |   |   |                            |
| machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]                                     | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i> | masculine singular noun with the definite article | Strong's #4264<br>BDB #334 |

**Translation:** ...and he pitched it outside the camp,...

God said that He would no longer travel among the Hebrew people, lest He might become angry and kill them. So Moses takes this tent, where he had been meeting God, and he set it up outside of the camp.

What we have here is a picture of being in or out of fellowship.

| Exodus 33:7c   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                                 | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
| râchaq (רָחַק) [pronounced <i>raw-KHAHK</i> ]        | <i>a removing, a removal, going afar off, going away [from, far]; being a distance from; being removed from [remote]</i>        | Hiphil infinitive absolute, acting as an adverb   | Strong's #7368<br>BDB #934 |
| min (מִן) [pronounced <i>mihn</i> ]                  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>           | preposition of separation                         | Strong's #4480<br>BDB #577 |
| machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ] | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i> | masculine singular noun with the definite article | Strong's #4264<br>BDB #334 |

**Translation:** ...having gone far from the camp.

Moses went far outside of the camp in order to set this tent up.

## Exodus 33:7d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]                             | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                                       | Strong's #7121<br>BDB #894 |
| lâmed (ל) [pronounced <i>leh</i> ]                                     | <i>to, for, towards, in regards to</i>   | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| 'ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]                              | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular construct   | Strong's #168<br>BDB #13   |
| môw'êd (מוֹעֵד) [pronounced <i>moh-CADE</i> ]                          | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun  | Strong's #4150<br>BDB #417 |

**Translation:** He designated it the tent of meeting.

This was a prototype tabernacle. It did not have copies of the furniture or anything like that and it may or may not have had an altar upon which to offer sacrifices. However, the Tabernacle that we are familiar with had not yet been built. We know this for many reasons: (1) the Tabernacle was to be inside the camp with the various tribes camped around it (Num. 2:17–31); here, this tent of meeting was outside the camp. (2) God will command Moses to begin construction later on in Exodus (Exodus 35:10). (3) the completion of the tabernacle is recorded in Exodus 36:1–40:33, future from this time. (4) This verse seems to be the key to the fact that this is a prototype Tent of God—Moses himself pitches the tent. (5) There is little if any fanfare associated with the setting up of this tent—much different from what we will read in Exodus 40.

What may confuse some people is, both this tent and the Tabernacle are the same word in the Hebrew, which is 'ohel (אֹהֶל) [pronounced *OH-heh*]. It means, *tent, tabernacle, house, temporary dwelling*; and it is the ordinary word for *tent*. Strong's #168 BDB #13. Both this tent and the Tabernacle are called *the Tent of Meeting*.

The Tabernacle would become a Levitical responsibility (Num. 1:49–53). We will see the actual Tent of God erected in Exodus 40, which appears to be a much bigger deal than we have here (although it appears as though Moses did the erecting). However, prior to this construction, Moses had to have a place to meet God. However, God would not come into the midst of His people; otherwise He would destroy them. Since the tabernacle was not built at this time (although God had identified the men to work on it). It would be logical to pitch this tent in a place of easy access to all of the Israelites; however, because of their sin, the tent of meeting was moved away from the camp so that God would not consume them. There is only one solution for this, and that is for Moses to act as an intercessor, which is what He will do later in this chapter.

When the Hebrews committed spiritual adultery, just like its marital counterpart, God's relation with that generation would never be the same again. God would resume His leading of the Hebrews and the tabernacle would be built



in the camp, after Moses acts as a mediator. However, just as an affair scars a marriage and a relationship forever, so will God's relationship with this generation of people be. In some ways, everything will seem copacetic, but God's Word would reveal that God loathed that generation (Deut. 32:5 Psalm 95:10 Heb. 3:10).

The next few verses describe a *modus operandi*. This is not a particular instance, but what is spoken of occurred many times over the course of the next several weeks or months. It was a temporary arrangement where God and Moses had contact, but the Lord was clearly not in the midst of Israel. Between vv. 7–11, Rotherham says that the verse tense are unusual. I personally do not see that; however, as my knowledge of Hebrew increases, maybe I will change my mind on that.

Moses called this tent the tent of meeting.

When the Tabernacle is built, it will assume this name. However, this is *not* the Tabernacle which has been previously described by God (Exodus 26); and will be built in the future (Exodus 36, 40).

Although there are a great many explanations for what is taking place here—most of which involve this tent being equivalent to the Tabernacle (it is the same word, which is a very common word)—this being a different tent solves virtually any apparent contradiction.

| Exodus 33:7e  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]  | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect          | Strong's #1961<br>BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). |  |   |                            |
| kôl (כָּל) [pronounced <i>kohl</i> ]  | <i>every, each, all of, all; any of, any</i>   | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| bâqash (שָׁקַב) [pronounced <i>baw-KAHSH</i> ]  | <i>is seeking, is searching, desiring, striving after, attempting to get, is requiring, demanding, asking, seeking with desire and diligence</i> | Piel participle   | Strong's #1245<br>BDB #134 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| yâtsâ' (אָצַי) [pronounced <i>yaw-TZAWH</i> ]   | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong's #3318<br>BDB #422 |
| 'el (אֶל) [pronounced <i>eh</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)   | Strong's #413<br>BDB #39   |

## Exodus 33:7e

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| 'ohel (אֹהֶל) [pronounced OH-heh]  | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular construct                                 | Strong's #168<br>BDB #13   |
| môw'êd (מוֹעֵד) [pronounced moh-<br>GADE]  | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun                                      | Strong's #4150<br>BDB #417 |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER]   | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834<br>BDB #81   |
| min (מִן) [pronounced mihn]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>  | preposition of separation                                    | Strong's #4480<br>BDB #577 |
| chûts (חוּץ) (חוּץ) [pronounced khoots]  | <i>outside, outward; street</i>  | masculine singular noun                                      | Strong's #2351<br>BDB #299 |
| Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> . |  |  |                            |
| machăneh (מַחֲנֶה) [pronounced mah-khuh-<br>NEH]   | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>  | masculine singular noun with the definite article            | Strong's #4264<br>BDB #334 |

**Translation:** And it came to pass [that] every [person] seeking Y<sup>e</sup>howah would go out to [this] tent of meeting, which was outside the camp.

If someone sought the Lord—for whatever reason—he could go outside of the camp and speak to God.

Throughout our study of Exodus, Moses speaks to God. In fact, this goes back to living in Egypt. There were many times that Moses met with God. We were rarely given the nuts and bolts of these meetings. That is, we are not told, *then Moses went to [wherever] to meet with and speak with God*. Let me suggest—as I did when we studied those early chapters—that Moses set up a tent, within Goshen, and that is where he would go to meet God. He has had this same tent, all of this time, set up in the camp of Israel. However, because God said that He would no longer be in the camp of Israel, because of the idolatry which took place, Moses logically moves this *Tent of Meeting* outside of the camp.

I believe that being inside the camp represented being out of fellowship and coming to the tent of meeting was an indicator of being back in fellowship. It appears that most of the Hebrew people stayed out of fellowship for long periods of time.

This is a fascinating thing to say: And it came to pass [that] every [person] seeking Y<sup>e</sup>howah would go out to [this] tent of meeting, which was outside the camp. (v. 7e). How many of the Israelites who sinned against God in spiritual adultery came to this Tent? I suspect none, or very few. We only know about Moses and Joshua.

**Application:** So, let's say you have committed a sin and series of sins which are so awful, you are disturbed by them. As a Christian, you have idolized money; as a husband, you have cheated on your wife; as a father, you have beat your children for minor infractions; as a friend, you have used and double-cross and gossiped about your friends. So what do you do? You **come boldly to the throne of grace**. There is no sin and no series of sins which are too great for the plan of God. Every sin that you have ever committed was paid for on the cross. Jesus has given you access to the Tent of God (so to speak). No matter how deep a hole you have dug for yourself, you can name these sins to God and come directly to God. Might you receive discipline for your actions? Certainly. But avoiding God and avoiding the plan of God is not going to make your discipline any easier. If you have gotten out of fellowship—and I am talking, way, way out of fellowship—there is one way to get back in: name your sins to God. Then, you are back in fellowship, you are back in the plan of God, and it is time to resume spiritual growth.

Exodus 33:7 **Moses then took the tent [where he spoke to God] and he pitched it outside the camp, having gone far from the camp. He designated it the tent of meeting. And it came to pass [that] every [person] seeking Y<sup>e</sup>howah would go out to [this] tent of meeting, which was outside the camp.**

We will see that, when Moses went out to the tent, the people did not get into a group and follow him. They, standing at the entrance of their own tents, just watched him go out there (v. 8).

Moses had a face to face encounter with God, where he heard and assimilated the teaching from God. The Israelites were not as bold; and they did not come near.

Exodus 33:7 **Moses then took this tent (where he would meet with God), and he set it up far outside the camp, calling it the tent of meeting. As time went on, any person who was seeking God would go out to this tent of meeting outside the camp.**

**And he was in a going forth of Moses unto the tent, will rise up all the people and stood a man [at] an opening of his tent. And they look after Moses as far as his going the tent-ward.**

Exodus  
33:8

**And it was, when Moses went out to the tent, all the people would rise up and every one [of them] stood at his tent door and looked (intently) after Moses until he had gone into the tent.**

**And it came to be that, whenever Moses went out to the tent of meeting, all of the people would rise up and each man would stand at his tent door. They intently watched Moses until he had gone into the tent.**

Here is how others have translated this verse:

#### Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text (Hebrew)  | And he was in a going forth of Moses unto the tent, will rise up all the people and stood a man [at] an opening of his tent. And they look after Moses as far as his going the tent-ward.  |
| Dead Sea Scrolls         | .  |
| Jerusalem targum         | .  |
| Targum (Onkelos)         | And it came to pass that when Mosheh went forth to the tabernacle, all the people rose up, and stood, every man at the door of his tent, and looked after Mosheh until he had entered into the tabernacle.                           |
| Targum (Pseudo-Jonathan) | And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle. |
| Revised Douay-Rheims     | .  |

|   |   |
|---|---|
| Douay-Rheims 1899 (Amer.)   | And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.                          |
| Aramaic ESV of Peshitta   | It happened that when Mosha went out to the Tent, that all the people rose up, and stood, everyone at their tent door, and watched Mosha, until he had gone into the Tent.  |
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Lamsa's Peshitta (Syriac) | .<br>. .<br>And whenever Moshe went out to the Tent, all the people stood and were presented, each person, at the door of his tent and looked at the back of Moshe until he entered the tent.                       |
| Samaritan Pentateuch  | And it came to pass, when Moses went out unto the tabernacle, [that] all the people rose up, and stood every man [at] his tent door, and looked after Moses, until he was gone into the tabernacle.                 |
| Updated Brenton (Greek)   | And whenever Moses went into the tabernacle outside the camp, that all the people rose, everyone watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle. |

Significant differences:

### Limited Vocabulary Translations:

|  |  |
|--|--|
| Bible in Basic English<br>Easy English                 | .<br>When Moses went out to the special tent, all the people would stand at the doors of their tents. They would watch Moses until he went into the special tent.    |
| Easy-to-Read Version–2001<br>Easy-to-Read Version–2006 | .<br>Any time Moses went out to the tent, all the people watched him. They stood at the entrance of their tents and watched Moses until he entered the meeting tent. |
| God's Word™<br>Good News Bible (TEV)                   | .<br>Whenever Moses went out there, the people would stand at the door of their tents and watch Moses until he entered it.   |
| The Message<br>Names of God Bible<br>NIRV              | .<br>. .<br>When Moses would go out to the tent, everyone would get up and stand at the entrances to their tents. They would watch Moses until he entered the tent.  |
| New Simplified Bible                                   | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|  |  |
|--|--|
| Casual English Bible<br>College Press Bible Study<br>Contemporary English V. | .<br>. .<br>Each time Moses went out to the tent, everyone would stand at the entrance to their own tents and watch him enter.   |
| The Living Bible   | Whenever Moses went to the Tabernacle, all the people, when they saw it, stood and would rise and stand in their tent doors.   |
| New Berkeley Version<br>New Life Version<br>New Living Translation           | .<br>. .<br>Whenever Moses went out to the Tent of Meeting, all the people would get up and stand in the entrances of their own tents. They would all watch Moses until he disappeared inside. |
| Unlocked Dynamic Bible<br>Unfolding Bible Simplified                         | .<br>Whenever Moses went out to the tent of meeting, all the people would stand at their own tent entrances and watch him until he had walked into the tent of meeting.                        |

**Partially literal and partially paraphrased translations:**

|                             |   |
|-----------------------------|---|
| American English Bible      | Then, whenever Moses would enter or leave the Tent, everyone would stand and watch at its entrance, to see what would happen.                                     |
| Beck's American Translation | .   |
| Common English Bible        | .   |
| New Advent (Knox) Bible     | And when Moses repaired to this tent of his, all the people rose up and stood at the doors of their own tents, following Moses with their eyes till he went in.   |
| Translation for Translators | Whenever Moses/I went out to the Sacred Tent, all the people would stand at the entrances of their tents and watch him/me until he/I had entered the Sacred Tent. |

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |   |
|------------------------------|---|
| Conservapedia Translation    | And so, when Moses went to the tabernacle, all the people rose and each men stood in front of his tent, and looked at Moses until he came to the tabernacle.                                  |
| Ferrar-Fenton Bible          | But when Moses had gone away with the tabernacle, all the people rose in insurrection, and every man stood at the door of his tent and looked after Moses as he went off with the tabernacle. |
| God's Truth (Tyndale)        | And when Moses went out unto the tabernacle, all the people rose up and stood every man in his tent door and looked after Moses, until he was gone in to the tabernacle.                      |
| HCSB                         | .   |
| International Standard V     | .   |
| Jubilee Bible 2000           | .   |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | When Moses would go out to the tent, all the people would stand up at their tent entrances and look at Moses until he had gone inside.  |
| Unlocked Literal Bible       | .   |
| Urim-Thummim Version         | .   |
| Wikipedia Bible Project      | And it was as Moses left for the tent, the entire people rose up and stationed themselves each at the opening of their tent, and they stared at Moses until he came to the tent.              |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | And when Moses went to the tent all the people would stand, each one at the entrance to his tent and keep looking towards Moses until he entered the tent.                  |
| The Heritage Bible         | And it was, when Moses went out to the tent, all the people rose up, and every man stood at his tent door, and looked intently after Moses until he was gone into the tent. |
| New American Bible (2002)  | .   |
| New American Bible (2011)  | .   |
| New English Bible—1970     | .   |
| New Jerusalem Bible        | .   |
| New RSV                    | .   |
| Revised English Bible—1989 | Whenever Moses went out to the Tent, all the people would rise and stand, each at the door of his tent, and follow Moses with their eyes until he had entered the Tent.     |

**Jewish/Hebrew Names Bibles:**



|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | Whenever Moshe went out to the tent, all the people would get up and stand, each man at his tent door, and look at Moshe until he had gone into the tent.                      |
| exeGesés companion Bible   | And so be it,<br>when Mosheh goes out to the tent,<br>all the people rise<br>and every man stations at his tent opening<br>and looks after Mosheh until he goes into the tent. |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | Whenever Moses went out to the tent, all the people would rise, and each person would stand near his own tent, gazing at Moses until he would come to his tent.                |
| The Scriptures 2009        | .  |
| Tree of Life Version       | .  |

### **Weird English, Old English, Anachronistic English Translations:**

|  |   |
|--|---|
| Alpha & Omega Bible                            | AND WHENEVER MOSES WENT INTO THE TABERNACLE OUTSIDE THE CAMP, ALL THE PEOPLE STOOD EVERY ONE WATCHING BY THE DOORS OF HIS TENT; AND WHEN MOSES DEPARTED, THEY TOOK NOTICE UNTIL HE ENTERED INTO THE TABERNACLE. |
| Awful Scroll Bible                             | As Moses is to go out to the tent, the people were to rise up and are to have stood, each at his tent's opening, and are to have looked upon after Moses, as he is to go into the tent.                         |
| Charles Thompson OT Concordant Literal Version | .<br>Also it came to be as Moses went forth to the tent, all the people rose and stationed themselves, each man, at the portal of his tent and looked after Moses until he entered the tent.                    |
| Darby Translation                              | .   |
| exeGesés companion Bible                       | .   |
| Orthodox Jewish Bible                          | And it came to pass, when Moshe went out unto the Ohel, that kol HaAm rose up, and stood every man at his petach ohel, and watched after Moshe, until he was gone into the Ohel.                                |
| Rotherham's <i>Emphasized B.</i>               | And it came about that <when Moses went out unto the tent> all the people used to rise up, and station themselves, every man at the opening of his tent,—and they watched Moses, until he entered the tent.     |
| Third Millennium Bible                         | .   |

### **Expanded/Embellished Bibles:**

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | Whenever Moses went out to the Tent, all the people would rise and stand at the entrances of their tents, watching him until he entered the Meeting Tent [Tent].   |
| Kretzmann's Commentary     | And it came to pass, when Moses went out unto the Tabernacle, that all the people rose up, and stood every man at his tent door and looked after Moses until he was gone into the Tabernacle. This was a second sign of repentance, the expression of reverence with which the people accompanied the going of Moses into the tent of meeting. |
| Syngein/Thieme             | .  |
| The Voice                  | When the people heard that Moses was going out to the tent, they would get up and stand at the entrance of their own tents and watch him until he had gone inside.   |

### **Bible Translations with Many Footnotes:**

## The Complete Tanach

And it would be that when Moses would go out to the tent, all the people would rise and stand, each one at the entrance of his tent, and they would gaze after Moses until he went into the tent.

**And it would be:** Heb. הָיָה, a present tense.

**when Moses would go out:** of the camp to go to the tent.

**all the people would rise:** They would stand before him and not sit down until he was concealed from them.

**and they would gaze after Moses:** in admiration. [They would say,] "Fortunate is one born of woman who is so assured [by God] that the Shechinah follows him to the entrance of his tent." -[from Kid. 33b, Shekalim 5:2. See also Tanchuma 27, Exod. Rabbah 45:4, 51:6]

The Geneva Bible  
Kaplan Translation  
NET Bible®

.

And when Moses went out<sup>22</sup> to the tent, all the people would get up<sup>23</sup> and stand at the entrance to their tents<sup>24</sup> and watch<sup>25</sup> Moses until he entered the tent.<sup>26</sup>

<sup>22tn</sup> The clause is introduced again with "and it was." The perfect tense here with the vav (ו) is used to continue the sequence of actions that were done repeatedly in the past (see GKC 331-32 §112.e). The temporal clause is then formed with the infinitive construct of יָצָא (yatsa'), with "Moses" as the subjective genitive: "and it was according to the going out of Moses."

<sup>23tn</sup> Or "rise up."

<sup>24tn</sup> The subject of this verb is specified with the individualizing use of "man": "and all Israel would station themselves, each person (man) at the entrance to his tent."

<sup>25tn</sup> The perfect tense with the vav (ו) continues the sequence of the customary imperfect. The people "would gaze" (after) Moses until he entered the tent.

<sup>26tn</sup> This is a temporal clause using an infinitive construct with a suffixed subject.

New American Bible (2011) .

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and (it) will (come to pass), when "**Mosheh** <sup>Plucked out</sup> is (about) to go out to the tent, all the people will rise, and they will stand up, (each) at the opening of his tent, and they will stare after "**Mosheh** <sup>Plucked out</sup>, until his coming unto the tent,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Holy Bible Improved Edition And it came to pass, whenever Moses went out to the tent, all the people rose up, and stood, each man at the doorway of his tent, and they looked after Moses until he entered the tent.

Literal Standard Version

And it has come to pass, at the going out of Moses to the tent, all the people rise, and have stood, each at the opening of his tent, and have looked expectingly after Moses, until his going into the tent..

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version

It happened that when Moses went out to the Tent, that all the people rose up, and stood, each one at their tent door, and watched Moses, until he had gone into the Tent.

|                             |   |
|-----------------------------|---|
| New King James Version      | So it was, whenever Moses went out to the tabernacle, <i>that</i> all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle.                             |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Restored Holy Bible 6.0     | .   |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | And it has come to pass, at the going out of Moses unto the tent, all the people rise, and have stood, each at the opening of his tent, and have looked expectingly after Moses, until his going into the tent. |

**The gist of this passage:** When Moses left the camp to enter into the Holy Tent, all of the people would watch him, following him with their eyes. The people only gaze at Moses going to the tent and communing with God; they do not engage themselves.

### Exodus 33:8a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>                                   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]  | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                              | 3 <sup>rd</sup> person masculine singular, Qal perfect        | Strong's #1961<br>BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). |   |   |                            |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>     | a preposition of proximity                                    | No Strong's #<br>BDB #88   |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]   | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>                         | Qal infinitive construct                                      | Strong's #3318<br>BDB #422 |
| The infinitive construct, when combined with the bêt preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.  |   |   |                            |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]   | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |
| 'el (אֶל) [pronounced <i>eh</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |

## Exodus 33:8a

| Hebrew/Pronunciation              | Common English Meanings                            | Notes/Morphology                                  | BDB & Strong #'s         |
|-----------------------------------|--|---|--------------------------|
| 'ohel (אֹהֶל) [pronounced OH-heh] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular noun with the definite article | Strong's #168<br>BDB #13 |

**Translation:** And it was, when Moses went out to the tent,...

Moses would go out periodically to speak with God. He communed with God at the tent of meeting.

My impression is, this occurred more often than it was recorded in Scripture.

## Exodus 33:8b

| Hebrew/Pronunciation             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|----------------------------------|--|---|----------------------------|
| qûwm (קוּם)<br>koom[pronounced ] | <i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6965<br>BDB #877 |
| kôl (כֹּל) [pronounced koh]      | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>  | masculine singular construct followed by a definite article | Strong's #3605<br>BDB #481 |
| 'am (עַם) [pronounced gahm]      | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article           | Strong's #5971<br>BDB #766 |

**Translation:** ...all the people would rise up...

When Moses went outside to the tent of meeting, all of the people would stand up. As we have studied before, this may not mean that they are sitting down, and suddenly they rise up to do something. They may have been putzing around inside or outside of their home; but when Moses was going to go out to the tent to speak to God, they would stop what they are doing, and *rise up*.

## Exodus 33:8c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| nâtsab (נָצַב)<br>[pronounced naw-TSAH <sup>EV</sup> ]          | <i>to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm], to take an upright position</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #5324<br>BDB #662 |

## Exodus 33:8c

| Hebrew/Pronunciation                     | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| ʾîysh (אִישׁ) [pronounced eesh]          | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>                                 | masculine singular noun (sometimes found where we would use a plural)             | Strong's #376<br>BDB #35   |
| pethach (פֶּתַח) [pronounced PEH-thahkh] | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i> | masculine singular construct  | Strong's #6607<br>BDB #835 |
| ʾohel (אֹהֶל) [pronounced OH-heh]        | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #168<br>BDB #13   |

**Translation:** ...and every one [of them] stood at his tent door...

Each man stationed himself at the entrance of his own tent.

God chose to no longer live within the confines of the camp (that is, to manifest Himself within the camp of the Israelites). When Moses went to speak to God, all of the nation was on high alert, if you will accept that expression.

## Exodus 33:8d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| nâbat (נָבַט) [pronounced naw <sup>b</sup> -VAHT]               | <i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i> | 3 <sup>rd</sup> person masculine plural, Hiphil perfect | Strong's #5027<br>BDB #613 |
| ʾachărêy (אַחֲרָי) [pronounced ah-kuh-RAY]                      | <i>behind, after; following; after that, afterwards; hinder parts</i>  | preposition; plural form                                | Strong's #310<br>BDB #29   |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]                           | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun                                   | Strong's #4872<br>BDB #602 |
| ʾad (אֲדַ) [pronounced ghahd]                                   | <i>as far as, even to, up to, until</i>  | preposition of duration or of limits                    | Strong's #5704<br>BDB #723 |
| bôw' (בֹּו) [pronounced boh]                                    | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>   | Qal infinitive construct                                | Strong's #935<br>BDB #97   |

A Qal infinitive construct with a preposition can introduce a purpose clause, a result clause or a temporal clause. The preposition ʾad (אֲדַ) [pronounced ghahd], with an infinitive construct, appears to mean *until, till, as far as, even to*.



## Exodus 33:8d

| Hebrew/Pronunciation              | Common English Meanings                     | Notes/Morphology  | BDB & Strong #'s         |
|-----------------------------------|---|---|--------------------------|
| 'ohel (אֹהֶל) [pronounced OH-heh] | tent, tabernacle, house, temporary dwelling | masculine singular noun with the definite article with the directional hê | Strong's #168<br>BDB #13 |

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** ...and looked (intently) after Moses until he had gone into the tent.

All of them would watch Moses intently as he went out to the tent.

The people never knew what was going to happen.

The chief problem is, their eyes are on Moses.

John Currid: *In the opening scene of the golden calf incident, the Hebrews had spoken disparagingly of the covenant mediator. Their disrespect was evident when they called him 'this Moses' (see 32:1). But now, after judgement has come on them and Moses has interceded on their behalf, they have a newly acquired respect for the prophet. Whenever Moses went outside the camp to the tent of meeting the people stood and watched him—this probably reflects a series of emotions on their part, such as respect, affection and contrition. It also demonstrates alienation, because the tent of meeting was not in the middle of the camp.*<sup>30</sup>

Exodus 33:8 And it was, when Moses went out to the tent, all the people would rise up and every one [of them] stood at his tent door and looked (intently) after Moses until he had gone into the tent.

These people have committed spiritual adultery. They are obviously sorry for their actions. They have yet to rebound (confess their sins to God). All they can do is wistfully watch while Moses has fellowship with Y<sup>e</sup>howah, their God.

Since most people have this tremendous desire to meet and marry their right person, when you have committed adultery prior to your marriage—that is, you have fornicated outside of and prior to marriage, we have gone through a list of natural results of this choice. You might spend the rest of your life *outside the tent*, as it were, looking in. The only person on prom night without a date, the only woman on Valentine's Day not to receive flowers, the only man you know on Valentine's Day that has no one to take out; in this regard, you are outside the tent watching those able to enter the tent. You will be rather unhappy and disturbed when you see others inside the tent. This is analogous to the way that Israel felt.

Only Moses had a decent relationship with God. Only Moses<sup>31</sup> could go into the tent of meeting and speak to God. Israel could only watch in sadness as the God who delivered them from the Egyptians, the God Who performed a series of marvelous miracles in their presence, as this God will meet only with Moses and will not come into their presence.

<sup>30</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 8, 2021. PA quotes from *Epsc Exodus Volume 2*.

<sup>31</sup> We don't know about Joshua, Aaron, or any of Aaron's sons.

Exodus 33:8 And it came to be that, whenever Moses went out to the tent of meeting, all of the people would rise up and each man would stand at his tent door. They intently watched Moses until he had gone into the tent.

And he was in entering Moses the tent-ward, descends a pillar of the cloud and has stood [at] a door of the tent and he spoke with Moses. And saw the people a pillar of the cloud standing [at] a door of the tent; and has risen up all the people and they have worshiped each man [at] a door of his tent. And spoke Y<sup>e</sup>howah unto Moses faces unto faces as which speaks a man unto his friend. And has returned unto the camp and his servant, Joshua ben Nun, a young man, he did not depart from the tent.

Exodus  
33:9–11

And it was when Moses entered the tent, the pillar of cloud descended and stood at the door of the tent and It spoke with Moses. The people saw the pillar of cloud standing at the door of the tent, and [as a result] all the people would rise up and worship, each man at the door of his [own] tent. Furthermore, Y<sup>e</sup>howah spoke face to face with Moses, just as a man speaks to a friend. When he returned to the camp, his servant, Joshua, son of Nun, a young man, did not depart from the tent.

And it happened that, when Moses entered the tent, a manifestation of God—the Cloud Pillar—would descend and be stationed right at the tent door, and there God spoke with Moses. When the people saw the Cloud Pillar stationed at the tent door, they would rise up and worship, each man remaining at his own tent door. Also, Jehovah spoke face to face with Moses, just as a man might speak to a friend. When Moses returned to the camp, Joshua, son of Nun, his servant, would remain there at the tent.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And he was in entering Moses the tent-ward, descends a pillar of the cloud and has stood [at] a door of the tent and he spoke with Moses. And saw the people a pillar of the cloud standing [at] a door of the tent; and has risen up all the people and they have worshiped each man [at] a door of his tent. And spoke Y<sup>e</sup>howah unto Moses faces unto faces as which speaks a man unto his friend. And has returned unto the camp and his servant, Joshua ben Nun, a young man, he did not depart from the tent.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
And it was when Mosheh had entered the tabernacle, the column of the Cloud descended and stood at the door of the tabernacle, and (He) spake with Mosheh. And all the people saw the column of the Cloud standing at the door of the tabernacle, and all the people arose and worshipped, every man at the door of his tent. And the Lord spake with Mosheh word with word, as a man speaketh with his companion. And he returned to the camp; but his minister, Jehoshua bar Nun, a young man, did not remove from the tabernacle.

Targum (Pseudo-Jonathan)

And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of the Lord spake with Mosheh. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent. And the Lord spake with Mosheh word for word,- the voice of the word was heard, but the Majesty of the Presence was not seen,- in the way that a man converseth with his companion: and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle. [JERUSALEM.

But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.].

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

.  
And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses. And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood and worshipped at the doors of their tent. And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue, the son of Nun, a young man, departed not from the tabernacle.

Aramaic ESV of Peshitta

It happened, when Mosha entered into the Tent, that the pillar of cloud descended, stood at the door of the Tent, and spoke with Mosha. All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshiped, everyone at their tent door. Mar-Yah spoke to Mosha face to face, as a man speaks to his friend. He turned again into the camp, but his servant Yoshua, the son of Nun, a young man, did not depart out of the Tent.

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

.  
And when Moshe entered the tent, the pillar of cloud came down and stood at the door of the tent and spoke with Moshe. And all the people saw the pillar of cloud that stood in the doorway of the Tabernacle and all the people stood and they worshipped, each person in the door of his tent.

And LORD JEHOVAH spoke with Moshe face to face, as a man who speaks with his neighbor, and he returned to the encampment and his Attendant, Hosha Bar Nun, a boy, was not departing from within the Tabernacle.

Samaritan Pentateuch

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood [at] the door of the tabernacle, and [the LORD] talked with Moses.

And all the people saw the cloudy pillar stand [at] the tabernacle door: and all the people rose up and worshipped, every man [in] his tent door.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Updated Brenton (Greek)

And when Moses entered into the tabernacle, the pillar of cloud descended, and stood at the door of the tabernacle, and God talked to Moses. And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped, everyone at the door of his tent. And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And whenever Moses went into the Tent, the pillar of cloud came down, and took its place by the door of the Tent, as long as the Lord was talking with Moses.

And all the people saw the cloud at the door of the Tent, and they went down on their faces, everyone at the door of his tent.

And the Lord had talk with Moses face to face, as a man may have talk with his friend. And when Moses came back to the tents, his servant, the young man Joshua, the son of Nun, did not come away from the Tent.

Easy English

When Moses went into the tent, the pillar of cloud would come down. The cloud would stay at the door of the tent while the Lord spoke to Moses.

Every time that the people saw the pillar of cloud at the door of the special tent, they all stood up. Then each person would stand at the door of his tent. They would bend low to worship the Lord. The Lord would speak to Moses face to face, as a man speaks to his friend. Then Moses would return to the camp. But Nun's son Joshua always stayed in the special tent. Joshua was a young man who helped Moses.

**pillar**

A tall piece of wood or stone that stands up on its end. It may hold up the roof of a building.

**worship**

to praise God and to show that we love him. To say that God is great. Often we worship God with prayers and songs.

**camp**

Place where people live together in tents. Soldiers make a camp when they are fighting a battle.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 .

God's Word™ .

Good News Bible (TEV)

After Moses had gone in, the pillar of cloud would come down and stay at the door of the Tent, and the LORD would speak to Moses from the cloud. As soon as the people saw the pillar of cloud at the door of the Tent, they would bow down. The LORD would speak with Moses face-to-face, just as someone speaks with a friend. Then Moses would return to the camp. But the young man who was his helper, Joshua son of Nun, stayed in the Tent.

*The Message*

Moses used to take the Tent and set it up outside the camp, some distance away. He called it the Tent of Meeting. Anyone who sought God would go to the Tent of Meeting outside the camp. It went like this: When Moses would go to the Tent, all the people would stand at attention; each man would take his position at the entrance to his tent with his eyes on Moses until he entered the Tent; whenever Moses entered the Tent, the Pillar of Cloud descended to the entrance to the Tent and God spoke with Moses. All the people would see the Pillar of Cloud at the entrance to the Tent, stand at attention, and then bow down in worship, each man at the entrance to his tent.

And God spoke with Moses face-to-face, as neighbors speak to one another. When he would return to the camp, his attendant, the young man Joshua, stayed—he didn't leave the Tent. Vv. 7–8 are included for context.

Names of God Bible

As soon as Moses went into the tent, the column of smoke would come down and stay at the entrance to the tent while **Yahweh** spoke with Moses. When all the people saw the column of smoke standing at the entrance to the tent, they would all bow with their faces touching the ground at the entrance to their own tents. **Yahweh** would speak to Moses personally, as a man speaks to his friend. Then Moses would come back to the camp, but his assistant, Joshua, son of Nun, stayed inside the tent.

NIRV

As Moses would go into the tent, the pillar of cloud would come down. It would stay at the entrance while the Lord spoke with Moses. The people would see the pillar of cloud standing at the entrance to the tent. Then all of them would stand and worship at the entrances to their tents. The Lord would speak to Moses face to face like one would speak to a friend. Then Moses would return to the camp. But Joshua, his young helper, didn't leave the tent. Joshua was the son of Nun.

New Simplified Bible

After Moses entered, the pillar of cloud would come down and stay at the door of the Tent. Jehovah would speak to Moses from the cloud. The people would bow down as soon they saw the pillar of cloud at the door of the Tent. Jehovah would speak with Moses in person (intimately) (face to face) just as someone speaks with a friend. Moses would then return to the camp. But the young man who was his helper, Joshua son of Nun, stayed in the Tent.

**Thought-for-thought translations; dynamic translations; paraphrases:**

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press Bible Study  | .   |
| Contemporary English V.    | Then they would bow down because a thick cloud would come down in front of the tent, and the LORD would speak to Moses face to face, just like a friend. Afterwards, Moses would return to camp, but his young assistant Joshua would stay at the tent.   |
| The Living Bible           | As he entered, the pillar of cloud would come down and stand at the door while the Lord spoke with Moses. Then all the people worshiped from their tent doors, bowing low to the pillar of cloud. Inside the tent the Lord spoke to Moses face-to-face, as a man speaks to his friend. Afterwards Moses would return to the camp, but the young man who assisted him, Joshua (son of Nun), stayed behind in the Tabernacle.   |
| New Berkeley Version       | .   |
| New Life Version           | Whenever Moses went into the meeting tent, the cloud would come down and stand at the door of the tent. And the Lord would speak with Moses. When all the people saw the cloud standing at the door of the meeting tent, they would stand up and worship, each at his tent door. The Lord spoke to Moses face to face, as a man speaks to his friend. When Moses returned to the other tents, his servant Joshua, the son of Nun, a young man, would not leave the meeting tent.                        |
| New Living Translation     | As he went into the tent, the pillar of cloud would come down and hover at its entrance while the Lord spoke with Moses. When the people saw the cloud standing at the entrance of the tent, they would stand and bow down in front of their own tents. Inside the Tent of Meeting, the Lord would speak to Moses face to face, as one speaks to a friend. Afterward Moses would return to the camp, but the young man who assisted him, Joshua son of Nun, would remain behind in the Tent of Meeting. |
| Unlocked Dynamic Bible     | .   |
| Unfolding Bible Simplified | Whenever Moses went into the tent of meeting, the tall cloud would come down and stay at the tent entrance, and then Yahweh would talk with Moses.<br>When the people saw the tall cloud at the entrance of the tent of meeting, they would all worship Yahweh at their own tent entrances.<br>Yahweh would speak to Moses face to face like someone speaks to his friend. Then Moses would return to the camp. But his young helper, Joshua son of Nun, would stay in the tent of meeting.             |

**Partially literal and partially paraphrased translations:**

|                             |  |
|-----------------------------|--|
| American English Bible      | For when Moses entered the Tent, a column of clouds descended and stayed at the Tent's entrance while [God] was speaking to Moses.<br>And as they all watched the column of clouds at the entrance to the Tent, everyone stood there and prayed as Jehovah spoke to Moses face to face as though they were two friends.<br>Then after that, [Moses] would return to the camp, but his servant JoShua (the son of NaWeh), who was a young man, didn't leave the Tent.                                 |
| Beck's American Translation | .  |
| Common English Bible        | When Moses entered the tent, the column of cloud would come down and stand at the tent's entrance while the Lord talked with Moses. When all the people saw the column of cloud standing at the tent's entrance, they would all rise and then bow down at the entrances to their tents. In this way the Lord used to speak to Moses face-to-face, like two people talking to each other. Then Moses would come back to the camp. But his young assistant Joshua, Nun's son, wouldn't leave the tent. |



New Advent (Knox) Bible

And, once he was within the tent that bore witness of the covenant, the pillar of cloud would come down and stand at the entrance of it, and there the Lord spoke with Moses, while all watched the pillar of cloud standing there, and rose up and worshipped, each at his own tent door. Thus the Lord spoke with Moses face to face, as a man speaks to his friend. And when he returned to the camp, Josue, son of Nun, the young man who served him, never left the tent unguarded.

Translation for Translators

When Moses/I entered the Sacred Tent, the tall cloud that looked like a fire would come down and stay at the entrance of the Sacred Tent, and then Yahweh would talk with Moses/me. When the people saw the tall cloud at the entrance of the Sacred Tent, they would all prostrate themselves on the ground and worship Yahweh. Yahweh would speak to Moses/me directly, like someone speaks to his friend. Then Moses/I would return to the camp. But his/my young helper, Joshua, the son of Nun, stayed in the Sacred Tent.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

|  |   |
|--|---|
| And so, when Moses entered the tabernacle, the pillar cloud descended, and stood at the door of the tabernacle, and the LORD talked with Moses.  |   |
| All the people saw the pillar cloud standing at the tabernacle door. All the people rose up and bowed, every man in front of his tent.   | "Hishtahavu (וּחִתְּשָׁה)" means "bowed", not "worshipped". |
| The LORD spoke to Moses face to face, in the same way a man speaks to a friend. He returned to the camp, and his servant Joshua, the son of Nun, a teenager, did not come out of the tabernacle. |   |

Conservapedia Translation  
Ferrar-Fenton Bible

. And when Moses went with the tabernacle, the cloud tremblingly descended and stood at the door of the Tabernacle, and the **WORD** was with Moses. When to all the people saw the trembling cloud standing at the door of his tabernacle, then all the people arose and everyone bowed down towards that tent. There the **EVER-LIVING** spoke with Moses face to face, as a man speaks with his friend;—Then he turned towards the camp, and watched it; but Joshua the son of Nun, his attendant, did not depart from the inside of the tabernacle.

God's Truth (Tyndale)

And as soon as Moses was entered into the tabernacle, the clouded pillar descended and stood in the door of the tabernacle, and he talked with Moses. And when all the people saw the clouded pillar stand in the tabernacle door, they rose up and worshiped: every man in his tent door.

And the Lord spoke unto Moses face to face, as a man speaks unto his friend. And when Moses turned again in to the host, the lad Josua his servant the son of Nun departed not out of the tabernacle.

HCSB  
International Standard V

. When Moses entered the tent, the pillar of cloud would come down and stand at the doorway of the tent while God [Lit. he] spoke with Moses. When all the people saw the pillar of cloud standing at the doorway of the tent, all of them [Lit. all the people] would get up and prostrate themselves in worship, each one at the doorway of his tent. The Lord would speak to Moses face to face just as a man speaks with his

Jubilee Bible 2000  
H. C. Leupold  
Lexham English Bible  
NIV, ©2011

friend. When Moses [Lit. he] returned to the camp, Nun's son Joshua, his young servant, would not leave the tent.

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. .  
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As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the LORD spoke with Moses. Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. The LORD would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

Peter Pett's translation  
Unfolding Bible Literal Text  
Unlocked Literal Bible  
Urim-Thummim Version

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. .  
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Then as Moses entered into the Tabernacle the Pillar of Cloud-mass descended and stood at the entrance of the Tabernacle and YHWH talked with Moses. And all the people saw the Pillar of Cloud-mass stand at the Tabernacle entrance and all the people rose up and bowed down, every man at the entrance of his tent. YHWH spoke to Moses face to face as a man speaks to his friend. And he returned again to the encampment but his servant Joshua, the son of Nun (a young man) did not depart from within the Tabernacle.

Wikipedia Bible Project

And it was as Moses came to the tent, the column of cloud came down, and it stood at the opening of the tent, and spoke with Moses.

And all the people saw the column of cloud standing at the opening of the tent, and all the people arose and prostrated themselves, each man at the opening of his tent.

And Yahweh spoke to Moses face to face, as a man would speak to his fellow, and he returned to the camp, and his aide Joshua son of Nun, a lad, did not appear from inside the tent.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now, as soon as Moses entered the tent, the pillar of cloud would come down and remain at the entrance to the tent, while Yahweh spoke with Moses. When all the people saw the pillar of cloud at the entrance to the tent, they would arise and worship, each one at the entrance to his own tent. • Then Yahweh would speak to Moses face to face, as a man speaks with his neighbor, and then Moses would return to the camp, but his servant Joshua, son of Nun, would not leave the tent.

• God has come down from Sinai to speak to his people. However, he does not communicate in a personal way with those people who are still beginning their life of faith, in which obedience to the Law is primary. God communicates instead with Moses, *face to face* (33:1), that is spirit to spirit. This is different from inferior communications like dreams, visions and apparitions: Numbers 12:6.

The people agree to being accompanied by the *Angel of Yahweh*, that is, to count on his help and providence. Moses, however, thirsts for another kind of presence, since his role as chief and prophet has set him apart from his people and left him in great solitude. He desires the Face of God to be with him, that is, a personal presence by means of which God makes known his intentions.

Later Moses insists: *may your face accompany us*. That is: may God make himself also known to his people, so that they may be not only a people protected by God, but also a holy people who know God. The answer is positive, yet only with the passing of time will God make himself known with greater generosity. Jesus will ask for this knowledge for all those who compose his Church (Jn 17).

|                            |  |
|----------------------------|--|
| The Heritage Bible         | And it was, as Moses entered into the tent the cloudy column descended and stood at the door of the tent, and Jehovah spoke with Moses. And all the people saw the cloudy column stand at the tent door, and all the people rose up and prostrated themselves, every man in his tent door. And Jehovah spoke to Moses face to face, as a man speaks to his friend. And he turned again into the camp, and his servant Joshua, the son of Nun, a young man, did not depart out of the tent.   |
| New American Bible (2002)  | .  |
| New American Bible (2011)  | As Moses entered the tent, the column of cloud would come down and stand at its entrance while the LORD spoke with Moses. On seeing the column of cloud stand at the entrance of the tent, all the people would rise and bow down at the entrance of their own tents. The LORD used to speak to Moses face to face, <sup>d</sup> as a person speaks to a friend. Moses would then return to the camp, but his young assistant, Joshua, son of Nun, never left the tent.<br>d. [33:11] Nm 12:8; Dt 34:10; Sir 45:4–5.                         |
| New English Bible—1970     | When Moses entered it, the pillar of cloud came down, and stayed at the entrance to the tent while the LORD spoke with Moses. As soon as the people saw the pillar of cloud standing at the entrance to the tent, they would all prostrate themselves, every man at the entrance to his tent. The LORD would speak with Moses face to face, as one man speaks to another. Then Moses would return to the camp, but his young assistant, Joshua son of Nun, never moved from inside the tent.   |
| New Jerusalem Bible        | And whenever Moses went into the Tent, the pillar of cloud would come down and station itself at the entrance to the Tent, while Yahweh spoke with Moses. The people could all see the pillar of cloud stationed at the entrance to the Tent and the people would all stand up and bow low, each at the door of his tent. Yahweh would talk to Moses face to face, as a man talks to his friend, and afterwards he would come back to the camp, but the young man who was his servant, Joshua son of Nun, never left the inside of the Tent. |
| New RSV                    | .  |
| Revised English Bible—1989 | .  |

### **Jewish/Hebrew Names Bibles:**

|                          |   |
|--------------------------|---|
| Complete Jewish Bible    | Whenever Moshe entered the tent, the column of cloud would descend and station itself at the entrance to the tent; and Adonai would speak with Moshe. When all the people saw the column of cloud stationed at the entrance to the tent, they would get up and prostrate themselves, each man at his tent door. Adonai would speak to Moshe face to face, as a man speaks to his friend. Then he would return to the camp; but the young man who was his assistant, Y'hoshua the son of Nun, never left the inside of the tent. |
| exeGesés companion Bible | And so be it,<br>as Mosheh enters into the tent,<br>the cloudy pillar descends<br>and stands at the tent opening<br>and he words with Mosheh.<br>And all the people see the cloudy pillar<br>standing at the tent opening:<br>and all the people rise and prostrate<br>- every man in his tent opening.<br>And Yah Veh words to Mosheh face to face,<br>as a man words to his friend:<br>and he turns again into the camp:<br>but his minister Yah Shua, the son of Nun, a lad,<br>departs not from midst the tent.             |

## Hebraic Roots Bible

And it happened as Moses went into the tabernacle, the pillar of cloud would come down and stand at the door of the tabernacle. And He spoke with Moses. And all the people would see the pillar of the cloud standing at the door of the tabernacle. And all the people rose and bowed themselves, each one at the door of his tent. And YAHWEH would speak to Moses face to face, as a man speaks to his friend. And he would return to the camp. And his attendant, Joshua the son of Nun, a young man did not leave the middle of the tabernacle.

Israeli Authorized Version  
Kaplan Translation

.  
When Moses went into the tent, the pillar of cloud would descend and stand at the tent's entrance, and [God] would speak to Moses.  
When the people saw the pillar of cloud standing at the tent's entrance, the people would rise, and each one would bow down at the entrance of his tent.  
God would speak to Moses face to face, just as a person speaks to a close friend. [Moses] would then return to the camp. But his aid, the young man, Joshua son of Nun, did not leave the tent.

**the young man**

Joshua was 42 at the time (Seder Olam 12; Rashi on Judges 11:26). Others say that he was 56 (Ibn Ezra). He was a young man compared to Moses, who was 80 (Ramman).

**Joshua...**

See Exodus 17:9, 24:13, 32:17. Joshua was therefore worthy of becoming the next leader of the Israelites (see Numbers 27:18).

## The Scriptures 2009

And it came to be, when Mosheh entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Mosheh. And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent. Thus יהוה spoke to Mosheh face to face, as a man speaks to his friend. And he would return to the camp, but his servant Yehoshua son of Nun, a young man, did not leave the Tent.

## Tree of Life Version

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**Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:**

## Alpha &amp; Omega Bible

AND WHEN MOSES ENTERED INTO THE TABERNACLE, THE PILLAR OF THE CLOUD DESCENDED, AND STOOD AT THE DOOR OF THE TABERNACLE, AND THE THEOS (*Alpha & Omega*) TALKED TO MOSES.  
AND ALL THE PEOPLE SAW THE PILLAR OF THE CLOUD STANDING BY THE DOOR OF THE TABERNACLE, AND ALL THE PEOPLE STOOD AND WORSHIPPED EVERY ONE AT THE DOOR OF HIS TENT.  
AND JESUS SPOKE TO MOSES FACE TO FACE, AS IF ONE SHOULD SPEAK TO HIS FRIEND; AND HE RETIRED INTO THE CAMP: BUT HIS SERVANT JEHOSEA THE SON OF NAUE, A YOUNG MAN, DEPARTED NOT FORTH FROM THE TABERNACLE.

## Awful Scroll Bible

As Moses is to go into the tent, the pillar of cloud mass was to come down, and is to have stood at the opening of the tent, even is he to have spoken with Moses. The people are to have perceived the pillar of cloud mass, being stationed at the opening of the tent, and the people are to have rose up, and are to have bowed down, each at his tent's opening. Sustains To Become is to have spoken to Moses face to face, as a man was to speak with his friend, and he is to have turned back to the camp. He being his minister, Joshua, the son of Nun, a young man - was he to depart from being within the tent?

Charles Thompson OT  
Concordant Literal Version

.  
It came to be as Moses entered the tent that the cloud column descended and stood at the portal of the tent, and He spoke with Moses.

When all the people saw the cloud column standing at the portal of the tent, all the people rose and bowed themselves down, each man at the portal of his tent. So Yahweh spoke to Moses face to face, just as a man speaks to his associate. When he returned to the camp then his minister, Joshua son of Nun, a youth, did not remove himself from the midst of the tent.

Darby Translation  
exeGeses companion Bible  
Orthodox Jewish Bible

.  
And it came to pass, as Moshe entered into the Ohel, the Ammud of the Anan descended, and stood at the petach Ohel, and Hashem would speak with Moshe. And kol HaAm saw the Ammud of the Anan stand at the petach Ohel; and kol HaAm rose up and worshiped, every man in his petach ohel. And Hashem spoke unto Moshe face to face, as an ish speaketh unto his re'a. And he returned into the machaneh; but his mesharet Yehoshua ben Nun, a na'ar, departed not out of the Ohel.

Rotherham's *Emphasized B.*

And it came to pass that <when Moses entered the tent> the pillar of cloud came down, and stood at the opening of the tent,—and spake with Moses. And <when all the people beheld the pillar of cloud, standing at the opening of the tent> then all the people rose up, and bowed themselves down, every man at the entrance of his tent. Thus Yahweh used to speak unto Moses, face to face, as a man speaketh unto his friend,— and <when he returned unto the camp> ||his attendant, Joshua,<sup>e</sup> son of Nun, a young man|| moved not from the midst of the tent.  
<sup>e</sup>Heb.: Yehôshûa'. Cp. chap. xvii. 8, n.

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*  
The Expanded Bible

.  
When Moses went into the Tent, the pillar of cloud [13:21–22] would always come down and stay at the entrance of the Tent while the Lord spoke with Moses. Whenever the people saw the pillar of cloud at the entrance of the Tent, they stood and worshiped, each person at the entrance of his own tent. The Lord spoke to Moses face to face as a man speaks with his friend [Num. 12:6–8]. Then Moses would return to the camp, but Moses' young helper [assistant], Joshua son of Nun, did not leave the Tent.

Kretzmann's Commentary

And it came to pass, as Moses entered into the Tabernacle, the cloudy pillar, which served to show the way by day, descended and stood at the door of the Tabernacle; and the Lord, who was present in the pillar, talked with Moses. And all the people saw the cloudy pillar stand at the Tabernacle door, in the place which was afterward occupied by the altar of burnt offering. And all the people rose up and worshiped, every man in his tent door. That was the third proof of their sincerity and of their desire to enter into the former relations with Jehovah once more. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. It was not a communicating from a distance, nor through any mediating person or agency, but the perfect intercourse of God with the friend of God, although not in the full revelation of His glory. And he (Moses) turned again into the camp, after having communicated with God; but his servant Joshua, the son of Nun, a young man, departed not out of the Tabernacle. To him, as an unmarried man, was entrusted the care of the Sanctuary by day and by night. We learn here that unfaithfulness, idolatry, excludes a person from the intercourse, from the fellowship with God, and that it is the will of God that all transgressors should turn to Him in sincere and earnest repentance.



Syndein/Thieme

And it came to pass, when Moses entered the tabernacle, the pillar of the cloud descended, and stood at the entrance of the tabernacle, that Jehovah/God would speak with Moses.

{Note: The pillar of cloud was the evidence of the Shekinah Glory by day and then the pillar of fire indicated the same by night. The cloud is Jehovah/God Jesus Christ - the 'Elohiym/Godhead of Israel.}

And all the people saw the cloudy pillar stand at the tabernacle door and all the people rose up and worshipped, every man in his tent door.

And Jehovah/God spoke unto Moses face to face, as a man speaks unto his friend. And He turned again into the camp but His servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

The Voice

When Moses entered the tent, the cloud pillar descended to the tent's entrance, and the Eternal would talk with Moses. When people witnessed the cloud pillar standing at the meeting tent's entrance, they would stand and bow *in worship* at the entrance of their own tents. The Eternal spoke with Moses face-to-face, just as a friend speaks to another friend. After they were done, Moses would come back to camp but his young assistant Joshua (Nun's son) would remain behind.

The golden-calf incident creates a deep rift between God and His people. For their safety, God refuses to travel with them to the land of promise; instead, He sends His messenger to guide them. The people's response to God's threatened absence is to mourn and refuse to wear their jewelry and fine clothes. The meeting tent and the congregation tent reflect this rift too. The congregation tent is to be God's unique dwelling with His people, so it is located right in the middle of the camp. But now there is another tent, the meeting tent set up a long way from camp, far from the contagion of evil spreading there. From time to time, God and Moses meet there to talk; and Joshua stands watch over this intimate encounter, for only Joshua and Moses are not imperiled when the rest of Israel violates God's directive and worships the golden calf. Moses speaks with God and does his best to get God back on good terms with His covenant people.

## Bible Translations with Many Footnotes:

The Complete Tanach

And it would be that when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and He would speak with Moses.

**and He would speak with Moses:** Heb. הִבְדִּי, like הִבְדֵּם, and He would speak [in the present tense]. Its Aramaic translation is הָשַׁמְעָה לְלִמְתָּם, and He would speak to Himself with Moses, which is [denoting] respect for the Shechinah, like [in the verse] "he heard the voice speaking (הִבְדֵּם) to him" (Num. 7: 89), but one does not read הִבְדֵּם. When one reads הִבְדֵּם, it means that the voice would speak to itself and the commoner would hear by himself. But when one reads הִבְדֵּם, it means that the king speaks with the commoner.

When all the people would see the pillar of cloud standing at the entrance of the tent, all the people would rise and prostrate themselves, each one at the entrance of his tent.

**and prostrate themselves:** to the Shechinah.

Then the Lord would speak to Moses face to face, as a man would speak to his companion, and he would return to the camp, but his attendant, Joshua, the son of Nun, a lad, would not depart from the tent.

**Then the Lord would speak to Moses face to face:** [The targumim render:] הָשַׁמְעָה לְלִמְתָּם, [as explained on verse 9].

**and he would return to the camp:** After He spoke with him, Moses would return to the camp and teach the elders what he had learned. Moses conducted himself in this way

from Yom Kippur until the Mishkan was erected, but no more [than that]. For on the seventeenth of Tammuz the tablets were broken, and on the eighteenth he burned the calf and judged the sinners, and on the nineteenth he went up [Mount Sinai], as it is said: "It came to pass on the next day that Moses said to the people, etc." (Exod. 32:30). He spent forty days there and begged for mercy, as it is said: "And I cast myself down before the Lord, etc." (Deut. 9:18). On Rosh Chodesh Elul it was said to him, "And in the morning you shall ascend Mount Sinai" (Exod. 34:2) to receive the second tablets, and he spent forty days there, as it is said concerning them, "And I remained upon the mountain just as the first days" (Deut. 10:10). Just as the first ones [days] were with good will [from the seventh of Sivan to the seventeenth of Tammuz], so were the last ones [days] with good will. [We may] deduce from this that the intermediate ones were with wrath. On the tenth of Tishri the Holy One, blessed is He, was appeased to Israel joyfully and wholeheartedly, and He said to Moses, "I have forgiven, as you have spoken." He [God] gave over to him the second tablets, and he [Moses] descended, and He [God] began commanding him concerning the work of the Mishkan. They constructed it until the first of Nissan, and once it was erected, He no longer spoke with him except from the Tent of Meeting. -[from Midrash Tanchuma 31, Seder Olam ch. 6]

**and he would return to the camp:** Its Aramaic translation is אֲתִיְשָׁמַל בָּתּוֹ [meaning] and he would return to the camp, because it is the present tense, and so is [the Aramaic translation of] the entire section: "all the people would see (וְהָאֲרִי) (verse 10) - וְזָחַו; and [they would] stand (וּבָצְוּ) (verse 8) - וַיִּמְיִק "and they [would] gaze (וְיִטְיִבְהוּ) (verse 8) - וַיִּנְדְּגוּ and [they would] prostrate themselves (וְיִתְחַשְׁהוּ) (verse 10) - וַיִּנְדְּגוּ. [This is the simple meaning of the verses, which depict Moses' usual conduct from after Yom Kippur until the Mishkan was erected.] Its midrashic interpretation, however, is: And the Lord spoke to Moses [saying] that he should return to the camp. He [the Lord] said to him, "I am angry, and you are angry. Who then will bring them near [to Me]?" (Midrash Tanchuma 27).

The Geneva Bible  
Kaplan Translation  
NET Bible®

And<sup>27</sup> whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the Lord<sup>28</sup> would speak with Moses.<sup>29</sup> When all the people would see the pillar of cloud standing at the entrance of the tent, all the people, each one at the entrance of his own tent, would rise and worship.<sup>30</sup> The Lord would speak to Moses face to face,<sup>31</sup> the way a person speaks<sup>32</sup> to a friend. Then Moses<sup>33</sup> would return to the camp, but his servant, Joshua son of Nun, a young man, did not leave the tent.<sup>34</sup>

<sup>27tn</sup> Heb "and it was when."

<sup>28tn</sup> Heb "and he"; the referent (the Lord) has been specified in the translation for clarity.

<sup>29tn</sup> Both verbs, "stand" and "speak," are perfect tenses with vav (ו) consecutive.

<sup>30tn</sup> All the main verbs in this verse are perfect tenses continuing the customary sequence (see GKC 337 §112.kk). The idea is that the people would get up (rise) when the cloud was there and then worship, meaning in part bow down. When the cloud was not there, there was access to seek God.

<sup>31tn</sup> "Face to face" is circumstantial to the action of the verb, explaining how they spoke (see GKC 489-90 §156.c). The point of this note of friendly relationship with Moses is that Moses was "at home" in this tent speaking with God. Moses would derive courage from this when he interceded for the people (B. Jacob, Exodus, 966).

<sup>32tn</sup> The verb in this clause is a progressive imperfect.

<sup>33tn</sup> Heb "he"; the referent (Moses) has been specified in the translation for clarity.

<sup>34sn</sup> Moses did not live in the tent. But Joshua remained there most of the time to guard the tent, it seems, lest any of the people approach it out of curiosity.

New American Bible (2011)

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (it) will (come to pass), when "**Mosheh** <sup>Plucked out</sup> is (about) to come unto the tent, the pillar of the cloud will go down, and he will stand at the opening of the tent, and he will speak with "**Mosheh** <sup>Plucked out</sup>, and all the people saw the pillar of the

|   |  |
|---|--|
| Charles Thompson OT                               | <p>cloud standing at the opening of the tent, and all the people rose, and they bent themselves down, (each) at the opening of his tent, and "YHWH<sup>He is</sup>" spoke to "Mosheh<sup>Plucked out</sup>" face to face, &lt;just as&gt; a man will speak to his companion, and he turned back to the campsite, and his minister, "Yehoshu'a<sup>Yah will rescue</sup>", the son of "Nun<sup>Continue</sup>", a young man, will not move away from the midst of the tent,...</p> <p>And when Moses entered the tabernacle, the pillar of cloud descended and stood at the door of the tabernacle and talked with Moses.</p> <p>And when all the people saw the pillar of cloud standing at the door of the tabernacle all the people as they were standing worshipped every one at his tent door.</p> <p>And when the Lord had talked with Moses face to face as one would talk to his friend, Moses returned to the camp, but his attendant Joshua the son of Nave being young did not go out of the tabernacle.</p> |
| C. Thompson (updated) OT<br>Context Group Version | <p>.</p> <p>When Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and [YHWH] spoke with Moses. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and bowed down in deference, every man at his tent door. And YHWH spoke to Moses face to face, as a man speaks to his confidant. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, didn't depart out of the Tent.</p>   |
| English Standard Version                          | .  |
| Green's Literal Translation                       | .  |
| Modern English Version                            | .  |
| Modern Literal Version                            | .  |
| Modern KJV  | .  |
| New American Standard B.                          | <p>Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and <sup>[g]</sup>the Lord would speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would stand and worship, each at the entrance of his tent. So the Lord used to speak to Moses face to face, just as a man speaks to his friend. When <sup>[h]</sup>Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.</p> <p><sup>[g]</sup> Exodus 33:9 Lit <i>He</i></p> <p><sup>[h]</sup> Exodus 33:11 Lit <i>he</i></p>  |
| New European Version                              | .  |
| New King James Version                            | .  |
| Niobi Study Bible                                 | .  |
| Owen's Translation                                | .  |
| Restored Holy Bible 6.0                           | .  |
| Updated Bible Version 2.17                        | .  |
| A Voice in the Wilderness                         | .  |
| Webster's Bible Translation                       | .  |
| World English Bible                               | .  |
| Young's Literal Translation                       | .  |
| Young's Updated LT                                | <p>And it has come to pass, at the going in of Moses to the tent, the pillar of the cloud comes down, and has stood at the opening of the tent, and He has spoken with Moses; and all the people have seen the pillar of the cloud standing at the opening of the tent, and all the people have risen and bowed themselves, each at the opening of his tent. And Jehovah has spoken unto Moses face unto face, as a man speaks unto his friend; and he has turned back unto the camp, and his minister Joshua, son of Nun, a youth, departs not out of the tent.</p>   |

**The gist of this passage:** When Moses would go to the Tent, outside of the camp, to commune with God, the people would step outside their own tents and see the cloud pillar settling over the

Tent. Moses spoke to God as one would speak to a friend. His young assistant, Joshua, remained at the tent.

9-11

### Exodus 33:9a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>        | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced<br><i>haw-YAW</i> ]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #1961<br>BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). |  |   |                            |
| kaph or k <sup>e</sup> (כּ)<br>[pronounced <i>k<sup>e</sup></i> ]   | <i>like, as, just as; according to, after; about, approximately</i>          | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453  |
| bôw' (אוּב) [pronounced<br><i>boh</i> ]   | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | Qal infinitive construct                                | Strong's #935<br>BDB #97   |
| The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . <sup>32</sup>  |  |   |                            |
| Mosheh (מֹשֶׁה)<br>[pronounced <i>moh-SHEH</i> ]  | <i>to draw out [of the water] and is transliterated Moses</i>                | masculine proper noun                                   | Strong's #4872<br>BDB #602 |
| 'ohel (אֹהֶל) [pronounced<br><i>OH-heh</i> ]  | <i>tent, tabernacle, house, temporary dwelling</i>                           | masculine singular noun with the definite article       | Strong's #168<br>BDB #13   |

**Translation:** [And it was when Moses entered the tent,...](#)

So, we have this tent, far outside of the camp of Israel, previously described. This is not the famous Tabernacle, but a tent where Moses would commune with God (which apparently dates back to Moses returning to Egypt).

What we have in this passage is what typically occurred. Moses would leave the camp and he would enter into the tent of meeting.

Because this describes a typical occurrence, this would indicate that this was a normal event. This was not something which took place once, twice or even just three times.

<sup>32</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

## Exodus 33:9b

| Hebrew/Pronunciation                      | Common English Meanings                                | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| yârad (יָרַד) [pronounced yaw-RAHD]       | <i>to descend, to come down, to go down</i>            | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #3381<br>BDB #432 |
| ‘ammûwd (עֲמֻדָּה) [pronounced ‘ahm-MOOD] | <i>pillar, column; platform, scaffold</i>              | masculine singular construct                             | Strong's #5982<br>BDB #765 |
| ‘ânân (עָנַן) [pronounced ‘aw-NAWN]       | <i>cloud (as a veiling over or covering of heaven)</i> | masculine singular noun with the definite article        | Strong's #6051<br>BDB #777 |

**Translation:** ...the pillar of cloud descended...

The cloud pillar represents a manifestation of the Revealed God. This manifestation used to be associated with Israel as a whole. However, now it will only be associated with the tent of meeting and it will only be seen outside of Israel's camp.

One of the many manifestations of God to the nation Israel was this pillar of cloud. This pillar of cloud led them out of Egypt and this same cloud will settle in above the tabernacle when it is completed (Exodus 40:33–34). They were exposed to a physical representation of God that we do not receive today. We have, however, a better gift—God the Holy Spirit, and, even after sinning (and then confessing our sins, of course), we can be filled with the Spirit and spend a great portion of our lives in service to God. To the out-of-fellowship believer to the young believer, this may not sound like much; however, it is in our fellowship with God, our growth in His Word, and the resulting spiritual service which is our happiness.

All of this was observable by the people.

This is a visual manifestation of God, also known as, *His Shekinah Glory*.

## Exodus 33:9c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| ‘amad (עָמַד) [pronounced ‘aw-MAHD]                             | <i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>                            | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #5975<br>BDB #763 |
| pethach (פֶּתַח) [pronounced PEH-thakh]                         | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i> | masculine singular construct                           | Strong's #6607<br>BDB #835 |
| ’ohel (אֹהֶל) [pronounced OH-heh]                               | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular noun with the definite article      | Strong's #168<br>BDB #13   |

**Translation:** ...and stood at the door of the tent...

*It is the Cloud Pillar which stands at the door (or opening) of the tent. This indicated the Presence of God (which presence was outside the camp).*



## Exodus 33:9d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]                | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect | Strong's #1696<br>BDB #180 |
| ʿîm (עִם) [pronounced <i>geem</i> ]                                     | <i>with, at, by, near; like; from</i>  | preposition of nearness and vicinity                    | Strong's #5973<br>BDB #767 |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                           | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun                                   | Strong's #4872<br>BDB #602 |

**Translation:** ...and *It* spoke with Moses.

This is fascinating. We do not have much by way of detail; but whatever was happening here, Moses was able to speak with the Pillar Cloud. That is, he is able to speak with the manifestation of God.

Exodus 33:9 *And it was when Moses entered the tent, the pillar of cloud descended and stood at the door of the tent and It spoke with Moses.*

## Exodus 33:10a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>         | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #7200<br>BDB #906 |
| kôl (כֹּל) [pronounced <i>kohl</i> ]                                    | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>  | masculine singular construct followed by a definite article            | Strong's #3605<br>BDB #481 |
| ʿam (עַם) [pronounced <i>gahm</i> ]                                     | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article                      | Strong's #5971<br>BDB #766 |
| ʾeth (אֶת) [pronounced <i>ayth</i> ]                                    | <i>generally untranslated; sometimes translated to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |

## Exodus 33:10a

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| ‘ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i> ] | <i>pillar, column; platform, scaffold</i>  | masculine singular construct                      | Strong's #5982<br>BDB #765 |
| ‘ânân (עָנַן) [pronounced <i>gaw-NAWN</i> ]      | <i>cloud (as a veiling over or covering of heaven)</i>   | masculine singular noun with the definite article | Strong's #6051<br>BDB #777 |
| ‘amad (עָמַד) [pronounced <i>gaw-MAHD</i> ]      | <i>is taking a stand, is standing [nearby], stands; enduring; waiting, is remaining</i>                            | Qal active participle                             | Strong's #5975<br>BDB #763 |
| pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i> ] | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i> | masculine singular construct                      | Strong's #6607<br>BDB #835 |
| ’ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]        | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular noun with the definite article | Strong's #168<br>BDB #13   |

**Translation:** The people saw the pillar of cloud standing at the door of the tent,...

The people, from their tents, could see this Cloud Pillar at the opening of the tent of meeting. Obviously, this is not every single Israelite, but those who were close enough to see.

## Exodus 33:10b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| qûwm (קוּם) [pronounced <i>koom</i> ]                                   | <i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #6965<br>BDB #877 |
| kôl (כָּל) [pronounced <i>kohl</i> ]                                    | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>  | masculine singular construct followed by a definite article | Strong's #3605<br>BDB #481 |
| ‘am (עַם) [pronounced <i>gahm</i> ]                                     | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article           | Strong's #5971<br>BDB #766 |

**Translation:** ...and [as a result] all the people would rise up...

The people, when Moses was there at the tent of meeting, would stand up by their tents.

Over and over again, for the past few verses, I see a repeat of many of the same nouns and verbs.

## Exodus 33:10c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
|---|--|---|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| shâchah (שָׁחָה)<br>[pronounced shaw-KHAW]  | <i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 <sup>rd</sup> person plural, Hithpael perfect                                   | Strong's #7812<br>BDB #1005 |
| Precept Austin: <i>Worship (bow down, prostrate) (07812)(shachah) means to bow down, to prostrate oneself, to crouch, to fall down, to humbly beseech, to do reverence, to worship. The idea is to assume a prostrate position as would in paying homage especially to God (Ge 24:26, Ps 95:6).</i> <sup>33</sup> |  |   |                             |
| îysh (אִישׁ) [pronounced eesh]  | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>                                   | masculine singular noun (sometimes found where we would use a plural)             | Strong's #376<br>BDB #35    |
| pethach (פֶּתַח)<br>[pronounced PEH-thakh]  | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>   | masculine singular construct  | Strong's #6607<br>BDB #835  |
| 'ohel (אֹהֶל) [pronounced OH-heh]   | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #168<br>BDB #13    |

**Translation:** ...and worship, each man at the door of his [own] tent.

The people would worship towards the Cloud Pillar, looking in the direction of the tent of meeting. Their worship was towards God.

Whereas, this seems admirable, the chief problem is, they did not hear and do the words of God.

**Moses in the Tent** (a graphic); originally from the **Ultimate Bible Picture Collection**; accessed on March 11, 2021.

Exodus 33:10 The people saw the pillar of cloud standing at the door of the tent, and [as a result] all the people would rise up and worship, each man at the door of his [own] tent.

The people observed the manifestation of God and the fellowship with God that Moses enjoyed; they themselves worshipped God from afar.

One of the problems with their worship is, they lack teaching in the Word of God. The final chapters of Exodus will concentrate on preparing a very complex and visual system of worship.



<sup>33</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

Let me continue with the analogy which I have carried throughout this chapter. You may have been involved in fornication prior to marriage and you realize the devastation which you have reeked upon your own life. You may stand at your own tent desiring that which you have deprived yourself of, as Israel is doing in this passage. However, as we will see, it will not be long before Israel fails again, before they fall into sin; all their sincerity and their obvious grief over their own sins do not count for much. We have yet to see them confess their sins to God (rebound) and to ask God for forgiveness.

In our dispensation, we all have been given the Holy Spirit from the moment of our spiritual birth. We can rebound and we can be filled with the Spirit once again. In the Old Testament, only a very small percentage of believers had the Holy Spirit, and He could be removed from them if God so chose. The believers spoken of here did not have the Holy Spirit as did Moses. Some would be indued by the Spirit to enable them to construct the tabernacle and to enable them to engage in the various tabernacle functions; however, most of them did not have the Holy Spirit then. We may wonder why are we given the Holy Spirit, each and every one of us, and why the believing Israelites were not. There are several reasons:

### **Why Were Believers in the Old Testament Not Given the Holy Spirit?**

1. Jesus Christ had not yet come in the flesh and had not yet died for our sins in human history; therefore, all tabernacle worship had to point forward to His coming, all sins were temporarily covered up, but not forgiven, the Holy Spirit was given to accomplish certain specific spiritual tasks (some of which lasted a considerable period of time, such as 40 years of Moses' life leading the Israelites and writing the Pentateuch).
2. In the Church Age, we are not allowed to function outside of the Holy Spirit when it comes to our spiritual service to God.
3. Satan has sinned, he took a third of the angels with him, and God has passed sentence. However, Satan has not yet been punished, suggesting that he appealed God's decision. He has appealed on several different counts and with each new dispensation, it is possible that he makes new appeals to God.
4. Because of these appeals, God has a slightly different plan and modus operandi in every dispensation. In the age of Israel, God will operate directly in a specific nation, Israel, and carefully instruct that nation exactly what to do, and reveal the gospel of Jesus Christ in such a way that every man woman and child who is positive toward God at God-consciousness will receive this gospel. It will be understandable to them, through the sacrifices and the functions of the priests at the Tabernacle (and later the Temple) in such a way that the greatest genius of all time, Satan, will not be able to fully comprehend it. Yet those observing these sacrifices and rituals can believe in the Revealed God of their time and are saved.
5. In the age of Israel, Satan is the ruler of the earth and he is not faced with every single believer being filled with the Holy Spirit.
6. Satan continues in time to oppose God, first in cohabiting with mankind prior to the flood; secondly, he inspires nations and kings outside of Israel to oppose Israel; thirdly, in the church age, he is allowed to counterfeit the entire modus operandi of the church. In the tribulation, Satan will be given essentially what amounts to world domination, and he will continue to attack and attempt to destroy Israel. Finally, in the millennium, man will be given 1000 years of perfect environment and Satan will come out of his holding cell and still be able inspire some men to rebel against God and against perfect environment. It is this final rebellion that proves without a doubt that Satan and those who follow him cannot be allowed any sort of freedom.
7. The point is that there are several different scenarios, all prompted by various objections and appeals by Satan, to show that sin in any form, that rebellion against God in any way, has permanent and horrid results, and that the one guilty of such should be punished forever, and removed entirely from fellowship and relationship with God. Throughout the Bible, we will see many forms of sin, the results and devastation of same. We are also able to observe God's perfect character. It is through all of this that we might be able to choose to remain in fellowship with God after death forever.

| Exodus 33:11a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]                    | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect       | Strong's #1696<br>BDB #180 |
| YHWH (יהוה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ]                 | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (לְ) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה)<br>[pronounced <i>moh-SHEH</i> ]                            | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ]                           | <i>face, faces, countenance; presence; person; surface</i>   | masculine plural noun (plural acts like English singular)     | Strong's #6440<br>BDB #815 |
| 'el (לְ) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ]                           | <i>face, faces, countenance; presence; person; surface</i>   | masculine plural noun (plural acts like English singular)     | Strong's #6440<br>BDB #815 |

Literally, this means *faces unto faces*; most translate this *face to face*.

**Translation:** Furthermore, Y<sup>e</sup>howah spoke face to face with Moses,...

Whether this tent could be seen or not from the camp, we don't know. But much of the information that we are getting appears to be what could be observed—ostensibly from the tents of the people. At bare minimum, the cloud pillar was visible from the camp of Israel.

Joshua ben Nun was the man who did much of the writing for Moses, so he was close enough to know what was going on.



## Exodus 33:11b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]   | <i>like, as, according to; about, approximately</i>  | preposition of comparison, resemblance or approximation                           | No Strong's #<br>BDB #453  |
| 'āsher (אֲשֶׁר) [pronounced ash-ER]   | <i>that, which, when, who, whom; where</i>   | relative pronoun  | Strong's #834<br>BDB #81   |
| Together, ka'āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> . |  |   |                            |
| dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]  | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect                         | Strong's #1696<br>BDB #180 |
| 'īysh (אִישׁ) [pronounced eesh]   | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>   | masculine singular noun (sometimes found where we would use a plural)             | Strong's #376<br>BDB #35   |
| 'el (אֶל) [pronounced eh]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)                     | Strong's #413<br>BDB #39   |
| rêa' (עַר) [pronounced RAY-ahg]   | <i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7453<br>BDB #945 |

**Translation:** ...just as a man speaks to a friend.

The way that Moses and God spoke to one another, was just as one man speaks to another. So, at minimum, we know that Moses and God spoke to one another. with audible voices. Furthermore, this suggests that, what God wants to reveal to us, can be revealed is normal, day-to-day language. God allows us to understand specific aspects of Him, primarily as they relate to His creation.

In fact, fundamental to our faith in God is language. We must have a language, we must know a language, and what God reveals to us must be revealed to us in that language.

What we do not have implied here are, vague notions or unexpressible concepts.

Guzik suggests<sup>34</sup> that God appeared to Moses in a human form, but I don't believe that is what is being said here. Obviously, we are able to speak to friends on the phone; so it is the interchange between God and Moses which is being emphasized here (which interchange, we have observed between God and Moses previously). Could God appear to Moses as a person? God, obviously could appear in any sort of visage He chooses. My point is, that

<sup>34</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

is *not* what is being said here. I would make the argument that God was not appearing to Moses as a person, simply because He tells Moses, “No one can see My face and live.” (Exodus 33:20). Even though that is not to be taken literally (as God does not have a *face*), this would preclude Moses speaking to a visage of God with a face.

I think that today, we have a better understanding of what God is truly telling Moses. No one is able to see God as He is and live. Maybe this is like looking at the sun from a few miles away; or simply stating the God simply occupies a place where man is unable to be.

But, perhaps we should focus more on what this actually tells us—there is a relationship between God and Moses, not unlike the relationship between two friends. To me, considering something like this is overwhelming. But, bear in mind, there have been few men in history anything like Moses.

Moses, as a prophet, as the Old Testament mediator, was unique among all the prophets. As we have seen, on several occasions, Moses and his actions paralleled those of our Lord. That is, many times, he was a type of Christ. For the most part, prophets did not communicate with Y<sup>e</sup>howah in the way that we see here—face to face, as a man speaks to a friend. God communicated directly with all the prophets, but the relationship does not seem to be quite as personal.

Moses apparently made very few mistakes, the Scripture records two, if I recall correctly. (1) He insisted that Aaron accompany him, thus confusing the issue of there being one mediator between God and man, the man, Christ Jesus (see Exodus 6:12–13 1Tim. 2:5); and, (2) Moses struck the rock twice in order for it to yield living water, which kept Aaron and him from going into the land (Num. 20:8–12). These mistakes, to the unbeliever, would seem relatively minor, if not meaningless. However, both mistakes cloud and confuse the issue of our Lord's exclusive mediatorship and the fact that He was judged once for all sins (Rom. 6:10 Heb. 9:28).

Numbers 12:6–8 *And he said, "Hear my words: If there is a prophet among you, I the LORD make Myself known to him in a vision; I speak with him in a dream. Not so with My servant Moses. He is faithful in all My house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against My servant Moses?"* (ESV; capitalized)

One of the many so-called contradictions of the Bible is the phrase that *no man has seen God and any time compared to and Y<sup>e</sup>howah used to speak to Moses face to face, just as a man speaks to his friend*. There is no contradiction here and this verse explains it. This is best done by points:

#### How Does Moses Speak Face to Face With God?

1. No man can see God directly in all God's glory for two reasons:
  - 1) God is a spirit.
  - 2) God's glory and perfect righteousness would destroy us.
  - 3) Even in this same chapter, God says, “You cannot see my face, for man shall not see Me and live.” (Exodus 33:20; ESV)
2. God reveals more of His glory to some than to others. This is why Moses pitched the tent of meeting outside the camp and why only Moses went inside to speak to God.
3. Because God is a spirit, various men have seen at various times manifestations of Him; Jesus Christ, Y<sup>e</sup>howah, is the revealed member of the Trinity and He has revealed Himself as a burning bush, as a pillar of cloud and as a pillar of fire. The latter two manifestations were visible to all Israel.
4. When God revealed Himself to Moses, Moses would perceive more of God's character in however God manifest Himself to Moses, including His righteousness and justice and perfection, than other people would receive.
5. However, even Moses could not behold God's perfection and glory in its entirety. Such a revelation would be overwhelming.
6. There are degrees of spiritual blessing, there are degrees of answered prayer, there are degrees of spiritual growth. These things are all tied to spirituality and spiritual growth through God's Word.

### How Does Moses Speak Face to Face With God?

7. Therefore, it should not be difficult to understand that there are degrees to which God has revealed Himself in the past to various believers.
8. Even Moses would be given just the briefest view of a portion of the Lord's glory because even he was a fallen man. Exodus 33:20–23.
9. **He made known His ways to Moses, his acts to the people of Israel.** (Psalm 103:7; ESV; capitalized)
10. In the New Testament, Jesus speaks to His disciples in a similar fashion: **You are My friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from My Father I have made known to you.** (John 15:14–15; ESV; capitalized)
  - 1) As an aside, we know what our master is doing. God desires for us to know as much about Him as possible.
  - 2) God reveals great amounts of information about Himself in Scripture.

Precept Austin: *Unlike the later prophets, who would receive that word in dreams and visions, Moses spoke with God "face to face," i.e., directly or immediately. And from the Numbers 12 passage above we see that Yahweh speaks to Moses not as to other prophets in visions or dreams or "dark sayings" but intimately (mouth to mouth) and fearlessly.*<sup>35</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### Exodus 33:11c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]                   | <i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect        | Strong's #7725<br>BDB #996 |
| 'el (אֶל) [pronounced <i>eh</i> ]                                      | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]                   | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>  | masculine singular noun with the definite article             | Strong's #4264<br>BDB #334 |

**Translation:** When he returned to the camp,...

Moses, at some point, would return to the camp, to his own tent.

<sup>35</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

| Exodus 33:11d   |   |   |                                    |
|---|---|---|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251          |
| shâraṯh (שָׂרָתְ) [pronounced <i>shaw-RAHTH</i> ]   | <i>serving, ministering; servant, minister</i>  | Piel participle with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8334<br>BDB #1058        |
| Y <sup>e</sup> hōwshûā (יְהוֹשֻׁעַ) [pronounced <i>y<sup>e</sup>hoh-SHOO-ahg</i> ]                              | <i>whose salvation [deliverance] is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i> | masculine proper noun   | Strong's #3091<br>BDB #221         |
| bên (בֶּן) [pronounced <i>bane</i> ]  | <i>son, descendant</i>  | masculine singular construct  | Strong's #1121<br>BDB #119         |
| Nûwn (נוֹן) [pronounced <i>noon</i> ]   | <i>to propagate, to increase; posterity; fish; transliterated Nun</i>   | masculine singular proper noun  | Strong's #5126<br>BDB #630         |
| na'ar (נָעַר) [pronounced <i>NAH-gahr</i> ]   | <i>boy, youth, young man, lad; personal attendant; slave-boy</i>  | masculine singular noun   | Strong's #5288 & #5289<br>BDB #654 |
| lô' (לֹא or אֵין) [pronounced <i>low</i> ]  | <i>not, no</i>  | negates the word or action that follows; the absolute negation            | Strong's #3808<br>BDB #518         |
| mûwsh (מוֹשֶׁה) [pronounced <i>moosh</i> ]  | <i>to remove, to depart; to let remove; to let prey go; to give way [to]; to withdraw [from]</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect               | Strong's #4185<br>BDB #559         |
| min (מִן) [pronounced <i>mihn</i> ]   | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                     | preposition of separation   | Strong's #4480<br>BDB #577         |
| tâvek <sup>e</sup> (תַּוֶּכֶּה) [pronounced <i>taw-VEK<sup>e</sup></i> ]  | <i>midst, among, middle</i>   | masculine singular construct  | Strong's #8432<br>BDB #1063        |
| With the min preposition, this can mean <i>from the midst [of anything]; out from, out of, from, away from.</i> |   |   |                                    |
| 'ohel (אֹהֶל) [pronounced <i>OH-hel</i> ]   | <i>tent, tabernacle, house, temporary dwelling</i>  | masculine singular noun with the definite article                         | Strong's #168<br>BDB #13           |

**Translation:** ...his servant, Joshua, son of Nun, a young man, did not depart from the tent.

In the Hebrew, there was no letter *J*, so Joshua is obviously not Joshua. His name is transliterated Y<sup>e</sup>hōwshûā (יְהוֹשֻׁעַ) [pronounced *y<sup>e</sup>hoh-SHOO-ahg*] and it means *he will save*, or, more simply, *savior*. The NT version of *Joshua* is *Jesus*. In case you are wondering why so many Old Testament names begin with a *j* when there is no *j* in the Hebrew; most of them began with a *y* but when the names were brought into the Koine Greek, there was no *y*. Nor is there a *j*, in the Koine Greek. The transliterating from Hebrew to Greek to English took its toll, and several names were changed in part due to the difference in the alphabets.

It is interesting that Joshua would remain at the Tent, even when Moses has been and gone. Maybe he saw himself as a caretaker of the Tent.

Not all of the Hebrews from Joshua's generation were degenerate and not all of them would die the sin unto death. Some of the Levites would remain with Moses, and Caleb and Joshua would remain alive after Moses to lead the people. Joshua, even realizing that Y<sup>e</sup>howah had broken fellowship with his generation due to their spiritual adultery, still waits outside the tent with great patience. Joshua, as the servant of Moses, would have had several duties; the NIV suggests that he stood outside the tent to guard against intrusions by others, which would seem reasonable, as the Israelites were emotional wrecks and would be wont to do something like that.

What appears to be the case is, Joshua, son of Nun, Moses' servant, remained at the tent of meeting. The other interpretation is, he remained outside of Moses' tent. However, the only tent really described here is the tent of meeting (although there is a mention of the tents of the people).

Exodus 33:11 Furthermore, Y<sup>e</sup>howah spoke face to face with Moses, just as a man speaks to a friend. When he returned to the camp, his servant, Joshua, son of Nun, a young man, did not depart from the tent.

Exodus 33:9–11 And it happened that, when Moses entered the tent, a manifestation of God—the Cloud Pillar—would descend and be stationed right at the tent door, and there God spoke with Moses. When the people saw the Cloud Pillar stationed at the tent door, they would rise up and worship, each man remaining at his own tent door. Also, Jehovah spoke face to face with Moses, just as a man might speak to a friend. When Moses returned to the camp, Joshua, son of Nun, his servant, would remain there at the tent.

Vv. 7–11 describe what commonly took place. To illustrate speaking face to face, we have the example of a prayer which was possibly spoken several times by Moses. Included in this prayer is the one time which God answered Moses directly on this prayer. We know that God and Moses spoke as people speak face to face with a friend; and all the prayers to God which I recall from Moses were answered verbally in context. This does not mean that every prayer that Moses made was answered verbally by God immediately. Moses may have petitioned God several times on certain issues, just as Paul went to God three times about his own suffering yet, he did not know God's answer until the third time.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Moses Speaks with God, Acting as Intercessor for the People

In this next section (vv. 12–17), Moses will successfully appeal God's requirement of justice. In retrospect, we know that God is able to postpone judgment for man because His Son would pay for our sins. This would have been a more difficult argument for Moses to make because Old Testament saints did not have a full understanding of Who **Messiah** would be (or what He would do).

I can argue for God to be merciful towards me or towards someone else based upon the redemption provided by Jesus. Moses cannot make that argument; so you will see him approach God in a different way.

Previously, I have noted that many words are repeated in a short space. The same is true in what Moses now says to God. In the scant 2 verses below, we find *grace in Your eyes* 3 times; *see* as an imperative is found twice; the word *to know* is found 4x, in various forms; *people* is found twice; *the this* is found twice. I cannot recall any passage which so many words are repeated as we find below.

There is a great deal to unpack with what Moses has said; and I believe that a fuller understanding is attainable when a few words are added here and there.

In fact, at this point starting here and going through the end of the chapter, there will be a discussion between God and Moses, and it is very difficult to translate, because what we are trying to ascertain is the reasoning and back and forth between God and man. The bulk of the difficulty will be between vv. 12–17.



There is another thing to note here. Vv. 7–11 are somewhat parenthetical. So many people go directly from v. 6 to v. 12. Most of the first 6 verses are a conversation between God and Moses; beginning with v. 12, that conversation appears to be continued. You might be better served to check out the **final translation** at the **end** of this document, and see how it reads if you skip the second section.

This will be quite an amazing interaction. What is most amazing to me is, Moses will do most of the talking.

Precept Austin entitles this section: *Moses Pleads with God to Restore Promise of His Presence*.<sup>36</sup>

I thought that the **Names of God Bible** and the **Christian Community Bible** did a nice job translating this passage. This is a good place where one might recognize the necessity and importance of paraphrased Bibles.

**And so said Moses unto Y<sup>e</sup>howah, “See, You are saying unto me, ‘Bring up the people the this,’ and You have not let me know whom I should send with me. And You have said, “I have known you in name and you have found grace in My eyes.’ And now, if, I pray You, I have found grace in Your eyes, cause me to know Your way and I will know You, to the intent that I will find grace in Your eyes. And see that Your people [are] the nation the this.”**

Exodus  
33:12–13

**Moses then said to Y<sup>e</sup>howah, “Look, You have said to me, ‘Bring this people up’ but You have not informed me whom I should send along with me. You have also said, ‘I have known you by name and you have found grace in My sight.’ Now, therefore, if I have found grace in Your sight, [then] please cause me to know Your way and [by that] I will know You, to the end that I will find grace in Your eyes. Also, observe, [that] this people [is] a nation [already].”**

**Moses then said to Jehovah, “Listen, in the past You have said to me, ‘Bring this people up’ but You have not been clear exactly whom I should bring along with me. You have also said, ‘I have known you from eternity past by name and you have found grace in My sight.’ Therefore, if I have truly found grace in Your sight, then please cause me to know Your way and, by knowing that, I will know You more perfectly, to the end that, I will fully understand that I have truly found grace in Your sight. And, let me point out, this people I am leading here—they are a nation already.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so said Moses unto Y<sup>e</sup>howah, “See, You are saying unto me, ‘Bring up the people the this,’ and You have not let me know whom I should send with me. And You have said, “I have known you in name and you have found grace in My eyes.’ And now, if, I pray You, I have found grace in Your eyes, cause me to know Your way and I will know You, to the intent that I will find grace in Your eyes. And see that Your people [are] the nation the this.”

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.

And Mosheh said before the Lord, See, Thou hast said to me, Take this people up; but Thou hast not let me know whom Thou wilt send with me; yet Thou hast said, I have ordained thee by name, and thou hast found mercy before Me. And if now I have found mercy before Thee, show me, I pray, Thy good way,[6] that I may know Thy loving kindness, and may find mercy before Thee, and make it manifest before Thee that this people is Thy people.

[6] Or, “the way of Thy Goodness.”

Targum (Pseudo-Jonathan)

And Mosheh said before the Lord, Lo, what hast Thou said to me, Take this people up? but Thou hast not made me to know whom Thou wilt send with me. By Thy

<sup>36</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 7, 2021.

|                             |  |
|-----------------------------|--|
|                             | Word Thou hast said, I have ordained thee with a goodly name, and thou hast found favour before Me. But now I pray, if I have found mercy before Thee, make me to know the way of Thy goodness, to understand Thy mercy when in Thy dealing with just men it falleth to them as it (falleth) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalleth the just according to their righteousness and the guilty according to their guilt: that I may find mercy before Thee, and it be made manifest by Thee that this people is Thy people. |
| Revised Douay-Rheims        | And Moses said to the Lord: You commandest me to lead forth this people; and you will not let me know whom you will send with me, especially whereas you have said: I know you by name, and you have found favour in my sight. If therefore I have found favour in your sight, shew me your face, that I may know you, and may find grace before your eyes: look upon your people this nation.   |
| Douay-Rheims 1899 (Amer.)   | .  |
| Aramaic ESV of Peshitta     | Mosha said to Mar-Yah, "Behold, you tell me, 'Bring up this people:' and you have not permitted me to know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favour in my sight.'<br>Now therefore, if I have found favour in your sight, please show me now your ways, that I may know you, so that I may find favour in your sight: and consider that this nation is your people."   |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | And Moshe said to LORD JEHOVAH, "See, you have said to me, 'Bring up this people', and you have not shown me whom you are sending with me, and you have said: 'I have known you by name, also you have found love in my eyes.' Now, if I have found love in your eyes, show me your path and I shall know you, because I shall find love in your eyes, and see that your people, this people is great.   |
| Samaritan Pentateuch        | And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.<br>Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people.   |
| Updated Brenton (Greek)     | And Moses said to the Lord, See, You say to me, Lead on this people; but You have not shown me whom You will send with me, but You have said to me, I know you above all, and you have favor with Me. If then I have found favor in Your sight, reveal Yourself to me, that I may evidently see You; that I may find favor in Your sight, and that I may know that this great nation <i>is</i> Your people.  |

Significant differences:

### Limited Vocabulary Translations:

|                        |  |
|------------------------|--|
| Bible in Basic English | And Moses said to the Lord, See, you say to me, Be this people's guide on their journey, but you have not made clear to me whom you will send with me. But you have said, I have knowledge of you by name, and you have grace in my eyes.<br>If then I have grace in your eyes, let me see your ways, so that I may have knowledge of you and be certain of your grace; and my prayer is that you will keep in mind that this nation is your people. |
| Easy English           | <b>God's great glory</b><br>Moses said to the Lord, 'You have said to me, "Lead these people to their new land." But you have not told me who my helper will be on the journey. You have told me, "I know you by your name. I am very pleased with you." If you are really pleased with me, tell me your thoughts. I want to understand you properly. Then I   |

can continue to please you. Remember that this nation, the Israelites, are your own people.'

### **glory**

The power and beauty of God. When God appears to people, his glory may shine brightly.

### **please**

If something pleases you, it makes you feel happy.

### **nation**

A large group of people who belong to the same country. They have the same ruler or king. They usually speak the same language.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Moses said to the LORD, "You told me to lead these people, but you did not say who you would send with me. You said to me, 'I know you very well, and I am pleased with you.' If I have really pleased you, then teach me your ways. I want to know you. Then I can continue to please you. Remember that these people are your nation."

God's Word™ .

Good News Bible (TEV) Moses said to the LORD, "It is true that you have told me to lead these people to that land, but you did not tell me whom you would send with me. You have said that you know me well and are pleased with me. Now if you are, tell me your plans, so that I may serve you and continue to please you. Remember also that you have chosen this nation to be your own."

The Message

Moses said to GOD, "Look, you tell me, 'Lead this people,' but you don't let me know whom you're going to send with me. You tell me, 'I know you well and you are special to me.' If I am so special to you, let me in on your plans. That way, I will continue being special to you. Don't forget, this is your people, your responsibility."

Names of God Bible

Moses said to **Yahweh**, "You've been telling me to lead these people, but you haven't let me know whom you're sending with me. You've also said, 'I know you by name, and I'm pleased with you.' If you really are pleased with me, show me your ways so that I can know you and so that you will continue to be pleased with me. Remember: This nation is your people."

NIRV

### **Moses and the Glory of the LORD**

Moses said to the LORD, "You have been telling me, 'Lead these people.' But you haven't let me know whom you will send with me. You have said, 'I know your name. I know all about you. And I am pleased with you.' If you are pleased with me, teach me more about yourself. Then I can know you. And I can continue to please you. Remember that this nation is your people."

New Simplified Bible

Moses said to Jehovah: »It is true that you have told me to lead these people to that land, but you did not tell me whom you would send with me. You said that you know me well and are pleased with me. If you are, tell me your plans, so that I may serve you and continue to please you. Remember also that you have chosen this nation to be your own.«

## **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Moses said to the LORD, "I know that you have told me to lead these people to the land you promised them. But you have not told me who my assistant will be. You have said that you are my friend and that you are pleased with me. If this is true, let me know what your plans are, then I can obey and continue to please you. And don't forget that you have chosen this nation to be your own."

The Living Bible

Moses talked there with the Lord and said to him, "You have been telling me, 'Take these people to the Promised Land,' but you haven't told me whom you will send

with me. You say you are my friend,<sup>[a]</sup> and that I have found favor before you; please, if this is really so, guide me clearly along the way you want me to travel<sup>[b]</sup> so that I will understand you and walk acceptably before you. For don't forget that this nation is your people."

<sup>[a]</sup> Exodus 33:12 *You say you are my friend*, literally, "You have said you know me by name."

<sup>[b]</sup> Exodus 33:13 *guide me clearly along the way you want me to travel*, or "show me your ways," or "show me your majesty."

New Berkeley Version  
New Life Version

### **God's Promise to Be with His People**

Moses said to the Lord, "See, You say to me, 'Lead this people!' But You have not let me know whom You will send with me. Yet You said, 'I have known you by name. You have found favor in My eyes.' So I pray to You, if I have found favor in Your eyes, let me know Your ways. Then I may know You and find favor in Your eyes. And keep in mind that this nation is Your people."

New Living Translation

### **Moses Sees the LORD's Glory**

One day Moses said to the Lord, "You have been telling me, 'Take these people up to the Promised Land.' But you haven't told me whom you will send with me. You have told me, 'I know you by name, and I look favorably on you.' If it is true that you look favorably on me, let me know your ways so I may understand you more fully and continue to enjoy your favor. And remember that this nation is your very own people."

Unlocked Dynamic Bible  
Unfolding Bible Simplified

Moses said to Yahweh, "It is true that you have told me, 'Lead the people to the land that I will show you,' but you have not told me whom you will send with me! Nevertheless, you have said that you know me well and that you are pleased with me. So now, if you are truly pleased with me, I ask you, please tell me the things that you are going to do in order that I may know you better and continue to please you. Please remember that the Israelite people are the people whom you chose to belong to you."

### **Partially literal and partially paraphrased translations:**

American English Bible

Thereafter, Moses said to Jehovah:

'{Look!} You told me to lead these people on, but You haven't shown me where You want me to go yet.

'You've also told me that You know me better than all the rest, and that You care for me.

So now, if I've found favor in Your eyes, show Yourself to me so I can see You. Then I will know that I've found favor in Your eyes, and I can be sure that this great nation is truly Your people.'

Beck's American Translation  
Common English Bible

### **Moses pleads with God**

Moses said to the Lord, "Look, you've been telling me, 'Lead these people forward.' But you haven't told me whom you will send with me. Yet you've assured me, 'I know you by name and think highly of you.' Now if you do think highly of me, show me your ways so that I may know you and so that you may really approve of me. Remember too that this nation is your people."

New Advent (Knox) Bible

Then Moses complained to the Lord, Thou biddest me lead this people on the march, but thou wilt not tell me who it is thou art sending me for my guide. And this is the man whom thou callest thy familiar friend, assuring him of thy favour! Nay, if indeed thou dost look upon me with favour, make thy own presence known to me; let me know thee, and know that thy favour is with me. Have more regard for this folk, thy own people.

Translation for Translators      **Yahweh promised to be with his people and to let Moses see his glory**  
 Moses/I said to Yahweh, "It is true that you have told me, 'Lead the people to the land *that I will show you*,' and you have said that you know me well and that you are pleased with me, but you have not told me whom you will send with me! So now, if you are truly pleased with me, I ask you, tell me the things that you intend/plan to do, in order that I will know you *better* and continue to please you. Also, do not forget that the *Israeli* people are the people whom you chose to belong to you."

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation      And Moses told the LORD, see, you said to me "bring up these people", and you didn't tell me who you will send with me. You said I know your name and also I found you likeable. And now, if you found me likeable, tell my your way, so I will know, so I will be liked by you, and see, that this nation is your people.

Currid      And Moses said to Yahweh, 'See, you are saying to me, "Bring up this people!" But you are not letting me know whom you are sending with me. And you say, "I know you by name," and also, "You have found favour in my eyes." And now, I pray, if I have found favour in your eyes, show me, I pray, your ways—that I may know you [and] so that I may find favour in your eyes. And see that this nation is your people!'

Ferrar-Fenton Bible      And Moses said to the **EVER-LIVING**; "See, You spoke to me to bring up this people, but yet You have not instructed me as to whom You will send with me. You have, however, said, I know you by name, and you have found favour in My eyes.'  
 So now, if I have found favour in Your eyes, teach me Your path, that I may know You, since I have found favour in Your sight, and perceive that Your People are this Nation."

God's Truth (Tyndale)      And Moses said unto the Lord: see, you said unto me: lead this people forth, but you show me not whom you will send with me. And have said moreover: I know you by name and you have also found grace in my sight: Now therefore, if I have found favour in your sight, then show me your way and let me know you: that I may find grace in your sight. And look on this also, how that this nation is your people.

HCSB      **The Lord's Glory**  
 Moses said to the Lord, "Look, You have told me, 'Lead this people up,' but You have not let me know whom You will send with me. You said, 'I know you by name, and you have also found favor in My sight.' Now if I have indeed found favor in Your sight, please teach me Your ways, and I will know You and find favor in Your sight. Now consider that this nation is Your people."

International Standard V      **The Promise of God's Presence on the Journey**  
 Moses told the Lord, "Look, you have told me, 'Bring up this people,' but you haven't let me know whom you will send with me. Yet you have said, 'I know you by name,' and also, 'You have found favor in my sight.' Now, if I've found favor in your sight, please show me your ways so I may know you in order to find favor in your sight. And remember, [Or consider; Lit. see] this nation is your people."

Jubilee Bible 2000  
 H. C. Leupold  
 Lexham English Bible      .  
 .  
**Presence and Glory**  
 And Moses said to Yahweh, "See, you are saying to me, 'Take this people up.' But you have not let me know whom you will send with me, and you yourself have said, 'I know you by name, and you also have found favor in my eyes.' And now if I have found favor in your eyes, make known to me, please, your way, and so I may know you so that I can find favor in your eyes. And see that this nation is your people."

NIV, ©2011      **Moses and the Glory of the Lord**  
 Moses said to the Lord, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' If you are pleased with me, teach me



your ways so I may know you and continue to find favor with you. Remember that this nation is your people."

Peter Pett's translation  
Unfolding Bible Literal Text  
Unlocked Literal Bible  
Urim-Thummim Version

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Moses said to YHWH, See here, you say to me to bring up this people and you have not let me know the one you will send with me. Yet you have said, I know you by name and you have secured favor in my eyes. Now therefore, if I have secured favor in your eyes cause me to know the journey, that I may acknowledge you and continue in your favor and consider that this nation is your people.

Wikipedia Bible Project

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### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then Moses said to Yahweh, "You say to me: 'Lead this people up,' but you haven't told me who you will send with me and yet you have said that you know me by name and that I have found favor in your sight. And now if I have found favor in your sight, let me know your ways, that I may know you and so find favor in your sight. Look, this people is your own people."

The Heritage Bible And Moses said to Jehovah, See, you say to me, Bring up this people; and you have not caused me to know by seeing him whom you will send with me; and you have said, I know you by name, and, You have also found grace in my eyes. And now, please, if there is grace to me in your eyes, cause me to know by seeing now your way, that I may know by seeing you, that there may be grace to me in your eyes; and see that this people are your people.

New American Bible (2002) Moses said to the LORD, "You, indeed, are telling me to lead this people on; but you have not let me know whom you will send with me. Yet you have said, 'You are my intimate friend,' and also, 'You have found favor with me.' Now, if I have found favor with you, do let me know your ways so that, in knowing you, I may continue to find favor with you. Then, too, this nation is, after all, your own people."

New American Bible (2011) Moses said to the LORD, "See, you are telling me: Lead this people.<sup>e</sup> But you have not let me know whom you will send with me. Yet you have said: You are my intimate friend;\* You have found favor with me. Now, if I have found favor with you, please let me know your ways so that, in knowing you, I may continue to find favor with you. See, this nation is indeed your own people.

e. [33:12] Ex 32:34.

\* [33:12] Intimate friend: lit., "know by name." The root word meaning "know" or "make known" appears four times in vv. 12–13.

New English Bible–1970  
New Jerusalem Bible

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Moses said to Yahweh, 'Look, you say to me, "Make the people move on," but you have not told me whom you are going to send with me, although you have said, "I know you by name and you enjoy my favour." If indeed I enjoy your favour, please show me your ways, so that I understand you and continue to enjoy your favour; consider too that this nation is your people.'

New RSV  
Revised English Bible–1989

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Moses said to the LORD, "You tell me to lead up this people without letting me know whom you will send with me, even though you have said to me, 'I know you by name, and, what is more, you have found favour with me.' If I have indeed won your favour, then teach me to know your ways, so that I can know you and continue in favour with you, for this nation is your own people."

### Jewish/Hebrew Names Bibles:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | (iii) Moshe said to Adonai, "Look, you say to me, 'Make these people move on!' But you haven't let me know whom you will be sending with me. Nevertheless you have said, 'I know you by name,' and also, 'You have found favor in my sight.' Now, please, if it is really the case that I have found favor in your sight, show me your ways; so that I will understand you and continue finding favor in your sight. Moreover, keep on seeing this nation as your people."   |
| exeGesés companion Bible   | And Mosheh says to Yah Veh,<br>See, you say to me, Ascend this people!<br>- and I know not whom you send with me.<br>And you say, I know you by name!<br>and also, that you find charism in my eyes:<br>and now, I beseech you,<br>if I find charism in your eyes,<br>make known, I beseech, your way,<br>that I know you,<br>that I find charism in your eyes:<br>and see that this goyim is your people.   |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | <i>Moses' Plea</i><br>Moses said to God, 'You told me to bring these people [to the Promised Land], but You did not tell me whom You would send with me. You also said that You know me by name and that You are pleased with me.<br>'Now, if You are indeed pleased with me, allow me to know Your ways, so that I will know how to [remain] pleasing to You. [Also], You must confirm that this nation is Your people.'<br><b><i>pleased with me</i></b><br>Literally, 'I have found favor in Your eyes.'<br><b><i>confirm</i></b><br>(See Ramban on Genesis 1:4). |
| The Scriptures 2009        | .  |
| Tree of Life Version       | .  |

### Weird English, Old English, Anachronistic English Translations:

|                            |  |
|----------------------------|--|
| Alpha & Omega Bible        | · AND MOSES SAID TO JESUS, "BEHOLD, YOU SAY TO ME, 'LEAD ON THIS PEOPLE'; BUT YOU HAS NOT SHOWN ME WHOM YOU WILL SEND WITH ME, BUT YOU HAVE SAID TO ME, 'I KNOW YOU ABOVE ALL, AND YOU HAS FAVOR WITH ME.'<br>IF THEN I HAVE FOUND FAVOR IN YOUR SIGHT, REVEAL YOURSELF TO ME, THAT I MAY EVIDENTLY SEE YOU; THAT I MAY FIND FAVOR IN YOUR SIGHT, AND THAT I MAY KNOW THAT THIS GREAT NATION IS YOUR PEOPLE."                                |
| Awful Scroll Bible         | Moses was to say to Sustains To Become: Be seeing you is to be directing me: Be bringing up my people - am I to have learned who was you to send? - You is to have said: You is to have known me by name, and is to have found favor in my eyes. Am I to have found favor in your eyes? - Be making known to me your direction, even be making it known to me, that I was to find favor in your eyes, be seeing, this nation is your people. |
| Charles Thompson OT        | .  |
| Concordant Literal Version | .  |
| Darby Translation          | .  |
| exeGesés companion Bible   | .  |
| Orthodox Jewish Bible      | And Moshe said unto Hashem, See, Thou sayest unto me, Bring this people onward; and Thou hast not let me know whom Thou wilt send with me. Yet Thou  |

hast said, I know thee by shem, and thou hast also found chen (grace, unmerited favor) in My sight.

Therefore, now, if I have found chen in Thy sight, show me now Thy Derech, that I may have da'as of Thee, that I may find chen in Thy sight; and consider that this nation is Thy people.

Rotherham's *Emphasized B.* Then said Moses unto Yahweh,

See! ||thou|| art saying unto me—

Take up this people,

and yet ||thou|| hast not let me know whom thou wilt send with me,—though ||thou thyself|| didst say—

I acknowledge thee by name,

Yea moreover thou hast found favour in mine eyes.

||Now|| therefore <if I pray thee I have found favour in thine eyes> let me know, I beseech thee thy way,f that I may acknowledge thee to the intent I may find favour in thine eyes,—see thou therefore that this nation is ||thine own people||.

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### **Moses Intercedes**

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. Yet You have said, 'I know you by name, and you have also found favor in My sight.' Now therefore, I pray you, if I have found favor in Your sight, let me know Your ways so that I may know You [becoming more deeply and intimately acquainted with You, recognizing and understanding Your ways more clearly] and that I may find grace and favor in Your sight. And consider also, that this nation is Your people."

The Expanded Bible

Moses said to the Lord, "You have told me to ·lead [<sup>L</sup>bring up] these people, but you did not say whom you would send with me. You have said to me, 'I know you ·very well [<sup>L</sup>by name], and ·I am pleased with you [<sup>L</sup>you have found favor in my eyes].' 13 If I have ·truly pleased you [<sup>L</sup>found favor in your eyes], show me your ·plans [path; way] so that I may know you and continue to ·please you [<sup>L</sup>find favor/grace in your eyes]. ·Remember [Consider] that this nation is your people."

Kretzmann's Commentary

#### **Verses 12-23**

The Lord Promises his Gracious Presence

And Moses said unto the Lord, See, Thou sayest unto me, Bring up this people; and Thou hast not let me know whom Thou wilt send with me. The people having given such unmistakable evidences of a real change of heart, Moses thought the time opportune to intercede once more and, if possible, to have the mercy of the Lord turn back to His people, as of old. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. Upon this promise Moses bases his assurance in making his plea, just as we Christians come before Him with all boldness, trusting in the grace belonging to us in Christ Jesus.

Now, therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way that I may know Thee, that I may find grace in Thy sight; and consider that this nation is Thy people. Moses wanted to know how the Lord intended to lead His people, what intentions He had with regard to their further journey, just in what way the Angel of the Lord would assume the leadership, incidentally reminding the Lord that the children of Israel were His people, His commonwealth. By the granting of this prayer the fact of his having found mercy in God's sight would be confirmed.

Syndein/Thieme  
The Voice

**Moses (to the Lord):** Look, You tell me, "Lead these people!" but You haven't yet told me whom You will send to accompany me. Yet You tell me, "I know you by name, and you have gained My trust and blessing." If I have gained Your trust and

blessing, reveal Your way to me so that I can truly know You, and so that I may gain Your favor. Remember that this nation is Your *covenant* people.

### Bible Translations with Many Footnotes:

#### The Complete Tanach

Moses said to the Lord: "Look, You say to me: 'Bring this people up!' But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.'

**Look, You say to me:** Heb. הִנֵּה, lit., see. הִנֵּה means: Direct Your eyes and Your heart on Your words. [i.e., think about what You are saying!] You say to me ["Lead"] but You have not informed me [who will come with us]. You said to me, "Behold, I am sending an angel" (Exod. 23:20), [yet] this is not considered informing because I do not want it [to occur this way]. [Reggio edition: I do not want him.] -[See Exod. Rabbah 45:4]

**And You said:** 'I have known you by name': [which means that God is saying:] I have recognized you from other people with a name of importance. For [God] said to me [Moses]: "Behold, I am coming to you in the thickness of the cloud... and they will also believe in you forever" (Exod. 19:9).

And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people."

**And now:** If it is true that I have found favor in Your eyes, pray let me know Your ways, [i.e.,] what reward You give to those who find favor in Your eyes.

**so that I may know You, so that I may find favor in Your eyes:** And with this I will know the standard of Your recompense, [i.e.,] what constitutes finding favor, since I have found favor in Your eyes. The explanation of "so that I may find favor" means: in order that I may recognize how great the reward of finding favor [with You] is.

**and consider that this nation is Your people:** That You should not say, "and I will make you into a great nation" and [then] forsake these [people]. See [i.e., remember] that they are Your people from long ago, and if You reject them, I would not rely on [only] those descendants who come from my loins to survive; make known to me [now] the payment of my reward through this people. Although our Rabbis expounded on this in tractate Berachoth (7a), I have come to reconcile the verses according to their context and their sequence.

#### The Geneva Bible Kaplan Translation NET Bible®

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Moses said to the Lord, "See, you have been saying to me, 'Bring this people up,'<sup>35</sup> but you have not let me know whom you will send with me. But you said, 'I know you by name,<sup>36</sup> and also you have found favor in my sight.' Now if I have found favor in your sight, show me<sup>37</sup> your way, that I may know you,<sup>38</sup> that I may continue to find<sup>39</sup> favor in your sight. And see<sup>40</sup> that this nation is your people."

<sup>35</sup>tn The Hiphil imperative is from the same verb that has been used before for bringing the people up from Egypt and leading them to Canaan.

<sup>36</sup>tn That is, "chosen you."

<sup>37</sup>tn The prayer uses the Hiphil imperative of the verb "to know." "Cause me to know" is "show me, reveal to me, teach or inform me." Moses wanted to know more of God's dealings with people, especially after all that has happened in the preceding chapter.

<sup>38</sup>tn The imperfect tense of the verb "to know" with the vav follows the imperative of this root, and so this indicates the purpose clause (final imperfect): "in order that I may know you." S. R. Driver summarizes it this way: that I may understand what your nature and character is, and shape my petitions accordingly, so that I may find grace in your sight, and my future prayers may be answered (Exodus, 361).

<sup>39</sup>tn The purpose clause simply uses the imperfect, "that I may find." But since he already has found favor in God's eyes, he is clearly praying that it be so in the future as well as now.

<sup>40</sup>tn The verb "see" (an imperative) is a request for God to acknowledge Israel as his people by providing the divine leadership needed. So his main appeal will be for the people and not himself. To underscore this, he repeats "see" the way the section opened.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

|   |  |
|---|--|
| Brenner's Mechanical Trans.                             | ...and " <b>Mosheh</b> <sup>Plucked out</sup> " said to " <b>YHWH</b> <sup>He is</sup> ", see, you are saying to me, make this people go up, and you, you did not make me know (who) you will send with me, and you, you said, I know you (by) title , and also you found beauty in my eyes, and now, please, if I find beauty in your eyes, please, make me know your road , and I will know you, (so) that I will find beauty in your eyes and see that your people are this nation,...  |
| Charles Thompson OT                                     | Now Moses had said to the Lord, Behold thou sayest, Lead on this people, but hast not let me know whom thou wilt send with me. Yet thou hast said to me, I know thee above all men and thou art in favour with me.<br>If therefore I have found favour in thy sight manifest thyself to me in an evident manner, that I may see thee in what way soever I may have found favour in thy sight, and that I may know that this great nation is thy people.                                    |
| C. Thompson (updated) OT<br>Context Group Version       | .<br>And Moses said to YHWH, See, you say to me, Bring up this people: and you haven't let me know whom you will send with me. Yet you have said, I know you by name, and you have also found favor in my sight. Now therefore, I beg of you, if I have found favor in your sight, show me now your ways, that I may know you, to the end that I may find favor in your sight: and consider that this nation is your people.   |
| English Standard Version<br>Green's Literal Translation | .<br>And Moses said to Jehovah, Behold, You are saying to me, Cause this people to go up. And You, You have not told me whom You will send with me. And yet You have said, I know you by name, and also you have found favor in My eyes. And now, if I have found favor in Your eyes, please make me see Your ways, and let me know You, so that I may find favor in Your eyes; and consider that this nation is Your people.  |
| Modern English Version                                  | <b>The Glory of God</b><br>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. Yet You have said, 'I know you by name, and you have also found grace in My sight.' Now therefore, I pray You, if I have found favor in Your sight, show me now Your way, that I may know You, and that I may find favor in Your sight. Consider too that this nation is Your people."  |
| Modern Literal Version                                  | .  |
| Modern KJV  | .  |
| New American Standard B.                                | .  |
| New European Version                                    | <b>Moses Asks to Feel God's Presence</b><br>Moses said to Yahweh, Behold, You tell me, 'Bring up this people' and yet You haven't let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight'. Now therefore, if I have found grace in Your sight, please show me now Your ways, that I may know You, so that I may find grace in Your sight; and consider that this nation is Your people.                                 |
| New King James Version<br>Niobi Study Bible             | .<br><b>Moses Prays for God's Presence (The Promise)</b><br>And Moses said unto the LORD, "See, You sayest unto me, 'Bring up this people,' and You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'<br>Now therefore, I pray You, if I have found grace in Your sight, show me now Your way, that I may know You, that I may find grace in Your sight; and consider that this nation is Your people." |
| Owen's Translation                                      | .  |
| Restored Holy Bible 6.0                                 | .  |



Updated Bible Version 2.17  
 A Voice in the Wilderness  
 Webster's Bible Translation  
 World English Bible  
 Young's Literal Translation  
 Young's Updated LT

And Moses says unto Jehovah, "See, You are saying unto me, Bring up this people, and You have not caused me to know whom You will send with me; and You have said, I have known you by name, and also you have found grace in Mine eyes. "And now, if, I pray You, I have found grace in Your eyes, cause me to know, I pray You, Your way, and I know You, so that I find grace in Your eyes, and consider that this nation is Your people;"...

### The gist of this passage:

Moses speaks to Y<sup>e</sup>howah, asking God about bringing up this people. He wants to know exactly his place in this plan and God's expectation.

12-13

| Exodus 33:12a                                    |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| wa (or va) (ו) [pronounced wah]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| 'amar (אמר) [pronounced aw-MAHR]                 | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #559<br>BDB #55   |
| Mosheh (משה) [pronounced moh-SHEH]               | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |
| 'el (ל) [pronounced eh]                          | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied)   | Strong's #413<br>BDB #39   |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217 |
| râ'âh (ראה) [pronounced raw-AWH]                 | <i>look, see, watch; behold, view, see here, listen up; observe</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7200<br>BDB #906 |
| 'attâh (אתה) [pronounced aht-TAW]                | <i>you (often, the verb to be is implied)</i>   | 2 <sup>nd</sup> person masculine singular, personal pronoun   | Strong's #859<br>BDB #61   |
| 'amar (אמר) [pronounced aw-MAHR]                 | <i>saying, speaking, saying [to oneself], thinking</i>  | Qal active participle   | Strong's #559<br>BDB #55   |
| 'el (ל) [pronounced eh]                          | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix | Strong's #413<br>BDB #39   |

**Translation:** Moses then said to Y<sup>e</sup>howah, “Look, You have said to me,...

Vv. 7–11 told us what typically happened over a period of time. With v. 12, we begin speaking of a specific meeting between God and Moses. Although this could continue the conversation from v. 6, it does not have to.

Most of the time, when we want someone to recall what they said to us previously, we might begin with the word, *listen* or, *listen to me for a moment*. Instead, Moses says, *Look, observe, see here*; and then he references something which God said to him.

You may recall that Moses complained, when told him in Midian that he would go to Egypt to free the Hebrew people, that he initially complained of not being able to speak directly to Pharaoh and to get his point across. However, throughout all the time from that day to this, Moses never seems to have that difficulty with God. There have been several instances where Moses has spoke strongly with God, often disagreeing with what God has said He is going to do. In almost every instance, Moses is standing up for the people of God, the sons of Israel. He acts as their intermediary; he speaks for them, despite their shortcomings, which are legend.

Moses is going to quote what God has already told him.

| Exodus 33:12b                               |  |  |   |
|---|--|--|---|
| Hebrew/Pronunciation                        | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                          |
| ‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ] | <i>cause to go up, ascend, lead up, take up, bring up</i>  | 2 <sup>nd</sup> person masculine singular, Hiphil imperative           | Strong's #5927<br>BDB #748                |
| ’êth (אֶת) [pronounced <i>ayth</i> ]        | generally untranslated; sometimes translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84                  |
| ‘am (עַם) [pronounced <i>gahm</i> ]         | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article                      | Strong's #5971<br>BDB #766                |
| zeh (זֶה) [pronounced <i>zeh</i> ]          | <i>here, this, this one; thus; possibly another</i>  | masculine singular demonstrative adjective with a definite article     | Strong's #2088, 2090 (& 2063)<br>BDB #260 |

**Translation:** ...‘Bring this people up’...

God told Moses to lead up, bring up, or take up the people of Israel, called, *this people*. Generally speaking, this is going from a lower elevation to a higher elevation. I would assume, as they moved inland, they were going to a higher elevation; and in going into Israel, that would have been even a higher elevation.

This is what Moses has been doing. Moses brought the people out of Egypt, just as God told him to do. Next, he is to lead the people into the land which God promised to Abraham, Isaac, and Jacob.

## Exodus 33:12c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s            |
|---|--|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                                       | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| ʾattâh (אַתָּה) [pronounced <i>aht-TAW</i> ]  | <i>you</i> (often, the verb <i>to be</i> is implied)   | 2 <sup>nd</sup> person masculine singular, personal pronoun  | Strong's #859<br>BDB #61    |
| lô' (לֹא or לוֹ) [pronounced <i>low</i> ]   | <i>not, no</i>   | negates the word or action that follows; the absolute negation   | Strong's #3808<br>BDB #518  |
| yâda' (עָדָה) [pronounced <i>yaw-DAHG</i> ]   | <i>to cause to know, to make one know, to instruct, to teach; to show, to reveal</i>   | 2 <sup>nd</sup> person masculine singular, Hiphil perfect; with the 1 <sup>st</sup> person singular suffix | Strong's #3045<br>BDB #393  |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]  | generally untranslated; sometimes translated <i>to, toward</i> (s)   | mark of a direct object; indicates next word is the object of the verb                                     | Strong's #853<br>BDB #84    |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]  | <i>that, which, when, who, whom; where</i>   | relative pronoun   | Strong's #834<br>BDB #81    |
| Together, they mean <i>how, that which, what, whatever; whom, whomever</i> . Possibly <i>when, whenever</i> . |  |  |                             |
| shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]   | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i> | 2 <sup>nd</sup> person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied  | Strong's #7971<br>BDB #1018 |
| ʿîm (עִם) [pronounced <i>geem</i> ]   | <i>with, at, by, near; like; from</i>  | preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix                       | Strong's #5973<br>BDB #767  |

**Translation:** ...but You have not informed me whom I should send along with me.

I think Moses' point here is, God never specified, "You will take this family, and that group, and these people over here." God told Moses to lead all of Israel. Yet God was now ready to destroy them all—particularly after the golden calf incident.

God has omniscience and God knows the various decisions that this or that person is going to make. So God already knows who the troublemakers are. I believe what Moses is saying here is, "You know who in this group should go with me and who should not. Why have You not made that known to me?"

Another interpretation—and I believe this to be more accurate—God is no longer in the camp of Israel. Moses is meeting with God outside of the camp. If this disengagement continues, then who exactly is going to lead Moses and the people through the desert into Canaan?

Moses appears to be saying, "Listen, You have made it clear that You want to disengage Yourself from Israel, to the point where you are no longer in the camp of Israel, as You had been before. So who exactly is going to lead us up into the land of promise, which You have promised Abraham, Isaac, and Jacob?"

This understanding is most in keeping with v. 14, where God answers Moses.

| Exodus 33:12d   |   |  |                             |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| 'attâh (אַתָּה) [pronounced <i>aht-TAW</i> ]                            | <i>you</i> (often, the verb <i>to be</i> is implied)  | 2 <sup>nd</sup> person masculine singular, personal pronoun  | Strong's #859<br>BDB #61    |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]                              | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 2 <sup>nd</sup> person masculine singular, Qal perfect   | Strong's #559<br>BDB #55    |
| yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]                            | <i>to cause to know, to make one know, to instruct, to teach; to show, to reveal</i>  | 1 <sup>st</sup> person singular, Hiphil perfect; with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3045<br>BDB #393  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                                   | a preposition of proximity   | No Strong's #<br>BDB #88    |
| shêm (שֵׁם) [pronounced <i>shame</i> ]                                  | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>                                      | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                          | Strong's #8034<br>BDB #1027 |

**Translation:** You have also said, 'I have known you by name...

"Another thing You have said," Moses tells God, "is that You have known me by name. You have known me from eternity past." This fact would further imply that God knew all of these other people from eternity past.

| Exodus 33:12e  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                       | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| gam (גַּם) [pronounced <i>gahm</i> ]   | <i>also, furthermore, in addition to, even, moreover</i>  | adverb   | Strong's #1571<br>BDB #168 |
| Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> . |   |  |                            |
| mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]   | <i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i> | 2 <sup>nd</sup> person masculine singular, Qal perfect | Strong's #4672<br>BDB #592 |

## Exodus 33:12e

| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                          |
|--|--|---|---|
| chên (חֵן) [pronounced <i>khayn</i> ]                | <i>grace, favor, blessing; acceptance</i>  | masculine singular noun   | Strong's #2580<br>BDB #336                |
| bê (בֶּ) [pronounced <i>b<sup>eh</sup></i> ]         | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity  | No Strong's #<br>BDB #88                  |
| ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine dual noun with the 1 <sup>st</sup> person singular suffix; pausal form | Strong's #5869<br>(and #5871)<br>BDB #744 |

Together, the bêyth preposition and ʿayin literally mean, *in my eyes*; together, they are often used to mean, *in my sight; in my opinion, to my way of thinking, as I see it*.

**Translation:** ...and you have found grace in My sight.'

God also told Moses, "You have found grace in My sight." This is not an unusual thing to be said, and we find these words many times in the book of Genesis. However, every time that we find these words in Exodus (prior to this verse), it is God giving His people grace in the sight of Egypt (Exodus 3:21 11:3 12:36).

There are two possibilities: God did say this to Moses but that is not recorded in the book of Exodus (which I believe is the case); or God did not say these words to Moses, but he is either deducing this from what God has said. Or, perhaps Moses is making a point.

I would think that the argument that Moses is making, makes more sense if this is something that God has said to Moses. This would therefore indicate to us that there have been conversations between God and Moses which have not been recorded in full in this book.

Exodus 33:12 *Moses then said to Y<sup>e</sup>howah, "Look, You have said to me, 'Bring this people up' but You have not informed me whom I should send along with me. You have also said, 'I have known you by name and you have found grace in My sight.'*

At this time, Moses is strong and vigorous, despite being over eighty years old. He will be alive and with the sons of Israel for another forty years. He knows that he needs a successor, and Moses knows that he cannot lead the nation entirely on his own, that it will require help and guidance. He is going to God on the basis of his own relationship; he is going to God and quoting God's Word to God. This may seem impertinent, but it is not. God has given us an entire book of promises. God wants us to take His Word to Him. God wants us to know His Word and to demand from Him what He has promised us. God is glorified when we demand of God what He has promised us.

Our connection to God on this earth is the indwelling Holy Spirit, the filling of the Spirit when we are in fellowship, and His Word. A human child who drinks his mother's milk is fairly ineffectual as a human being. We, as spiritual children, even filled with the Holy Spirit and even drinking milk, are similarly ineffectual. It is our lives as adult Christians, after we have spent a great deal of time filled with the Spirit and we have fed upon God's Word, that we have great spiritual impact. In this maturity, we can come to God—we are encouraged to come to God—and require of Him what He has promised us. Very few of us have even a clue as to how important God's Word is to us on this earth. God is glorified when we take Him at His Word, when we believe the Word of God, when we learn God's Word and when we call upon Him to fulfill His promises to us, which we can enumerate in prayer to Him. These sorts of the things glorify God before the angels.



This is what Moses, the meekest man on the earth, the most grace-oriented man of the land, is doing. He is going to God in prayer, he is quoting God's Word to Y<sup>e</sup>howah, and asking Him to fulfill His Word to Moses. This is not arrogance; in fact, this is the absolute antithesis of arrogance—this is complete grace orientation. You can rest assured that if, in the power of the Holy Spirit, that you go to God and present Him with His Word, God is glorified and He will hear you and respond. The simplest, most basic form of this is rebound. We get out of fellowship due entirely to our own volition—we choose to sin. We can go to God, name the sins that we have committed, and demand (if we feel like it) restoration to fellowship. **God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (1John 1:9). The more that we know about God and His Word, the more we can go to Him in prayer and place His Word before Him. We can go boldly, with confidence, to the throne of grace, in fellowship and armed with His Word. This is a spiritual asset whose power is beyond our ability to fully fathom.

### Exodus 33:13a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
|---|---|--|---|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                 |
| ‘attâh (עַתָּה) [pronounced<br><i>gaht-TAWH</i> ]   | <i>now, at this time, already</i>   | adverb of time   | Strong's #6258<br>BDB #773                |
| When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another. |   |  |   |
| ’îm (אִם) [pronounced<br><i>eem</i> ]   | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle   | Strong's #518<br>BDB #49                  |
| nâ’ (נָא) [pronounced<br><i>naw</i> ]   | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>   | a primitive particle of incitement and entreaty                              | Strong's #4994<br>BDB #609                |
| Together, ’îm nâ’ (אִם נָא) [pronounced <i>eem-naw</i> ] mean <i>if indeed, if now</i> ; used in modestly, even timidly, assuming something. <sup>37</sup>  |   |  |   |
| mâtsâ’ (מָצָא) [pronounced <i>maw-TSAW</i> ]  | <i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>                         | 1 <sup>st</sup> person singular, Qal perfect                                 | Strong's #4672<br>BDB #592                |
| chên (חֵן) [pronounced<br><i>khayn</i> ]  | <i>grace, favor, blessing; acceptance</i>   | masculine singular noun  | Strong's #2580<br>BDB #336                |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88                  |
| ‘êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]  | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>  | feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |

<sup>37</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 523.

## Exodus 33:13a

| Hebrew/Pronunciation  | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|-------------------------|------------------|------------------|
| This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical. Possibly, this could also mean, <i>as you please, as you want, as you desire, whatever you think is right</i> . |                         |                  |                  |

**Translation:** Now, therefore, if I have found grace in Your sight,...

So Moses is going to make a logical argument, beginning with the point, “If I have found grace in Your eyes...” We might even understand this to mean, “Now, if I have truly found grace in Your sight...” This is the way that Moses phrases it, but he certain has found grace in God’s sight.

## Exodus 33:13b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| yâda' (יָדָעַ) [pronounced yaw-DAHĠ]                            | cause to know, make one know, instruct, teach; show, reveal  | 2 <sup>nd</sup> person masculine singular, Hiphil imperative with the 1 <sup>st</sup> person singular suffix | Strong's #3045<br>BDB #393 |
| nâ' (נָא) [pronounced naw]                                      | now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you                             | a primitive particle of incitement and entreaty  | Strong's #4994<br>BDB #609 |
| 'êth (אֶת) [pronounced ayth]                                    | generally untranslated; sometimes translated to, toward (s)  | mark of a direct object; indicates next word is the object of the verb                                       | Strong's #853<br>BDB #84   |
| derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ] | way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix; pausal form               | Strong's #1870<br>BDB #202 |

**Translation:** ...[then] please cause me to know Your way...

The word *way* here is a very commonly used word in the Bible, a translation of the Hebrew word *derek<sup>e</sup>* (דֶּרֶךְ) [pronounced DEH-rek<sup>e</sup>], a word found no fewer than 600 times in the Old Testament; and it means *way, road, distance, journey, manner*. When Moses here prays for God to teach him God's way, this covers a lot of ground. Moses was asking for guidance toward the land of Canaan as well as for spiritual and moral guidance. God would provide both and continue to give Moses the remainder of the Law, as well as guide them toward the land of Canaan.

The **way of God** is actually a reference to the spiritual life in the Old Testament. Moses is asking God, *What do You expect me to do? How do I act? What things should I do?* God has begun giving Moses the Law and this will be continued. The Mosaic Law will give the answers to these questions.

Moses is asking God to give him the grace to know God's ways to find more grace in God's sight. We have a parallel passage in the New Testament: **But He [God] gives greater grace; therefore it reads, God is opposed to the arrogant but He gives grace to the grace-oriented** (James 4:6 Prov. 3:34b). Moses petitioned God regularly and God spoke to Moses regularly. Much of the Law was dictated to Moses by God, which is therefore different than the rest of the Bible (for the most part, the Bible is not dictated to man).

The phrases *the way of God*, *His way*, *the way*, *the path of God*, are found primarily in the Old Testament and in the gospels (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

## The Abbreviated Doctrine of The Way of God

### Vocabulary

1. In the Hebrew, the word *way* is *derek*<sup>e</sup> (דֶּרֶךְ) [pronounced *DEH-rek<sup>e</sup>*] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. We find this word used over 700 times in the Old Testament.
2. There is a similar word, but not used nearly as often: *nāthîyb* (נִתְיָב) [pronounced *naw-THÉE<sup>B</sup>V*], which means, *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677.
3. This is simply a reference to the life of the believer in the Age of Israel.

### The Way of God Can Refer to Salvation

1. When it comes to the *way of Y<sup>e</sup>howah*, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. *And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way* (Mark 10:52).
2. There is the way of the righteous and the way of the sinners. Psalm 1:1–6
3. There is no death in the pathway of righteousness. Prov. 12:28
4. The key is our relationship to the Son of God; the key is faith in the Son of God. *Kiss the Son, so that He is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him* (Psalm 2:12).
5. Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God, which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

### Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 *Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.*
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

### Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: *All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies* (Psalm 25:10). *Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You* (Psalm 143:8).
2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. *For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem* (Isa. 2:3b). *Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go*

## The Abbreviated Doctrine of The Way of God

not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on! (Prov. 4:10–18). See also Prov. 9:6–7

### Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [God is speaking] “For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him.” (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God’s way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the sin unto death; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God’s wisdom is delightful and peaceful. Prov. 3:17

### Israel and the Way of God

1. Israel’s time in the land was related to their walking in the way of the Lord. By way of application to today (since we are not in the Age of Israel), this would be long life and great eternal rewards. Prov. 2:16–22
  - 1) Let me go off on a tangent here: in the Old Testament, there were particular people who had a particular function in the plan of God. These men were given the Holy Spirit in order to accomplish specifically what God had for them.
  - 2) However, most people did not have this, so, after salvation, they were to live by the laws of divine establishment, which provided them the greatest amount of happiness and preserved their nation.
  - 3) God views man individually and in groups. God, for instance, looked at Israel as a whole, and dealt with Israel as a corporate body. Their adherence to the laws of divine establishment was key to their preservation.
  - 4) However, Israel also had a particular place in the plan of God as those who preserved and disseminated His Word. Therefore, this was also taken into account in God dealing with them.
  - 5) Although God deals with man today in corporate entities (marriage, family, local churches, schools, corporations, businesses, neighborhoods, cities, nations), every believer (and, potentially, each person) has a place in the plan of God. Therefore, every believer has God the Holy Spirit in order to function within the plan of God.
2. Israel was commanded to remember how God led them along the way in the desert. Deut. 8:2
3. Moses warned the people that they would turn aside from the way which he had commanded them. Deut. 31:19
4. God told Moses to teach his people the way in which they should go: **And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do** (Ex. 18:20).
5. It was the prophet who would guide the people in the way of Jehovah. A false prophet was such an affront that God said for him to be executed. **And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn you away from Jehovah your God, who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which Jehovah your God commanded you to walk. So you shall put the evil away from the midst of you** (Deut. 13:5).
6. The Jews will come to a point in their history where they do not know the way of the Lord; to where they do not even know that God is punishing them. Jer. 5:3–6
7. God set before Israel the way of life and the way of death. This was actual, as related to the Chaldeans; and metaphorical. Responding to the way of life was listening to Jehovah Elohim. Jer. 21:8–10

### The Way of God and the Lord Jesus Christ

## The Abbreviated Doctrine of The Way of God

1. John the Baptizer prepared the way of the Lord as His herald. Isa. 40:3 Mal. 3:1, 3 Luke 3:3–7
2. Jesus Himself is the way of salvation. **"I am the Way, the Truth and the Life; no one comes to the Father but through Me."** (John 14:6). Jesus illustrates this in several ways:
  - 1) **"Because narrow is the gate and constricted is the way which leads to life, and there are few who find it."** (Matt. 7:14). Compare to Prov. 8:20 Matt. 7:13, 15
  - 2) **Then Jesus said to them again, "Point of doctrine: I say to you, I am the door of the sheep."** (John 10:7).
  - 3) **I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture** (John 10:9).
3. The way of salvation, of course, is by faith in Jesus Christ: **Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water** (Heb. 10:19–22).
4. It is the Lord Jesus Christ Who teaches us the way. **"Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me."** So says Jehovah, your Redeemer, the Holy One of Israel, **"I am Jehovah your God who teaches you to profit, who leads you by the way that you should go."** (Isa. 48:16–17)

Much of this, God will teach to Moses who will teach it to Israel.

The more exhaustive doctrine, ***The Way of God*** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Chapter Outline

### Charts, Maps and Short Doctrines

When Moses is asking for God to tell him the way, I do not believe that Moses is asking for directions to Canaan (which Moses probably knows, given his royal background), but that he is asking God to make known to him the spiritual way of life. "This is what I expect of you, day-by-day," is what Moses is looking to here from God.

Obviously, Moses would then pass this along to the people of Israel, so that they might know what to do.

God has already given Moses and the people the Ten Commandments; and God could not be any more explicit than that. However, the spiritual life as defined for the Age of Israel is going to be more carefully delineated than even what we have so far. The basis for the spiritual life in Israel is going to be the Torah, which are often called the 5 books of Moses (although Moses did not write Genesis).

### Exodus 33:13c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wāw conjunction  | No Strong's #<br>BDB #251  |
| yāda' (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]                            | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 <sup>st</sup> person singular, Qal imperfect; with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3045<br>BDB #393 |



## Exodus 33:13c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
|---|---|--|---|
| l <sup>e</sup> ma'an (לְמַעַן)<br>[pronounced l <sup>e</sup> -MAH-<br>gahn] | <i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i> | compound preposition and substantive which acts like a preposition           | Strong's #4616<br>BDB #775                |
| mâtsâ' (מָצָא)<br>[pronounced maw-<br>TSAW]                                 | <i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>                         | 1 <sup>st</sup> person singular, Qal imperfect                               | Strong's #4672<br>BDB #592                |
| chên (חֵן) [pronounced<br>khayn]  | <i>grace, favor, blessing; acceptance</i>   | masculine singular noun  | Strong's #2580<br>BDB #336                |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                            | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88                  |
| 'êynayim (עֵינַיִם)<br>[pronounced gay-nah-<br>YIM]                         | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>  | feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

**Translation:** ...and [by that] I will know You, to the end that I will find grace in Your eyes.

I believe Moses is asking for more direction from God—so that he knows exactly what God expects of him—and that he might more legitimately find grace in God's sight. "You have said that You knew in eternity past that I would find grace in your eyes...well, I want to know that as well. I want to know by my life and actions that I am finding grace in Your eyes."

Exodus 33:13a-c Now, therefore, if I have found grace in Your sight, [then] please cause me to know Your way and [by that] I will know You, to the end that I will find grace in Your eyes.

Moses knows a lot about God; and he wants to know more. The argument which Moses will lay before God is based upon Moses' knowledge of God. However, there is one important thing missing in Moses' argument, and that missing piece is the *more* that Moses wants to know.

## Exodus 33:13d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced<br>raw-AWH]                              | <i>look, see, watch; behold, view, see here, listen up; observe</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7200<br>BDB #906 |
| kîy (כִּי) [pronounced kee]  | <i>for, that, because; when, at that time, which, what time</i>       | explanatory or temporal conjunction; preposition          | Strong's #3588<br>BDB #471 |

| Exodus 33:13d                   |  |   |   |
|---------------------------------|--|---|---|
| Hebrew/Pronunciation            | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                          |
| ‘am (עַם) [pronounced gahm]     | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766                |
| gôwy (גוֹי) [pronounced GOH-ee] | <i>people, nation</i>  | masculine singular noun with the definite article                                 | Strong's #1471<br>BDB #156                |
| zeh (זֶה) [pronounced zeh]      | <i>here, this, this one; thus; possibly another</i>  | masculine singular demonstrative adjective with a definite article                | Strong's #2088, 2090 (& 2063)<br>BDB #260 |

**Translation:** Also, observe, [that] this people [is] a nation [already].”

Then Moses throws in the final fact: “This people here—look at them! They are a nation.”

I think that Moses is saying, “Israel is a nation right now; and we are ready to move out.”

Exodus 33:13 Now, therefore, if I have found grace in Your sight, [then] please cause me to know Your way and [by that] I will know You, to the end that I will find grace in Your eyes. Also, observe, [that] this people [is] a nation [already].”

The Bible is recorded by man and inspired by the Holy Spirit, so that no portion is more divinely inspired than another. However, some books have complete chapters quoting God as He spoke. This is likely not the only time that Moses prayed concerning these things to God. There are some things which we bring before God daily. God is glorified when we depend upon Him *and* when we function as filled with the Spirit.

Notice that Moses does not offer up the typical prayer of the believer who is out of line, out of fellowship and has found himself disciplined by God. This sort of believer continually prays *help* and *make it stop hurting*. This same believer is not going to do diddly squat when God provides him with ample opportunities to take in His Word. He wants God to make everything all better so that he can return to his godless life.

On the other hand, Moses prays for God to first grace him out, and then to show Moses God's guidance for his life so that he might find more grace in God's sight. The more grace we get, the more grace we get. God doesn't have exactly one bucket full of grace to distribute that much to everyone, nor does he have three sizes of buckets for those who have been good, very good and excellent. God will pour and pour and pour more grace upon us. The more grace we get, the more grace we get. We can't use it all up. The only way we lose it is by getting out of fellowship and staying there; or by being given the opportunity to grow and we don't.

Experientially, I could describe my own life as *the undeserved life*.

Note one of the other things which Moses prays for: “Teach me Your way that I may know you...” This Moses receives an answer when God tells him, “Y<sup>e</sup>howah, Y<sup>e</sup>howah, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet He does not leave the guilty unpunished.” (Exodus 34:6b–7a) Throughout the rest of Moses' life, he comes to know God better and better as God continued to reveal His character to Moses.

Moses' argument, which he is making to God, is based very much upon his knowledge of God's character. God is not just a general concept to Moses. Moses has come to understand much more about God, through God's

revelation to him, than simply the fact that God created us. There is far more to God than being the greatest Creator Being we could imagine.

Notice that Moses does not pray for himself alone but for Israel; even though it seems as though they are a lost cause, Moses took their case before God again and again. God is glorified when we go to Him and trust Him for His answer. God will answer this prayer, beginning in Exodus 34:6–11, where He promises to drive out the degenerate nations from before Israel, and to perform miracles greater than any of those prior to this time. These are promises here, mostly to be fulfilled in the book of Joshua, but they indicate that the intercession of Moses through prayer, through God's Word, was effective.

**Application:** This should be the prayer of every believer. We should all want to know and understand God more than we do. Philip. 3:8–11 *Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.* In fact, we are mandated to grow based upon our knowledge of things divine: 2Peter 3:18a *But grow in the grace and knowledge of our Lord and Savior Jesus Christ.* This is not simply a point of doctrine made by Peter; it is a mandate from God.

Moses, as an intercessor, petitioned on behalf of Israel; and the more we know about Israel, the more we will understand the term *undeserved*. God has given great grace to Israel, and Moses is praying for even more.

Obviously, when Moses intercedes for undeserving Israel, he acts as a type of Christ; and he revealed Jesus by his word and deed.

Exodus 33:12–13 *Moses then said to Jehovah, “Listen, in the past You have said to me, ‘Bring this people up’ but You have not been clear exactly whom I should bring along with me. You have also said, ‘I have known you from eternity past by name and you have found grace in My sight.’ Therefore, if I have truly found grace in Your sight, then please cause me to know Your way and, by knowing that, I will know You more perfectly, to the end that, I will fully understand that I have truly found grace in Your sight. And, let me point out, this people I am leading here—they are a nation already.”*

In vv. 14 & 17, God will give Moses the affirmative answer that he is looking for.

**And so He says, “My faces will advance and I have caused rest to you.”**

Exodus  
33:14

**The Lord [lit., He] said, “My Presence will advance [before you], and I will cause you to depart [from here].”**

**Then the Lord said, “My Presence will go before you, but I will cause you to depart from here.”**

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text (Hebrew)  | And so He says, “My faces will advance and I have caused rest to you.”  |
| Dead Sea Scrolls         | .   |
| Jerusalem targum         | .   |
| Targum (Onkelos)         | And He said, My Shekinah shall go, and I will give thee rest.   |
| Targum (Pseudo-Jonathan) | And He said, Await, until the face of My displeasure shall have gone away, and afterward I will give thee rest. |
| Revised Douay-Rheims     | And the Lord said: My face will go before you, and I will give you rest.  |

|                             |   |
|-----------------------------|---|
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | He said, "My presence will go with you, and I will give you rest."            |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | And LORD JEHOVAH said to Moshe, "Go before me, and I shall give rest to you." |
| Samaritan Pentateuch        | And he said, My presence shall go [with thee], and I will give thee rest.     |
| Updated Brenton (Greek)     | And He said, I Myself will go before you, and give you rest.                  |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | .  |
| Easy English              | The Lord replied, 'I myself will go with you. I will give you rest.'       |
|                           | 33:14 This means that God would take them safely to their new home.        |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2006 | The Lord answered, "I myself will go with you. I will lead you."           |
| God's Word™               | .  |
| Good News Bible (TEV)     | .  |
| The Message               | GOD said, "My presence will go with you. I'll see the journey to the end." |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | Jehovah replied: »I will go with you and give you peace.«                  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press Bible Study  | .   |
| Contemporary English V.    | The LORD said, "I will go with you and give you peace."   |
| The Living Bible           | And the Lord replied, "I myself will go with you and give you success."   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | The LORD replied, "I will personally go with you, Moses, and I will give you rest—everything will be fine for you." |
| Unlocked Dynamic Bible     | .   |
| Unfolding Bible Simplified | .   |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | And [God] replied:<br>'I will pass before you, to satisfy you.'                        |
| Beck's American Translation | .  |
| Common English Bible        | The LORD replied, "I'll go myself, and I'll help you."                                 |
| New Advent (Knox) Bible     | My presence, the Lord said, shall go before thee, and bring thee to thy resting-place. |
| Translation for Translators | Yahweh replied, "I will go with you, and I will give you inner peace."                 |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Conservapedia Translation | And he said, My presence will go with you, and I will give you guidance. |
| Ferrar-Fenton Bible       | Then He replied, "Turn their advance back, and I will support you."      |
| God's Truth (Tyndale)     | And he said: my presence shall go with you, and I will give you rest.    |
| HCSB                      | .  |

|                              |   |
|------------------------------|---|
| International Standard V     | .   |
| Jubilee Bible 2000           | .   |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | .   |
| Unlocked Literal Bible       | .   |
| Urim-Thummim Version         | .   |
| Wikipedia Bible Project      | And He said: "My presence will go, and will deliver you." |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | Yahweh said, "My Face will go with you and I will give you rest." Heb 4:1   |
| The Heritage Bible         | And he said, My face shall walk <i>with you</i> , and I will give you rest.   |
| New American Bible (2002)  | <sup>2</sup> "I myself," the LORD answered, "will go along, to give you rest."<br><b>2</b> [14] I myself: literally, "my face," that is, "my presence." To give you rest: in the Promised Land; some understand, "to put your mind at rest"; others, by a slight emendation in the text, render, "to lead you." |
| New American Bible (2011)  | The LORD answered: I myself* will go along, to give you rest.<br>* [33:14] I myself: lit., "my face," that is, "my presence." The making of the calf (32:1–4) is an attempt to control the Lord's presence. In response the Lord refuses to accompany the people (33:3) until Moses persuades him.              |
| New English Bible—1970     | The LORD answered, 'I will go with you in person and set your mind at rest.'  |
| New Jerusalem Bible        | Yahweh then said, 'I myself shall go with you and I shall give you rest.'   |
| New RSV                    | .   |
| Revised English Bible—1989 | The LORD answered, "I shall go myself and set your mind at rest."   |

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | He answered, "Set your mind at rest — my presence will go with you, after all."                                   |
| exeGesés companion Bible   | And he says, My face goes and I rest you.   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | My presence will go and lead you,' replied [God].<br><b>My presence</b><br>And not the angel (see Exodus 33:3,4). |
| The Scriptures 2009        | And He said, "My Presence does go, and I shall give you rest."  |
| Tree of Life Version       | .   |

### Weird English, Old English, Anachronistic English Translations:

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | .  |
| Awful Scroll Bible               | He was to say: My face was to proceed before you, and I am to have given you the settling down.  |
| Charles Thompson OT              | .  |
| Concordant Literal Version       | And He said: My presence, shall it go that I may give rest to you?   |
| Darby Translation                | .  |
| exeGesés companion Bible         | .  |
| Orthodox Jewish Bible            | And He said, My Presence shall go with thee, and I will give thee rest.  |
| Rotherham's <i>Emphasized B.</i> | So then he said,—<br>[ Mine own presence ] <sup>9</sup> shall go on, thus will I give thee rest. <sup>h</sup><br><sup>9</sup> Clearly implying that the Divine Messenger should now resume his leadership. |



<sup>h</sup>“Lead thee to rest”—Kalisch.

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

And the LORD said, “My presence shall go with you, and I will give you rest [by bringing you and the people into the promised land].”

The Expanded Bible

The LORD answered, “I myself [<sup>L</sup> My presence] will go with you, and I will give you victory [or rest].”

Kretzmann’s Commentary

And he said, My presence shall go with thee, and I will give thee rest. The face of Jehovah, the Angel of the Presence, the Son of God Himself, was to be the Leader of the people. Under His leadership the people were to reach the Land of Promise and there settle down to a life of peace and plenty, Deut. 3:20. Thus the Lord heard the prayer of His servant.

Syndein/Thieme .

The Voice

**Eternal One:** My presence will travel with you, and I will give you rest.

### Bible Translations with Many Footnotes:

The Complete Tanach

So He said, "My Presence will go, and I will give you rest."

**So He said, “My Presence will go...”:** Heb. וְכִלִּי יָנֹכַח; lit., My countenance will go. [This is to be understood] as the Targum [Onkelos] renders: [וְהָיָה יְהוָה עִמָּךְ], I will no longer send an angel; I Myself will go, similar to [the verse:] “and you personally go (וְיָנֹכַח מִיְכָלָה) to battle” (II Sam. 17:11).

The Geneva Bible .

Kaplan Translation .

NET Bible®

And the Lord<sup>41</sup> said, “My presence<sup>42</sup> will go with you,<sup>43</sup> and I will give you rest.”<sup>44</sup>

<sup>41tn</sup> Heb “and he said”; the referent (the Lord) has been specified in the translation for clarity.

<sup>42sn</sup> Heb “my face.” This represents the presence of Yahweh going with the people (see 2 Sam 17:11 for an illustration). The “presence” probably refers to the angel of the presence or some similar manifestation of God’s leading and caring for his people.

<sup>43tn</sup> The phrase “with you” is not in the Hebrew text, but is implied.

<sup>44sn</sup> The expression certainly refers to the peace of mind and security of knowing that God was with them. But the expression came to mean “settle them in the land of promise” and give them rest and peace from their enemies. U. Cassuto (Exodus, 434) observes how in 32:10 God had told Moses, “Leave me alone” (“give me rest”), but now he promises to give them rest. The parallelism underscores the great transition through intercession.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he said, my face will walk , and I will make a rest (for) you ,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Literal Standard Version

And now, if, please, I have found grace in Your eyes, please cause me to know Your way, and I know You, so that I find grace in Your eyes, and consider that this nation [is] Your people”; and He says, “My presence goes, and I have given rest to you.” V. 13 is included for context.

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

|                             |  |
|-----------------------------|--|
| New European Version        | .  |
| New King James Version      | And He said, "My Presence will go <i>with you</i> , and I will give you rest." |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Restored Holy Bible 6.0     | .  |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | .  |
| Webster's Bible Translation | .  |
| World English Bible         | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | And He says, "My presence does go, and I have given rest to you."              |

**The gist of this passage:** God assures Moses that His Presence would go with Moses and that He would give Moses rest.

| Exodus 33:14a  |  |   |   |
|--|--|---|---|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                          |
| wa (or va) (ו) [pronounced wah]  | and so, and then, then, and; so, that, yet, therefore, consequently; because   | wâw consecutive   | No Strong's #<br>BDB #253                 |
| 'amar (אמר) [pronounced aw-MAHR]   | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer | 3 <sup>rd</sup> person masculine singular, Qal imperfect              | Strong's #559<br>BDB #55                  |
| pânîym (פנים) [pronounced paw-NEEM]  | face, faces, countenance; presence; person; surface  | masculine plural construct (plural acts like English singular)        | Strong's #6440<br>BDB #815                |
| The full set of BDB definitions: 1) face; 1a) face, faces; 1b) presence, person; 1c) face (of seraphim or cherubim); 1d) face (of animals); 1e) face, surface (of ground); 1f) as adverb of loc/temp; 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before. |  |   |   |
| hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]   | to go, to come, to depart, to walk; to advance   | 3 <sup>rd</sup> person masculine singular, Qal imperfect; pausal form | Strong's #1980<br>(and #3212)<br>BDB #229 |

**Translation:** The Lord [lit., He] said, "My Presence will advance [before you],...

What God said to Moses was somewhat difficult to understand. I believe that this is the sense of the first phrase, and He would advance before the people (but, obviously, I had to insert *before you*). But God had said that He would not long travel among the Israelites.

God, in His answer, is agreeing to the petitions made by Moses. What Moses asks for, he will be given.

| Exodus 33:14b  |  |                        |                           |
|--|--|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Exodus 33:14b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                    |
|---|--|--|-------------------------------------|
| nûwach (נׁוּחַ)<br>[pronounced NOO-ahkh]  | <i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i> | 1 <sup>st</sup> person singular, Hiphil perfect  | Strong's #5117 (and #3240) BDB #628 |
| You will note the very different meanings here. Is God saying, "I will cause you to have rest" or is He saying, "I will cause you to depart"? |  |  |                                     |
| lâmed (ל) [pronounced lə]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's # BDB #510              |

**Translation:** ...and I will cause you to depart [from here]."

The various definitions for nûwach (נׁוּחַ) [pronounced NOO-ahkh] are, *to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit*. Strong's #5117 (and #3240) BDB #628. Quite obviously, God is not giving Moses *rest* right where he is. Given that God's Presence will advance (*go, depart, walk*); understanding nûwach to mean *depart* as well makes the most sense. Commentators who focus upon the concept of *rest* here, I believe, miss the point.

God makes a direct promise to Moses, rather than to Israel as a whole. He uses the 2<sup>nd</sup> person masculine singular suffix here. I have inserted that *you* in with the first half of this verse as well.

I have interpreted the second half of what God said in accordance with the first half. This is a legitimate translation of the verb; but, against, I inserted the final words, *from here*.

Exodus 33:14 **The Lord** [lit., *He*] said, "My Presence will advance [before you], and I will cause you to depart [from here]."

God immediately answers the prayer of Moses and assures him that He will remain with Moses and that He would give Moses rest. Moses has found that leading a nation is a great deal of responsibility and a lot of headaches. He was never one of those who wanted power; God gave it to him because God knew that Moses could handle it. Moses would be provided for and a suitable replacement was being groomed.

Exodus 33:14 **Then the Lord said**, "My Presence will go before you, but I will cause you to depart from here."

Moses is not quite getting the answer from God that he wants. The way that God phrases this, we might understand for God to continue His relationship with Moses, outside the camp—but God is not quite agreeing to a continued relationship with Israel. Therefore, Moses will continue to make his case before God.

---

What God has promised to Moses is not quite good enough. Moses is going to argue with God with the intent that God see the importance of traveling along with the Israelites. Moses very carefully listened to the words of God, and he hears God using the 2<sup>nd</sup> person masculine singular suffix here. My Presence will be with *you [Moses]*; I will cause *you [Moses]* to depart. That is not all that Moses wants.

Moses is not speaking to God on his own behalf. Moses is speaking for nation Israel. And, so that there is no misunderstanding about this exchange, this is exactly what God wants Moses to do. God wants Moses to act as Israel's advocate and intercessor.

And so he says unto Him, "If [there is] not Your Presence going, You will not bring us up from here. For in the how he has been known then, for I have found grace in Your eyes, I and Your people? Is [it] not in Your going with us and are separated I and Your people from all the people upon faces of the earth?"

Exodus  
33:15–16

Moses [lit., *he*] then said to Him, "If Your Presence does not go [along with us], [then] You will not bring us up from here. For, by what means will it be known then that we [lit., *I*] have found grace in Your sight—I and Your people? Is [it] not in Your going with us that separates me and Your people from all [other] peoples on the face of [this] earth?"

Moses then said to God, "If Your Presence is not known to be with us, then You should not bring us up from here. For, in what way will it be known that I and Your people have found grace in Your sight? Is it not the fact that You going with us that separates us from all other peoples on this earth?"

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And so he says unto Him, "If [there is] not Your Presence going, You will not bring us up from here. For in the how he has been known then, for I have found grace in Your eyes, I and Your people? Is [it] not in Your going with us and are separated I and Your people from all the people upon faces of the earth?"   |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | And he said before Him, If Thy Shekinah goeth not among us, let us not ascend from hence. And in what shall it be known that I and Thy people have found mercy before Thee, if Thy Shekinah go not up with us, to make for us the distinction, and to distinguish me and Thy people from every people that is upon the face of the earth?   |
| Targum (Pseudo-Jonathan)    | And he said to Him, If Thy wrath go not from us, suffer us not to go up from hence under the frown of Thy displeasure. In what will it be known that I have found mercy before Thee but in the converse of Thy Shekinah with us, that distinguishing signs may be wrought for us, in the withholdment of the Spirit of prophecy from the nations, and by Thy speaking by the Holy Spirit to me and to Thy people, that we may be distinguished from all the peoples upon the face of the earth? |
| Revised Douay-Rheims        | And Moses said: If you yourself will not go before, bring us not out of this place. For how will we be able to know, I and your people, that we have found grace in your sight, unless you walk with us, that we may be glorified by all people that dwell upon the earth?  |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | He said to him, "If your presence does not go with me, do not carry us up from here. For how would people know that I have found favour in your sight, I and your people? Is it not in your going with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?"   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | He said to him, "If you are not going with us, you will not bring us up from here. in what will it be known here that I have found love in your eyes, I and your people, but when you have gone with us and we are distinguished, I and your people, from all of the nations that are on the face of the earth?"  |
| Samaritan Pentateuch        | And he said unto him, If thy presence go not [with me], carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the face of the earth.   |

Updated Brenton (Greek) Then he said to Him, If You go not up with us Yourself, do not bring me up from here. And how shall it be surely known, that both I and this people have found favor with You, except only if You go with us? So both I and Your people shall be glorified beyond all the nations, as many as are upon the earth.

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And Moses said, If you yourself are not going with us, do not send us on from here. For is not the fact of your going with us the sign that I and this people have grace in your eyes, so that we, that is, I and your people, are separate from all other people on the face of the earth?                          |
| Easy English              | Then Moses said, 'If you do not agree to go with us, do not let us go anywhere. If you do not go with us, nobody will know that you are pleased with me. Nobody will know that you are pleased with us as your special people. I, and all your people, will be the same as all the other people in the world.'       |
| Easy-to-Read Version—2001 | .  |
| Easy-to-Read Version—2006 | Then Moses said to him, "If you don't go with us, then don't make us leave this place. Also, how will we know if you are pleased with me and these people? If you go with us, we will know for sure. If you don't go with us, these people and I will be no different from any other people on the earth."           |
| God's Word™               | .  |
| Good News Bible (TEV)     | Moses replied, "If you do not go with us, don't make us leave this place. How will anyone know that you are pleased with your people and with me if you do not go with us? Your presence with us will distinguish us from any other people on earth."  |
| The Message               | Moses said, "If your presence doesn't take the lead here, call this trip off right now. How else will it be known that you're with me in this, with me and your people? Are you traveling with us or not? How else will we know that we're special, I and your people, among all other people on this planet Earth?" |
| Names of God Bible        | .  |
| NIRV                      | Then Moses said to him, "If you don't go with us, don't send us up from here. How will anyone know that you are pleased with me and your people? You must go with us. How else will we be different from all the other people on the face of the earth?"   |
| New Simplified Bible      | Moses said: »If you are not going with us, please do not make us leave this place. »If you do go with us, everyone will know that you are pleased with your people and with me. That way, we will be different from the rest of the people on earth.«  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                           |  |
|---------------------------|--|
| Casual English Bible      | .  |
| College Press Bible Study | .  |
| Contemporary English V.   | Then Moses replied, "If you aren't going with us, please don't make us leave this place. But if you do go with us, everyone will know that you are pleased with your people and with me. That way, we will be different from the rest of the people on earth."       |
| The Living Bible          | For Moses had said, "If you aren't going with us, don't let us move a step from this place. If you don't go with us, who will ever know that I and my people have found favor with you, and that we are different from any other people upon the face of the earth?" |
| New Berkeley Version      | .  |
| New Life Version          | .  |
| New Living Translation    | Then Moses said, "If you don't personally go with us, don't make us leave this place. How will anyone know that you look favorably on me—on me and on your people—if   |



you don't go with us? For your presence among us sets your people and me apart from all other people on the earth."

Unlocked Dynamic Bible .  
Unfolding Bible Simplified .

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | Then [Moses] said:<br>'But if You aren't going to [travel] with us, don't make me go either!<br>For, how would anyone know for sure that these people and I have found favor with You, unless You go with us? [And if You should choose to go], both Your people and I will be glorified above all the nations of the earth.'   |
| Beck's American Translation | .   |
| Common English Bible        | Moses replied, "If you won't go yourself, don't make us leave here. Because how will anyone know that we have your special approval, both I and your people, unless you go with us? Only that distinguishes us, me and your people, from every other people on the earth."  |
| New Advent (Knox) Bible     | It must be thyself, said Moses, going before us; otherwise do not bid us leave the place where we are.[2] How am I and thy people to know that thou dost look upon us with favour, if thou wilt not journey with us; such a privilege as no other people in the world can boast?<br>[2] In the Hebrew text of verse 13, Moses asks the Lord to make known not his presence, but 'his way'; it is difficult to see in what exact sense. Both in verse 14 and in verse 15, according to the Hebrew text, it is a question of God's 'face', or 'presence', going before Moses on his journey. The Latin, however, seems to distinguish between God's 'presence' (as if it were something which could be indirectly manifested), and his own personal nearness. |
| Translation for Translators | Moses/I replied, "If you do not go with me, do not force us to leave this place. The only way that <i>other</i> people will know that you are pleased with me and with your people is if you go with us [RHQ]! «If you go with us, <i>that will show that we are different from all the other people on the earth.</i> /If you do not go with us, what will show that we are different from all the other people on the earth?»" [RHQ]  |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Conservapedia Translation | He told him, if your presence will not go with me, do not carry us from here. And how will it be known that you have found me and your people likeable? Is it not that by you going with us me and your people are distinguished from all other nations on the face of the planet?   |
| Currid                    | And he [Moses] said to him [Yahweh], 'If your presence is not going, do not lead us from this place. By what means, then, will it be known that I have found favour in your eyes, I and your people? Is it not by your going with us that we are set apart, I and your people, from all the peoples that are on the face of the ground?'   |
| Ferrar-Fenton Bible       | But he answered to Him, If Your <b>PRESENCE</b> is not with our marches, do not take us from here. And by what can it be possibly known that I have found favour in Your sight, I and Your people? Would it not be by Your marching with us? and distinguishing me and Your People from every nation upon the face of the earth?"  |
| God's Truth (Tyndale)     | And he said: If your presence go not with me, carry us not from this place, for how shall it be known now that both I and your people have found favour in your sight, but in that you go with us: that both I and your people have a preeminence before all the people that are upon the face of the earth. And the Lord said unto Moses: I will do this also that you have said, for you have found grace in my sight, and I know you by name. |

|                              |  |
|------------------------------|--|
| HCSB                         | "If Your presence does not go," Moses responded to Him, "don't make us go up from here. How will it be known that I and Your people have found favor in Your sight unless You go with us? I and Your people will be distinguished by this from all the other people on the face of the earth."   |
| International Standard V     | Then Moses [Lit. he] told the Lord, [Lit. to him] "If your presence does not go with us, [Lit. does not go] don't bring us up from here. For how shall it be known that your people and I have received favor from you, unless you go with us and that we, your people and I, are distinguished from all the people on the face of the earth?" |
| Jubilee Bible 2000           | .  |
| H. C. Leupold                | .  |
| Lexham English Bible         | And he said to him, "If your presence is not going, do not bring us up from here. And by what will it be known then that I have found favor in your eyes, I and your people? Is it not by your going with us? And so we will be distinguished, I and your people, from all the people who are on the face of the ground."                      |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Unlocked Literal Bible       | .  |
| Urim-Thummim Version         | And he replied to Him, if Your presence is not going then take us not up from this place. How will it be known then that I (and the nation) have found favor in your eyes unless you go with us? So will we be marked out from all other peoples that are on the surface of this earth.  |
| Wikipedia Bible Project      | And he said:<br>If your presence will not go, do not take us up from this. And how will it be attested how that I am pleasing to you, me and your people? I mean, in your going with us, and distinguishing us, me and you people, from all the nation which is on the face of the Earth."   |

### Catholic Bibles (those having the imprimatur):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | And Moses said, "If your Face does not come with us, do not take us from here. 16 And how will anyone here know that you look kindly on me and my people? Will it not be because you go with us? In that way, I myself and your people will be distinguished from every other nation on the face of the earth." Dt 2:7                         |
| The Heritage Bible         | And he said to him, If your face does not walk <i>with me</i> , do not cause us to go up. And how shall it be known by seeing now that there is grace in your eyes to me and your people? <i>Is it</i> not in that you walk with us? And we shall be distinguished, I and your people from all the people that are upon the face of the earth. |
| New American Bible (2002)  | .  |
| New American Bible (2011)  | Moses replied, "If you are not going yourself, do not make us go up from here. For how can it be known that I and your people have found favor with you, except by your going with us? Then we, your people and I, will be singled out from every other people on the surface of the earth."   |
| New English Bible—1970     | .  |
| New Jerusalem Bible        | To which he said, 'If you do not come yourself, do not make us move on from here, for how can it be known that I and my people enjoy your favour, if not by your coming with us? By this we shall be marked out, I and your people, from all the peoples on the face of the earth.'  |
| New RSV                    | .  |
| Revised English Bible—1989 | Moses said to him, "Indeed if you do not go yourself, do not send us up from here; for how can it ever be known that I and your people have found favour with you, except by your going with us? So we shall be distinct, I and your people, from all the peoples on earth."   |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | Moshe replied, "If your presence doesn't go with us, don't make us go on from here. For how else is it to be known that I have found favor in your sight, I and your people, other than by your going with us? That is what distinguishes us, me and your people, from all the other peoples on earth."   |
| exeGesés companion Bible   | And he says to him,<br>If your face goes not, ascend us not there.<br>lest you cut a covenant<br>with them who settle the land;<br>and they whore after their elohim<br>and sacrifice to their elohim;<br>and call you and you eat of his sacrifice;<br>For how is it known here<br>that I and your people find charism in your eyes?<br>Is it not in that you go with us?<br>And we are distinguished, I and your people,<br>from all the people on the face of the earth. |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | [Moses] said, 'If Your presence does not accompany [us], do not make us leave this place.<br>Unless You accompany us, how can it be known that I and Your people are pleasing to You? [But if You do,] I and your people will be distinguished from every nation on the face of the earth.'   |
| The Scriptures 2009        | .   |
| Tree of Life Version       | .   |

**Weird English, Old English, Anachronistic English Translations:**

|                                  |   |
|----------------------------------|---|
| Alpha & Omega Bible              | AND HE SAID TO HIM, "IF YOU GO NOT UP WITH US YOURSELF, BRING ME NOT UP THERE.<br>AND HOW SHALL IT BE SURELY KNOWN, THAT BOTH I AND THIS PEOPLE HAVE FOUND FAVOR WITH YOU, EXCEPT ONLY IF YOU GO WITH US? SO BOTH I AND YOUR PEOPLE SHALL BE GLORIFIED BEYOND ALL THE NATIONS, AS MANY AS ARE UPON THE EARTH."                            |
| Awful Scroll Bible               | Moses was to say: As your face is being led us were we to go up.<br>Even was I to know, what then - are to have the people come upon favor in your eye? - are we to go out? - are we to have become a distinguished people, even a nation turned before the solid grounds? -  |
| Charles Thompson OT              | .   |
| Concordant Literal Version       | So he said to him: If Your presence is not going, do not bring us up hence!"<br>Whereby shall it be known, indeed, that I find grace in Your eyes, I and Your people? Is it not by Your going with us that we may be distinguished, I and Your people, from all the peoples who are on the surface of the ground?                         |
| Darby Translation                | .   |
| exeGesés companion Bible         | .   |
| Orthodox Jewish Bible            | And he said unto Him, If Thy Presence go not with me, bring us not up from here [Sinai].<br>For how then shall it be known that I and Thy people have found chen in Thy sight? Is it not in that Thou goest with us? So shall we be made distinct as separate, I and Thy people, from all the people that are upon the face of ha'adamah. |
| Rotherham's <i>Emphasized B.</i> | And he said unto him,—  |

<If thy presence is not going on> do not take us up from hence. Whereby, indeed, shall it be known, then, that I have found favour in thine eyes, ||I, and thy people||? Shall it not be, by thy going on with us? So shall we be more distinguished, ||I, and thy people||, than any people that are on the face of the ground.

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*

The Expanded Bible

Then Moses said to him, "If you yourself don't [<sup>L</sup> your presence does not] go with us, then don't send us away [up] from this place. If you don't go with us, no one will know [<sup>L</sup> How else will it be known...?] that you are pleased with me [<sup>L</sup> I have found favor in your eyes] and with your people. These people and I will be no different from any other people on earth."

Kretzmann's Commentary

And he said unto Him, If Thy presence go not with me, carry us not up hence. It would be better to remain in the wilderness, to die in the desert, than to attempt a continuance of the journey without the presence of Jehovah.

For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? The presence of the Lord would be a sign, a guarantee, to Moses and the people that the Lord had really forgiven their great sin and turned back to them in mercy. So shall we be separated, I and Thy people, from all the people that are upon the face of the earth. The visible guidance of God would be a sign to all men that Israel was the nation of God's choice.

Syndein/Thieme

The Voice

**Moses:** If Your presence doesn't travel with me, then don't lead us away from here. How will the people know that I have gained Your trust and blessing *if You do not travel with us*? Isn't it the very fact that Your presence travels with us that distinguishes us from every other people on earth?

### Bible Translations with Many Footnotes:

The Complete Tanach

And he said to Him, "If Your Presence does not go [with us], do not take us up from here.

**And he said to Him:** This is what I want, because [I] do not [want you to] take us up from here [if it is] through an angel.

For how then will it be known that I have found favor in Your eyes, I and Your people? Is it not in that You will go with us? Then I and Your people will be distinguished from every [other] nation on the face of the earth."

**For how then will it be known:** [I.e., how] will the finding of favor be known? Is it not in that You will go with us? One other thing I ask of You [I ask] that Your Shechinah shall no longer rest upon heathen nations. -[from Ber. 7a]

**Then I and Your people will be distinguished:** Heb. וְנִלְכְּנוּ. In this respect, we will be separated from every [other] nation, like "And the Lord will make a separation (הִלְכִּינוּ) ...between the livestock of Egypt" (Exod. 9:4).

The Geneva Bible

Kaplan Translation

NET Bible®

And Moses<sup>45</sup> said to him, "If your presence does not go<sup>46</sup> with us,<sup>47</sup> do not take us up from here.<sup>48</sup> For how will it be known then that I have found favor in your sight, I and your people? Is it not by your going with us, so that we will be distinguished, I and your people, from all the people who are on the face of the earth?"<sup>49</sup>

<sup>45tn</sup> Heb "and he said"; the referent (Moses) has been specified in the translation for clarity.

<sup>46tn</sup> The construction uses the active participle to stress the continual going of the presence: if there is not your face going.

<sup>47tn</sup> “with us” has been supplied.

<sup>48tn</sup> Heb “from this.”

<sup>49sn</sup> See W. Brueggemann, “The Crisis and Promise of Presence in Israel,” HBT 1 (1979): 47-86; and N. M. Waldman, “God’s Ways – A Comparative Note,” JQR 70 (1979): 67-70.

New American Bible (2011) .

### **Literal, almost word-for-word, renderings:**

|   |  |
|---|--|
| Brenner’s Mechanical Trans.                       | ...and he said to him, if your face is (not) walking, do not make us go up from this place, and how will (it) be known then that I, and your people, found beauty in your eyes? is it not (with) your walking with us? (then) I and your people will be distinct (out of) all the people which are upon the face of the ground,...   |
| Charles Thompson OT                               | To which Moses replied, Unless thou thyself accompany us, take me not away from this place: for how can it be known for certain that I and this people have found favour in thy sight, but by thy going with us? Or I and this people be glorious above all that are on the earth?   |
| C. Thompson (updated) OT<br>Context Group Version | .<br>And he said to him, If your presence doesn't go [with me], don't carry us up from here. For in which now shall it be known that I have found favor in your sight, I and your people? Is it not in that you go with us, so that we are distinguished, I and your people, from all the people that are on the face of the land?   |
| English Standard Version                          | .  |
| Green’s Literal Translation                       | .  |
| Literal Standard Version                          | And he says to Him, “If Your presence is not going—do not take us up from this [place]; and in what is it known now, that I have found grace in Your eyes—I and Your people—is it not in Your going with us? And we have been distinguished—I and Your people—from all the people who [are] on the face of the ground.”  |
| Modern English Version                            | .  |
| Modern Literal Version                            | .  |
| Modern KJV  | .  |
| New American Standard B.                          | Then he said to Him, “If Your presence does not go <i>with us</i> , do not lead us up from here. For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the <i>other</i> people who are on the face of the <sup>[1]</sup> earth?”<br><sup>[1]</sup> Exodus 33:16 Lit <i>ground</i> |
| New European Version                              | He said to Him, If Your presence doesn’t go with me, don’t carry us up from here. For how would people know that I have found favour in Your sight, I and Your people? Isn’t it in that You go with us, so that we are separated, I and Your people, from all the people who are on the surface of the earth?  |
| New King James Version                            | .  |
| Niobi Study Bible                                 | .  |
| Owen’s Translation                                | .  |
| Restored Holy Bible 6.0                           | .  |
| Updated Bible Version 2.17                        | .  |
| A Voice in the Wilderness                         | .  |
| Webster’s Bible Translation                       | .  |
| World English Bible                               | .  |
| Young’s Literal Translation                       | .  |
| Young’s Updated LT                                | And he says unto Him, “If Your presence is not going—take us not up from this <i>place</i> ; and in what is it known now, that I have found grace in Your eyes—I and Your people—is it not in Your going with us? and we have been distinguished—I and Your people—from all the people who are on the face of the ground.”   |



**The gist of this passage:** Moses tells God that His Presence is needed; otherwise, there is no reason to have Israel move from where they are. It is God's personal involvement which sets Israel apart from all other nations.

15-16

| Exodus 33:15a   |   |  |   |
|---|---|--|---|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| wa (or va) (ו) [pronounced wah]                                 | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253                 |
| 'âmar (אָמַר) [pronounced aw-MAHR]                              | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #559<br>BDB #55                  |
| 'el (אֶל) [pronounced eh]                                       | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>   | directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix  | Strong's #413<br>BDB #39                  |
| 'îm (אִם) [pronounced eem]                                      | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle   | Strong's #518<br>BDB #49                  |
| 'êyn (אֵין) [pronounced ān]                                     | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation; construct form  | Strong's #369<br>BDB #34                  |
| pânîym (פָּנִים) [pronounced paw-NEEM]                          | <i>face, faces, countenance; presence; person; surface</i>  | masculine plural construct (plural acts like English singular) with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815                |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ] | <i>those walking, those going, those who are departing; walkers, travelers</i>  | masculine plural, Qal active participle  | Strong's #1980<br>(and #3212)<br>BDB #229 |

**Translation:** Moses [lit., he] then said to Him, "If Your Presence does not go [along with us],...

I have taken the 1<sup>st</sup> person plural suffix from v. 15b and placed it with v. 15a. This is key, because previously, God had made a number of promises to Moses using the 2<sup>nd</sup> person masculine singular (verbs and suffixes). Moses is asking for God to be accountable to all Israel, and not just to him.

Moses is going to make the argument for God going along with the Israelites. He first starts out by saying, "Suppose that Your Presence is not with us, suppose that it is not clear that you are going along with us."

## Exodus 33:15b

| Hebrew/Pronunciation                           | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                          |
|--|--|---|---|
| lô' (לֹא or לוֹא)<br>[pronounced <i>low</i> ]  | <i>not, no</i>   | negates the word or action that follows; the absolute negation  | Strong's #3808<br>BDB #518                |
| 'âlâh (הָלַח)<br>[pronounced <i>gaw-LAWH</i> ] | <i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>                | 2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person plural suffix | Strong's #5927<br>BDB #748                |
| min (מִן)<br>[pronounced <i>min</i> ]          | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation   | Strong's #4480<br>BDB #577                |
| zeh (זֶה)<br>[pronounced <i>zeh</i> ]          | <i>here, this, this one; thus; possibly another</i>                                      | masculine singular demonstrative adjective  | Strong's #2088, 2090 (& 2063)<br>BDB #260 |

**Translation:** ...[then] You will not bring us up from here.

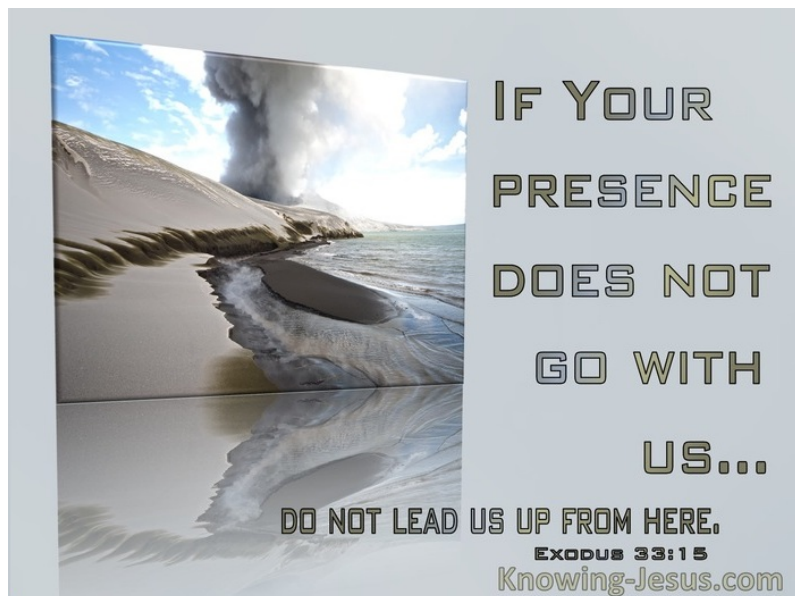
Moses does not use the 1<sup>st</sup> person masculine singular; he uses the plural. God must go with them; otherwise, Moses says, “Do not bring *us* up from here.”

Beginning with the supposition, “Let’s suppose that You, God, are not going along with us...” The end result will be either, God does not lead them up to Canaan from there; or, God will not be seen as bringing the Hebrew people up from there.

**Exodus 33:15 (NASB)** (a graphic); from **Knowing Jesus**; accessed March 11, 2021.

Exodus 33:15 **Moses** [lit., *he*] then said to Him, “If Your Presence does not go [along with us], [then] You will not bring us up from here.

There is also an interesting, but subtle, tug-of-war here. God tells Moses that He, God, would be with *him*, Moses. Moses speaks about God’s Presence being with *us*, Moses and all Israel. Note that Moses will say that in vv. 15 and 16.



Moses realizes that without God's Presence, the nation Israel is worthless and it makes little difference where they go. The promised land is no longer meaningful without God's presence. Moses realizes clearly that it is God's specialized presence and God's grace that will make Israel what it should be. He is grace-oriented. Someone who lacks the grace-orientation of Moses would have said, "I'm tough and I'm strong; I can lead these people and whip them into line. I know what's what, even if they don't. I will guide them and rule over them." That is arrogance. Moses knows that he is nothing without God's guidance and strength. This is why he was the meekest man on the face of the earth.

Without God being fully involved, Israel might as well just establish themselves right there in the midst of that desert as a nation.

### Exodus 33:16a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | Strong's #none<br>BDB #88  |
| mâh (מַה) [pronounced <i>maw</i> ]                                      | <i>what, how, why</i>   | interrogative;<br>exclamatory particle<br>(with the definite article) | Strong's #4100<br>BDB #552 |

Bammâh (בַּמַּה) [pronounced *bahm-MAW*] means *wherein, wherewith, by what means*. This combination of particles is often used for indirect questions and can be rendered *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?*

|  |  |  |   |
|--|--|--|---|
| yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]   | <i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect                  | Strong's #3045<br>BDB #393                |
| 'êphôw (אָפּוֹ) [pronounced <i>ay-FOH</i> ];<br>'êphôw' (אָפּוֹ) [pronounced <i>ay-FOH</i> ] | <i>then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)</i> | enclitic, demonstrative particle   | Strong's #645<br>BDB #66                  |
| kîy (כִּי) [pronounced <i>kee</i> ]  | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition                             | Strong's #3588<br>BDB #471                |
| mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]   | <i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>              | 1 <sup>st</sup> person singular, Qal perfect                                 | Strong's #4672<br>BDB #592                |
| chên (חֵן) [pronounced <i>khayn</i> ]  | <i>grace, favor, blessing; acceptance</i>  | masculine singular noun  | Strong's #2580<br>BDB #336                |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                                       | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88                  |
| 'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]   | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>   | feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

See v. 13b.

|   |   |   |                          |
|---|---|---|--------------------------|
| 'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ] | <i>I, me; in answer to a question, it means I am, it is I</i> | 1 <sup>st</sup> person singular, personal pronoun | Strong's #589<br>BDB #58 |
|---|---|---|--------------------------|

## Exodus 33:16a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ‘am (אָם) [pronounced <i>gahm</i> ]                                     | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766 |

**Translation:** For, by what means will it be known then that we [lit., I] have found grace in Your sight—I and Your people?

How will the world know that we have found grace in Your sight (you will notice that I took some liberties and went with the 1<sup>st</sup> person plural rather than singular). That is simply because we see things in a slightly different way than Hebrews did. More literally, this would be, *...that I have found grace in Your sight—I and [also] Your people.*

If I want to go with the literal translation, the interpretation actually becomes more personal between God and Moses. Moses poses the question, “Have I really found grace in Your sight?”

The argument so far is, “If You are not with us, guiding us, then how does anyone know that we have found grace in Your sight?” Without God being right there with the people, they are just some wandering people. Their association with God is questionable at best.

Maybe we should look at this in the way that Moses says it: “If You are not with us and guiding us, how does anyone know that Your grace is with me?” Moses is so intertwined with the people of Israel, that he does not receive grace if all Israel does not receive grace.

## Exodus 33:16b

| Hebrew/Pronunciation                      | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| hă (ה) [pronounced <i>heh</i> ]           | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. |  | Strong's #none<br>BDB #209 |
| lô' (אֵל or אֵל) [pronounced <i>low</i> ] | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |

Hă lô' together expect an affirmative answer and can be translated *is not?* Let me suggest, this might be understood to mean, *is it not true that?* Or, *isn't this the case that?* Or, *is it not obvious that?* These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:11 20:5 Job 1:10 Num. 23:26 1Kings 1:11.

|   |  |  |   |
|---|--|--|---|
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity   | No Strong's #<br>BDB #88                  |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ] | <i>to go, to come, to depart, to walk; to advance</i>                                | Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #1980<br>(and #3212)<br>BDB #229 |

## Exodus 33:16b

| Hebrew/Pronunciation   | Common English Meanings               | Notes/Morphology   | BDB & Strong #'s           |
|--|---------------------------------------|--|----------------------------|
| The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when</i> [ <i>such and such happens</i> ]. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb. |                                       |  |                            |
| ‘îm (עִם) [pronounced ġeem]  | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity with the 1 <sup>st</sup> person plural suffix | Strong's #5973<br>BDB #767 |

**Translation:** *Is [it] not in Your going with us...*

Moses asks, “Is this not how we are known to have found grace in Your eyes? Is it not because You are going out with us?”

Moses is closely associating himself with the people. They are a package deal together. God cannot simply give grace to Moses alone.

## Exodus 33:16c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| pâlâh (פָּלָה) [pronounced paw-LAW]                             | <i>to be separated, to be distinct, to be distinguished; to be different; to be set apart; to be wonderful</i>                     | 1 <sup>st</sup> person plural, Niphal perfect                                     | Strong's #6395<br>BDB #811 |
| ‘ânîy (אֲנִי) [pronounced aw-NEE]                               | <i>I, me; in answer to a question, it means I am, it is I</i>  | 1 <sup>st</sup> person singular, personal pronoun                                 | Strong's #589<br>BDB #58   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ‘am (עַם) [pronounced ġahm]                                     | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766 |
| min (מִן) [pronounced min]                                      | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577 |
| kôl (כֹּל) [pronounced kohl]                                    | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>  | masculine singular construct followed by a definite article                       | Strong's #3605<br>BDB #481 |



## Exodus 33:16c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| ‘am (עַם) [pronounced <i>gahm</i> ]  | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article              | Strong's #5971<br>BDB #766 |
| ’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]   | <i>that, which, when, who, whom; where</i>   | relative pronoun   | Strong's #834<br>BDB #81   |
| ‘al (עַל) [pronounced <i>gah</i> ]   | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity                                       | Strong's #5921<br>BDB #752 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]   | <i>face, faces, countenance; presence</i>  | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
| Together, ‘al and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> . |  |  |                            |
| ’ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i> ]   | <i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>   | feminine singular noun with the definite article               | Strong's #127<br>BDB #9    |

**Translation:** ...that separates me and Your people from all [other] peoples on the face of [this] earth?"

The word translated *separates, distinct, separate* is pâlâh (פָּלַח) [pronounced *paw-LAW*]. Also, pâlâh is not the common word for *set apart*. It is found in the 1<sup>st</sup> person plural, Niphal perfect; this is the passive stem, meaning they have received from God this setting apart; it was not anything they earned; and the perfect voice says that this is a completed action.

Recall when God chose not to place most of the judgments on Goshen, where the Hebrews lived in Egypt. Exodus 8:22 *"But on that day I will set apart the land of Goshen, where My people dwell, so that no swarms of flies shall be there, that you may know that I am the LORD in the midst of the earth."* (ESV; capitalized)

Israel is key in God's relationship with the world. Israel has to be seen as set apart; Israel must be seen as distinct from all other nations. God can have no impact on the world as a whole without some sort of a conduit or some sort of representation on earth. Israel was to be God's light to the world. Isa 42:6–7 *"I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."* (ESV; capitalized) This is a dual application passage. When Isaiah said this, he was referring to nation Israel and all those who read this passage understood for it to apply to Israel. However, it truly applies to the Lord Jesus Christ. This sort of thing is found many times in the Scriptures where the same set of words, the same sentences, have a double meaning. There is the meaning that the human author understands (in this case, Isaiah, who understood this to refer to nation Israel); and there is the meaning the Holy Spirit intended, which is that this passage apply to the Lord. See the **Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 33:16 *For, by what means will it be known then that we [lit., /] have found grace in Your sight—I and Your people? Is [it] not in Your going with us that separates me and Your people from all [other] peoples on the face of [this] earth?"*

Then Moses brings this question to a conclusion: "Is it not the fact that you are with us that makes it clear that (1) we have found grace in Your eyes and (2) it is this grace from God the thing which distinguishes us from all other people on this earth?"

What good is the relationship, if no one actually sees it? What meaning would there be, for this group of people to go up to Canaan and take the land. Certainly, an angel could oversee this process and insure that it takes place; but how would this be important to the world? Israel derives its meaning and identify as a nation from God. "If you are not with them," Moses reasons, "then they are no different than any other nation on this earth." Moses' logic, at this point, is superb.

Notice the tremendous argument given by Moses. Moses is putting together a number of doctrines. He is bringing in the fact that Israel is unique because Israel has a direct relationship to God. Moses brings in the fact that God has made these promises to Abraham, Isaac, and Jacob. God's grace is a part of Moses' reasoning.

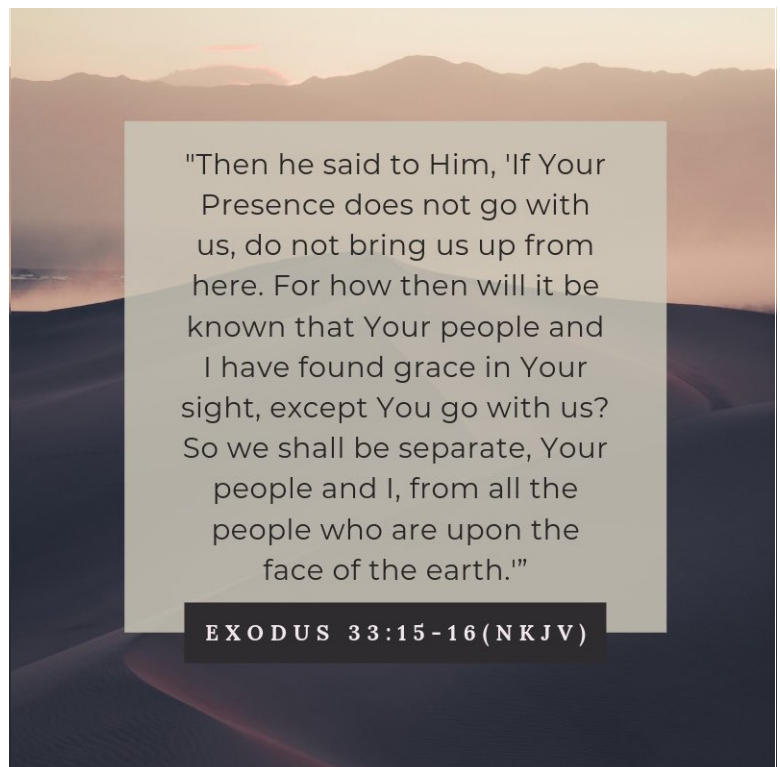
Moses knows that God will pour out grace upon him. He knows that God will bless him. However, unless God goes with him, he cannot be blessed and the nation Israel is not distinct from all other nations.

**Exodus 33:15–16 (NKJV)** (a graphic); from [ICLV on Twitter](#); accessed March 11, 2021.

Exodus 33:15–16 Moses then said to God, "If Your Presence is not known to be with us, then You should not bring us up from here. For, in what way will it be known that I and Your people have found grace in Your sight? Is it not the fact that You going with us that separates us from all other peoples on this earth?"

Moses understands that the relationship between God and Israel is fundamental. Nation Israel stands upon the grace of God. They are nothing apart from God. Therefore, God must be intimately associated with Israel going forward. Moses is telling God, "You cannot simply remove Yourself from this people; You cannot take Yourself out of this relationship."

Furthermore, there is continual testimony that God has brought Israel out of Egypt (Exodus 6:7 12:42, 51 13:3, 9). How would it look for God to simply abandon His people at this point in time?



*Precept Austin: Moses understood that Israel was to have a testimony to the pagan world that they worshiped and served THE Living God. If they had no Living God going with them that meant there was no difference between the Chosen People and the pagans! Moses begins with WE, but amplifies it with the phrase 'I and your people'. And so for the second time in this passage Moses appeals to the fact that they are YOUR people. In effect Moses is identifying himself with the sinful nation! He is willing to do that. If God does not go with them (he and the people), there is nothing distinct or special about the nation of Israel.<sup>38</sup>*

Interestingly enough, Moses also knows what the leave out of his argument. Israel's sin against God was incredibly damaging. We know, in retrospect, how God, with His perfect character, is able to forgive Israel. The

<sup>38</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 8, 2021.

sins of this people were forgiven because Jesus took them on Himself. But that is a piece of the puzzle which Moses does not have. So Moses argues reasonably with the information which he does know; but He sets aside a most important aspect of God's relationship with Israel (and, with all mankind). So, rather than specify God's justice—because Israel is a lost cause before God's justice—Moses emphasizes grace. Moses speaks of grace 5 times in the testimony that he gives to God (see vv. 12, 13, 16, 17).

Is it any wonder that Moses, and the other prophets, longed to see the day that Jesus walked the earth; and, more importantly, to fully apprehend how God is able to forgive us (Matt. 13:17 John 8:56 1Peter 1:10).

Hamilton writes: *Were it not for Moses, God would have wiped out Israel in chap. 32. Were it not for Moses, God would have been content with the deliverance of a solitary individual, Moses. Because of Moses's importunity, however, he will extend that grace to the multitudes, but not before Moses has convinced him of the same.*<sup>39</sup> Hamilton's approach needs some caveats and explanation. Moses certainly did stand in the gap to save Israel, but God knew about Israel's failure and Moses' intercessory plea simultaneously in eternity past. So this was not fortuitous for Israel that Moses stepped up; but both nation Israel and Moses had parts to play in the plan of God. The Israelites acted out of their own free will and Moses also acted out of his own free will. No one forces anyone to do this or that.

Moses, by standing in the gap, by his willingness to refuse to go forward without Israel, is a type of Christ. Just as Jesus died for our sins, and provided us with protection; so Moses stood up for Israel.

Currid: *It is God's presence, and only his presence, that sets apart his people from any other human group on the earth.*<sup>40</sup>

Matt. 5:16 **In the same way, let your light shine before others, so that they may see your good works and give glory to your Father Who is in heaven.**

Philip. 2:14–15 **Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world,...** (ESV; capitalized)

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Although it appears as if God changes His mind, and it seems as if He is a pushover. He does not and He is not. God needed for Moses to act as an intermediary between Himself and Israel. In this way, Moses is a type of Christ (throughout Moses' life, there are many recorded incidents where make him parallel the Messiah). Although the concept of type is found in the New Testament (in fact, the word is taken from the Greek word used in the NT), most of the work in **typology** has been done long after the completion of the **canon of Scripture**.

**And so says Y<sup>e</sup>howah unto Moses, "Also the word the this, which you have spoken, I will do, for you have found grace in My eyes and so I know you in name."**

Exodus  
33:17

**Y<sup>e</sup>howah said to Moses, "Furthermore, this matter [about] which you have spoken, I will do, for you have found grace in My sight and I know you by name."**

**Jehovah said to Moses, "Furthermore, this matter that you have been talking about, I will do it, because you have found grace in My sight and I know your character."**

Here is how others have translated this verse:

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<sup>39</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 8, 2021.

<sup>40</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 8, 2021. This is taken from Epsc Exodus Volume 2.

**Ancient texts:**

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And so says Y <sup>e</sup> howah unto Moses, "Also the word the this, which you have spoken, I will do, for you have found grace in My eyes and so I know you in name." |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | And the Lord said to Mosheh, This thing that thou hast spoken will I do, because thou hast found mercy before Me, and I have ordained thee by name.                     |
| Targum (Pseudo-Jonathan)    | And the Lord said to Mosheh, This thing also which thou hast spoken of, will I do; for thou hast found mercy before Me, and I have ordained thee with a goodly name.    |
| Revised Douay-Rheims        | And the Lord said to Moses: This word also, which you have spoken, will I do; for you have found grace before me, and you I have known by name.                         |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | Mar-Yah said to Mosha, "I will do this thing also that you have spoken; for you have found favour in my sight, and I know you by name."                                 |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | And LORD JEHOVAH said to Moshe, "According to this word that you said, I shall do, because you have found love in my eyes, and I shall know you by name."               |
| Samaritan Pentateuch        | And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.                          |
| Updated Brenton (Greek)     | And the Lord said to Moses, I will also do for you this thing which you have spoken; for you have found grace before Me, and I know you above all.                      |

Significant differences:

**Limited Vocabulary Translations:**

|                                 |  |
|---------------------------------|--|
| Bible in Basic English          | And the Lord said to Moses, I will do as you say: for you have grace in my eyes, and I have knowledge of you by your name.               |
| Easy English                    | The Lord said to Moses, 'I will certainly do what you have asked for. This is because I am pleased with you. I know you by your name.'   |
| Easy-to-Read Version–2001       | .  |
| Easy-to-Read Version–2006       | Then the LORD said to Moses, "I will do what you ask. I will do this because I am pleased with you and because I know you very well."    |
| <i>God's Word</i> <sup>TM</sup> | .  |
| Good News Bible (TEV)           | .  |
| <i>The Message</i>              | GOD said to Moses: "All right. Just as you say; this also I will do, for I know you well and you are special to me. I know you by name." |
| Names of God Bible              | .  |
| NIRV                            | The LORD said to Moses, "I will do exactly what you have asked. I am pleased with you. And I know your name. I know all about you."      |
| New Simplified Bible            | .  |

**Thought-for-thought translations; dynamic translations; paraphrases:**

|                           |   |
|---------------------------|---|
| Casual English Bible      | .   |
| College Press Bible Study | .   |
| Contemporary English V.   | So the LORD told him, "I will do what you have asked, because I am your friend and I am pleased with you."                                  |
| The Living Bible          | And the Lord had replied to Moses, "Yes, I will do what you have asked, for you have certainly found favor with me, and you are my friend." |
| New Berkeley Version      | .   |
| New Life Version          | .   |

|                            |   |
|----------------------------|---|
| New Living Translation     | The LORD replied to Moses, "I will indeed do what you have asked, for I look favorably on you, and I know you by name." <sup>[c]</sup><br><sup>[c]</sup> Exodus 33:17 <i>you are my friend</i> , literally, "I know you by name." |
| Unlocked Dynamic Bible     | .   |
| Unfolding Bible Simplified | Yahweh replied to Moses, "I will do what you have asked because I know you well and I am pleased with you."   |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | Well at this, the Lord told Moses:<br>'I will do this thing that you've asked, because you've found My favor and I've put you above all the rest.' |
| Beck's American Translation | .  |
| Common English Bible        | The Lord said to Moses, "I'll do exactly what you've asked because you have my special approval, and I know you by name."                          |
| New Advent (Knox) Bible     | And the Lord told Moses, I will grant this request of thine; such favour thou hast with me, thou, my familiar friend.                              |
| Translation for Translators | Yahweh replied to Moses/me, "What you have asked is exactly what I will do, because I know you well and I am pleased with you."                    |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | And the LORD said to Moses, "I will do this very thing you have asked, for you have found favor in My sight, and I know you by name."   |
| Conservapedia Translation    | And the LORD told Moses, I will do that thing that you said, because I have found you likeable and I know you by name.  |
| Ferrar-Fenton Bible          | Then the <b>EVER-LIVING</b> answered Moses; "I will grant also this request which you have made, for you have found favour in My eyes, and I have made <b>MYSELF</b> known to you by a <b>NAME</b> ." |
| God's Truth (Tyndale)        | And the Lord said unto Moses: I will do this also that you have said, for you have found grace in my sight, and I know you by name.   |
| HCSB                         | .   |
| International Standard V     | <b>Moses Sees God's Glory</b><br>The Lord told Moses, "I'll do the very [Lit. this] thing that you have said, because you have found favor in my sight and I know you by name."                       |
| Jubilee Bible 2000           | .   |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | Yahweh said to Moses, "I will also do this thing that you have requested, for you have found favor in my eyes, and I know you by name."   |
| Unlocked Literal Bible       | .   |
| Urim-Thummim Version         | .   |
| Wikipedia Bible Project      | And Yahweh said to Moses: "Also this thing that I have spoken I will do, because you are pleasing to me, and I will know you by name."  |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | Yahweh then said to Moses, "What you have said I will do, for I look kindly on you and I have known you by name."                           |
| The Heritage Bible         | And Jehovah said to Moses, I will do this word also that you have spoken, because there is grace to you in my eyes, and I know you by name. |
| New American Bible (2002)  | .   |



|                            |  |
|----------------------------|--|
| New American Bible (2011)  | The LORD said to Moses: This request, too, which you have made, I will carry out, because you have found favor with me and you are my intimate friend. |
| New English Bible—1970     | .  |
| New Jerusalem Bible        | Yahweh then said to Moses, 'Again I shall do what you have asked, because you enjoy my favour and because I know you by name.'                         |
| New RSV                    | .  |
| Revised English Bible—1989 | The LORD said to Moses, "I shall do what you have asked, because you have found favour with me, and I know you by name."                               |

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | (iv) Adonai said to Moshe, "I will also do what you have asked me to do, because you have found favor in my sight, and I know you by name."           |
| exeGesés companion Bible   | And Yah Veh says to Mosheh,<br>I also work this word you word:<br>for you find charism in my eyes<br>and I know you by name.                          |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | <i>The Divine Glory</i><br>God said to Moses, 'Since you have been pleasing to Me and I know you by name, I will also fulfill this request of yours.' |
| The Scriptures 2009        | And יהוה said to Mosheh, "Even this word you have spoken I shall do, for you have found favour in My eyes, and I know you by name."                   |
| Tree of Life Version       | .   |

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

|                                  |   |
|----------------------------------|---|
| Alpha & Omega Bible              | AND JESUS SAID TO MOSES, I WILL ALSO DO FOR YOU THIS THING, WHICH YOU HAS SPOKEN; FOR YOU HAS FOUND GRACE BEFORE ME, AND I KNOW YOU ABOVE ALL.                            |
| Awful Scroll Bible               | Sustains To Become was to say to Moses: I was to effect the concern you is to have spoken, for you is have found favor in my eye, even was to know me by name.            |
| Charles Thompson OT              | .   |
| Concordant Literal Version       | Yahweh said to Moses: Moreover, this matter of which you have spoken I shall do, for you find grace in My eyes, and I know you by name.                                   |
| Darby Translation                | .   |
| exeGesés companion Bible         | .   |
| Orthodox Jewish Bible            | And Hashem said unto Moshe, I will do this thing also that thou hast spoken; for thou hast found chen in My sight, and I know thee by shem.                               |
| Rotherham's <i>Emphasized B.</i> | Then said Yahweh unto Moses:<br><Even this thing which thou hast spoken> will I do,—<br>For thou hast found favour in mine eyes,<br>And I have acknowledged thee by name. |
| Third Millennium Bible           | .   |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | The Lord said to Moses, "I will also do this thing that you have asked; for you have found favor (lovingkindness, mercy) in My sight and I have known you [personally] by name." |
| The Expanded Bible         | Then the Lord said to Moses, "I will do what you ask, because I know you ·very well [·by name], and ·I am pleased with you [·you have found favor/grace in my eyes]."            |

Kretzmann's Commentary     And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in My sight, and I know thee by name. The boldness of faith shown by Moses vanquished even the Lord, and He yielded to this request, because He cherished Moses with an extraordinary love.

Syndein/Thieme     .

The Voice     **Eternal One:** I will do what you have said because you have gained My trust and blessing, and I know you by name.

### Bible Translations with Many Footnotes:

The Complete Tanach     And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name."

**Even this thing:** [namely] that My Shechinah should no longer rest upon heathens, I will do. Balaam's [i.e., the gentile prophet] words did not come about through the resting of the Shechinah [on him], but [his prophecy would occur when] he would "fall and his eyes would be unveiled" (Num. 24:4); such as "Now a word was conveyed secretly to me" (Job 4:12). They [these heathen prophets] would hear [the prophecy] through a messenger.

The Geneva Bible  
Kaplan Translation  
NET Bible®

.  
.  
The Lord said to Moses, "I will do this thing also that you have requested, for you have found favor in my sight, and I know<sup>50</sup> you by name."

<sup>50tn</sup> The verb in this place is a preterite with the vav (ו) consecutive, judging from the pointing. It then follows in sequence the verb "you have found favor," meaning you stand in that favor, and so it means "I have known you" and still do (equal to the present perfect). The emphasis, however, is on the results of the action, and so "I know you."

New American Bible (2011)     .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.     ...and "YHWH<sup>He Is</sup>" said to "Mosheh<sup>Plucked out</sup>", also this word which you spoke, I will do, given that you found beauty in my eyes, and I know you (by) title ,...

Charles Thompson OT     .  
C. Thompson (updated) OT     .  
Context Group Version     .  
English Standard Version     .  
Green's Literal Translation     .  
Modern English Version     .  
Modern Literal Version     .  
Modern KJV     .

New American Standard B.     The Lord said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name."

New European Version     .  
New King James Version     .  
Niobi Study Bible     .  
Owen's Translation     .  
Restored Holy Bible 6.0     .  
Updated Bible Version 2.17     .  
A Voice in the Wilderness     .  
Webster's Bible Translation     .  
World English Bible     .  
Young's Literal Translation     .

Young's Updated LT

And Jehovah says unto Moses, "Even this thing which you have spoken I do; for you have found grace in My eyes, and I know you by name."

**The gist of this passage:** God agrees to what Moses has argued for.

| Exodus 33:17a  |   |  |   |
|--|---|--|---|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253                 |
| 'amar (אָמַר) [pronounced aw-MAHR]   | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect               | Strong's #559<br>BDB #55                  |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217                |
| 'el (אֶל) [pronounced eh/]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied)          | Strong's #413<br>BDB #39                  |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]  | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun  | Strong's #4872<br>BDB #602                |
| gam (גַּם) [pronounced gahm]   | <i>also, furthermore, in addition to, as well; even, moreover</i>   | adverb   | Strong's #1571<br>BDB #168                |
| 'eth (אֶת) [pronounced ayth]   | generally untranslated; sometimes translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84                  |
| dâbâr (דְּבַר) [pronounced daw <sup>b</sup> -VAWR]   | <i>word, saying, doctrine, thing, matter, command</i>   | masculine singular noun with the definite article                      | Strong's #1697<br>BDB #182                |
| zeh (זֶה) [pronounced zeh]   | <i>here, this, this one; thus; possibly another</i>   | masculine singular demonstrative adjective with a definite article     | Strong's #2088, 2090 (& 2063)<br>BDB #260 |
| Together, dâbâr zeh mean <i>this thing, this matter, this command</i> . Literally, together, they would be translated <i>the word the this</i> . |   |  |   |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER]   | <i>that, which, when, who, whom; where</i>  | relative pronoun   | Strong's #834<br>BDB #81                  |

## Exodus 33:17a

| Hebrew/Pronunciation                               | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 2 <sup>nd</sup> person masculine singular, Piel perfect | Strong's #1696<br>BDB #180 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]               | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>   | 1 <sup>st</sup> person singular, Qal imperfect          | Strong's #6213<br>BDB #793 |

**Translation:** Y<sup>e</sup>howah said to Moses, “Furthermore, this matter [about] which you have spoken, I will do,...

God here tells Moses that He will agree to these matters, these things which Moses are been talking about.

This short passage explains why God meets with Moses outside the camp at the beginning of this chapter; but then will inhabit the Tabernacle, which is in the midst of the camp, in Exodus 40.

## Exodus 33:17b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                          |
|--|---|---|---|
| kîy (כִּי) [pronounced kee]                      | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition                                | Strong's #3588<br>BDB #471                |
| mâtsâ' (מָצָא) [pronounced maw-TSAW]             | <i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i> | 2 <sup>nd</sup> person masculine singular, Qal perfect                          | Strong's #4672<br>BDB #592                |
| chên (חֵן) [pronounced khayn]                    | <i>grace, favor, blessing; acceptance</i>   | masculine singular noun   | Strong's #2580<br>BDB #336                |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88                  |
| ‘êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]     | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>  | feminine dual noun with the 1 <sup>st</sup> person singular suffix; pausal form | Strong's #5869<br>(and #5871)<br>BDB #744 |

Together, the bēyth preposition and ‘ayin literally mean, *in my eyes*; together, they are often used to mean, *in my sight; in my opinion, to my way of thinking, as I see it*.

Compare v. 12e.

**Translation:** ...for you have found grace in My sight...

God agrees because Moses has found grace in God's sight.

This is interesting. God does not say, “Listen, Moses, you have provided good solid reasons for Me to agree with you, and your arguments are compelling enough for Me to change My mind.” That is never said.

What God agrees to do is based upon Moses finding grace in God’s sight.

| Exodus 33:17c                        |   |   |                             |
|--------------------------------------|---|---|-----------------------------|
| Hebrew/Pronunciation                 | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s            |
| wa (or va) (ו) [pronounced wah]      | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253   |
| yâda' (יָדָע) [pronounced yaw-DAHG]  | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 <sup>st</sup> person singular, Qal imperfect; with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3045<br>BDB #393  |
| bê (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88    |
| shêm (שֵׁם) [pronounced shame]       | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>  | masculine singular noun   | Strong's #8034<br>BDB #1027 |

**Translation:** ...and I know you by name.”

God has intimate knowledge of Moses and of his character.

Exodus 33:17 Y<sup>e</sup>howah said to Moses, “Furthermore, this matter [about] which you have spoken, I will do, for you have found grace in My sight and I know you by name.”

God will go along with what Moses says because of God’s relationship with Moses. “Because you have found grace in My eyes, and because I know you, I can then agree to what you are saying.” Do you see how Moses is presented here as a type of Christ? I myself am a pretty worthless human being, in opposition to God much of my life. However, because of Jesus Christ, because I am in Him, I have found grace in the eyes of God.

The upshot of all this is, God will place Himself in the midst of Israel and lead them into the land of promise.

*Currid: God will do what Moses asks. He provides full restoration to the people of Israel. They are all included in the promise: Yahweh will be present with the entire covenant community. It may be assumed that this statement is the confirmation needed for the Hebrews to go forward and build the tabernacle, in which God’s presence will reside with his people.<sup>41</sup>*

Exodus 33:17 Jehovah said to Moses, “Furthermore, this matter that you have been talking about, I will do it, because you have found grace in My sight and I know your character.”

<sup>41</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 8, 2021. Taken from Episc Exodus Volume 2.



Moses obeyed God and Moses was faithful toward God and Moses desired to know God's ways (which would include divine guidance, Old Testament spirituality and God's laws—in other words, the entire realm of OT doctrine). This desire of Moses set him apart from the rest of hoi polloi.<sup>42</sup> For anyone desiring to have special consideration from God, this is the simple method. This is the key to special consideration and the key to answered prayer.

Again, Moses here is a type of Jesus Christ. He represents before God a rebellious generation of degenerate people who, in his absence, fall into spiritual adultery. Jesus Christ represents us, the entire believing population of this earth, to God. **Hence, also, He [Jesus Christ] is able to save forever those who draw near to God through Him because He always lives to make intercession for them** (Heb. 7:25; see also Mark 16:19 Rom. 8:34 Eph. 1:20). Furthermore, to guide us, Jesus Christ has petitioned God the Father to send us the Holy Spirit (John 16:7 Acts 1:4, 6).

Let's take a few of these verses together now:

Moses then said to Jehovah, "Listen, in the past You have said to me, 'Bring this people up' but You have not been clear exactly whom I should bring along with me. You have also said, 'I have known you from eternity past by name and you have found grace in My sight.' Therefore, if I have truly found grace in Your sight, then please cause me to know Your way and, by knowing that, I will know You more perfectly, to the end that, I will fully understand that I have truly found grace in Your sight. And, let me point out, this people I am leading here—they are a nation already."

Then the Lord said, "My Presence will go before you, but I will cause you to depart from here."

Moses then said to God, "If Your Presence is not known to be with us, then You should not bring us up from here. For, in what way will it be known that I and Your people have found grace in Your sight? Is it not the fact that You going with us that separates us from all other peoples on this earth?"

Jehovah said to Moses, "Furthermore, this matter that you have been talking about, I will do it, because you have found grace in My sight and I know your character." (Exodus 33:12–17; Kukis paraphrase)

One could read this and get the impression that God is pouting and Moses talks Him into not pouting, but, instead, remaining with Israel. Moses, in communicating with God, essentially forces God's hand. Moses, in so many words, says, "Look, I know that these people are a disappointment to You; their idolatry was unforgivable. But they are still Your people and You still have a relationship with them established with Abraham, Isaac, and Jacob." Obviously, God knows all of this, but this is done so that this information is placed into the records being kept by Moses, which will become the Word of God.

This interaction between God and Moses helps to explain how the people of Israel could be so rebellious, and yet, God does not simply kill them right there on the spot. This helps to explain why God, after His people have broken the first two commandments, which speaks directly to their relationship with their God. How is it possible that God's people act like such a nation of meatheads; and how is it possible that God continues to lead them? Moses' interaction with God provides this information for us. He helps to clarify the pertinent doctrines.

**Application:** Most of us are too egotistical to notice, but there are many times when we sin against God, when we step out of the plan of God. There ought to be times that you thank God for not killing you on the spot. That we are where we are, despite our failures and disappointing behavior, is attributable to God's grace and His longsuffering.

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<sup>42</sup> Lit., *the many*

## Chapter Outline

## Charts, Graphics and Short Doctrines

**Moses asks to Behold the Glory of God**

Moses is not going to fully appreciate what God is doing. Moses doesn't know anything about typology. He knows about a future Messiah (Moses will say that God will raise up a prophet like himself); but Moses likely thinks that he has provided convincing enough arguments to God, so that God changes His mind.

In the book of Numbers, which Moses wrote, he will record the words of Balaam, which are: “**God is not man, that He should lie, or a son of man, that He should change His mind. Has He said, and will He not do it? Or has He spoken, and will He not fulfill it?**” (Num; 23:19; ESV; capitalized)

There is the concept of **progressive revelation**, where new Scriptures often provide more information about God or about His plan or about the **Angelic Conflict**; but this information does not contradict what has come before. I know in my own life, I learned about these things progressively. I did not believe in Jesus and then, poof, I knew everything. I have been studying the Bible since 1972. When I started out, I studied perhaps an hour a day; and since about 1995, 3–5 hours a day.

Moses may have thought that he had changed God's mind, but, either He was aware that God does not actually change His mind; or, sometime later, He realized that. See, **Does God Change His Mind?** (In the **addendum**)

I think what follows is, Moses believes that he quickly got God to change His mind; so why not go for more? Why not ask if he could see God? I believe that is Moses' state of mind at this point. “I have got X,” Moses reasons, “why not go for X-plus?”

This does give us information about the time that Moses was up on Mount Sinai. He heard God's voice; but he did not ever see God or anything more than a manifestation of God (along the lines of a cloud pillar).

|   |              |   |
|---|--------------|---|
| <b>And so he said, “Cause [me] to see, I pray You, Your glory.”</b> | Exodus 33:18 | <b>Then Moses [lit., he] said, “Please allow [me] to see Your glory.”</b> |
|---|--------------|---|

**Then Moses said, “Please allow me to see Your glory.”**

Here is how others have translated this verse:

**Ancient texts:**

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | And so he said, “Cause [me] to see, I pray You, Your glory.” |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | And he said, Show me, I pray, Thy Glory!                     |
| Targum (Pseudo-Jonathan)    | And he said, Show now unto me Thy glory:...                  |
| Revised Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | And he said: Shew me thy glory.                              |
| Aramaic ESV of Peshitta     | He said, "Please show me your glory."                        |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | And he said, “Show me your glory.”                           |
| Samaritan Pentateuch        | And he said, I beseech thee, shew me thy glory.              |
| Updated Brenton (Greek)     | And Moses said, Manifest Yourself to me.                     |

Significant differences:

**Limited Vocabulary Translations:**

|                           |  |
|---------------------------|--|
| Bible in Basic English    | .  |
| Easy English              | Then Moses said, 'Please, show me your glory!'<br><b>glory</b><br>The power and beauty of God. When God appears to people, his glory may shine brightly. |
| Easy-to-Read Version—2001 | .  |
| Easy-to-Read Version—2006 | .  |
| God's Word™               | Then Moses said, "Please let me see your glory."   |
| Good News Bible (TEV)     | Then Moses requested, "Please, let me see the dazzling light of your presence."  |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

**Thought-for-thought translations; dynamic translations; paraphrases:**

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press Bible Study  | .  |
| Contemporary English V.    | Then Moses said, "I pray that you will let me see you in all of your glory." |
| The Living Bible           | Then Moses asked to see God's glory.   |
| New Berkeley Version       | .  |
| New Life Version           | Moses said, "I pray to You, show me Your shining-greatness!"                 |
| New Living Translation     | Moses responded, "Then show me your glorious presence."                      |
| Unlocked Dynamic Bible     | .  |
| Unfolding Bible Simplified | Then Moses said, "Please let me see you in all your power."                  |

**Partially literal and partially paraphrased translations:**

|                             |  |
|-----------------------------|--|
| American English Bible      | Then [Moses] said:<br>'Then, show Yourself to me!'             |
| Beck's American Translation | .  |
| Common English Bible        | Moses said, "Please show me your glorious presence."           |
| New Advent (Knox) Bible     | Give me, then, said Moses, the sight of thy glory.             |
| Translation for Translators | Then Moses/I said, "Please let me see your glorious presence!" |

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |  |
|------------------------------|--|
| Conservapedia Translation    | And he said, I seek you, show me your glory.           |
| Ferrar-Fenton Bible          | He therefore replied:—"Show me, I pray, Your Majesty." |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | Then Moses [Lit. he] said, Please show me your glory.  |
| Jubilee Bible 2000           | .  |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | Then Moses said, "Now show me your glory."             |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Unlocked Literal Bible       | .  |
| Urim-Thummim Version         | And he replied, I pray to you, show me your glory.     |
| Wikipedia Bible Project      | And he said: "Please show to me, your honor."          |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | <b>Yahweh passes before Moses</b><br>• <sup>18</sup> Moses said, "Then let me see your Glory." Jn 1:14-18 |
| The Heritage Bible         | And he said, please, let me see your heavy glory.   |
| New American Bible (2002)  | Then Moses said, "Do let me see your glory!"  |
| New American Bible (2011)  | .   |
| New English Bible—1970     | .   |
| New Jerusalem Bible        | .   |
| New RSV                    | .   |
| Revised English Bible—1989 | But Moses prayed, "Show me your glory."   |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | But Moshe said, "I beg you to show me your glory!"  |
| exeGesés companion Bible   | And he says, I beseech you,<br>have me see your honor.  |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | 'Please let me have a vision of Your Glory,' begged [Moses].<br><b>have a vision</b><br>(Emunoth VeDeyoth 2:12). Or, 'Let me comprehend Your unique nature'<br>(Yad, Yesodey HaTorah 1:10). |
| The Scriptures 2009        | Then he said, "Please, show me Your esteem."  |
| Tree of Life Version       | .   |

**Weird English, Old English, Anachronistic English Translations:**

|                                  |   |
|----------------------------------|---|
| Alpha & Omega Bible              | AND MOSES SAYS, MANIFEST YOURSELF TO ME.                      |
| Awful Scroll Bible               | Moses was to say: I beseech you, be showing me your splendor. |
| Charles Thompson OT              | .   |
| Concordant Literal Version       | .   |
| Darby Translation                | .   |
| exeGesés companion Bible         | .   |
| Orthodox Jewish Bible            | And he said, show me now Thy kavod.                           |
| Rotherham's <i>Emphasized B.</i> | And he said,—<br>Show me, I pray thee, thy glory.             |
| Third Millennium Bible           | .   |

**Expanded/Embellished Bibles:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | <b>Moses Sees God's Glory</b><br>Then Moses said, "Now, please show me your glory [ <sup>c</sup> his manifest presence]."   |
| Kretzmann's Commentary     | And he said, I beseech Thee, show me Thy glory. The success of Moses made him so bold that he desired to see the revelation of God in the totality of His attributes, as Isaiah saw it in the vision, Exodus 6. |
| Syndein/Thieme             | And he {Moses} said, 'I beg You/'Please sir', cause me to see Your glory.<br>{Note: 'Elohiym/Godhead will answer Moses' request in the only way a finite mind can see His glory - through bible doctrine.}      |
| The Voice                  | <b>Moses:</b> <i>If Your presence will go with us, then let me see Your glory!</i>  |

**Bible Translations with Many Footnotes:**

The Complete Tanach

And he said: "Show me, now, Your glory!"

**And he said: "Show me, now, Your glory!":** Moses perceived that it was a time of [God's] good will, and his words were accepted, so he continued to ask that He show him the appearance of His glory.

The Geneva Bible  
Kaplan Translation  
NET Bible®

.

.

And Moses<sup>51</sup> said, "Show me your glory."<sup>52</sup>

<sup>51tn</sup> Heb "and he said"; the referent (Moses) has been specified in the translation for clarity.  
<sup>52sn</sup> Moses now wanted to see the glory of Yahweh, more than what he had already seen and experienced. He wanted to see God in all his majesty. The LXX chose to translate this without a word for "glory" or "honor"; instead they used the pronoun seautou, "yourself" – show me the real You. God tells him that he cannot see it fully, but in part. It will be enough for Moses to disclose to him the reality of the divine presence as well as God's moral nature. It would be impossible for Moses to comprehend all of the nature of God, for there is a boundary between God and man. But God would let him see his goodness, the sum of his nature, pass by in a flash. B. Jacob (Exodus, 972) says that the glory refers to God's majesty, might, and glory, as manifested in nature, in his providence, his laws, and his judgments. He adds that this glory should and would be made visible to man – that was its purpose in the world.

New American Bible (2011) .

#### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he said, please make me see your armament,...

Charles Thompson OT Upon which Moses said, Manifest thyself to me.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. Then Moses said, "Please, show me Your glory!"

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT And he says, "Show me, I pray You, Your honour;"...

**The gist of this passage:** Moses asks for some sort of manifestation of God, apparently to give him confidence.



| Exodus 33:18   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                                 | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| wa (or va) (ו) [pronounced wah]                      | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| 'âmar (אָמַר) [pronounced aw-MAHR]                   | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>     | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #559<br>BDB #55   |
| râ'âh (רָאָה) [pronounced raw-AWH]                   | <i>cause to see, cause to look; show; cause to see [with pleasure]; cause to know, cause to learn; cause to experience [evil or good]</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative   | Strong's #7200<br>BDB #906 |
| nâ' (נָא) [pronounced naw]                           | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>   | a primitive particle of incitement and entreaty  | Strong's #4994<br>BDB #609 |
| 'êth (אֶת) [pronounced ayth]                         | generally untranslated; sometimes translated <i>to, toward</i> (s)  | mark of a direct object; indicates next word is the object of the verb   | Strong's #853<br>BDB #84   |
| kâbôwd (כְּבוֹד) [pronounced kaw <sup>b</sup> -VODE] | <i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>  | masculine singular adjective which sometimes acts as a noun; with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3519<br>BDB #458 |

**Translation:** Then Moses said, "Please allow me to see Your glory."

I believe the idea here is, Moses is asking to see God in such a way that, he cannot deny that He is God.

This is not unlike Philip saying to Jesus, "It would be enough for us, if you showed us the Father." (John 14:8)

Many unbelievers claims, *if they could just see God, then they would believe in Him*. However, Jesus appeared to Israel and man did not believe in Him.

Currid way over thinks this request: *Moses has now had all his questions answered except one. In verse 13, he had requested, 'Show me, I pray, Your ways.'* In that passage Moses meant that he wanted to know the essential being of God, and how God operated in creation. Those same ideas, the essential reality of God and his deeds, are at the heart of the present request.<sup>43</sup>

This was not at all what Moses was asking. He was asking to see some personal manifestation of God. The burning bush and the cloud pillar were not enough. But in our present bodies, we can no more see God than we can look at the sun. This is simply something that we are physically unable to do (without suffering great physical damage to our eyes).

<sup>43</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 9, 2021. Taken from Episc Exodus Volume 2.

I have read quite a number of commentators on this verse, and most of them are like Currid, completely in awe of Moses and essentially praising his brilliance and spirituality for making such a request. Guzik, usually a level-headed person, writes (speaking of Moses): *This hunger for more of God—for more of an experience with God—is a mark of true revival and restoration of relationship.*<sup>44</sup>

Moses is a spiritual giant; there is no doubt about that. As a believer, I am much more comfortable comparing myself to Aaron or to **Gen X**. This does not mean that Moses' every request was fraught with deep brilliance. As we have, through the entire text of Scripture, been able to better understand why man cannot see God, I don't believe that Moses understood or appreciated this. On the one hand, I do not fault Moses for this request; it would be like asking to stand on the surface of the sun, to better apprehend its life-sustaining essence.

As I said earlier, Moses believes that, in some way, he convinced God to change His mind—and it was relatively easy to do so—so now, Moses is asking what he thinks is the greatest request that he could make of God.

Sungazing is the act of looking directly into the sun during dawn and dusk. It is sometimes done as part of a spiritual or religious practice. The human eye is very sensitive, and prolonged exposure to direct sunlight can lead to solar retinopathy, pterygium, cataracts, and often blindness. Studies have shown that even when viewing a solar eclipse the eye can still be exposed to harmful levels of ultraviolet radiation.

From **Wikipedia**.

Now, could God give Moses an experience in such a way that he would feel as if he were seeing God? There is no doubt that God could. However, whereas the experience might greatly appeal to Moses' senses and emotions, it would not be real in the sense of actually seeing God. It would be God perfectly designing for Moses what a full-on sensual experience of God that Moses could have. Every one of Moses' senses could be engaged, and his emotions moved. But it would not be real, in the sense, of Moses actually experiencing God.

Let me offer this analogy: when I was a child and I went to Disneyland, I went on a boat which simulated being in Africa. Was I in Africa? Of course not! Were the sights, sounds and smells just like being in Africa? Even as an 8 year-old kid, I knew the crocodile's head that popped up out of the water was not real. I am saying that God could have given Moses a full-on sensory experience like my experience in Disneyland, but it ultimately would not be real. Furthermore, had God done that, how many people over the ages would pray and pray and pray to get that same *full-on* experience with God?

How God responds to Moses' request would have effects that would have lasted until today; and the wrong response on the part of God would have been devastating to the spiritual lives of millions. So, there is not going to be a full-on *God-experience* for Moses. In fact, God's answer to Moses has left believers nonplussed for ages.

One of the great dangers to Christians today is the desire to have a *deeper* relationship with God. By this, the person means, more of an engagement of our emotions. On occasion, there will be sermons which speak to our emotions; we will have experiences in life which titillate our emotions. There is a **skit** done by the Liberating Wailing Wall (this goes back to the early 70's) which often evokes an emotional response from me. But our spiritual life is not driven by emotions. The spiritual life is driven by the power of the Holy Spirit acting upon the doctrine in our souls. What God wants to see is the function of our volition with regards to the doctrine that we know.

**Show Me Your Glory** (a graphic); from **BuzzSprout**; accessed March 11, 2021.

Exodus 33:18 **Then Moses said, "Please allow me to see Your glory."**

<sup>44</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 33:1–23.

The NIV points out that this prayer was actually answered in Luke 9:29–32: **And while He [Jesus] was praying, the appearance of His face became different and His clothing become white, gleaming, and behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure, which He was about to accomplish at Jerusalem. Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. Moses was unable, in his human body, to gaze completely upon the glory of God. However, in our resurrection bodies, we apparently can have more of God's glory revealed to us.**

### Chapter Outline

#### Charts, Graphics and Short Doctrines

Exodus 33:18 Then Moses said, “Please allow me to see Your glory.”



**And so He says, “I [even] I will cause to pass over all My goodness upon your faces and I have called in a name, Y<sup>e</sup>howah to your faces. And I have shown grace to whomever I show grace; and I have compassion towards whomever I will have compassion.” And so He says, “You are unable to see my faces for cannot see me, the man, and live.”**

Exodus  
33:19–20

**He then said, “I [even] I will cause all of My goodness to pass by before you and I have proclaimed My name [Hebrew, *in a Name*], Y<sup>e</sup>howah, before you. Furthermore, I will show grace to whomever I choose [lit., *I have shown grace towards whom I will show grace*] and I will have compassion upon whomever I choose [lit., *I have had compassion towards whomever I will have compassion*].” He also said, “You are unable to see My face, for no man can see Me and live.”**

**He then said, “I will certainly cause all of My goodness to pass over before you; just as I have proclaimed My name, Y<sup>e</sup>howah, before you. Furthermore, I will show grace to whomever I choose and I will have compassion upon whomever I choose. However, bear in mind, you cannot see My face for no one can see Me and live.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so He says, “I [even] I will cause to pass over all My goodness upon your faces and I have called in a name, Y<sup>e</sup>howah to your faces. And I have shown grace to whomever I show grace; and I have compassion towards whomever I will have compassion.” And so He says, “You are unable to see my faces for cannot see me, the man, and live.”

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

And He said, I will make all My Goodness pass before thy face,<sup>[7]</sup> and I will proclaim the Name of the Lord before thee, and I will be gracious to whom I will be gracious,

and have mercy on whom I will have mercy. And He said, Thou canst not see the Face of My Shekinah; for no man can see Me and abide alive.

<sup>[7]</sup> Sam. Vers., "My loving-kindness shall go before, and will lead thee."

|                             |  |
|-----------------------------|--|
| Targum (Pseudo-Jonathan)    | ...but He said, Behold, I will make all the measure of My good-ness pass before thee, and I will give utterance in the good name of the Word of the Lord before thee; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy. [JERUSALEM. And He said, Behold, I will make all the measure of My goodness to pass before thee, and I will give utterance in the Name of the Lord before thee, and I will have compassion upon whom I see it right to have compassion, and will be merciful upon whom I see it right to have mercy.] And He said, Thou canst not see the visage of My face; for no man can see Me and abide alive. |
| Revised Douay-Rheims        | He answered: I will shew you all good, and I will proclaim in the name of the Lord before you: and I will have mercy on whom I will, and I will be merciful to whom it will please me. And again he said: You canst not see my face: for man will not see me, and live..   |
| Douay-Rheims 1899 (Amer.)   | .  |
| Aramaic ESV of Peshitta     | He said, "I will make all my goodness pass before you, and will proclaim the name of Mar-Yah before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."  |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | And he said, "I shall make all my goodness pass before you and I shall call out the Name LORD JEHOVAH before you and I shall take pity on him on whom I shall take pity and I shall love him whom I shall love."   |
| Samaritan Pentateuch        | And he said, "You cannot see my face, because no son of man sees me and lives."  |
| Updated Brenton (Greek)     | And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live.   |
| Updated Brenton (Greek)     | And God said, I will pass by before you with My glory, and I will call by My name, LORD, before you; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity. And God said, You shall not be able to see My face; for no man shall see My face and live.  |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And he said, I will make all the light of my being come before you, and will make clear to you what I am; I will be kind to those to whom I will be kind, and have mercy on those on whom I will have mercy.<br>But it is not possible for you to see my face, for no man may see me and still go on living. |
| Easy English              | The Lord said, 'I will let you see how great and good I am. I will tell you my name, that I am the Lord. If I choose to be kind to someone, I will be kind to them. If I choose to forgive someone, I will forgive them. But you will never see my face. Nobody can see my face and still be alive.'         |
|                           | <b>forgive</b><br>To stop being angry with another person who has done bad things. If you forgive someone, you will not punish them for what they have done.   |
| Easy-to-Read Version–2001 | .  |



|                                      |   |
|--------------------------------------|---|
| Easy-to-Read Version–2006            | Then the Lord answered, "I will show my love and mercy to anyone I want to. So I will cause my perfect goodness to pass by in front of you, and I will speak my name, YAHWEH, so that you can hear it.<br>But you cannot see my face. No one can see me and continue to live."  |
| God's Word™<br>Good News Bible (TEV) | .<br>The LORD answered, "I will make all my splendor pass before you and in your presence I will pronounce my sacred name. I am the LORD, and I show compassion and pity on those I choose. I will not let you see my face, because no one can see me and stay alive, but here is a place beside me where you can stand on a rock. V. 21 is included for context. |
| The Message                          | GOD said, "I will make my Goodness pass right in front of you; I'll call out the name, GOD, right before you. I'll treat well whomever I want to treat well and I'll be kind to whomever I want to be kind."<br>GOD continued, "But you may not see my face. No one can see me and live."   |
| Names of God Bible<br>NIRV           | .<br>The LORD said, "I will make all my goodness pass in front of you. And I will announce my name, the LORD, in front of you. I will have mercy on whom I have mercy. And I will show love to those I love. But you can't see my face," he said. "No one can see me and stay alive."   |
| New Simplified Bible                 | .   |

#### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press Bible Study  | .  |
| Contemporary English V.    | The LORD answered: All right. I am the LORD, and I show mercy and kindness to anyone I choose. I will let you see my glory and hear my holy name, but I won't let you see my face, because anyone who sees my face will die.   |
| New Berkeley Version       | .  |
| The Living Bible           | The Lord replied, "I will make my goodness pass before you, and I will announce to you the meaning of my name <sup>[d]</sup> Jehovah, the Lord. I show kindness and mercy to anyone I want to. But you may not see the glory of my face, for man may not see me and live.<br><sup>[d]</sup> Exodus 33:19 <i>I will announce to you the meaning of my name</i> , literally, "I will proclaim before you my name." His name, Jehovah, means, "I will be what I will be." (See Exodus 3:14.)                            |
| New Life Version           | And God said, "I will have My goodness pass in front of you. I will make the name of the Lord known in front of you. I will have loving-kindness and loving-pity for anyone I want to." But He said, "You cannot see My face. For no man can see Me and live!"   |
| New Living Translation     | The LORD replied, "I will make all my goodness pass before you, and I will call out my name, Yahweh, <sup>[c]</sup> before you. For I will show mercy to anyone I choose, and I will show compassion to anyone I choose. But you may not look directly at my face, for no one may see me and live."<br><sup>[c]</sup> 33:19 <i>Yahweh</i> is a transliteration of the proper name YHWH that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the Lord" (note the use of small capitals). |
| Unlocked Dynamic Bible     | .  |
| Unfolding Bible Simplified | Yahweh replied, "I will let you see how great and powerful I am, and I will tell you clearly that my name is Yahweh. I will act very kindly and be merciful to all those whom I choose. But I will not let you see my face because anyone who sees my face will die.   |

#### Partially literal and partially paraphrased translations:



|   |   |
|---|---|
| American English Bible                              | <p>And [God] said:<br/>         'I will pass before you with My glory, and I will call out My Name (Jehovah) in front of you as I say,<br/> <i>I will be merciful to those for whom I feel mercy, and I will have pity on those for whom I feel pity.</i><br/>         Then [God] told [Moses]:<br/>         'You won't be able to see My face, because no man can see My face and live.'</p> |
| Beck's American Translation<br>Common English Bible | <p>The Lord said, "I'll make all my goodness pass in front of you, and I'll proclaim before you the name, 'The Lord.' I will be kind to whomever I wish to be kind, and I will have compassion to whomever I wish to be compassionate. But," the Lord said, "you can't see my face because no one can see me and live."</p>   |
| New Advent (Knox) Bible                             | <p>And he answered, All my splendour shall pass before thy eyes, and I will pronounce, in thy presence, my own divine name, the name of the Lord who shews favour where he will, grants pardon where he will. But, my face, he said, thou canst not see; mortal man cannot see me, and live to tell of it.</p>  |
| Translation for Translators                         | <p>Yahweh replied, "I will let you see how great and glorious I am, and I will tell you clearly that my name is Yahweh. I will act very kindly and be merciful to all those whom I choose. But you are not allowed to see my face, because anyone who sees my face will &lt;die/not continue to stay alive&gt;."</p>  |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Conservapedia Translation    | <p>And he said, I will make all my goodness pass before your face, and I will proclaim the name of the LORD in front of you, and will show boundless generosity to whom I will have generosity, and will be merciful to whom I will have mercy. He said, you won't be able to see my face, because no man shall see me and live.</p>                            |
| Ferrar-Fenton Bible          | <p>And he was answered; "I have passed all My beauty before your face; and I made <b>MYSELF</b> known to you openly by My Name of the <b>EVER-LIVING</b>. I show favour to those I love; and compassion to those I compassionate.— But," He added, "you are not able to see My face, for no man can see Me and live.</p>  |
| God's Truth (Tyndale)        | <p>And he said: I beseech you, show me your glory: And he said: I will make all my good go before you, and I will be called in this name Jehovah before you, and will show mercy to whom I show mercy, and will have compassion on whom I have compassion. And he said furthermore: you may not see my face, for there shall no man no man see me and live.</p> |
| HCSB                         | .   |
| International Standard V     | .   |
| Jubilee Bible 2000           | .   |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | .   |
| Unlocked Literal Bible       | .   |
| Urim-Thummim Version         | <p>YHWH answered, I will make all My goodness pass by you and I will proclaim in your hearing the Name of YHWH in your presence, and will show favor to whom I will show favor, and will show tender affection on whom I will show tender affection. He also said, You cannot see My face, for no man of earth can see Me and live.</p>                         |
| Wikipedia Bible Project      | .   |

### Catholic Bibles (those having the imprimatur):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | And He said, "I will make all my goodness pass before you and proclaim the name of Yahweh before you. For I am gracious to whom I want to be gracious and I am merciful to whom I want to be merciful." 3:14; Rom 9:15; Gen 32:30; Dt 5:24<br>Then Yahweh said, "You cannot see my face because man cannot see me and live." Jdg 6:22; Is 6:5  |
| The Heritage Bible         | And he said, I will cause all my goodness to cross over before your face, and I will call out the name of Jehovah before your face; and will stoop down in grace to whom I will stoop down in grace, and will be compassionate to whom I will be compassionate. And he said, You will not be able to see my face, because no man shall see me and live.  |
| New American Bible (2002)  | .  |
| New American Bible (2011)  | The LORD answered: I will make all my goodness pass before you, and I will proclaim my name, "LORD," before you; I who show favor to whom I will, I who grant mercy to whom I will. <sup>f</sup> But you cannot see my face, <sup>g</sup> for no one can see me and live.*<br>f. [33:19] Rom 9:15.<br>g. [33:20] Jn 1:18; 1 Tm 6:16.<br>* [33:20] No one can see me and live: reflecting the tradition that to see God meant instant death. This is contradicted by the statements that Hagar (Gn 16:13), Jacob (Gn 32:31), and Manoah and his wife (Jgs 13:22) all "see God" and yet live (see also Ex 24:10–11). |
| New English Bible–1970     | The LORD answered, 'I will make all my goodness Or character pass before you, and I will pronounce in your hearing the Name JEHOVAH See note on 3.15 [which reads, <i>The Hebrew consonants are YHWH, probably pronounced Yahweh, but traditionally read Jehovah</i> ]. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.' But he added, 'My face you cannot see, for no mortal man may see me and live.'  |
| New Jerusalem Bible        | .  |
| New RSV                    | .  |
| Revised English Bible–1989 | .  |

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | He replied, "I will cause all my goodness to pass before you, and in your presence I will pronounce the name of Adonai. Moreover, I show favor to whomever I will, and I display mercy to whomever I will. But my face," he continued, "you cannot see, because a human being cannot look at me and remain alive.   |
| exeGesés companion Bible   | And he says,<br>I pass all my goodness in front of you<br>and I call the name of Yah Veh at your face;<br>and I grant charism to whom I grant charism<br>and I mercy whom I mercy.<br>He also says, You cannot see my face:<br>for no human sees me and lives.  |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | [God] replied, 'I will make all My good pass before you, and reveal the Divine Name in your presence. [But still,] I will have mercy and show kindness to whomever I desire.'<br>[God then] explained, 'You cannot have a vision of My Presence. A man cannot have a vision of Me and still exist.'<br><b>But still...</b><br>(see Berakhoth 7a). Or, 'I will let you know to whom I will show mercy and kindness' (Rashbam; Ramman). |

**and still exist**

Literally, 'and live.' Or, 'No man nor any other living creature can see Me' (Ralbag).

The Scriptures 2009

And He said, "I shall cause all My goodness to pass before you, and I shall proclaim the Name of הוה before you. And I shall favour him whom I favour, and shall have compassion on him whom I have compassion."

Tree of Life Version

But He said, "You are unable to see My face, for no man does see Me and live."  
.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible

AND THE THEOS (*Alpha & Omega*) SAID, "I WILL PASS BY BEFORE YOU WITH MY GLORY, AND I WILL CALL BY MY NAME, JESUS, BEFORE YOU; AND I WILL HAVE MERCY ON WHOM I WILL HAVE MERCY, AND WILL HAVE PITY ON WHOM I WILL HAVE PITY."

AND THE THEOS (*Alpha & Omega*) SAID, "YOU SHALL NOT BE ABLE TO SEE MY FACE; FOR NO MAN SHALL SEE MY FACE, AND LIVE."

Awful Scroll Bible

*Sustains To Become* was to say: My beneficence was to pass by, and am I to have proclaimed my name, *Sustains To Become*, turned before you; even so am I to have pitied whom I was to pity, and I am to have dearly loved whom I was to dearly love.

He was to say: Was you to be able to perceive my face? - was there to be a human to perceive me and is to have lived? -

Charles Thompson OT

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Concordant Literal Version

.

Darby Translation

.

exeGeses companion Bible

.

Orthodox Jewish Bible

And He said, I will make kol tuvi (all My goodness) pass in front of thee, and I will call out with the Shem of Hashem before thee; and will be gracious to whom I will be gracious, and will show rachamim on whom I will show rachamim.

And He said, Thou canst not see My face; for there shall no adam see Me, and live.

Rotherham's *Emphasized B.*

And he said—

||I|| will cause all my goodness to pass before thee,

And will proclaim myself by the name Yahweh before thee,—

And will shew favour unto whom I may show favour,

And will have compassion on whom I may have compassion.

But be said—

Thou canst not see my face,—

For no son of earth can see me, and live..

Third Millennium Bible

.

**Expanded/Embellished Bibles:**

*The Amplified Bible*

.

The Expanded Bible

The Lord answered, "I will cause all my goodness to pass in front of you, and I will announce my name, the Lord, so you can hear it. I will show kindness [favor] to anyone to whom I want to show kindness [favor], and I will show mercy [compassion] to anyone to whom I want to show mercy [compassion]. But you cannot see my face, because no one can see me and live.

Kretzmann's Commentary

And he said, I will make all My goodness pass before thee, He would reveal Himself in the greatness of His excellence, and I will proclaim the name of the Lord before thee, He would call out, explain to Him, Jehovah's name; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. The entire

revelation, as promised to Moses, was an act of God's free grace and mercy, upon which no man, not even Moses, could lay claim.

**And He said, Thou canst not see My face,** Moses could not endure to look upon the full revelation of God's glory; **for there shall no man see Me and live.** No mortal, sinful man could survive a glance into the face of the holy God. It is only after we have become partakers of the divine nature, 2Peter 1:4, and have entered into the state of glorification, Php. 3:21, that we shall see Him face to face, as He is, 1Jn. 3:2.

Syndein/Thieme

**Therefore He {God} replied, "I , even I alone, will cause to 'pass over'/'pass before'/'pass by' 'all My good' {good of intrinsic value - the Divine Plan of God} before 'your face'/you, and I will proclaim by the Name of Jehovah/God to your face.** {Note: To understand the Glory of God, you must understand the Plan of God, God will make known to Moses the Plan of 'Elohiym/Godhead face to face directly from God this is a Unique method of revelation to a Prophet. Paul was taught Uniquely in the Church Age. Both Moses and Paul were great unique men}

**For/And, I have been gracious {chanan - Divine Decrees} on whom I will be gracious {history}.**

{Note: The action was decreed in eternity past and 'Elohiym/Godhead will always do as He decreed - God's Plan is decreed in the past and is certain now and forever.}

**And, I have had mercy {racham - grace/compassion demonstrated/'in action'} on whom I will have mercy."**

{Note: The last half of this verse was quoted by Paul in Romans 9:15.}

**But He {God} said, "You can not see My face. For man cannot see My face and live.**

{Note: Via empiricism man does not have the capability to see infinite God. Only through understanding God's Mind can one come to understand anything about God. Our eyes are destroyed if we stare at the sun. In the same fashion, man would die IF he were permitted to look into the face of God.}

The Voice

**Eternal One: I will cause all My goodness to pass before you, and I will declare My name, the Eternal One, before you. I will show mercy to whomever I choose to show mercy, and I will demonstrate compassion on whomever I choose to have compassion. [Romans 9:15] You cannot see My face, for no one can see Me and live.**

## Bible Translations with Many Footnotes:

The Complete Tanach

**He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, and I will favor when I wish to favor, and I will have compassion when I wish to have compassion."**

**He said: "I will let... pass before you":** The time has come that you shall see some of My glory that I will permit you to see, because I want and I need to teach you the order of prayer. Because when you had to beg mercy for Israel, you begged Me to remember the merit of the Patriarchs. You think that if the merit of the Patriarchs is depleted, there is no longer any hope. I will [therefore] let all the attribute of My goodness pass before you while you are hidden in a cave.

**I will proclaim the name of the Lord before you:** to teach you the procedure for begging for compassion [i.e., praying] even if the merit of the Patriarchs is depleted. According to this procedure, [during] which you [will] see Me enwrapped [see commentary on Exod. 34:6] and proclaiming the Thirteen Attributes, teach the Israelites to do likewise. Through their mentioning before Me [the words] "Compassionate and gracious," they will be answered, for My compassion never ends. -[from Rosh Hashanah 17b]

**and I will favor when I wish to favor:** [At] those times that I will want to [show] favor.

**and I will have compassion:** At the time I will want to have compassion. Until this point, He promised him [Moses] only that “at times I will answer, and at times I will not answer.” At the time of the deed [when God revealed to Moses the Thirteen Attributes], however, He said to him, “Behold! I will form a covenant” (Exod. 34:10). He promised him that they [the Israelites] would never return empty [i.e., without an answer to their prayers]. -[from Rosh Hashanah 17b]

And He said, "You will not be able to see My face, for man shall not see Me and live."

**And He said, “You will not be able...”:** Even when I let all My goodness pass before you, I [still] do not grant you permission to see My face.

The Geneva Bible  
Kaplan Translation  
NET Bible®

And the Lord<sup>53</sup> said, “I will make all my goodness<sup>54</sup> pass before your face, and I will proclaim the Lord by name<sup>55</sup> before you; I will be gracious to whom I will be gracious, I will show mercy to whom I will show mercy.”<sup>56</sup> But he added, “You cannot see my face, for no one can<sup>57</sup> see me and live.”<sup>58</sup>

<sup>53tn</sup> Heb “and he said”; the referent (the Lord) has been specified in the translation for clarity.

<sup>54sn</sup> The word “goodness” refers to the divine appearance in summary fashion.

<sup>55tn</sup> The expression “make proclamation in the name of Yahweh” (here a perfect tense with vav [i] consecutive for future) means to declare, reveal, or otherwise make proclamation of who Yahweh is. The “name of Yahweh” (rendered “the name of the Lord” throughout) refers to his divine attributes revealed to his people, either in word or deed. What will be focused on first will be his grace and compassion.

<sup>56sn</sup> God declares his mercy and grace in similar terms to his earlier self-revelation (“I am that I am”): “I will be gracious to whom I will be gracious.” In other words, the grace and mercy of God are bound up in his own will. Obviously, in this passage the recipients of that favor are the penitent Israelites who were forgiven through Moses’ intercession. The two words are at the heart of God’s dealings with people. The first is כָּחַן (khanan, “to be gracious, show favor”). It means to grant favor or grace to someone, grace meaning unmerited favor. All of God’s dealings are gracious, but especially in forgiving sins and granting salvation it is critical. Parallel to this is רָחַם (rakham), a word that means “show compassion, tender mercy.” It is a word that is related to the noun “womb,” the connection being in providing care and protection for that which is helpless and dependent – a motherly quality. In both of these constructions the verbs simply express what God will do, without explaining why. See further, J. R. Lundbom, “God’s Use of the Idem per idem to Terminate Debate,” HTR 71 (1978): 193-201; and J. Piper, “Prolegomena to Understanding Romans 9:14-15: An Interpretation of Exodus 33:19,” JETS 22 (1979): 203-16.

<sup>57tn</sup> In view of the use of the verb “can, be able to” in the first clause, this imperfect tense is given a potential nuance.

<sup>58tn</sup> Gesenius notes that sometimes a negative statement takes the place of a conditional clause; here it is equal to “if a man sees me he does not live” (GKC 498 §159.gg). The other passages that teach this are Gen 32:30; Deut 4:33, 5:24, 26; Judg 6:22, 13:22, and Isa 6:5.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he said, I will make all my function cross over upon your face, and I will call out "YHWH <sup>He is</sup>" (by) title <in front of> you, and I will show beauty (to) (who) I will show beauty , and I will have compassion (to) (who) I will have compassion, and he said, you will not be able to see my face, given that the human will not see me and live,...

Charles Thompson OT .  
C. Thompson (updated) OT .  
Context Group Version .  
English Standard Version .  
Green’s Literal Translation .



|                             |   |
|-----------------------------|---|
| Modern English Version      | .   |
| Modern Literal Version      | .   |
| Modern KJV                  | .   |
| New American Standard B.    | And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion to whom I will show compassion." He further said, "You cannot see My face, for mankind shall not see Me and live!" |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Restored Holy Bible 6.0     | .   |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | ...and He says, "I cause all My goodness to pass before your face, and have called concerning the Name of Jehovah before you, and favoured him whom I favour, and loved him whom I love."<br>He says also, "You are unable to see My face, for man does not see Me, and live;..."                                   |

**The gist of this passage:** God tells Moses that He will cause His goodness to pass before him; and that he gives grace to whomever He chooses. However, God warns that, if Moses really saw Him, Moses would die.

19-20

| Exodus 33:19a                                     |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| wa (or va) (ו) [pronounced wah]                   | and so, and then, then, and; so, that, yet, therefore, consequently; because   | wâw consecutive   | No Strong's #<br>BDB #253  |
| 'âmar (אָמַר) [pronounced aw-MAHR]                | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer   | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong's #559<br>BDB #55   |
| 'ânîy (אֲנִי) [pronounced aw-NEE]                 | I, me; in answer to a question, it means I am, it is I   | 1 <sup>st</sup> person singular, personal pronoun               | Strong's #589<br>BDB #58   |
| 'âbar (אָבַר) [pronounced ġaw <sup>h</sup> -VAHR] | to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive | 1 <sup>st</sup> person singular, Hiphil imperfect               | Strong's #5674<br>BDB #716 |
| kôl (כָּל) [pronounced kohl]                      | every, each, all of, all; any of, any  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |

## Exodus 33:19a

| Hebrew/Pronunciation                           | Common English Meanings                                      | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| טוֹבָה (טוֹב) [pronounced too <sup>b</sup> va] | <i>good things, goodness, prosperity, well-being, beauty</i> | masculine singular noun with the 1 <sup>st</sup> person singular suffix   | Strong's #2898<br>BDB #375 |
| עַל (עַל) [pronounced ġah <sup>l</sup> ]       | <i>upon, beyond, on, against, above, over, by, beside</i>    | preposition of proximity  | Strong's #5921<br>BDB #752 |
| פָּנִים (פָּנִים) [pronounced paw-NEEM]        | <i>face, faces, countenance; presence</i>                    | masculine plural noun (plural acts like English singular) with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815 |

Together, 'al and pânîym mean *upon their face, against the face of; facing them, in front of them, before (as in preference to) them, in addition to them, overlooking them.*

Together, 'al and pânîym mean *upon your face, against the face of; facing you, in front of you, before (as in preference to) you, in addition to you, overlooking you.* Owens translates this *before your eyes* in Exodus 20:20. Literally, this is translated, *upon your faces.*

**Translation:** He then said, "I [even] I will cause all of My goodness to pass by before you..."

God agrees to allow Moses to see Him in a glorified state. My understanding here is, God will allow Moses to see Him in a state where, it is clear that He is truly God. No man is actually able to see God, so this would be a visual manifestation of God. I think it is reasonable to suppose that this is the Shekinah Glory of God.

Interestingly enough, throughout this chapter, the targums made reference to *God's Shekinah (Glory)* on numerous occasions.

Currid on goodness: *God's revelation comes in the form of a proclamation of his attributes—that is, his qualities. First, he declares that 'all my goodness' will go before Moses. God is frequently described in the Old Testament as being 'good' (see, for example, Ps. 86:5; 100:5; 118:1; Ezra 3:11; Jer. 33:11). Sometimes the term 'good' and the person of God are interchangeable (Hosea 8:3). 'Good' seems to be a generic term that includes many of his attributes (see 34:6–7).*<sup>45</sup>



Exactly what God means by revealing His goodness to Moses will be clear by the end of this section of Exodus 33.

**Exodus 33:19a** (a graphic); from [Jesus Calls](#); accessed March 11, 2021.

<sup>45</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 10, 2021. PA is quoting from Epsc Exodus Volume 2.

## Exodus 33:19b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
|---|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| qârâ' (אָרָה) [pronounced <i>kaw-RAW</i> ]                              | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i> | 1 <sup>st</sup> person singular, Qal perfect   | Strong's #7121<br>BDB #894  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                  | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88    |
| shêm (שֵׁם) [pronounced <i>shame</i> ]                                  | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>                                      | masculine singular noun  | Strong's #8034<br>BDB #1027 |
| The LXX reads <i>My name</i> instead of <i>in a name</i> .              |   |  |                             |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]                | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217  |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                            | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510   |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]                          | <i>face, faces countenance; presence</i>  | masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815  |

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

**Translation:** ...and I have proclaimed My name [Hebrew, *in a Name*], Y<sup>e</sup>howah, before you.

I have followed the Greek text which has *My name* rather than *in a name*.

God proclaims His Name by revealing His character and essence.

What God just said previously seems as it should be related to the proclamation of His name, Y<sup>e</sup>howah, before Moses. “Just as you have heard Me say My Own name, so you will see Me,” I think is the essence of what is being said here. God saying His Own name is not simply Him audibly saying His name; but this is God's character and essence. So, in the same way that God has revealed His character and essence to Moses, so He would also reveal His Shekinah Glory.

Man cannot fully comprehend God's perfection and righteousness. It is beyond our human comprehension. **For we now see in a mirror dimly; but then, face to face; how I know in part, then I shall know fully just as I have been fully known** (1Cor. 13:12). Our body is filled, each cell, with an indwelling old sin nature. This sin nature controls us or the Holy Spirit controls our life—it is like a light switch, one is on and the other is off. We have committed

personal sins and we carry within us imputed sin of Adam. These imperfections that we carry with us make it impossible for us to see God in all of His glory. Even Moses, the most grace-oriented man on the face of the earth, will not be able to see God in His complete glory. God tells Moses that He will answer his prayer and does in Exodus 34:5–7 (part of which I have already quoted).

At this time, I would be unable to give a good rendering of the word for goodness. There are two different nouns, a feminine cognate, a verb and two adjectives (masculine and feminine gender) all found on pp. 373–5 in BDB.

Exodus 33:19a-b He then said, “I [even] I will cause all of My goodness to pass by before you and I have proclaimed My name [Hebrew, *in a Name*], Y<sup>e</sup>howah, before you.

| Exodus 33:19c   |  |  |                                   |
|---|--|--|-----------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251         |
| chânan (חָנַן)<br>[pronounced <i>khaw-NAHN</i> ]  | <i>to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious; to be favorably inclined [toward someone]; to give [someone something] out of grace</i> | 1 <sup>st</sup> person singular, Qal perfect                           | Strong's #2603,<br>#2589 BDB #335 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]  | generally untranslated; sometimes translated <i>to, towards</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84          |
| 'ăsher (אֲשֶׁר)<br>[pronounced <i>uh-SHER</i> ]   | <i>that, which, when, who, whom; where</i>   | relative pronoun   | Strong's #834<br>BDB #81          |
| Together, they mean <i>to whom, towards whom; how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i> |  |  |                                   |
| chânan (חָנַן)<br>[pronounced <i>khaw-NAHN</i> ]  | <i>to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious; to be favorably inclined [toward someone]; to give [someone something] out of grace</i> | 1 <sup>st</sup> person singular, Qal imperfect                         | Strong's #2603,<br>#2589 BDB #335 |

**Translation:** Furthermore, I will show grace to whomever I choose [lit., *I have shown grace towards whom I will show grace*]...

This phrase and the next phrase will have a perfect tense followed by an imperfect tense. Generally speaking, the perfect tense has been thought to be completed action. However, it refers to the event or the action of the verb as a whole without regard to the duration of the events. Context determines whether this is past, present or future (and near or far future). It can even refer to an event which has begun in the past and continues into the present (or begins in the present and is continued into the future). When it is viewed in God's eyes, His graciousness (v. 19c) and His mercy (v. 19d) are completed events, as He stands outside of time. This has been

a foreordained policy from the beginning. To us, His graciousness and mercy appears to come and go (at least to the weak believer who associates these terms with good luck and bad luck). Even to the mature believer, in a weak moment, we sometimes lose sight of His grace and mercy, but it is a constant in our lives.

God will make two similar statements, and we need to be careful not to over-interpret them. God says that He will show grace to whomever He chooses to show grace to. Is this the same as saying, "I will arbitrarily choose to show My grace to whomever"? We have to be careful to overemphasize God's sovereignty in such a way as to set man's free will aside. God does choose upon whom He will show His grace to; but that does not mean that is entirely removed from the thinking or actions of man.

Although God is sovereign, and this statement is a self-recognition of His sovereignty; God is not arbitrary. He does not give grace to random people for no reason.

What God always is, is *consistent*. God has created a consistent universe; and His Person is consistent (so that we are able to depend upon Him). This is much different from man. We may strive to be consistent, but we always fall short.

Making a statement like this certainly emphasizes the Lord's sovereignty. But this does not mean that man's free will is set aside. It means that God chooses the reason to grace out this or that person.

**Illustration:** You may have a relative who is involved in LGBTQ causes or travels about speaking about the dangers of climate change and how we can fix the earth's climate, or a myriad of other causes. This person could be dedicated to all liberal causes. Does this mean, even though many would admire him, that God will show this man grace? What such a person is doing is either meaningless or is at cross purposes with God.

| Exodus 33:19d   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| ו <sup>e</sup> (or ו <sup>e</sup> ) (ו, or ו)<br>[pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>                                 | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râcham (רַחַם)<br>[pronounced raw-KHAHM]  | <i>to have compassion, to be compassionate; to show mercy; to behold with the tenderest affection</i> | 1 <sup>st</sup> person singular, Piel perfect                          | Strong's #7355<br>BDB #933 |
| This is the first occurrence of this verb in Scripture.   |   |  |                            |
| 'êth (אֵת) [pronounced ayth]  | generally untranslated; sometimes translated <i>to, towards</i>                                       | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| 'âsher (אֲשֶׁר)<br>[pronounced uh-SHER]   | <i>that, which, when, who, whom; where</i>  | relative pronoun   | Strong's #834<br>BDB #81   |
| Together, they mean <i>to whom, towards whom; how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i> |   |  |                            |
| râcham (רַחַם)<br>[pronounced raw-KHAHM]  | <i>to have compassion, to be compassionate; to show mercy; to behold with the tenderest affection</i> | 1 <sup>st</sup> person singular, Piel imperfect                        | Strong's #7355<br>BDB #933 |

**Translation:** ...and I will have compassion upon whomever I choose [lit., I have had compassion towards whomever I will have compassion]."



The things said in the previous section could be said here.

I would understand the showing of grace to refer to blessing; and having compassion to be equivalent to forgiveness.

The second verb forms of graciousness and mercy are in the Qal imperfect and the Piel imperfect, respectively. The imperfect tense views the action of a verb as a process or as a series of consecutive actions. This is what we see when it comes to God's grace and mercy. We see it occasionally; more often as we become more mature. The imperfect tense never takes into account whether the action of the verb has been completed or not; this does not mean that we are speaking of an incomplete action (although that can certainly be the case) but that our focus is often on the process of the action of the verb. The imperfect tense is often used for contingent action, which is exactly what we have here. In English, we might use the future tense and in the Greek we might use the optative or subjunctive mood to convey the imperfect as contingent upon some other action or event.

God's graciousness and mercy are dependent upon His divine character and choice. People have a great deal of trouble with God's sovereignty because they confuse it with capriciousness. If we had all the power in the universe, we would be capricious. One day we would do one thing and the next, something else, as guided by our whims. If someone does something mean to us on one day, we might remove him from this world, if we had sovereignty. However, God is not blown to and fro by whims; His behavior and actions are never capricious or arbitrary, but they are tied directly to His perfect character. God is consistent. If you have a true desire to know God, to know His will and to live within His plan for your life, God will guide you in that direction. He did not arbitrarily decide in eternity past that Charley Brown was going to get the shaft, no matter what Charlie Brown chose to do in time. Every action of God is tied directly to His perfect righteousness, mercy and justice. On that, we can depend. Now, am I able to explain every tragedy and difficulty in life? Certainly not; not in every case. But, ultimately God is righteous in all that He does.

Moses has prayed to God for grace and God adds this half-verse to his response to Moses, which Paul quotes in Rom. 9:15 (**For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."**—ESV; capitalized). We do not always completely comprehend God's actions just as we cannot fully see His perfect being. There are people who are blessed in this world that we believe should be smashed and destroyed; and there are people in this world who spend much of their lives in great torment and suffering—and we cannot fully understand each and every situation. Some are easy to understand. In the devil's world, there is suffering; there is a kind of evil prosperity, things which occur naturally in a world of good and evil. God also gives blessing and it is according to His perfect character. Some people who have sinned and are out of fellowship are under God's discipline. However, there is a great deal of suffering in this world experienced by those who are not out of fellowship. We have several people mentioned in the New Testament: Timothy who had stomach problems (probably ulcers at a young age from being tied up in knots over what occurred in his church); Trophimus, whom Paul left sick; Paul himself suffered a painful eye malady.

Some of these cases are understood as suffering for blessing. God can only bless us in suffering in this very short time that we spend here on earth. For some people, this is not a statement which can be comprehended. On the blessing side, some are blessed because they are in some way related to a mature or to a growing believer. We have seen in Genesis the concept of blessing by association. To pull two names out of a hat—William Gates and Donald Trump; I know nothing about either man personally except Donald Trump appeared on David Letterman and seemed quite congenial and personable; and that both men, as of this writing, have enjoyed tremendous wealth and temporal blessings.<sup>46</sup> They may or may not be believers and may or may not be growing; but even if they are unbelievers, there could be a spiritually mature janitor working directly under them; they could have a spiritually mature vice president; they could be associated somehow, through business, through family, through friendship, with a mature believer and God could be pouring out blessing on them because of that relationship. For some people, it is only in this very short life that God can bless them with material blessings because they will spend eternity in the lake of fire with the devil and his angels. And God gives them grace because of this. Other people must suffer as unbelievers because this is the only way that God can reach them. Personally, I was in great suffering (it seemed like great suffering to me) when I believed in Jesus Christ (at a point when I became

<sup>46</sup> I wrote these words originally in the late 1990's.

positive toward God and His plan). It is possible, having gone to a Baptist daily vacation Bible school that I received the gospel there<sup>47</sup> (although I do not recall it). When I do recall believing in Jesus Christ for salvation, I did it several times. It took the first time, but I just wanted to make sure.

At first I was nonplused by this verse. There are two things mentioned here; Moses is told that God will pass by in all His goodness; and then He says, "I will be gracious to whom I am gracious and merciful to whom I will have mercy." It sounds as though these are unrelated concepts. However, if we were able to perceive His character in its entire perfection—if we were able to see God's perfect goodness, we could understand the reasons for every person's suffering and blessing, including our own. I do believe, however, that when it comes to our own lives, most of us, given a reasonable amount of doctrine, can perceive most of the reasons for our own suffering and blessing. When it comes to my own suffering, I can usually point to my sin or my attitude or my lifestyle, and clearly see why I have been disciplined. At the same time, I can perceive the massive amount of blessing I have received as grace from God.

Exodus 33:19c-d **Furthermore, I will show grace to whomever I choose** [lit., *I have shown grace towards whom I will show grace*] **and I will have compassion upon whomever I choose** [lit., *I have had compassion towards whomever I will have compassion*]."

By saying these things, God is combining what He is able to do with His character and essence.

The NET Bible: *God declares his mercy and grace in similar terms to his earlier self-revelation ("I am that I am"): "I will be gracious to whom I will be gracious." In other words, the grace and mercy of God are bound up in his own will. Obviously, in this passage the recipients of that favor are the penitent Israelites who were forgiven through Moses' intercession.*

The NET Bible continues: *The two words are at the heart of God's dealings with people. The first is נָחַן (khanan, "to be gracious, show favor"). It means to grant favor or grace to someone, grace meaning unmerited favor. All of God's dealings are gracious, but especially in forgiving sins and granting salvation it is critical. Parallel to this is רָחַם (rakham), a word that means "show compassion, tender mercy." It is a word that is related to the noun "womb," the connection being in providing care and protection for that which is helpless and dependent—a motherly quality. In both of these constructions the verbs simply express what God will do, without explaining why.<sup>48</sup>*

| Exodus 33:20a                      |  |  |                            |
|------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation               | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| wa (or va) (ו) [pronounced wah]    | and so, and then, then, and; so, that, yet, therefore, consequently; because   | wâw consecutive  | No Strong's #<br>BDB #253  |
| 'amar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer | 3 <sup>rd</sup> person masculine singular, Qal imperfect       | Strong's #559<br>BDB #55   |
| lô' (אֵל or אַל) [pronounced low]  | not, no  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |

<sup>47</sup> I doubt that I believed in Jesus Christ there. I do recall having brought the most kids to daily vacation Bible school that summer and was given an award—that award was a Bible. As a young person with no understanding, I was profoundly disappointed. I would have preferred a set of army men.

<sup>48</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 10, 2021.

## Exodus 33:20a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| yâkôl (יָכֹל) [also yâkôwl (יָלוּץ)] [pronounced yaw-COAL]   | <i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i> | 2 <sup>nd</sup> person masculine singular, Qal imperfect   | Strong's #3201<br>BDB #407 |
| With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i> |  |  |                            |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510  |
| râ'âh (רָאָה) [pronounced raw-AWH]   | <i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>   | Qal infinitive construct   | Strong's #7200<br>BDB #906 |
| 'êth (אֶת) [pronounced ayth]   | generally untranslated; sometimes translated <i>to, towards</i>  | mark of a direct object; indicates next word is the object of the verb                                     | Strong's #853<br>BDB #84   |
| pânîym (פָּנִים) [pronounced paw-NEEM]   | <i>face, faces, countenance; presence; person; surface</i>   | masculine plural noun (plural acts like English singular); with the 1 <sup>st</sup> person singular suffix | Strong's #6440<br>BDB #815 |

**Translation:** He also said, “You are unable to see My face,...

In this final section of Exodus, God is going to speak of seeing His face as opposed to seeing Him from behind. Now, God is not a man or a creature Who has a face or has a behind. Therefore, we should try to apprehend what God is saying here.

God does not have a literal face. When speaking of men, we can often look at a person's face and figure out what they are thinking or feeling; we can gain a lot of information from just seeing a person's face. God is telling Moses, “At this point in time, *you are unable to see My face*; you are unable to perceive Me completely.”

I believe the proper way to understand this is, no one can really see God for all that He is. It would be like staring at the sun. Or, more accurately, standing on the sun.

## Exodus 33:20b

| Hebrew/Pronunciation              | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|-----------------------------------|---|--|----------------------------|
| kîy (כִּי) [pronounced kee]       | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition               | Strong's #3588<br>BDB #471 |
| lô' (לֹא or לוֹ) [pronounced low] | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |

## Exodus 33:20b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                |
|--|--|--|---------------------------------|
| râ'âh (רָאָה) [pronounced raw-AWH]                               | <i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix | Strong's #7200 BDB #906         |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's # BDB #251          |
| 'âdâm (אָדָם) [pronounced aw-DAWM]                               | <i>a man, a human being, mankind; transliterated Adam</i>  | masculine singular noun with the definite article  | Strong's #120 & #121 BDB #9     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's # BDB #251          |
| châyâh (חָיָה) [pronounced khaw-YAW]                             | <i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>                                  | 3 <sup>rd</sup> person masculine singular, Qal perfect; pausal form                                      | Strong's #2421 & #2425 BDB #310 |

**Translation:** ...for no man can see Me and live.”

Man is unable to fully see and appreciate Who God is. When it comes to being able to fully apprehend God, this is not something which takes place in an instant. God does reveal Himself; and, furthermore, God has revealed Himself both in the book of Genesis and so far in Moses' life (which takes us to the point where we are in Exodus). Moses does not fully appreciate this yet.

We are flesh and blood; we belong to a different dimension than God does. We are only able to enter into His dimension by setting our own lives aside.

Again, my analogy is, seeing God (or fully perceiving God) is like staring at the sun; or, more accurately, standing upon the sun.

How do we apprehend and appreciate the sun? Do we stare at it? Do we send people to the sun to better understand it? Obviously not. What we are able to understand about the sun is what it does for the earth; what it provides for the earth.

The same thing is true of God. There is no shortcut method to understand God.

Exodus 33:20 He also said, “You are unable to see My face, for no man can see Me and live.”

Here it is clear. We cannot see God in all of His glory. Even today, after our Lord has died on our behalf and has risen and has been glorified, simply being tied to our bodies of sin precludes us from being able to perceive God in His perfect righteousness. John wrote: **No man has seen God at any time; the only begotten God, Who is in the bosom of the Father, He has explained Him** (John 1:18). As our Lord told His disciples: **"He who has seen Me has seen the Father."** (John 9:14b). **For now we see in a [poor] mirror dimly; but then face to face; now I know in part, but then I will know fully just as I also have been fully known** (1Cor. 13:12). God the Son, having been resurrected and sitting at the right hand of God now dwells in unapproachable light (1Tim. 6:16). Just as we cannot look directly into the sun for any amount of time without burning our retinas and destroying our vision; similarly, we cannot look directly into the face of God, as it were, directly at His glory and live.

The only way that we can see God in this earthly body is to see Jesus. Now, some people were able to see Him in person; but most of us are able to see Jesus based upon what his biographers have told us about Him. Our understanding of Him is directly related to how much we have learned about him (learned and believed).

Unfortunately, when I speak about seeing Jesus, almost all of you see one of the ubiquitous images of Him which is based upon art from mostly from the 5<sup>th</sup> century and later (there are **earlier paintings**, including one where Jesus and His disciples all have **short hair**, but most of those you would not recognize). But, this is not how we should see Jesus. We need to understand Him from His words and His deeds; not by some false image devised in the 5<sup>th</sup> and 6<sup>th</sup> centuries.

Erik Jones: *The people closest to Jesus left no artistic descriptions of His appearance. This wasn't just an oversight because they were busy. The New Testament is very deliberate in recording the most vital details about Jesus' life—but notably there are few about His appearance. Nowhere do we find an artistic image of Him drawn by one of His contemporaries.*<sup>49</sup>

Exodus 33:19–20 He then said, “I will certainly cause all of My goodness to pass over before you; just as I have proclaimed My name, Y<sup>e</sup>howah, before you. Furthermore, I will show grace to whomever I choose and I will have compassion upon whomever I choose. However, bear in mind, you cannot see My face for no one can see Me and live.”

### How do we see God?

God occupies a different space than we do. **God is a spirit and must be worshiped in spirit and in truth.** How do we bridge the gap between where God is and where we are? The key is *words*; the key is *vocabulary*. With a vocabulary, a person is able to think; and with thoughts, they may begin to apprehend God.

You may have heard of *wild children* before (I first heard about the phenomenon in my high school sociology class—it was so affecting that I still remember learning about them to this day). These are children who are raised either by animals or in such a way that they were not given (taught) a vocabulary at an early age. As a result, their development is incredibly arrested. A wild child may be found at age 10 or 16 or 18, but, by that time, he is lost to human society. They have no concept of behavior control (no more than your dog does); they are unable to develop a vocabulary (they might learn and use 20 words in their lifetime). Such a person has nothing with which to bridge the gap from their existence as a person to the concept of God.

One of the points that I am trying to make is, we are able to comprehend God because we have a vocabulary which allows us to do so. We develop various concepts which help us with the notion of Deity; and then we begin to learn particulars. All of this can take place at a very early age. There is a point in time in a child's life—I think around age 3 or 4—where suddenly, for a limited period of time, they have a million questions. And they generally, almost out of nowhere, begin to quiz their parents—the only authority that they know in their lives. That child is searching for many answers, which ultimately will lead him to a general knowledge of God; followed by, with the right parents, a specific knowledge of Jesus Christ.

Moses, despite his brilliance, does not fully appreciate what he is asking to know about God. He is asking to see God, but, in the human body, there is no seeing God. We live in a sensual environment—we perceive our environment with our 5 senses, but God cannot be apprehended sensually. The bridge between where we are and where God is, is a vocabulary which is then expanded into thinking and concepts.

Again the analogy, Moses can no more perceive God visually than can he stand on the sun and fully appreciate what the sun is.

<sup>49</sup> From **Life, Hope & Truth**; accessed March 13, 2021.



John 1:18:

|                              |  |
|------------------------------|--|
| An Understandable Version    | No one has ever seen God [i.e., His full splendor], but God, the only conceived [and eventually born Son], who is at the Fatherside, has shown us who He is.   |
| Analytic Literal Translation | No one has seen God at any time. The only-begotten [or, unique] Son, the One in the bosom of the Father, that One explained [Him] [or, made [Him] known].  |
| Bible in Worldwide English   | No one has ever seen God. But his only Son is very near to his Fathers heart. He has told us plainly about God.  |
| Breakthrough Version         | No one has seen God at any time. The only biological God being in the Father's arms, that One recounted Him.   |
| Contemporary English V.      | No one has ever seen God. The only Son, who is truly God and is closest to the Father, has shown us what God is like.  |
| Free Bible Version           | While no one has ever seen God, God the one and only, who is close to the Father, has shown us what God is like*.  |
| God's Word™                  | No one has ever seen God. God's only Son, the one who is closest to the Father's heart, has made him known.  |
| Green's Literal Translation  | No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, that One declares Him.  |
| International Standard V.    | No one has ever seen God. The unique God, [Other mss. read Son] who is close to the Fathers side, has revealed him.  |
| The Passion Translation      | No one has ever gazed upon the fullness of God's splendor except the uniquely beloved Son, who is cherished by the Father and held close to his heart. Now he has unfolded to us the full explanation of who God truly is! |
| Unfolding Word Simplified    | No one has ever seen God. But, Jesus the Messiah, who himself is God, is always close to the Father, and he has made us know him.  |

1Timothy 6:13a, 16:

|                            |   |
|----------------------------|---|
| English Standard Version   | I charge you in the presence of God, who gives life to all things,...who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen!  |
| Bible in Worldwide English | Now we stand before God who gives life to all things...He alone has everlasting life. He lives in such light that no one can go near him. No person has ever seen him, or can see him. May he have honour and respect and have everlasting power. May it be so!   |
| Breakthrough Version       | I pass the order on to you in the sight of God (who helps all things survive)...the only One having no death, having a house in unapproachable light, whom no one (of humans) has seen, neither is able to see, to whom belongs value and power that spans all time. Amen.  |
| Unfolding Word Simplified  | God, who gives life to all things, knows everything that you do...He is the only one who will never die, and he lives in heaven in light that is so bright that no one can approach it! He is the one whom no person has ever seen and whom no person is able to see! My desire is that all people will honor him and that he will rule powerfully forever! May it be so! |

We cannot see God with our eyes; we can only understand Him through the Person of Jesus Christ and through the thinking which He has revealed to us.

Philippians 2:5–8:

|  |   |
|--|---|
| English Standard Version   | Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.  |
| Bible in Worldwide English   | Think the same way Jesus Christ thought. He was in every way like God. Yet he did not think that being equal to God was something he must hold on to. He gave this up and became a servant. He was born a baby. And when he was a man, he was humble. He was even willing to die, yes, to die on a cross.   |
| Breakthrough Version   | Focus on this among you: what is also in the Anointed King Jesus, who being in the form of God, did not regard the "to be equal with God" thing as something that must be tightly held on to. But He emptied Himself, after taking on the form of a slave when He became in the likeness of people. And after being found in an entity as a person, He put Himself down low when He became obedient up to death, a death from a cross.  |
| Context Group Version  | Have this mind in you (pl), which was also in the Anointed Jesus: who, existing in the form of God, did not consider equality with God something to be robbed {or used to advantage}, but emptied himself, taking the form of a slave, being made in the likeness of men; and being found in structure as a man, he afflicted himself, becoming obedient [even] to death, yes, the death of the cross.  |
| Free Bible Version   | The attitude you should have is the same as that of Christ Jesus. Though in his nature he was always God, he didn't concern himself to cling on to his equality with God. Instead he emptied* himself, taking the nature of a servant, becoming like a human being. Coming in human form, humbling himself, he submitted himself to death—even death on a cross.  |
| Unfolding Word Simplified  | Think the same way as the Messiah Jesus thinks: Although he is deserving of all the honors that God should receive, he took his honors and laid them down, and did not hold on to them. Instead, he gave up everything, taking on the qualities of a servant, and he became a human being. And he humbled himself by taking on human form, and in his humility he obeyed God even though obedience to God meant he had to die, and he died a terrible death, the death of a criminal, death on the cross. |
| John 14:9:   |   |
| English Standard Version   | Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"  |
| Throughout human history, a very small number of men have seen some sort of supernatural (or, <i>extra-natural</i> ) manifestation of God. This is not a group of the holiest of the holy men who have seen such a manifestation. This includes these people, Gen X, who made Aaron construct a golden calf for them to worship. They saw some things which we will never see in this life (the cloud pillar and the pillar of fire, two extra-natural <sup>50</sup> manifestations of God). Therefore, the great manifestations of God which some have seen is not an indication of a person or a group being on a higher spiritual plane than everyone else. |   |

As an aside, many times in the Old Testament, it is clear that the Angel of the Lord is actually God. Why would He appear as an angel? This is because there is another great conflict which is occurring throughout history, and that is the Angelic Conflict. Just as we are pleased that God appears to us as a man (God was, in fact, a man), it would be reasonable for God to appear as an angel before the angels (although God is not an angel).

<sup>50</sup> What I mean by *extra natural* is, God did not have to bring a cloud pillar from nothing (supernatural) but He could simply make use of the moisture that was already in the air.

It appears as if Exodus 34:5–9 is a fulfillment of Moses' request, but it does not appear to match up in many of the details. It is possible those details are simply left out of the recording of that event; or, it is possible that Moses does not record the experience where this *seeing of God* actually takes place. We have God's words spoken to Moses—what God promises Moses that he will see. We must reasonably assume that Moses' *seeing God* takes place as described. Whether this occurs early in Exodus 34 or not, it is hard to say.

**And so said Y<sup>e</sup>howah, “Behold, a place with Me; and you have been stationed upon a rock. And he is to pass over My glory and I have place you in a cleft of a rock. And I have overshadowed with My palm over you until My passing over. And I have caused to remove My palm and you have seen My back; and My faces will not be seen.”**

Exodus  
33:21–23

**Then Y<sup>e</sup>howah said, “Listen, [I will provide] a place with Me—you will take a stand on a rock. And, it will be, when My glory passes over [you], I will place you in the cleft of the rock. I will cover you with My hand until I have passed over. When I remove My hand, you will see My back [as I am going away from you]; My face will not be seen.”**

**Then Jehovah said, “Listen, I will work things out so that you might behold My glory. I will give you a place to be on a rock. When My glory passes over you, I will place you in the cleft of that rock, where you are protected. I will cover you with My hand until I have almost completely passed over you. Then, when I remove My hand, you will be able to see My back as I move away from you. You will not see My face.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so said Y<sup>e</sup>howah, “Behold, a place with Me; and you have been stationed upon a rock. And he is to pass over My glory and I have place you in a cleft of a rock. And I have overshadowed with My palm over you until My passing over. And I have caused to remove My palm and you have seen My back; and My faces will not be seen.”

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
And the Lord said, Behold, there is a place prepared before Me, and thou shalt stand upon the rock, and it shall be, when My Glory passeth, I will put thee in a cavern of the rock, and My Word shall overshadow thee until I have passed; and I will take away the word (dibberath) of My Glory, and thou shalt see that which is after Me,<sup>[8]</sup> but My Aspect<sup>[9]</sup> shall not be seen.

[8] De-bathrai.

[9] De-kadamai.

Targum (Pseudo-Jonathan)

And the Lord said, Behold, a place is prepared before Me, and thou shalt stand upon the rock. And it shall be that when the glory of My Shekinah passeth before thee, I will put thee in a cavern of the rock, and will overshadow thee with My Word until the time that I have passed by. [JERUSALEM. And I will overshadow with My hand.] And I will make the host of angels who stand and minister before Me to pass by, and thou shalt see the handborder of the tephilla of My glorious Shekinah; but the face of the glory of My Shekinah thou canst not be able to see. [JERUSALEM. And I will cause the hosts of angels who stand and minister before Me to pass by, and will make known the oracle; for the glory of My Shekinah thou art not able to behold.

Revised Douay-Rheims

And again he said: Behold there is a place with me, and you will stand upon the rock. And when my glory will pass, I will set you in a hole of the rock, and protect you with my right hand till I pass: And I will take away my hand, and you will see my back parts: but my face you canst not see.

|                             |   |
|-----------------------------|---|
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | Mar-Yah also said, "Behold, there is a place by me, and you shall stand on the rock. It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; then I will take away my hand, and you will see my back; but my face shall not be seen."   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | And LORD JEHOVAH said to Moshe, "Behold the place before me; stand on the flint. And as my glory passes by, I shall put you in the cave of flint and I shall rest my hand over you until I shall pass: And I shall pass over my hands and you shall see my back, and my faces shall not be seen. The Peshitta continues to be one verse off, with the final verse being Exodus 34:1 (see <a href="#">Bible Hub</a> ); which makes no sense. |
| Samaritan Pentateuch        | And the LORD said, Behold, [there is] a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. The Samaritan Pentateuch also continues to be one verse out of synch.                          |
| Updated Brenton (Greek)     | And the Lord said, Behold, there is a place by Me: you shall stand upon the rock; and when My glory shall pass by, then I will put you into a hole of the rock; and I will cover you over with My hand, until I have passed by. And I will remove My hand, and then shall you see My back parts; but My face shall not appear to you.   |

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | .   |
| Easy English              | Then the Lord said, 'Look! There is a place near to me. You can stand there on a rock. When my glory passes in front of you, I will put you in a hole in the rock. I will cover your eyes with my hand as I pass by there. Then I will remove my hand so that you will see my back. But nobody must ever see my face.'  |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2006 | Then the LORD said, "Here is a place for you to stand by me on this large rock. I will put you in a large crack in that rock. Then I will cover you with my hand, and my Glory will pass by. Then I will take away my hand, and you will see my back. But you will not see my face."  |
| God's Word™               | .   |
| Good News Bible (TEV)     | I will not let you see my face, because no one can see me and stay alive, but here is a place beside me where you can stand on a rock. When the dazzling light of my presence passes by, I will put you in an opening in the rock and cover you with my hand until I have passed by. Then I will take my hand away, and you will see my back but not my face." V. 20 is included for context. |
| The Message               | GOD said, "Look, here is a place right beside me. Put yourself on this rock. When my Glory passes by, I'll put you in the cleft of the rock and cover you with my hand until I've passed by. Then I'll take my hand away and you'll see my back. But you won't see my face."  |
| Names of God Bible        | Then <b>Yahweh</b> said, "Look, there's a place near me. Stand by this rocky cliff. When my glory passes by, I will put you in a crevice in the cliff and cover you with my hand until I have passed by. Then I will take my hand away, and you'll see my back, but my face must not be seen."  |
| NIRV                      | .   |

Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press Bible Study  | .  |
| Contemporary English V.    | There is a rock not far from me. Stand beside it, and before I pass by in all of my shining glory, I will put you in a large crack in the rock. I will cover your eyes with my hand until I have passed by. Then I will take my hand away, and you will see my back. You will not see my face.                               |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | Then the Lord said, "See, there is a place beside Me. You stand there on the rock. While My shining-greatness is passing by, I will put you in the large crack of the rock. And I will cover you with My hand until I have passed by. Then I will take My hand away and you will see My back. But My face will not be seen." |
| New Living Translation     | The LORD continued, "Look, stand near me on this rock. As my glorious presence passes by, I will hide you in the crevice of the rock and cover you with my hand until I have passed by. Then I will remove my hand and let you see me from behind. But my face will not be seen."  |
| Unlocked Dynamic Bible     | .  |
| Unfolding Bible Simplified | But look! Here is a place close to me where you can stand on a large rock. When I come past you in all my power, I will put you in a large hole in the rock, and I will cover your face with my hand until I have passed by. Then I will take my hand away, and you will see my back, but you will not see my face."         |

#### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | And the Lord said:<br>'{Look!} Stand by Me on that rock [over there]; and as My glory is passing by, I will put you into a hole in that rock and cover you with My hand as I pass. Then I will remove My hand, so you can see My backside... but you won't be able to see My face.'  |
| Beck's American Translation | .  |
| Common English Bible        | The Lord said, "Here is a place near me where you will stand beside the rock. As my glorious presence passes by, I'll set you in a gap in the rock, and I'll cover you with my hand until I've passed by. Then I'll take away my hand, and you will see my back, but my face won't be visible.   |
| New Advent (Knox) Bible     | Then he said, There is a place here, close by me, where thou mayst stand on a rock; there I will station thee in a cleft of the rock, while my glory passes by, and cover thee with my right hand until I have gone past. So, when I take my hand away, thou shalt follow me with thy eyes, but my face thou canst not see.                |
| Translation for Translators | <i>But look!</i> Here is a place close to me where you can stand on a large rock. When my glorious presence comes past you, I will put you in a large crevice/opening in the rock, and I will cover your face with my hand until I have passed by. Then I will take my hand away, and you will see my back, but you will not see my face." |

#### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Conservapedia Translation | .  |
| Ferrar-Fenton Bible       | However," said the <b>EVER-LIVING</b> , "mount up to Me and sit on the rock, and My Majesty shall pass over, and I will place you in a cleft of the rock, and shade you with My hand over you, until I pass over, so that upon removing My hand you may see My back, for you cannot look upon My face."        |
| God's Truth (Tyndale)     | And the Lord said: behold, there is a place by me, and you shall stand upon a rock, and while my glory goes forth I will put you in a cleft of the rock, and will put mine hand upon you while I pass by. And then I will take away mine hand, and you shall see my back parts: but my face shall not be seen. |



|                              |  |
|------------------------------|--|
| HCSB                         | .  |
| International Standard V     | .  |
| Jubilee Bible 2000           | .  |
| H. C. Leupold                | .  |
| Lexham English Bible         | And Yahweh said, "There is a place with me, and you will stand on the rock. And [Literally "and it will be"] when my glory passes over, I will put you in the rock's crevice, and I will cover you with my hand until I pass over. And I will remove my hand, and you will see my back, but my face will not be visible."  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Unlocked Literal Bible       | .  |
| Urim-Thummim Version         | Then YHWH said, There is a standing place near Me and you can station yourself upon this rock. When My glory passes by then I will set you in a crevice of this rock and will screen you with My hand while I pass by. And I will take My hand away and you will see My back side, but My face shall not be seen.          |
| Wikipedia Bible Project      | And Yahweh said:<br>Here is a place filled with me, and you will post yourself against the rock. And it will be as mine honor will pass, and I will put you in the nook of the rock, and I will lean my palm against you until I pass. And I will remove my palm, and you will see my back, but my face will not be shown. |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | And he added, "See this place near me; you shall stand on the rock and when my Glory passes I will put you in a hollow of the rock and cover you with my hand until I have passed by. Then I will take away my hand and you shall see my back, but my face shall not be seen." 1K 19:9  |
| The Heritage Bible         | And Jehovah said, Behold, <i>there is</i> a place by me, and you shall station yourself upon a strong rock; And it shall be, my heavy glory will cross over, and I will put you in a cleft of the rock, and will entwine you with my palm until I have crossed over; And I will take away my palm, and you shall see my back parts; and my face shall not be seen.  |
| New American Bible (2002)  | Here," continued the LORD, "is a place near me where you shall station yourself on the rock. When my glory passes I will set you in the hollow of the rock and will cover you with my hand until I have passed by. <sup>3</sup> Then I will remove my hand, so that you may see my back; but my face is not to be seen."<br><b>3</b> [23] You may see my back: man can see God's glory as reflected in creation, but his "face," that is, God as he is in himself, mortal man cannot behold. Cf ⇒ 1Cor 13:12. |
| New American Bible (2011)  | .   |
| New English Bible—1970     | .   |
| New Jerusalem Bible        | Then Yahweh said, 'Here is a place near me. You will stand on the rock, and when my glory passes by, I shall put you in a cleft of the rock and shield you with my hand until I have gone past. Then I shall take my hand away and you will see my back; but my face will not be seen.'   |
| New RSV                    | .   |
| Revised English Bible—1989 | The LORD said, "Here is a place beside me. Take your stand on the rock and, when my glory passes by, I shall put you in a crevice of the rock and cover you with my hand until I have passed by. Then I shall take away my hand, and you will see my back, but my face must not be seen."   |

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible  
exeGeses companion Bible

.  
Yah Veh also says, Behold, there is a place by me;  
and you station yourself on a rock:  
and so be it, until my honor passes by,  
I put you in a clift of the rock  
and cover you with my palm while I pass by:  
and I turn away my palm that you see my back:  
but my face is not seen.  
Then the ECB has the next verse as Exodus 33:31 :  
...and Mosheh calls to them;  
and Aharon and all the hierarchs of the witness  
return to him:  
and Mosheh words with them.

Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

.  
God then said, 'I have a special place where you can stand on the rocky mountain.  
When My glory passes by, I will place you in a crevice in the mountain, protecting  
you with My power until I pass by.  
I will then remove My protective power, and you will have a vision of what follows  
from My existence. My essence itself, however, will not be seen.

***I have a special place***

(Rashi). Or, 'All space is under My domain' (Rashi; Baaley Tosafoth). Or,  
'There is a way of reaching up to Me' (Moreh Nevukhim 1:8).

***where you can stand***

Literally. Some take this expression idiomatically, and render it, 'You must  
remain in contemplation of the origin of all things' (Moreh Nevukhim 1:16;  
Abarbanel).

***When My glory passes by...***

(Literally). Or, 'When [you try] to pass over the boundaries [toward] My glory,  
I will let you reach the limit of your powers' (Abarbanel).

***protecting you with My power***

(cf. Targum). Literally, 'placing My hand over you.' Or, 'protecting you with My  
cloud' (Emunoth VeDeyoth 2:12; see Exodus 34:5).

***My protective power***

(cf. Targum). Literally, 'My hand.'

***of what follows from My existence***

(Hirsch; cf. Moreh Nevukhim 1:34; Avodath HaKodesh 3:40). Literally, 'My  
back.' Or, 'a glimmer of My essence' (Emmunoth VeDeyoth 2:12); or, 'a partial  
realization of My uniqueness' (Yad, Yesodey HaTorah 1:10).

***My essence...***

Literally, 'My face.'

The Scriptures 2009

And יהוה said, "See, there is a place with Me! And you shall stand on the rock.  
"And it shall be, while My esteem passes by, that I shall put you in the cleft of the  
rock and cover you with My hand while I pass by.  
"Then I shall take away My hand and you shall see My back, but My face shall not  
be seen."

Tree of Life Version

.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible

AND JESUS SAID, BEHOLD, "THERE IS A PLACE BY ME: YOU SHALL STAND  
UPON THE ROCK;

AND WHEN MY GLORY SHALL PASS BY, THEN I WILL PUT YOU INTO A HOLE OF THE ROCK; AND I WILL COVER YOU OVER WITH MY HAND, UNTIL I SHALL HAVE PASSED BY.

AND I WILL REMOVE MY HAND, AND THEN SHALL YOU SEE MY BACK; BUT MY FACE SHALL NOT APPEAR TO YOU."

Awful Scroll Bible

Sustains To Become was to say: The place you is to have stood is on that cliff. My splendor is to pass by, even am I to have made you set in the crevice of the cliff, and I am to have screened you with my palm until I am to pass by, and I am to have turned aside my palm, even is you to have seem my back side - was you to perceive my face?

Charles Thompson OT  
Concordant Literal Version

.  
Then Yahweh said: Behold! There is a place by Me, and you will station yourself on the rock.

So it will come to be when My glory passes by that I will place you in a fissure of the rock. And I will overshadow you with My palm until I pass by.

Then I will take away My palm, and you will see My back, yet My face shall not appear.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

.  
. And Hashem said, Hinei, there is a place near Me, and thou shalt stand upon the tzur;

And it shall come to pass, while My kavod passeth by, that I will put thee in a cleft of the tzur, and will cover thee with My yad until I pass by;

And I will take away Mine yad, and thou shalt see My back; but My face shall not be seen.

Rotherham's *Emphasized B.*

And Yahweh said,  
Lo! a place near<sup>a</sup> me,—  
So then thou shalt station thyself upon the rock;  
And it shall be <while my glory passeth by> I will put thee in the cleft<sup>b</sup> of the rock,—and will cover thee with my hand\ while I pass by:  
Then will I take away my hand, and thou shalt see behind me,<sup>c</sup>—  
But ||my face|| must not be seen.

<sup>a</sup> MI.: "with."

<sup>b</sup> Or: "hollow."

<sup>c</sup> MI.: "see my afterparts."

Third Millennium Bible

.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Then the Lord said, "Behold, there is a place beside Me, and you shall stand there on the rock; and while My glory is passing by, I will put you in a cleft of the rock and *protectively* cover you with My hand until I have passed by. Then I will take away My hand and you shall see My back; but My face shall not be seen."

The Expanded Bible

"There is a place near me where you may stand on a rock. When my glory passes that place, I will put you in a large ·crack [fissure; <sup>T</sup> cleft] in the rock and ·cover [screen] you with my hand until I have passed by. Then I will ·take away [remove] my hand, and you will see my back. But my face must not be seen."

Kretzmann's Commentary

And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by; and I will take away Mine hand, and thou shalt see My back parts; but My face shall not be seen. While standing in the cave or in the cleft of the rock, under the protecting power of the Lord, Moses was to see the afterglow, the reflection, of the Lord's glory, which would enable him to form some conception of the surpassing

Syndein/Thieme  
The Voice

beauty and excellence of the divine majesty, as he would see it later, in the life of glorification. For us Christians it is a matter of great comfort that the Son of God, our Savior Jesus Christ, protects us from wrath and judgment, and will finally bring us to the home above, where we shall see His glory, world without end.

Look, there is a place next to Me on the rock where you may stand. While My glory is passing by you, I will place you in a *large* crevice of the rock and hide you beneath My hand until I have completely passed by. Then I will remove My hand, and you will see only My back. But you won't be able to see My face.

### Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock.

**Behold, there is a place with Me:** on the mountain, where I always speak to you. I have a place prepared for your benefit, where I will hide you so that you will not be hurt, and from there you shall see what you shall see. This is its simple meaning, but its midrashic meaning is that [God] is speaking of the place where the Shechinah is, and He says: "The place is with Me," but He does not say: "I am in the place," for the Holy One, blessed is He, is the place of the world [i.e., the world is within Him], but the world is not His place [i.e., the world does not encompass him] (Gen. Rabbah 68:9).

And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by.

**when My glory passes by:** When I pass by before you.

**into the cleft of the rock:** Heb. רוצה תרקנב, like [the following verses:] Even if you pick out those people's eyes" (Num. 16:14); "May the ravens of the valley pick it out (הורקי) " (Prov. 30:17); [and] "I dug (יתרק) and drank water" (Isa. 37:25). [All] these [examples] have one root (רק). רוצה תרקנב means the digging out of the rock [i.e., the cleft].

**and I will cover you with My hand:** From here [we understand] that power was given to destructive forces to destroy [Moses] (Num. Rabbah 14:19). Its Aramaic translation is ויגא וימקב, and I will protect with My word. This is a euphemism out of honor of the Most High, for He does not need to cover over him [Moses] with an actual hand.

Then I will remove My hand, and you will see My back but My face shall not be seen."

**Then I will remove My hand:** [Onkelos renders:] Then I will remove the guidance [i.e., My guidance] of My glory, when the guidance of My glory passes by from opposite your face, to go further from there [this means that even Moses would not be permitted to grasp the essence of God, only His attributes and His deeds (Nethinah LaGer)].

**and you will see My back:** [Then] He showed him the knot of the tefillin. -[from Ber. 7a]

The Geneva Bible  
Kaplan Translation  
NET Bible®

The Lord said, "Here<sup>59</sup> is a place by me; you will station yourself<sup>60</sup> on a rock. When my glory passes by, I will put you in a cleft in the rock and will cover<sup>61</sup> you with my hand<sup>62</sup> while I pass by.<sup>63</sup> Then I will take away my hand, and you will see my back,<sup>64</sup> but my face must not be seen."<sup>65</sup>

<sup>59tn</sup> The deictic particle is used here simply to call attention to a place of God's knowing and choosing.

<sup>60tn</sup> Heb "and you will," or interpretively, "where you will."

<sup>61sn</sup> Note the use in Exod 40:3, "and you will screen the ark with the curtain." The glory is covered, veiled from being seen.

<sup>62tn</sup> The circumstantial clause is simply, "my hand [being] over you." This protecting hand of Yahweh represents a fairly common theme in the Bible.

<sup>63tn</sup> The construction has a preposition with an infinitive construct and a suffix: "while [or until] I pass by" (Heb "in the passing by of me").

<sup>64tn</sup> The plural “my backs” is according to Gesenius an extension plural (compare “face,” a dual in Hebrew). The word denotes a locality in general, but that is composed of numerous parts (see GKC 397 §124.b). W. C. Kaiser says that since God is a spirit, the meaning of this word could just as easily be rendered “after effects” of his presence (“Exodus,” EBC 2:484). As S. R. Driver says, though, while this may indicate just the “afterglow” that he leaves behind him, it was enough to suggest what the full brilliancy of his presence must be (Exodus, 363; see also Job 26:14).

<sup>65tn</sup> The Niphal imperfect could simply be rendered “will not be seen,” but given the emphasis of the preceding verses, it is more binding than that, and so a negated obligatory imperfect fits better: “it must not be seen.” It would also be possible to render it with a potential imperfect tense: “it cannot be seen.”

New American Bible (2011) .

### **Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...and "YHWH <sup>He Is</sup>" said, look, an area is (by) me, and you will be standing up upon the boulder, and (it) will (come to pass) (with) the crossing over of my armament, and I will place you in the fissure of the boulder, and I will fence my palm around you until I cross over, and I will make my palm turn aside and you will see my backs, (but) my face will not [appear],...

Charles Thompson OT .  
C. Thompson (updated) OT .  
Context Group Version

And YHWH said, Look, there is a place by me, and you shall stand on the rock: While my glory {or public honor} passes by, I will put you in a cleft of the rock, and will cover you with my hand until I have passed by: and I will take away my hand, and you shall see my back; but my face shall not be seen.

English Standard Version .  
Green’s Literal Translation .  
Modern English Version .  
Modern Literal Version .  
Modern KJV .

New American Standard B.

Then the Lord said, “Behold, there is a place <sup>Ⓜ</sup>by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. Then I will take My hand away and you shall see My back, but My face shall not be seen.”

<sup>Ⓜ</sup> Exodus 33:21 Lit *with*

New European Version .  
New King James Version .  
Niobi Study Bible .  
Owen's Translation .  
Restored Holy Bible 6.0 .  
Updated Bible Version 2.17 .  
A Voice in the Wilderness .  
Webster's Bible Translation .  
World English Bible .  
Young's Literal Translation .  
Young's Updated LT

Jehovah also says, “Lo, a place is by Me, and you have stood on the rock, and it has come to pass, in the passing by of Mine honour, that I have set you in a cleft of the rock, and spread out My hands over you, until My passing by, and I have turned aside My hands, and you have seen My back parts, and My face is not seen.”

### **The gist of this passage:**

21-23



| Exodus 33:21a                                    |  |  |  |
|--|--|--|--|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
| wa (or va) (ו) [pronounced wah]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253                      |
| 'âmar (אָמַר) [pronounced aw-MAHR]               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #559<br>BDB #55                       |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun  | Strong's #3068<br>BDB #217                     |
| hinnêh (הִנֵּה) [pronounced hin-NAY]             | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>                              | interjection, exclamatory particle, demonstrative particle   | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| mâqôwm (מִקוֹם) [pronounced maw-KOHW]            | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular noun  | Strong's #4725<br>BDB #879                     |
| 'êth (אֶת) [pronounced ayth]                     | <i>with, at, near, by, among, directly from</i>  | preposition (which is identical to the sign of the direct object); with the 1 <sup>st</sup> person singular suffix | Strong's #854<br>BDB #85                       |

**Translation:** Then Y<sup>e</sup>howah said, "Listen, [I will provide] a place with Me—...

God is going to make it possible for Moses to see, to a limited degree, His glory. He will provide a place for Moses.

| Exodus 33:21b   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| nâtsab (נָצַב) [pronounced naw-TSAH <sup>B</sup> V]             | <i>to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm], to take an upright position</i> | 2 <sup>nd</sup> person masculine singular, Niphal perfect | Strong's #5324<br>BDB #662 |
| 'al (עַל) [pronounced gah]                                      | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity                                  | Strong's #5921<br>BDB #752 |

## Exodus 33:21b

| Hebrew/Pronunciation            | Common English Meanings                    | Notes/Morphology        | BDB & Strong #'s           |
|---------------------------------|--|-------------------------|----------------------------|
| tsûwr (צוּר) [pronounced tzoor] | rock, pebble; cliff; edge, sharpness; form | masculine singular noun | Strong's #6697<br>BDB #849 |

**Translation:** ...you will take a stand on a rock.

Moses is going to stand upon a rock. Now, in the Old Testament, they simply understood this to be Moses obeying what God says. Today, we understand that Rock to be the Lord Jesus Christ. This is the only way that we are able to perceive God or have any sort of relationship with God; we must be standing upon the Rock, Who is Christ.

Exodus 33:21 Then Y<sup>e</sup>howah said, "Listen, [I will provide] a place with Me—you will take a stand on a rock.

Just as God graciousness and mercy are at times incomprehensible to us, so are some of His actions. No doubt Moses recorded this incident, yet did not perceive fully as to why God even did this. In retrospect, it is clear. It is only standing upon Jesus Christ, the rock of God, that we are able to see God in His glory. It is only in the cleft of this rock, being in Christ that we are able to have a relationship with God, to have fellowship with God. It is only here that we can have in our bodies of sin any contact whatsoever with the perfect God of the Universe. **Just as it stands written, See, I lay in Zion a stone of stumbling and a rock which opposes. And he who believes in Him will not be humiliated** (Rom. 9:33 Isa. 28:16).

## Exodus 33:22a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                       | BDB & Strong #'s           |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as      | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | to be, is, was, are; to become, to come into being; to come to pass | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #1961<br>BDB #224 |

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

|  |   |  |                            |
|--|---|--|----------------------------|
| ‘âbar (עָבַר) [pronounced gaw <sup>b</sup> -VAHR]    | to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law] | Qal infinitive construct   | Strong's #5674<br>BDB #716 |
| kâbôwd (כְּבוֹד) [pronounced kaw <sup>b</sup> -VODE] | glory, honor [with an emphasis upon power, wealth and/or abundance]   | masculine singular adjective which sometimes acts as a noun; with the 1 <sup>st</sup> person singular suffix | Strong's #3519<br>BDB #458 |

**Translation:** And, it will be, when My glory passes over [you],...

Moses will be on a rock. God's glory will pass over him.

| Exodus 33:22b   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]                      | <i>and, even, then; namely; when; since, that; though; as well as</i>                | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| sîym (שׂיַם) [pronounced <i>seem</i> ]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i> ] | <i>to put, to place, to set; to make; to appoint</i>                                 | 1 <sup>st</sup> person singular, Qal perfect with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7760<br>BDB #962 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                                      | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| n <sup>e</sup> qârâh (נִקְרָא) [pronounced <i>nehk-aw-RAW</i> ]                             | <i>cleft [of a rock]; hole, crevice</i>  | feminine singular construct  | Strong's #5366<br>BDB #669 |
| tsûwr (צוּר) [pronounced <i>tzoor</i> ]   | <i>rock, pebble; cliff; edge, sharpness; form</i>                                    | masculine singular noun  | Strong's #6697<br>BDB #849 |

**Translation:** ...I will place you in the cleft of the rock.

Moses will be placed in a safe area, in a safe spot in the rock; in the cleft of the rock.

As before, being in the *cleft of the rock* is analogous to being *in Christ*, which is where God's justice, righteousness, and love all meet.

What God has done is, taken Moses' request and has given us parallels between Moses *seeing God* and Moses being in Christ (in the Rock).

| Exodus 33:22c   |  |  |                                      |
|---|--|--|--------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                             | BDB & Strong #'s                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]                          | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                       | No Strong's #<br>BDB #251            |
| çâkak <sup>e</sup> /sâkak <sup>e</sup> (צָכַק/שָׂכַק) [pronounced <i>saw-KAHK<sup>e</sup></i> ] | <i>to weave, to intertwine [like a screen]; to screen; to fence in, to make [a fence, hedge]; to protect, to guard; to overshadow, to cover over</i> | 1 <sup>st</sup> person singular, Qal perfect | Strong's #5526<br>BDB #692, 696, 697 |

There are some very confusing aspects to this word. BDB gives two sets of meanings (*to hedge, to fend about* and *to weave together*). However, one can reasonably follow the original meaning to its applications, thus blurring the distinction between the homonyms. The second problem is, there are two spellings for this word; but are they really different words? Strong gives both spelling, but without differentiating between the words; BDB gives both spellings and two sets of definitions (but not tied to a specific spelling).

## Exodus 33:22c

| Hebrew/Pronunciation                                | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]    | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88   |
| kaph (כף) [pronounced kaf]                          | <i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>   | feminine singular noun with the 1 <sup>st</sup> person singular suffix             | Strong's #3709<br>BDB #496 |
| ‘al (עַל) [pronounced ‘ahd]                         | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5921<br>BDB #752 |
| ‘ad (דַּעַ) [pronounced ‘ahd]                       | <i>as far as, even to, up to, until</i>  | preposition of duration or of limits   | Strong's #5704<br>BDB #723 |
| ‘ābar (בָּרַעַ) [pronounced ‘āw <sup>b</sup> -VAHR] | <i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i> | Qal infinitive construct with the 1 <sup>st</sup> person singular suffix           | Strong's #5674<br>BDB #716 |

**Translation:** I will cover you with My hand until I have passed over.

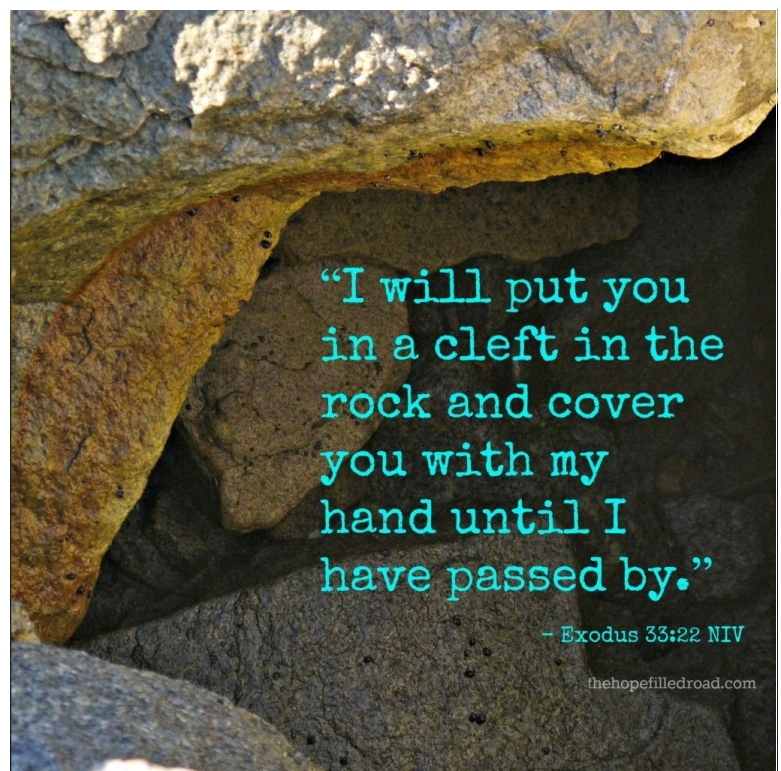
When in the cleft of the rock, God is going to provide Moses with protection. That protection will be God's hand over Moses. Prior to the cross, our sins are covered over by a variety of means. Here, they are covered over by God's hand.

The concept of covering means a temporary protection; we are temporarily covered until Christ comes on the scene.

**Exodus 33:22 NIV** (a graphic); from [Pinterest](#); accessed March 11, 2021.

Exodus 33:22 And, it will be, when My glory passes over [you], I will place you in the cleft of the rock. I will cover you with My hand until I have passed over.

Being in the cleft of a rock is being in Jesus Christ. In the Old Testament, God covered up our sins, awaiting the perfect sacrifice of Jesus Christ. Here we have a marvelous analogy. To Moses, perhaps, it was this rock which protected him in its strength; to us, we clearly recognize this rock as being Jesus Christ, and being in Him allows us to see God, as it were. **See the Doctrine of the Rock in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).





Billy Graham describes the peace of being in the cleft of the rock: *The storm was raging. The sea was beating against the rocks in huge, dashing waves. The lightning was flashing, the thunder was roaring, the wind was blowing; but the little bird was sound asleep in the crevice of the rock, its head tucked serenely under its wing. That is peace: to be able to sleep in the storm! In Christ we are relaxed and at peace in the midst of the confusions, bewilderments, and perplexities of this life. The storm rages, but our hearts are at rest. We have found peace.*<sup>51</sup>

Graham is giving us an analogy here. I read some *real life* experiences which were somewhat supernatural or extra-natural. There is a real danger in the believer searching out some sensual experience which he associates with being extra-close to God. I have known, through the internet, believers who sought for an experience of some sort—whether it be a healing, a feeling, an overwhelming knock-you-over experience. There is nothing in the Bible which encourages us to search out anything like this.

Let's say, in the off chance, that you experience something like this—real or not, we will assume you believe it to be real. What help or what good is that experience? When you give the gospel, do you throw in, "Oh, also, I had this great experience of really feeling God's Presence." Should that be a part of the gospel message? When you speak to other believers, do you share such an experience, which, in some way, puts you over those who have not had the experience, and has some of them desiring to have a similar experience (even though this is not called for in the New Testament). And as the experience becomes something which happened awhile ago, do you personally then search out a similar experience? Do you see how such an experience can be more of a hindrance to the Christian life than an asset?

I have mentioned that maybe this takes place in Exodus 34:5–9, but what is missing from that narrative is Moses being hid in the cleft of the rock, and God shielding him as He passes over Moses. Now, maybe that takes place or maybe it doesn't; both we do not find any of those words in Exodus 34.

| Exodus 33:23a   |   |  |   |
|---|---|--|---|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wāw conjunction   | No Strong's #<br>BDB #251                 |
| ṣûwr (סוּר) [pronounced soor]                                   | <i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i> | 1 <sup>st</sup> person singular, Hiphil perfect                        | Strong's #5493<br>(and #5494)<br>BDB #693 |
| 'êth (אֶת) [pronounced ayth]                                    | generally untranslated; sometimes translated <i>to, towards</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84                  |
| kaph (כַּף) [pronounced kaf]                                    | <i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>  | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #3709<br>BDB #496                |

**Translation:** When I remove My hand,...

There will be a short period of time when God removes His hand from Moses. I do not believe that this is a literal hand, but a covering of some sort—perhaps like a cloud or darkness.

<sup>51</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 11, 2021.



## Exodus 33:23b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know | 2 <sup>nd</sup> person masculine singular, Qal perfect   | Strong's #7200<br>BDB #906 |
| 'êth (אֵת) [pronounced ayth]                                    | generally untranslated; sometimes translated to, towards  | mark of a direct object; indicates next word is the object of the verb                               | Strong's #853<br>BDB #84   |
| 'âchôwr (אָחוֹר) [pronounced aw-KHOHR]                          | the hinder side, the back part; behind back, backwards [generally found in poetry]                                  | masculine singular substantive; adverb; with the 1 <sup>st</sup> person singular suffix; pausal form | Strong's #268<br>BDB #30   |

This is not a word generally used for a person's back; this is not a term usually applied to the human anatomy in any way. In Exodus 26:12, it is used for the *back* of the Tabernacle. This word will be used to describe the backs of bronze oxen, which surround the large basin. Their backs were toward this basin.

Kaiser: the word 'ahôrây could just as well and more accurately be rendered "the after-effects" of his radiant.<sup>52</sup>

**Translation:** ...you will see My back [as I am going away from you];...

Some versions of the English Bible will help us to understand what God is saying to Moses here:

|                                 |  |
|---------------------------------|--|
| <i>The Emphasized Bible</i>     | ...and you will see behind Me [more literally, my afterparts],—but my face must not be seen. |
| KJV                             | ...and you will see my back parts, but my face shall not be seen.                            |
| <i>Young's Lit. Translation</i> | ...and thou hast seen My back parts, and My face is not seen.                                |

What we see (or actually, what Moses will see), is not God's full glory and essence, as God is too holy and perfect for even Moses to gaze upon, but he will clearly see *where God has been*. He will see the manifestation of God's power and God's character. I will try an analogy: in the midst of a tornado, it is likely that you will not actually see the tornado itself; however, you will see evidence of its passage.

The obstruction of Moses to see what is passing over him is removed, and he will be able to see the glory of God as God moves over him. I would understand this to be intense light.

Precept Austin refers to this as *the afterglow of Jehovah*. That concerns me simply because that describes a sensual experience, more than say, *the after effects of Jehovah*.

## Exodus 33:23c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology       | BDB & Strong #'s          |
|---|--|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's #<br>BDB #251 |

<sup>52</sup> From <https://www.preceptaustin.org/exodus-33-commentary> accessed March 11, 2021.

| Exodus 33:23c                             |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                      | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | <i>face, faces, countenance; presence; person; surface</i>   | masculine plural noun (plural acts like English singular); with the 1 <sup>st</sup> person singular suffix | Strong's #6440<br>BDB #815 |
| lô' (לֹא or לוֹ)<br>[pronounced low]      | <i>not, no</i>   | negates the word or action that follows; the absolute negation   | Strong's #3808<br>BDB #518 |
| râ'âh (רָאָה) [pronounced raw-AWH]        | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i> | 3 <sup>rd</sup> person masculine plural, Niphal imperfect  | Strong's #7200<br>BDB #906 |

**Translation:** ...My face will not be seen."

God's face would not be seen in all of this; that is God's fully glory would not be apprehended by Moses.

Exodus 33:23 When I remove My hand, you will see My back [as I am going away from you]; My face will not be seen."

The analogy here is, we do not see God, but we are able to perceived what God has done; or we are able to see God's hand in things *after* God has gone (so to speak). We see the effects of what God has done, but we do not see God.

From the Old Testament to the New, God no longer merely covers our sin, but we are able to enjoy fellowship with Him being in Christ, being in the cleft of the rock.

My thinking is, this experience is less than what it is made out to be. This takes place in year one of Moses spending 40 years out in the desert with the Israeli people. Does he pray to God later, saying, "I really want to repeat that experience of seeing you, God"? Not that I am aware. We are not even certain that Moses recorded this experience (what is recorded in Exodus 34:5–9 does not match up very well with what is described here). So, whatever emotional benefit enjoyed by Moses—if any (and this really seems to be the push of many of the commentators)—it was not of the sort where Moses wants to have it again.

So there is no misunderstanding, that is a good thing. God does not want us to make a request like this of Him. God does not want us to go through life seeking some grand religious experience that titillates us. The Christian life has nothing to do with the stimulation of one's emotions.

Exodus 33:21–23 Then Jehovah said, "Listen, I will work things out so that you might behold My glory. I will give you a place to be on a rock. When My glory passes over you, I will place you in the cleft of that rock, where you are protected. I will cover you with My hand until I have almost completely passed over you. Then, when I remove My hand, you will be able to see My back as I move away from you. You will not see My face."

God gives Moses of promise of what He would do. It appears the Moses, despite having a great desire to see God, never records this event when it occurs; nor does he appear to ever ask God again to see Him. Exodus 34 possibly speaks of Moses seeing God, but there are so many details which are different, that it does not appear to be the same as what God promised. When we get to Exodus 34, it would be reasonable to put these passages down next to one another to compare and contrast.

|  |                                 |   |
|--|---------------------------------|---|
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| <a href="#">Introduction and Text</a>            | <a href="#">First Verse</a>     | <a href="#">Addendum</a>                          |
| <a href="http://www.kukis.org">www.kukis.org</a> | <a href="#">Exodus folder</a>   | <a href="#">Exegetical Studies in Exodus</a>      |

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Exodus 33 is in the Word of God

1. We understand the interactions of God and Moses, and what the fate of the Exodus generation will be (to some extent). We find out that God will not desert His people.
2. We find out that, all along, Moses has had a Tent of Meeting; where he would go and speak with God.
3. We see Moses acting as an intermediary between the ungrateful people of Israel and God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

### What We Learn from Exodus 33

1. We had a chance to understand the interactions between God, the people of Israel and Moses.
2. We saw the significance of the jewelry being removed from the people.
3. We better understand what is meant for Moses to see God (his request at the end of this chapter).

[Chapter Outline](#)

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

### Jesus Christ in Exodus 33

Anytime Moses speaks with God, he is actually interacting with God the Son; Who acts as our point of contact.

God's Presence (v. 14) (or any manifestation of God) is Jesus Christ, prior to His incarnation.

We better understand the character of God in this chapter, which means, we better understand Jesus and what He did for us on the cross.

[Chapter Outline](#)

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Shmoop tends to be rather flippant.

## Shmoop Summary of Exodus 33

### Closing Time

- God tells Moses to peace and that the land of Canaan will be his for the taking.
- He also tells Moses that he, God, will no longer be personally accompanying the people. He's kind of sick of them: "Go up to a land flowing with milk and honey; but I will not go up among you, or I would consume you on the way, for you are a stiff-necked people."
- Ouch.
- We get a nice image of "The Tent of Meeting," where the Israelites, God, and Moses used to hang out. But it's all over now.
- God tells Moses how they'll rewrite the Ten Commandments. Moses even gets to look at God—but not at his face. Mysterious.

From <https://www.shmoop.com/exodus/chapter-33-summary.html> accessed December 22, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

## Edersheim Summarizes Exodus 33

Thus ended the day of Moses' return among his people. On the morrow he gathered them to speak, not in anger but in sorrow, of their great sin. Then returning from them to the Lord, he entreated forgiveness for his brethren, with an intensity and self-denial of love (vers. 31, 32), unequaled by that of any man except St. Paul.\*

\* Romans 9:3. "It is not easy," writes Bengel, "to estimate the love of a Moses or a Paul. Our small measure of capacity can scarcely take it in, just as an infant cannot realize the courage of a hero."

Thus far he prevailed, that the people were not to be destroyed, nor the covenant to cease; but God would not personally go in the midst of a people so incapable of bearing His holy Presence; He would send a created angel to be henceforth their leader. And still would this sin weight the scale in the day of visitation, which the further rebellion of this people would only too surely bring. The first words of the final sentence, that their carcasses were to fall in the wilderness, (Numbers 14:29) were, so to speak, already uttered in this warning of the Lord on the morrow of the slaughter of the 3,000: "Nevertheless in the day when I visit I will visit their sin upon them." "Thus," in the language of Scripture (ver. 35), "Jehovah smote the people, because they made the calf, which Aaron made." \*

\* The text does not necessarily imply (as the Authorized Version would naturally suggest) that any further special "plagues" were at that time sent upon the people.

That the Lord would not go personally with Israel because of their stiffneckedness, was, indeed, felt to be "evil tidings." (Exodus 33:4) The account of the people's repentance and of God's gracious forgiveness (Exodus 33) forms one of the most precious portions of this history. The first manifestation of their godly sorrow was the putting away of their "ornaments," not only temporarily but permanently. Thus we read: "The children of Israel stripped themselves of their ornaments from the mount Horeb onward" (33:6).\* Israel was, so to speak, in permanent mourning, ever after its great national sin. Next, as the Lord would not personally be in the midst of Israel, Moses removed the tent - probably his own - outside the camp, that there he might receive the Divine communications, when "the cloudy pillar descended," "and Jehovah talked with Moses." Moses called this "the tent of meeting" (rendered in the Authorized Version "the tabernacle of the congregation:" ver. 7). It is scarcely necessary to say, that this was not "the Tabernacle" (as the Authorized Version might lead one to infer), since

## Edersheim Summarizes Exodus 33

the latter was not yet constructed.

\* So literally.

To this "tent of meeting" all who were of the true Israel, and who regarded Jehovah not merely as their national God, but owned Him personally and felt the need of Him, were wont to go out. This must not be looked upon as either a protest or an act of separation on their part, but as evidence of true repentance and of their desire to meet with God, who no longer was in the camp of Israel. Moreover, all the people, when they saw the cloudy pillar descend to Moses, "rose up and worshipped." Altogether, this was perhaps the period of greatest heart-softening during Israel's wanderings in the wilderness.

And God graciously had respect to it. He had already assured Moses that he stood in special relationship to Him ("I know thee by name"), and that his prayer for Israel had been heard ("thou hast also found grace in My sight"). But as yet the former sentence stood, to the effect that an angel, not Jehovah Himself, was to be Israel's future guide. Under these circumstances Moses now entreated Jehovah to show him His way, that is, His present purpose in regard to Israel, adding, that if God would bring them into the Land of Promise, He would "consider that this is Thy people," and hence He their God and King. This plea also prevailed, and the Lord once more promised that His own presence would go with them, and that He Himself would give them the rest of Canaan (ver. 14; comp. Deuteronomy 3:20; Hebrews 4:8). And Moses gave thanks by further prayer, even more earnest than before, for the blessing now again vouchsafed (vers. 15, 16).

But one thing had become painfully evident to Moses by what had happened. However faithful in his Master's house, (Hebrews 3:5) he was but a servant; and a servant knoweth not the will of his master. The threat of destruction if Jehovah remained among Israel, and the alternative of sending with them an angel, must have cast a gloom over his future mediatorship. It was, indeed, only that of a servant, however highly favored, not of a son. (Hebrews 3:5, 6) Oh, that he could quite understand the Being and character of the God of Israel - see, not His likeness, but His glory! (Exodus 33:18) Then would all become clear, and, with fuller light, joyous assurance fill his heart. That such was the real meaning of Moses' prayer, "Show me Thy glory" (ver. 18), appears from the mode in which the Lord answered it. "And He said, I will make all My goodness pass before thee, and I will proclaim the Name of Jehovah before thee." Then was Moses taught, that the deepest mystery of Divine grace lay not in God's national, but in His individual dealings, in sovereign mercy, "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (ver. 19). Yet no man could see the face, the full outshining of Jehovah. Neither flesh nor spirit, so long as it dwelt in the flesh, could bear such glory. While that glory passed by, God would hold Moses in a cleft of the rock, perhaps in the same in which a similar vision was afterwards granted to Elijah, (1 Kings 19:9) and there He would support, or "cover" him with His hand. Only "the back parts" - the after-glory, the luminous reflection of what Jehovah really was - could Moses bear to see. But what Moses witnessed, hid in the cleft of the rock, and Elijah, the representative of the prophets, saw more clearly, hiding his face in his mantle, while he worshipped, appears fully revealed to us in the Face of Jesus Christ, in Whom "the whole fullness of the Godhead dwelleth bodily."

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html) accessed December 22, 2019.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

**Beginning of Document**

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**Introduction and Text**

**First Verse**

**Addendum**

[www.kukis.org](http://www.kukis.org)

[Exodus folder](#)

[Exegetical Studies in Exodus](#)



## Addendum

Up until now, I have not included the AEB notes, primarily because they take up a great deal of room in the midst of the translations (which I already allow for with the several Bibles which have considerable footnotes). However, placing this in the Addendum makes sense to me, when these notes are lengthy. This is found in [v. 6](#).

### American English Bible Notes on Hebrews, IsraElites, Jews, and Semites

We often hear people using the words Hebrews, IsraElites, Jews, and Semites interchangeably, as though they refer to the same people, and they don't necessarily.

AbraHam and all his descendants were Hebrews, for they all descended from Abram's (or AbraHam's) great, great, great grandfather Heber.

However, many other lines of descent also came from that man, so many other races could likely be called Hebrews.

The first mention of the word Hebrew is found at Genesis 14:13, where AbraHam was referred to as being one. And thereafter, IsaAc, IshMaEl, and AbraHam's other sons were also called Hebrews, as were Jacob, Esau, and all their descendants.

The first IsraElites (who were also Hebrews) were the twelve sons of Jacob, whom God renamed IsraEl.

So thereafter, their families were often referred to as both the 'Sons of IsraEl' and as 'Hebrews.'

Then, during the time of King David, a split developed between the tribe of Judah (the Jews) and the rest of the tribes that called themselves 'IsraEl.'

For, during the first portion of David's reign, he ruled over just Judah;

And then later, both he and Solomon ruled over all the tribes... a reunited IsraEl.

However, the split between the tribes arose once again after the rule of Solomon, when the northern ten tribes rebelled and created their own kingdom, which they called IsraEl.

For, that's when they removed themselves from the kingship of the southern two tribes (Judah and BenJamin), who were thereafter referred to in English as the Jews.

There were also many people that came to be called both Jews and IsraElites that weren't really from the lines of either Judah or IsraEl, because God's Law allowed foreigners to become a part of their nation.

In fact RaHab, the prostitute of JeriCho (who was a CanaAnite, not a Semite, Hebrew, or IsraElite) became the ancestress of Kings David, Solomon, and eventually Jesus...

As was also true of the Moabite, Ruth.

The Anglicized term 'Jew' is actually an English corruption of the word 'Judean.'

And though Jesus and many of his disciples were in fact Judeans, they were often referred to by people that lived in the Roman province of Judea as Galileans.

This happened because they came from an area outside of Judea near the Sea of Galilee, which was separated from Judea by settlements of Samaritans.

Therefore, when Jesus and his disciples spoke of 'the Jews,' they often meant the people that lived in and around the city of JeruSalem or in the province of Judea.

The term 'Semite' even predates the term 'Hebrew,' because it refers to descendants of Noah's son Shem... Which likely covers at least a third of the peoples on the earth.

So, whenever anyone accuses another of being 'anti-Semitic,' he or she is actually accusing the person of being biased against a broad range of peoples, including many so-called Arab nations.

For, many peoples of the Middle East are also Hebrews, some are direct descendants of AbraHam, and some are even descendants of IsraEl (Jacob).

From [http://www.2001translation.com/NOTES.htm#\\_99](http://www.2001translation.com/NOTES.htm#_99) accessed February 28, 2021.

This is found in **v. 6**.

### American English Bible Notes on Horeb

On which mountain did Moses meet with God... Mt. Sinai or Mt. Horeb?

Actually, both names seem to be mentioned interchangeably in most Bibles.

For at Exodus 34:2, Moses was told:

'So, be ready to climb Mount Sinai in the morning, then stand there [and wait] for Me on top of the Mountain.'

But notice that at Exodus 33:6, the IsraElites were said to be gathered at Mount Horeb.

Why were both names used?

Well, Horeb may not have actually been a name, but a description that whas been mistranslated as a name...

Something that has happened with several other words in the Bible.

Ho'reb is a Hebrew word for dry, which aptly describes this land in the Sin (pronounced Seen and/or Sheen) Desert, near the southern tip of Arabia.

For it is close to where Moses, by the power of God, struck the rock to bring out water for the people to drink, since there was no other source of water there.

Sinai, on the other hand, may have gotten its name from its prominent place toward the end of the Sin Desert. However, Hebrew scholars say that Sinai means bush, referring to the burning bush where God spoke to Moses.

### Chapter Outline

### Charts, Maps and Short Doctrines

We saw Moses argue with God, and God seemingly changing His mind. However, we also saw that there was a purpose behind **this**. This question was asked at the end of **v. 17**.

### "Does God change His mind?" (from Got Questions?)

**Answer:** Malachi 3:6 declares, "I the LORD do not change. So you, O descendants of Jacob, are not destroyed." Similarly, James 1:17 tells us, "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows." Numbers 23:19 is clear: "God is not a man, that He should lie, nor a son of man, that He should change His mind. Does He speak and then not act? Does He promise and not fulfill?" Based on these verses, no, God does not change. God is unchanging and unchangeable. He is also all-wise. So He cannot "change His mind" in the sense of realizing a mistake, backtracking, and trying a new tack.

How then do we explain verses that seem to say that God does change His mind? Verses such as Genesis 6:6, "The LORD was grieved that He had made man on the earth, and His heart was filled with pain." Also, Exodus 32:14 proclaims, "Then the LORD relented and did not bring on His people the disaster He had threatened." These verses speak of the Lord "repenting" or "relenting" of something and seem to contradict the doctrine of God's immutability.

Another passage that is often used to show that God changes His mind is the story of Jonah. Through His prophet, God had told Nineveh He would destroy the city in forty days (Jonah 3:4). However, Nineveh repented of their sin (verses 5–9). In response to the Assyrians' repentance, God relented: "He had compassion and did not bring upon them the destruction He had threatened" (verse 10).

There are two important considerations involving the passages that say God changed His mind. First, we can say statements such as "the LORD was grieved that He had made man on the earth" (Genesis 6:6) are examples of anthropopathism (or anthropopatheia). Anthropopathism is a figure of speech in which the feelings or thought processes of finite humanity are ascribed to the infinite God. It's a way to help us understand God's work from a human perspective. In Genesis 6:6 specifically, we understand God's sorrow over man's sin. God

## "Does God change His mind?" (from Got Questions?)

obviously did not reverse His decision to create man. The fact that we are alive today is proof that God did not "change His mind" about the creation.

Second, we must make a distinction between conditional declarations of God and unconditional determinations of God. In other words, when God said, "I will destroy Nineveh in forty days," He was speaking conditionally upon the Assyrians' response. We know this because the Assyrians repented and God did not, in fact, mete out the judgment. God did not change His mind; rather, His message to Nineveh was a warning meant to provoke repentance, and His warning was successful.

An example of an unconditional declaration of God is the Lord's promise to David, "Your house and your kingdom will endure forever before me; your throne will be established forever" (2 Samuel 7:16). There is no qualification expressed or implied in this declaration. No matter what David did or did not do, the word of the Lord would come to pass.

God tells us of the cautionary nature of some of His declarations and the fact that He will act in accordance with our choices: "If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it. Now therefore say to the people of Judah and those living in Jerusalem, 'This is what the Lord says: Look! I am preparing a disaster for you and devising a plan against you. So turn from your evil ways, each one of you, and reform your ways and your actions'" (Jeremiah 18:7–11). Note the conditional word if: "If that nation I warned repents [like Assyria in Jonah 3] . . . then I will relent." Conversely, God may tell a nation they will be blessed, but "if it does evil in my sight [like Israel in Micah 1] . . . then I will reconsider the good I had intended to do."

The bottom line is that God is entirely consistent. In His holiness, God was going to judge Nineveh. However, Nineveh repented and changed its ways. As a result, God, in His holiness, had mercy on Nineveh and spared them. This "change of mind" is entirely consistent with His character. His holiness did not waver one iota.

The fact that God changes His treatment of us in response to our choices has nothing to do with His character. In fact, because God does not change, He must treat the righteous differently from the unrighteous. If someone repents, God consistently forgives; if someone refuses to repent, God consistently judges. He is unchanging in His nature, His plan, and His being. He cannot one day be pleased with the contrite and the next day be angry with the contrite. That would show Him to be mutable and untrustworthy. For God to tell Nineveh, "I'm going to judge you," and then (after they repent) refuse to judge them may look like God changed His mind. In reality, God was simply staying true to His character. He loves mercy and forgives the penitent. "Has God forgotten to be merciful?" (Psalm 77:9). The answer is, no.

At one time we were all enemies of God due to our sin (Romans 8:7). God warned us of the wages of sin (Romans 6:23) in order to cause us to repent. When we repented and trusted Christ for salvation, God "changed His mind" about us, and now we are no longer enemies but His beloved children (John 1:12). As it would be contrary to God's character to not punish us had we continued in sin, so it would be contrary to His character to punish us after we repent. Does our change of heart mean that God changes? No, if anything, our salvation points to the fact that God does not change, because had He not saved us for the sake of Christ, He would have acted contrary to His character.

From <https://www.gotquestions.org/God-change-mind.html> (accessed March 8, 2021).

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

## Josephus' History of this Time Period

### Antiquities of the Jews - Book III

#### CONTAINING THE INTERVAL OF TWO YEARS.

#### FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 5.

#### HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM GOD, AND DELIVERED THEM TO THE HEBREWS. <sup>(16)</sup>

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

The section listed above basically jumps over this particular chapter.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed December 22, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### Two Complete Translations of Exodus 33

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

God, through Moses, warns the people that He will not be in their midst to lead them

## Two Complete Translations of Exodus 33

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
|---|---|
| [Later,] Y <sup>e</sup> howah said to Moses, “Depart; go up from here, you and the people whom you have brought up from the land to Egypt [and go] to the land which I swore to Abraham, Isaac and Jacob, saying [to them], ‘I will give this land [lit., <i>it</i> ] to your descendants.’   | Later, Jehovah said to Moses, “Depart from this place—you and the people whom you have brought up from the land of Egypt—and go up to the land which I had promised to Abraham, Isaac, and Jacob. I told every one of those men, ‘I will give this land to your descendants.’                                 |
| Furthermore, I have sent an angel before you. I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites [from the land by means of this angel].  | Furthermore, I have already commissioned an angel to go before you; and I have also prepared the way so that you will be able to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites.   |
| [Go up from here] to a land flowing with milk and honey. However, I will not go up in your midst, for you [are] an obstinate people [and I will not go up with you] lest I consume you along the way.”  | This land which I have promised your fathers, is flowing with milk and honey. However, I will not go up in your midst, for you are an obstinate people, and if I went up with you, I might destroy you along the way.”  |
| The people listened to this displeasing word and they mourned, and no man placed his ornamentation on himself.  | The people heard these harsh words spoken by God and they mourned. Based upon what God told Moses, these people did not put their jewelry on.   |
| Y <sup>e</sup> howah had said to Moses, “Speak to the sons of Israel: ‘You [are] an obstinate people. [If for] a single moment I would go among with you [lit., <i>upon among you</i> ], I would destroy you. Therefore, take off your ornamentation that you are wearing [lit., <i>from upon you</i> ] that I may decide what I will do with you.’ ” | This is because Jehovah had said to Moses, “Say this to the sons of Israel: ‘If I remained in your midst for even a moment, I would destroy all of you. Therefore, for the time being, remove all your jewelry and ornamentation that you are wearing, and give Me time to decide what I will do with you.’ ” |
| The sons of Israel, therefore, stripped themselves of their ornamentation before leaving [lit., <i>from, because of, on account of</i> ] Mount Horeb.   | The sons of Israel, therefore, removed all of their ornamentation and jewelry before leaving Mount Horeb.   |
| The Tent of God is placed outside the camp of Israel  |   |
| Moses then took the tent [where he spoke to God] and he pitched it outside the camp, having gone far from the camp. He designated it the tent of meeting.   | Moses then took this tent (where he would meet with God), and he set it up far outside the camp, calling it the tent of meeting.  |
| And it came to pass [that] every [person] seeking Y <sup>e</sup> howah would go out to [this] tent of meeting, which was outside the camp.  | As time went on, any person who was seeking God would go out to this tent of meeting outside the camp.  |
| And it was, when Moses went out to the tent, all the people would rise up and every one [of them] stood at his tent door and looked (intently) after Moses until he had gone into the tent.   | And it came to be that, whenever Moses went out to the tent of meeting, all of the people would rise up and each man would stand at his tent door. They intently watched Moses until he had gone into the tent.   |



## Two Complete Translations of Exodus 33

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
|---|---|
| And it was when Moses entered the tent, the pillar of cloud descended and stood at the door of the tent and It spoke with Moses. The people saw the pillar of cloud standing at the door of the tent, and [as a result] all the people would rise up and worship, each man at the door of his [own] tent. | And it happened that, when Moses entered the tent, a manifestation of God—the Cloud Pillar—would descend and be stationed right at the tent door, and there God spoke with Moses. When the people saw the Cloud Pillar stationed at the tent door, they would rise up and worship, each man remaining at his own tent door.                     |
| Furthermore, Y <sup>e</sup> howah spoke face to face with Moses, just as a man speaks to a friend.  | Also, Jehovah spoke face to face with Moses, just as a man might speak to a friend.   |
| When he returned to the camp, his servant, Joshua, son of Nun, a young man, did not depart from the tent.   | When Moses returned to the camp, Joshua, son of Nun, his servant, would remain there at the tent.   |
| Moses intercedes on behalf of the people, asking God to lead them   |   |
| Moses then said to Y <sup>e</sup> howah, “Look, You have said to me, ‘Bring this people up’ but You have not informed me whom I should send along with me.  | Moses then said to Jehovah, “Listen, in the past You have said to me, ‘Bring this people up’ but You have not been clear exactly whom I should bring along with me.   |
| You have also said, ‘I have known you by name and you have found grace in My sight.’ Now, therefore, if I have found grace in Your sight, [then] please cause me to know Your way and [by that] I will know You, to the end that I will find grace in Your eyes.  | You have also said, ‘I have known you from eternity past by name and you have found grace in My sight.’ Therefore, if I have truly found grace in Your sight, then please cause me to know Your way and, by knowing that, I will know You more perfectly, to the end that, I will fully understand that I have truly found grace in Your sight. |
| Also, observe, [that] this people [is] a nation [already].”   | And, let me point out, this people I am leading here—they are a nation already.”  |
| The Lord [lit., <i>He</i> ] said, “My Presence will advance [before you], and I will cause you to depart [from here].”  | Then the Lord said, “My Presence will go before you, but I will cause you to depart from here.”   |
| Moses [lit., <i>he</i> ] then said to Him, “If Your Presence does not go [along with us], [then] You will not bring us up from here.  | Moses then said to God, “If Your Presence is not known to be with us, then You should not bring us up from here.  |
| For, by what means will it be known then that we [lit., <i>I</i> ] have found grace in Your sight—I and Your people? Is [it] not in Your going with us that separates me and Your people from all [other] peoples on the face of [this] earth?”   | For, in what way will it be known that I and Your people have found grace in Your sight? Is it not the fact that You going with us that separates us from all other peoples on this earth?”   |
| Y <sup>e</sup> howah said to Moses, “Furthermore, this matter [about] which you have spoken, I will do, for you have found grace in My sight and I know you by name.”   | Jehovah said to Moses, “Furthermore, this matter that you have been talking about, I will do it, because you have found grace in My sight and I know your character.”   |
| Moses asks to see the glory of God and God responds to his request  |   |

| Two Complete Translations of Exodus 33  |  |
|---|--|
| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase  |
| Then Moses [lit., <i>he</i> ] said, "Please allow [me] to see Your glory."  | Then Moses said, "Please allow me to see Your glory."  |
| He then said, "I [even] I will cause all of My goodness to pass by before you and I have proclaimed My name [Hebrew, <i>in a Name</i> ], Y <sup>e</sup> howah, before you.  | He then said, "I will certainly cause all of My goodness to pass over before you; just as I have proclaimed My name, Y <sup>e</sup> howah, before you.   |
| Furthermore, I will show grace to whomever I choose [lit., <i>I have shown grace towards whom I will show grace</i> ] and I will have compassion upon whomever I choose [lit., <i>I have had compassion towards whomever I will have compassion</i> ]." | Furthermore, I will show grace to whomever I choose and I will have compassion upon whomever I choose.   |
| He also said, "You are unable to see My face, for no man can see Me and live."  | However, bear in mind, you cannot see My face for no one can see Me and live."   |
| Then Y <sup>e</sup> howah said, "Listen, [I will provide] a place with Me—you will take a stand on a rock. And, it will be, when My glory passes over [you], I will place you in the cleft of the rock.   | Then Jehovah said, "Listen, I will work things out so that you might behold My glory. I will give you a place to be on a rock. When My glory passes over you, I will place you in the cleft of that rock, where you are protected. |
| I will cover you with My hand until I have passed over. When I remove My hand, you will see My back [as I am going away from you]; My face will not be seen."   | I will cover you with My hand until I have almost completely passed over you. Then, when I remove My hand, you will be able to see My back as I move away from you. You will not see My face."                                     |
| Chapter Outline   | Charts, Graphics and Short Doctrines   |

The following Psalms would be appropriately studied at this time:

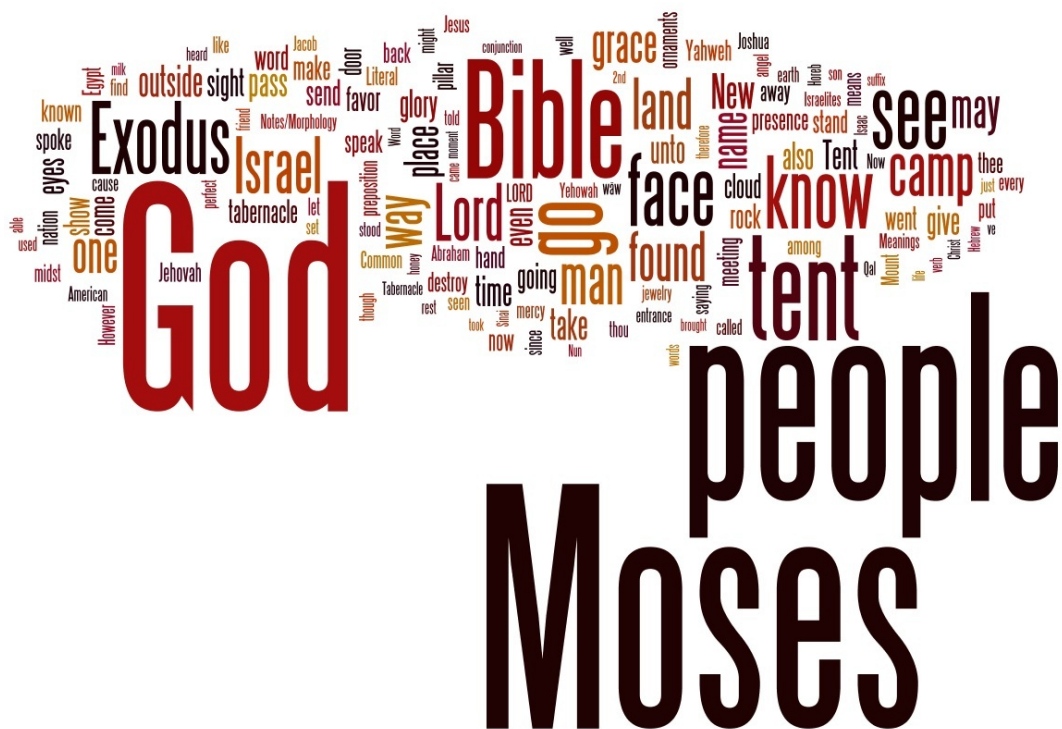
| Doctrinal Teachers Who Have Taught Exodus 33 |  |            |                 |
|--|--|------------|-----------------|
|  | Series   | Lesson (s) | Passage         |
|  | 1977 Romans (#458)   | #589–590   | Exodus 33:18–20 |
| R. B. Thieme, Jr.<br>taught this             | 1977 Great Chapters of the Bible (#666)  | #106       | Exodus 33:19–20 |
|  | 1995 Fourth of July: Higher Purpose of Freedom (#835)  | #7         | Exodus 33:9     |
| Wenstrom                                     | <a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a><br>(Search "Exodus") |            |                 |
| Jeremy Thomas                                | <a href="https://fbgbible.org/?s=exodus">https://fbgbible.org/?s=exodus</a>  |            |                 |
| Syndein                                      | <a href="http://syndein.com/exodus.html">http://syndein.com/exodus.html</a>  |            |                 |
| Keil and Delitzsch Commentary on Exodus      | <a href="https://www.gracenotes.info/exodus/exodus.pdf">https://www.gracenotes.info/exodus/exodus.pdf</a>  |            |                 |
| Todd Kennedy overview of Exodus              | <a href="http://www.spokanebiblechurch.com/books/exodus">http://www.spokanebiblechurch.com/books/exodus</a>  |            |                 |

R. B. Thieme, III has not taught this chapter on any available lesson.

## Word Cloud from a Reasonably Literal Paraphrase of Exodus 33



## Word Cloud from Exegesis of Exodus 33<sup>53</sup>



<sup>53</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of Exodus 33 has stayed on topic and has covered the information found in this chapter of the Word of God.

| Beginning of Document                            | Chapter Outline | Charts, Graphics, Short Doctrines |
|--|-----------------|-----------------------------------|
| Introduction and Text                            | First Verse     | Addendum                          |
| <a href="http://www.kukis.org">www.kukis.org</a> | Exodus folder   | Exegetical Studies in Exodus      |