

Torah: Sh'mot (Exodus) 30:11 – 34:35
Haftarah: M'lakhim Alef (1 Kings) 18:1–39
B'rit Hadashah: Luke 11:14-20

	yr. 1 30:11-31:17	yr. 2 31:18-33:11	yr. 3 33:12-34:35
1	30:11 – 13	31:18 – 32:6	33:12 – 16
2	30:14 – 16	32:7 – 11	33:17 – 23
3	30:17 – 21	32:12 – 14	34:1 – 9
4	30:22 – 33	32:15 – 24	34:10 – 17
5	30:34 – 38	32:25 – 29	34:18 – 21
6	31:1 – 11	32:30 – 33:6	34:22 – 26
7	31:12 – 17	33:7 – 11	34:27 – 35

and Moshe said to HaShem, see / you yourself said to me bring up this people / but you have not let me know who you will send with me / and you yourself, you said I know you by name / and also you have found favor in my eyes	<i>va'yómer Mosheh el-ADONÁI re'eh atah omer elay há'al et-ha'am hazéh ve'atah lo hoda'atániy et ashér-tish'lakh imiy ve'atah amár'ta ye'da'atíykha ve'shem ve'gam-matzá'ta khen be'eyný</i>	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אֶתָּה אָמַר אֵלַי הֵעַל אֶת־הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתָּנִי אֶת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה אָמַרְתָּ יָדַעְתִּיד כְּשֵׁם וְגַם־מָצָאתָ חֵן בְּעֵינַי
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This portion continues the discussion of sacred elements of the Tabernacle, the sin of the Golden Calf, Moses shattering the original Ten Words, and asking to see HaShem's glory.

The haftarah, like the Torah portion, involves false worship. Ahab, a king of Israel, led the people to worship Ba'alim, and Elijah not only proved their god to be false but humiliates the false prophets.

Highlights

- Ex. 33:12-16** An example of how Moshe and HaShem engage in intimate communication (Ex. 33:11). Moshe voices his understanding of the situation (32:34, 33:1-3). Noah is the only other person who was "favored" as such (Ge. 6:8). The Hebrew idiom, "I know you by name," is said of no one else in Tanakh. Moshe asks to understand the essential attributes that guide HaShem's interaction with humanity, corroborated by Ps. 103:7-8, even as Avraham inquired (Ge.18:25). He desires the favor of HaShem to extend to Israel as well as himself.
- Ex. 33:17-23** The presence of HaShem is assured, so what does Moshe ask? "Your glory" (k'vo-de-kha – כְּבוֹדְךָ) is a foundational term of biblical theology – a revelation of his presence (Ex. 16:7, 10, 24:16-17, 40:34-35, Le. 9:6, 23, Nu. 14:10, 21-22, 16:19, 42, 20:6. De. 5:24), often connected to the verb, "to see." This is a uniquely personal experience for Moshe. The glory of HaShem (v. 22) parallels his goodness (v.19). The anthropomorphism of "my back" (*a-kho-ray* – אֶחָרַי) contrast the repeated use of "my face" (*fa-nay* – פָּנַי) (Ex. 33:11, 14, 15, 20, 23)
- Ex. 34:1-9** Preparation for the private manifestation of the Divine Presence – a reinstatement of the covenant: replacement of the original tablets given by HaShem (24:12, 31:18) now provided by Moshe, reproduction of the inscribed text, human preparation for the occasion. Aharon is excluded this time (19:24). Moshe's two requests (33:13, 18) fulfilled with The Thirteen Attributes of God, frequently quoted (Nu. 14:18, Jer. 32:18, Joel 2:13, Jon. 4:2, Nah. 1:3, Ps. 86:15, 103:8, 145:8, Neh. 9:17), inferring human imitation. Repetition of the name is not uncommon (Ge. 22:11, 46:2, Ex. 3:4, 1Sa. 3:10). "Even though..." (v.9) – asking to make allowance for human frailty (Ge. 8:21)
- Ex. 34:10-17** Israel is to be distinguished from every other people (33:16) through loyalty to HaShem in covenantal relationship in the land.
- Ex. 34:18-21** Legitimate festivals (23:12-19) contrasted with idolatry (32:5-6, 1Ki. 12:28-33). Law regarding first-born is grounded in the Exodus (13:2, 11-15), as is Shabbat (De. 5:15), even when you are busy (v. 21).
- Ex. 34:22-26** Shavu'ot and pilgrimage festivals (De. 16:16). Divine protection when males are away for festivals that for many are far from home. To boil a kid in its mother's milk could be a lost idiom meaning don't mix older with the new, last year's and this year's first fruits.

7. **Ex. 34:27-35** Moshe instructed to write down these matters as he did with the original (24:4), emphasizing his role as mediator/intercessor between HaShem and Israel. His experience was personal and timeless – 40 is a symbolic number often associated with purification and the purging of sin (Ge. 7:4, 50:3, Nu. 13:25, 14:33, Jos. 5:6). Moshe's radiant face reflected HaShem's radiance, and testified to the restoration of HaShem's favor to Israel. In a subtle way, it emphasizes that the living Moshe, not the lifeless golden calf, was the true mediator between HaShem and Israel.

Thought Focus

Glory (*kavod* – כְּבוֹד) (33:18): To be heavy, grievous, hard, rich, honorable (TWOT). Weighty – impressive, worthy of respect. Has both positive (Ex. 16:10, Ex. 20:12, Ex. 28:2, Ps. 145:5, Pr. 21:21, 22:4, 26:1) and negative (Ex. 7:14, 8:15) connotations.

Goodness (*tov* – טוֹב) (33:19): The Hebrew term, “*tov*” carries the technical/legal meaning of covenantal friendship, and therefore infers a renewal of the covenant between HaShem and Israel: the benevolent attributes manifested by HaShem in dealing with his creatures (Jer. 33:11, Hos. 3:5, Ps. 106, 145:9), detailed in Ex. 34:6-7.

Name (*shem* – שֵׁם) (33:19): One's character and nature; the totality of personhood; defining characteristics. The tetragrammaton is indeed “the name” of HaShem. It was revealed to Moshe at the burning bush (Ex. 3:13-15), he used it with Pharaoh (Ex. 5:1), it is in the Ten Commandments (Ex. 20:7), it is in songs (Ex. 15:3) and prayers (Nu. 6:24-26). But this does not necessarily mean it should always be used to address or refer to HaShem today. Yeshua used circumlocution, such as “Father/Abba” (Mat. 6:9), “The Power/HaGevurah” (Mark 14:62). Tradition of his day considered it improper to voice the tetragrammaton. As a Jewish teacher, Yeshua followed the custom of showing deep respect for HaShem.

Glory and Goodness are two attributes of HaShem (the name), along with merciful, compassionate, slow to anger, full of grace and truth, forgiving, just...

Daily Devotional questions for reflection and application

1. (30:12) The Hebrew word for “census” literally means, “to lift the head.” Do you “count” among the people of God? (Mat 17: 24-27, 1Co 13:12, Exo 33:20, Joh 14:8-9, Luk 12:4-7, Job 22:21-28)
2. (31:18) If the Torah is the “ketubah” (marriage contract), how are you preparing for the coming bridegroom? (Isa 61:10, 62:5, Joh 3:29, Eph 1:13-14, 5:21-32, Rev 19:7-9)
3. (33:12) What is the source of Moshe's boldness? Can you be bold and honest before God? (Luk 18:5, Isa 62:6-9, Luk 11:5-13)
4. (33:17) What does it mean to “find favor” in God's eyes? Is it completely up to Him? Or are we involved also? (Jud 13:3-4, Luk 1:6, 28, 30, 1 Co 3:9, Mat 9:37-38, Joh 15:15, Mar 16:20, 2Co 6:1)
5. (34:1) Have you offered the blank slate of your heart to God through His mediator? (Jer 31:30, 1Ti 2:5-6, Mat 13:45-46, Joh 15:9-10, Eze 37:24-28)
6. (34:10) Is your God a God of wonders? (Dan 11:36, 1Ki 18:21, 39, Jos 24:14-15, 2Co 4:16-18)
7. (34:27) God's Torah never changes - but the tablets may. How do you recognize this difference? (Mal 3:6, Gal 3:19, 1Ti 2:5-6, 2Co 3:6, 15-16, Joh 5:39, Heb 4:12, Joh 4:14, 10:10, 14:26, Jer 11:2-5, Mar 4:3-9)