
Divine Law & Covenants

EXODUS 19-24, 32-34

Lived Religion: Week 3

WHAT DID YOU DO LAST WEEK?

Arrival at Mount Sinai (Exodus 19)



The name Horeb and Sinai are used interchangeably in the Bible: Horeb occurs occasionally in Exodus (Exodus 17:6; 33:6) and more commonly in Deuteronomy, while the name Sinai is well attested in Exodus, Leviticus and Numbers.

- 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.
- “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (19:4–5)
 - “Seeing” and “being seen” is a literary motif throughout this section, cf. 24:10
 - Cf. 1 Peter 2:9 – royal priesthood and peculiar people
 - *Peculiar* “One’s own people” – Hebrew may even imply *sealing*
- “And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.” (19:6)
 - The Lord intended for all to be priests of the higher priesthood, but **by Leviticus only Aaron’s family has the lower priesthood** (cf. D&C 84:23–27)

Camp for about a Year at Mount Sinai

The sojourn at Sinai begins in Exodus 19, and the Israelites do not leave there until Numbers 10:12. The intervening material comprises about one-third of the entire Pentateuch, indicating its importance to the initial editors of the Old Testament. Here they received the law from the Lord and instructions regarding the Tabernacle. It was a defining moment in their history.



*The location of Mount Sinai is unknown. Since the fourth century AD, Christian tradition has identified Mount Sinai as Jebel Musa (Arabic, “Mountain of Moses”) in southern Sinai.

Israel at Sinai: Revelation (19:1–40:38)

- Giving of the Law (19:1–24:18)
- [Institution of the Tabernacle (25:1–31:17)]
- Breaking of the Law (31:18–34:35)
- [Construction of the Tabernacle (35:1–40:38)]



The Lord Revealing Himself at Sinai

God has already revealed himself through displays of his power with the plagues in Egypt and the parting of the Red Sea. At Sinai he will reveal himself in an additional way.

“Not only did the Israelites experience “thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud” when “the Lord came down upon Mount Sinai” (Exodus 19:16-20), but they all heard the voice of Jehovah speak the Ten Commandments to them. This powerful experience has the immediate effect of witnessing to the Israelites the reality of Jehovah in a more personal way, and involved them all in the covenant opportunity he extended to them. Jehovah was not speaking to just Moses; he spoke to them all. The Israelites’ experience at Mount Sinai was, in a very real way, a temple-type experience: they came into the presence of God, he initiated a conditional covenant (Exodus 19:5), laws were revealed (Exodus 20-23, plus later chapters), and the covenant was accepted and ritually confirmed by the Israelites (Exodus 24). The events at Mount Sinai were foundational for the Israelites as the people of God” (Seely, Pike 94).



The People Consecrated (19:9b–25)

- “Go unto the people and **sanctify them** today and tomorrow, and let them **wash their clothes**” (19:10)
 - “sanctify” (*qidastam*) here means to “consecrate, dedicated, make holy”
 - Physical cleanliness (washing clothes) figurative of spiritual cleanliness
- “**And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire:** and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” (19:18)
 - Proof of God’s presence, although no one but Moses at this point is prepared to see God
- “And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.” (19:22)
 - Anachronism – no priests set apart yet – redactor reading backwards
- And God spake all these words, saying . . . (20:1); **And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die** (20:19); Deut 4:12-13 And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.
 - This powerful experience has the immediate effect of witnessing to the Israelites the reality of Jehovah in a more personal way, and involved them all in the covenant opportunity he extended to them. **Jehovah was not speaking to just Moses; he spoke to them all.**



They did not want the responsibility that came with speaking to God. They wanted a mediator. How are we like them at times?

Christianity is comforting, but it is often not comfortable.

With apologies to Elder Neal A. Maxwell for daring to modify and enlarge something he once said, I too suggest that “one’s life ... cannot be both faith-filled and stress-free.” It simply will not work “to glide naively through life,” saying as we sip another glass of lemonade, “Lord, give me all thy choicest virtues, but be certain not to give me grief, nor sorrow, nor pain, nor opposition. Please do not let anyone dislike me or betray me, and above all, do not ever let me feel forsaken by Thee or those I love. In fact, Lord, be careful to keep me from all the experiences that made Thee divine. And then, when the rough sledding by everyone else is over, please let me come and dwell with Thee, where I can boast about how similar our strengths and our characters are as I float along on my cloud of comfortable Christianity.”

My beloved brothers and sisters, Christianity is comforting, but it is often not comfortable. The path to holiness and happiness here and hereafter is a long and sometimes rocky one. It takes time and tenacity to walk it. But, of course, the reward for doing so is monumental.

Waiting on the Lord, Elder Jeffrey R. Holland, Oct 2020



The Ten Commandments (20:1–21)

- Perhaps the most famous, and the lasting, parts of the Law (*Torah*)
- Two categories of the Law
 - **Ceremonial/Symbolic aspects** – Fulfilled in Christ
 - Circumcision, temple practices (esp. sacrifice and priestly duties), daily practices to make Israelites aware of their duty
 - Meant to be symbolic and ultimately bring to Christ
 - **Ethical aspects** – these are based on **eternal principles**, so they still held true after Christ fulfilled the law
 - Ten Commandments are still in effect; in the Sermon on the Mount Jesus actually “raised the ante” by calling upon higher levels of observance/motivation
- **Decalogue or “Ten Words”** (*haddavarim*)
- Emphases
 - [Relationship with God](#) (20:1–11; cf. Deut 6:4–5, Matt 22:37–38)
 - [Relationship with others](#) (20:12–21; cf. Lev 19:18, Matt 22:39)



Relationship to God (20:1–11)

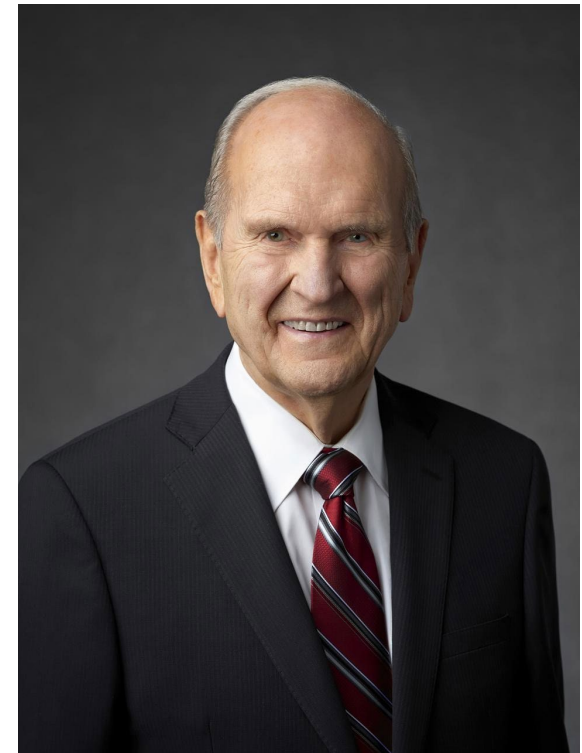
- **1. Thou shalt have no other gods before me.**
 - Pride is a form of Idolatry, so today this includes putting oneself before the Lord
- **2. Thou shalt not make unto thee any graven image**
 - “I the Lord thy God *am* a jealous God”
 - Jealous = desires exclusive devotion; footnote: HEB *qannah*, ‘possessing sensitive and deep feelings.’ Also saturated/with a red face – intense with emotion, fervent ardor, or intense zeal
 - “visiting the iniquity of the fathers upon the children”
 - results of iniquities continue to effect them ; example of Abuse continuing through generations
- **3. Thou shalt not take the name of the Lord thy God in vain**
 - Root of Jewish tradition of not pronouncing YHWH but replacing it with Adonai
 - Modern application: in addition to ‘swearing,” what about baptism or sacrament without true intent?
- **4. Remember the sabbath day, to keep it holy.**
 - Recall and celebrate God’s creation

President Nelson helps us to think about what it means to keep the commandments of placing God first in our lives:

“Are you willing to let God prevail in your life? Are you willing to let God be the most important influence in your life? Will you allow His words, His commandments, and His covenants to influence what you do each day? Will you allow His voice to take priority over any other? Are you willing to let whatever He needs you to do take precedence over every other ambition? Are you willing to have your will swallowed up in His?”

If you are then you will be keeping the first 3 commandments: you will have no other god before him, you will not be worshipping idols, or taking his name in vain.

President Russell M. Nelson, “Let God Prevail,” October 2020



Do your everyday decisions show Heavenly Father that you put Him first? Is there anything you should change because it's taking priority over your relationship with God?

Relationships with Others (20:12–21)

- **5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (20:12)**
 - Perhaps land inheritance lost for not honoring parents
 - Show gratitude for being born
 - Getting to the promised land and Lord's rest is a symbol of entering heaven
 - Modern Jewish Exposition: Honor parents make sure they have what they should have given you
 - Basic necessities – shelter, and food, and clothing
- **6. Thou shalt not kill. 20:13**
- **7. Thou shalt not commit adultery. - or anything like unto it 20:14**
- **8. Thou shalt not steal. 20:15**
- **9. Thou shalt not bear false witness against thy neighbour. 20:16**
- **10. "Thou shalt not covet . . ."**
 - First suggestion about avoiding sins by controlling thoughts and desires (cf. Jesus' Sermon on the Mount)

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- 6. Thou shalt not kill. 20:13
- 7. Thou shalt not commit adultery. - or anything like unto it 20:14
- 8. Thou shalt not steal. 20:15
- 9. Thou shalt not bear false witness against thy neighbour. 20:16
- 10. "Thou shalt not covet . . ."

What is unique about commandments five through ten of the Ten Commandments is that they are given as part of Israelite covenant law. They are not only important for social harmony and personal happiness, but their scriptural context also emphasizes that God cares about how his people treat others, and they are accountable if they do not treat them well.

Holzapfel, Pike, and Seely, Jehovah and the World of the Old Testament (2009), 97.

Differences in the Decalogue across scripture . . .

“The Decalogue is the only collection of law that, according to biblical tradition, God revealed to all Israel without an intermediary. . . . Yet clearly the Decalogue existed in several forms in ancient Israel. The version in Deuteronomy 5 differs from that in Exodus 20 in both small and large ways. For example, a totally different reason is given in Deuteronomy for why the Sabbath should be observed (cf Exodus 20:8-11 and Deuteronomy 5:12-15)”

“Though minor variations may exist in reasons given, in terms used, in syntax, or in the order of various injunctions, the basic injunctions are always the same. **Are the differences then trivial? No, because they exist in the single biblical texts that is supposed to contain the unmediated word of God. They teach us that the ancients did not transmit biblical texts like we transmit modern texts, using photocopiers and “cut and paste” word-processing programs. Rather, all biblical texts changed during their transmission. They were updated, expanded, and made to fit their broader context. If this happened to the Decalogue—which is ascribed directly to God—then it certainly happened to other texts, which would have been even more fluid**” (Dr. Marc Brettler 65-66).

Exodus 20:11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Versus

Deuteronomy 5:15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Giving of the Law (19:1–24:18)

- Israelites Reach Mount Sinai (19:1–9a)
- The People Consecrated (19:9b–25)
- The Ten Commandments (20:1–21)
- The Law Concerning the Altar (20:22–26)
- The Law Concerning Slaves (21:1–11)
- The Law Concerning Violence (21:12–27)
- Laws Concerning Property (21:28–36)
- Laws of Restitution (22:1–15)
- Social and Religious Laws (22:16–31)
- Justice for All (23:1–9)
- Sabbatical Year and Sabbath (23:10–13)
- The Annual Festivals (23:14–19)
- The Conquest of Canaan Promised (23:20–33)
- The Blood of the Covenant (24:1–8)
- On the Mountain with God (24:9–18)
- The Two Tablets of the Covenant (31:18)

“Exodus 21–23 is often referred to as the **“Covenant Code,”** because these chapters further detail how accepting Jehovah’s covenant would impact Israelite life as they interacted with each other as well as with God. These laws are thus more overtly social and civil (e.g. slavery, adultery, theft, negligence) than the theological. Their inclusion in the Sinai covenant emphasizes **that the way Israelites treated each other—how well they kept these civil laws and maintained order in their society—was one indication of how well they honored their covenant relationship with God**” (Holzapfel, Seely, Pike 95).

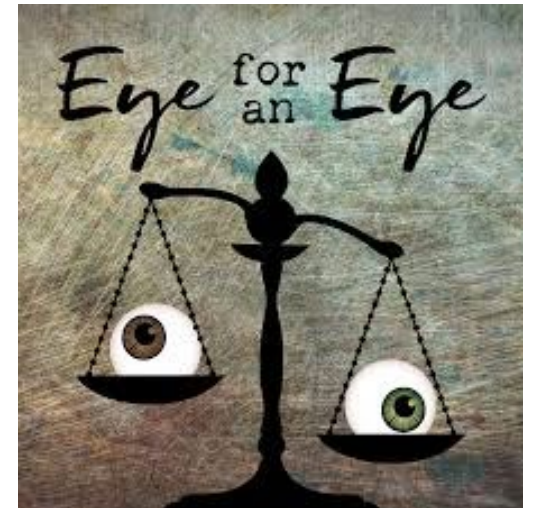
Extension of the Commandments through Law

- The Law Concerning the Altar (20:22–26)
 - Extension of commandments 1–3
- The Law Concerning Slaves (21:1–11)
 - The paradox of slavery given the Exodus deliverance . . .
 - Hebrew slavery to have a time limit, to be more compassionate (for foreign slaves see Lev 25:44–46)
- The Law Concerning Violence (21:12–27)
 - Extension of commandment 6, punishment for murder (21:12)
 - Extension of commandment 5, punishment for abuse of parents (21:15)
 - “eye for eye, tooth for tooth”
 - *Lex talionis* or “law of retribution” was actually meant to limit the punishments for lost limbs, etc.

“The civil law of the Book of the Covenant is enveloped within religious legislation: at the beginning is the altar law (20:22–26) and at the end are the prohibition on worshipping the gods of the Canaanites and the promise of God’s defeat of Israel’s enemy (23:27–33). **This bracketing demonstrates the priority of one’s relationship with God and how it affects all the ethical and other choices of life**” (Dr. Richard Hess 77).

Eye for an Eye

“the biblical ‘eye for an eye’ is often cited as an example of the allegedly harsh and cruel standards of the Old Testament deity, a primitive archaic reflex of the vendetta principle. But when seen in a comparative light against the backdrop of the class-differential distribution of justice in the ancient Near East, this biblical principle may be appreciated for what it was—a somewhat astonishing and probably polemical assertion of the equality of all citizens before the law. The slogan ‘an eye for an eye’ expresses the idea that the punishment should fit the crime—no more and no less—for all free persons regardless of the social class of the perpetrator or the victim. All free citizens who injure are treated equally before the law—neither let off with something less than the injury caused nor punished in excess of the injury caused.”
(Hayes, 142-43)



Moving people from where they are to where they should be . . .

Hammurabi's Law Collection	Exodus
250. If an ox has gored a citizen while going along the road and has caused his death, there shall be no penalty in this case.	21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit.
251. If a man's ox be a gorer, and has revealed its evil propensity as a gorer, and he has not blunted its horn, or shut up the ox, and then that ox has gored a free man, and caused his death, the owner shall pay half a mina of silver.	21:29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death....
252. If it be a slave that has been killed, he shall pay one-third of a mina of silver.	21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding”
2 Nephi 31:3

these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.
D&C 1:24

Many of the laws in Exodus 21-23 are similar to much older laws attested from Mesopotamia. As such, they are part of a common ancient Near Eastern approach to social and legal matters, but many of the laws in Exodus contain subtle differences from their ancient Near Eastern counterparts. *How would you explain the differences? What are the implications?*

Moving people from where they are to where they should be . . .

“God’s concern for the poor and oppressed is established as he delivers through the exodus . . . This same concern is to be expressed for the weak and powerless in Israelite society, especially the slaves and the visitors. All are to stop work on the Sabbath. The slave laws guarantee rights to those of the lowest class, something not found in other ancient Near Eastern legal texts. Because the value of human life is absolute, no master can get away with a mere fine if he intentionally kills a slave. Life must be given for life. Private property is valued and preserved, but it does not supersede the value of human life or that of the family and the marriage covenant” (Hess 77).

Exodus 21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

Exodus 22:21-24 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Exodus 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

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Moving people from where they are to where they should be . . .

“While there is much in the biblical legal corpus that deeply offends modern western sensibilities—including the legalization of slavery . . . It is possible to discern in biblical legislation a tendency towards humanitarianism. . . . In contrast to ancient Near Eastern collections that lack laws protecting slaves from harsh treatment by the master, the biblical text states that the master who wounds his slave in any way (even losing a tooth) must set him free (Ex 21:26-27) and a slave who is killed must be avenged (Ex 21:20). Further slaves are entitled to the Sabbath rest (Ex 20:10, Deut 5:14), and fugitive slave cannot be returned to his master (Deut 23:16-17)” (Hayes 144)

Other evidence of a tendency toward humanitarianism is the lack of legalized violence in the bible.

The Bible’s high valuation of human life may be contrasted with the high valuation of property in the extrabiblical codes. Hammurapi’s collection imposes the death penalty for various property crimes: theft and receipt of or trafficking in stolen goods, housebreaking, etc. . .

Many provisions contradict on another, yet **common themes emerge: sanctity of human life, value of persons over property, equality of free persons in the eyes of the law, importance of assisting the disadvantaged in society, tendency toward humanitarianism, integration and interdependence of all aspects of human life.**

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2 Nephi 31:3

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Property, Restitution, Social Law

- **Concerning Property and Restitution** (21:28–36, 22:1–15, commandment 8)
- **Social and Religious laws** (22:16–31, mostly commandments 1–3 but with a dose of compassion for others because of the Exodus experience)
 - “Thou shalt not revile the gods, nor curse the ruler of thy people.” (22:28; *elohim* may have been used for judges and leaders who acted as God in the administrations)
- **Justice for All** (23:1–9, commandments 8–9)
 - “thou shalt not raise a false report . . .” (23:1)
 - “thou shalt not follow a multitude to do evil” (23:2)
 - “thou shalt not wrest the judgment of the poor in his cause . . . I will not justify the wicked” (23:6–7)

Moving people from where they are to where they should be . . .

Duties to God (23:10–19)

- **Sabbatical Year and Sabbath** (23:10–13; commandment 4)
 - Rest one day of the week, rest year one year in seven
 - Cf. famine in Egypt
 - Primitive welfare and fast offering system
 - 23:10-11 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.
- **The Annual Festivals** (23:14–19; commandments 1–3)
 - Passover (*Pesach*)
 - Feast of the Harvest (*Shavuot*, Pentecost)
 - Feast of Tabernacles (*Sukkot*)



Covenant Ritual & Divine Appearance (Exodus 24)

The Blood of the Covenant (24:1–8)

- *And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. (24:3)*
- *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. (24:8)*
 - “Whether all the people were sprinkled with blood (and if so, how was that accomplished) is not known, but the act certainly indicates that a special bond and purified status was established between God and the people through the use of sacrifices and this covenant blood” (Holzaphel/Pike/Seely 99).

On the Mountain with God (24:9–18)

- Moses, Aaron, Nadab, Abihu, and 70 elders “saw the God of Israel!”
- *“they saw the God, and did eat and drink” (24:11)*
 - “Now these seventy-four leaders became special witnesses of Jehovah’s existence, his personal nature, and his holiness. Such a manifestation to so many is not recorded elsewhere in the Old Testament” (Pike/Seely 99).
 - “The Israelite leaders’ subsequent feast with God (24:11) demonstrates an ideal of communion expected again in the messianic banquet and here celebrated before Israel has an opportunity to sin. Eating and drinking before the gold calf is a form of worship and communion that contrasts with the actions of chapter 24. It also explains the just punishment of drinking water mixed with the ground-up gold calf (32:6, 20)” (Hess 77).
- 7 day theophany and then Moses is called out for 40 days

Breaking of the Law (32:1–34:35)

- The Golden Calf (32:1–35)
 - **Aaron makes the golden calf (32:1–6)**
 - Moses intercedes for Israel (32:7–14)
 - **Moses Returns: Breaks Tablets and Calf (32:15–24)**
 - Levi Chooses and Enforces; YHWH (32:25–29)
 - Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. (32:26)
 - Moses again intercedes (32:30–35)
- *What was Aaron doing?*
 - YHWH himself had been associated with a “The Bull of Jacob” (Genesis 49:24; KJV renders “mighty God of Jacob”)
 - probably seen as supporting the Lord’s throne or chariot, much as the cherubim on the Ark of the Covenant later did
- The command to Leave Sinai (33:1–6)
- The Tent outside the Camp (33:7–11)
 - A forerunner to the Tabernacle. Moses would go there to speak to the Lord
- Moses’ Intercession (33:12–23)
- Moses Makes New Tablets (34:1–9)
- The Covenant Renewed (34:10–28)
- The Shining Face of Moses (34:29–35)
 - Latin mistranslation of this led to centuries of art with a “horned Moses!”

Golden Calf Incident

While Moses is in the mountain with God, **the people seek their own means of securing the ongoing presence of God.** In Exodus 32 they construct an image of the gold calf, which they worship as the god who brought them out of Egypt. As they have feasted with God, they also eat and drink before this image. In doing so, Israel breaks its covenant with God.

God reaffirms the covenant relationship in both word and image with Moses (Exodus 33-34) and then with Israel (Exodus 35-40). With Moses, the confirmation comes through divine self-revelation (image) and through a reiteration of the words of the covenant (word). With Israel, it involves the observance of the Sabbath (word) and the construction of the tabernacle (an image of his presence among Israel, if not of God himself). (Hess 59).



Waiting on the Lord: how do we get better at this?

“...there will be times in our lives when even our best spiritual effort and earnest, pleading prayers do not yield the victories for which we have yearned, whether that be regarding the large global matters or the small personal ones. So while we work and wait together for the answers to some of our prayers, I offer you my apostolic promise that they are heard and they are answered, though perhaps not at the time or in the way we wanted. But they are always answered at the time and in the way an omniscient and eternally compassionate parent should answer them. My beloved brothers and sisters, please understand that He who never sleeps nor slumbers cares for the happiness and ultimate exaltation of His children above all else that a divine being has to do. He is pure love, gloriously personified, and Merciful Father is His name.”

Elder Jeffrey R Holland, Waiting on the Lord, Oct. 2020



Exposition

How Latter-day Scripture and Revelation helps explain breaking of the tablets

“And the Lord said unto Moses, Hew thee two *other* tables of stone, like unto the first, and I will write upon *them* also, the words of *the law*, according as *they were written at the first on the tables* which thou brakest; ***but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage.***

Therefore do as I have commanded thee, and be ready in the morning, and come up in the morning unto mount Sinai.” (Exodus 34:1–2 JST)

- Cf. D&C 84:19–27



The Covenant Renewed (34:10–28)

- The “Ritual Decalogue”

- 1. “For thou shalt worship no other god: for the Lord, whose name *is* Jealous, *is* a jealous God.” 34:14
- 2. “Thou shalt make thee no molten gods.” (34:17)
- 3. “The feast of unleavened bread shalt thou keep” (34:18)
- 4. “All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.” (34:19)
 - “matrix” is the womb, so every firstborn is consecrated again
- 5. “Six days thou shalt work, but on the seventh day thou shalt rest” (34:21)
- 6. “And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest” (34:22)
- 7. “and the feast of ingathering at the year’s end.” (34:22)
- 8. “Thrice in the year shall all your men children appear before the Lord God, the God of Israel.” (34:23)
- 9. “The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God.” (34:26)
- 10. “Thou shalt not see the a kid in his mother’s milk.” (34:26)

- Shining face of Moses is a type of YHWH

- “And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.” (34:30)