

# “The Glory of God”—The Character of God’s Being and Way in the World: Some Reflections on a Key Biblical Theology Theme

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Exodus 34 is a key passage in biblical theology, but the meaning of the glory of God as revealed to Moses is not understood very well by the Christian church, at least the church in North America.<sup>1</sup> I plan on developing this reflection on a key biblical theme in four steps. First, I will briefly expound how the glory of Yahweh is revealed to Moses at Sinai (Exodus 33–34). Second, I will relate the exposition of Exodus 33–34 to David’s supplication in Psalm 86. Third, I will turn to two NT texts which confirm the exegesis of Exodus 34, namely John 1:14, 17–18 and 2 Corinthians 4:4–6. Fourth, I will offer one theological reflection from the exposition of the theme from the Old and New Testament texts.

## THE GLORY OF GOD IN EXODUS 34

### *The Context of Exodus 34*

Before turning to Exodus 34, we must briefly review the narrative sequence that leads up to the revelation of the divine glory in Exodus 34. Exodus 1–18 describes how an enslaved Israel is released from Egypt and travels through the desert towards Canaan, the Promised Land. At Mount Sinai, Yahweh and Israel are bound together by a covenant specified in Exodus 19–23 and then ratified in Exodus 24. Afterwards, Moses ascends the mountain to receive further instructions concerning the building of a place of worship. When Moses is gone for a long time, the people urge Aaron to make alternative arrangements which leads to the Calf of Gold and idolatrous orgiastic worship. God urges Moses to hurry down the mountain and deal with the problem. This is described in Exodus 32.

Moses descends the mountain and in anger breaks the covenant documents. He burns them and grinds them up and scatters the powder in the drinking water. He remonstrates with the people and calls for discipline. The tribe of Levi answers the call and many offenders are put to death.

Next Moses meets with Yahweh and seeks to atone for the people by offering to exchange his place in the Book of Life for theirs. God asks him to lead Israel to Canaan and promises a divinely sent messenger as well as disciplining actions, but he himself will not journey to Canaan in the midst of his people or accompany them. The people are not at all happy with this result and mourn (32:31-33:6).

An interlude (33:7-11) is provided by a description of the Tent of Meeting. This, we are told, was a tent outside the camp where Yahweh and Moses conversed on a regular basis just as humans speak “face to face.” It seems to have been a kind of precursor to the Tabernacle in some ways. The experience at the Tent of Meeting provides both a stark contrast to the absence of God promised for the rest of the trip in the previous section as well as the grand request of Moses to experience and see God’s glorious presence in the following section.

After the interlude, Moses again (in Exod 33:12-23) goes to intercede on behalf of Israel for the problem situation: he does not want to lead the people to Canaan without Yahweh himself personally going with them and leading them. The divine presence is absolutely essential.

### **Exodus 33:12-23**

12 Moses said to Yahweh, “Look You have been telling me, ‘Bring these people up,’ 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 favour before me.’ 13 Now if I have found favour before you, teach me your way so I may know you and continue to find favour before you. Remember that this nation is your people.”

14 The Lord replied, “My Presence will go with you, and I will give you rest.”

15 Then Moses said to him, “If your Presence does not go with us, do not send us up from here. 16 And how will it be known, then, that I and your people have found favour before you? If you do not go with us, will we, I and your people, be distinct from every other people on the face of the earth?”

17 And the Lord said to Moses, “I will do the very thing you have asked, because you have found favour before me and I know you by name.”

18 Then Moses said, “Now show me your glory.”

19 And the Lord said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, Yahweh, before you. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 20 But, he said, “you cannot see my face, for no one may see me and live.”

21 Then the Lord said, “There is a place near me where you may stand on a rock.

22 When my glory passes by, I will put you in a crack in the rock and cover you with my hand until I have passed by. 23 Then I will remove my hand and you will see my back; but my face will not be seen” (NIV, 1984).<sup>2</sup>

### **Exegetical Reflections on Exodus 34**

The first round of conversation between Yahweh and Moses has left Moses entirely *uneasy*. Yahweh has called him to lead the people from Egypt to Canaan and has indicated that he will dispatch a messenger to accompany them, but he will not go with them in person. Moses addresses his concern for this arrangement in the second round of conversation here in Exodus 33:12-23.

Moses notes that Yahweh has called him to lead the people to Canaan and has not specified whom he will send as a messenger. He argues that he has found favor in the eyes of Yahweh and Yahweh has known him by name. On this basis he would like to know the *way* of Yahweh. If Yahweh will reveal

his approach to these matters, he can know Yahweh in return and find favor in his eyes. He reminds Yahweh that the nation of Israel belongs to him by covenant and therefore is Yahweh's responsibility.

There is a problem in the textual transmission here: the vocalization of MT has "show me your ways" (plural) but the consonantal text has "show me your way" (singular). The latter reading is supported by Jerome, the Syriac Peshitta, and the Aramaic Targums, while only the Samaritan Version and some mediaeval MSS support MT. I take the singular here as the original text.<sup>3</sup>

Noteworthy in this text is the phrase "find favor in someone's eyes." Of sixty-nine instances of "favor" (יָחַד) in the Old Testament, forty, almost 60%, occur in the phrase "to find favor in someone's eyes." Furthermore, of these forty, twenty-six have to do with favor in the eyes of humans and fourteen with favor in the eyes of God. Again, of all the instances having to do with favor in the eyes of God, six, almost half, are found in this text in Exodus while another two occur in Numbers 11, another passage dealing with the favor of Moses before God. Normally, the person who is given favor is making a request to someone socially superior or who has in the particular circumstance complete power over them in the matter they seek. A majority of all instances, then, deal with Moses' relationship to Yahweh.

In a recent work entitled *Covenant and Grace in the Old Testament*, Robert D. Miller notes parallels between the phrase "find favour in the eyes of a person" and an almost identical phrase in Old Aramaic in the 8th Century B.C. Barrakab Inscription from Zenjirli.<sup>4</sup> This inscription was written by the King of Sam'al, a small kingdom in the area around the city we know as Antioch in later times. In the inscription he indicates that he has become a servant, i.e., a client-king or vassal of the Assyrian king Tiglath-Pileser. The document is a piece of propaganda from the time of the Syro-Ephraimite Coalition against Judah when Ahaz also became a vassal of Tiglath-Pileser and gave him handsome tribute to remove the military pressure upon him from Syria and Israel. The inscription was placed in a prominent spot at the entrance to the palace of the King of Sam'al. Thus, those in the court of this king, i.e., all those who mattered in his kingdom, could be given the message that the move to become a client or vassal of Assyria was an astute political decision that would guarantee prosperity and security for this small country, surrounded by greater peoples and turbulent times. Perhaps in a similar manner, Moses is instructing Israel that to be a vassal of Yahweh

has allowed him to strike a very good deal for the remainder of the difficult journey from Sinai to Canaan.

As Moses bargains with Yahweh, Yahweh accedes to his request and states, “My face will go with you and I will give you rest.” Here the word “face” (פָּנִים) is a synecdoche of the part for the whole person, as may be observed in the parallel in 2 Samuel 17:11.<sup>5</sup> Yahweh himself will go with Israel in person. The promise of rest for Moses shows that a great burden has been lifted from his shoulders in terms of the task of leading the people amidst enemies and the difficulties of the desert to Canaan. He need be uneasy no longer.

Then in verse 16 Moses asks for a sign to assure him and the people of the guarantee and promise just given him by Yahweh: “how will it be known, then, that I and your people have found favor before you?” Yahweh also accedes to the demand for a sign and so we come to the bold request: “Show me your glory.” In a chiasmic structure A B A’ we have the word glory in verses 18 and 22 on either side of the explanation in verse 19: “I will cause my goodness to pass before you and proclaim my name.” This explanation reveals that the glory of Yahweh can be described or discussed under two categories: the name of Yahweh and the goodness of Yahweh. If we consider the initial request in v. 13, where Moses says “show me your way,” it would seem that the goodness of Yahweh in v. 19 is synonymous with the way of Yahweh in v. 13.

- Exod 33:13 show me your way
- Exod 33:18 show me your glory
- Exod 33:19 I will cause my goodness to pass before you and proclaim my name
- Exod 33:22 when my glory passes by

We may conclude then that the glory of Yahweh can be described under two categories: the *name* of Yahweh and the *way* of Yahweh. Our analysis will be tested by the interpretation of David in Psalm 86.

In the revelation of the divine glory, Yahweh says in v. 20, “you cannot see my face” and reiterates in v. 23, “you will see my back, but not my face.” The term ‘face’ (פָּנִים) here entails a different figure of speech from that used in v. 14. By means of anthropomorphism, an analogy is drawn between the knowledge one may have of a human by a frontal view in which one can behold the face and a view of the backside which does not reveal the person in the same way. Needless to say, identifications in police stations

require a frontal view for full knowledge of a person. Thus Yahweh is using this figure of speech to instruct Moses that as a human, he cannot have full knowledge of God, but he can nonetheless have a true knowledge, albeit a partial knowledge.

- Exod 33:20           you cannot see my face
- Exod 33:23           you will see my back but not my face

In the book *Kingdom through Covenant*, I briefly expound the revelation of the glory of Yahweh in Exodus 34:6-7. I will cite this brief exposition:<sup>6</sup>

TABLE 4.4a Yahweh Yahweh

'el raḥûm wêḥannûn	Ontology
'erek appayim wêrab ḥesed wê'emet	
nôšer ḥesed lâ'ălâpim	Function +
nôšé' 'awôn wâpeša' wêḥaṭṭâ'â	
wênaqqêh lô' yênaqqeh	Function -
pôqêd 'awôn 'âbôt 'al bânim wê'al bēnē bânim 'al šillêšim wê'al ribbē'im	

TABLE 4.4b Yahweh Yahweh

a God merciful and gracious	Ontology
slow to anger, and abounding in steadfast love and faithfulness	
keeping steadfast love for thousands	Function +
forgiving iniquity and transgression and sin	
but who will by no means clear the guilty	Function -
visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation	

This revelation begins by repeating the name Yahweh. This is the only instance in the Old Testament where the name is repeated twice. The repetition means, “Pay attention!” The number two is also the key to the literary structure. There are three pairs of qualities of the divine nature, and the first pair makes a chiasm with the last revelation of that nature, in Exodus 33:19b, which was a preview for Moses:

וְחַנּוּתִי אֶת־אֲשֶׁר אֶחֶז וְרַחֲמֵי אֶת־אֲשֶׁר אֲרַחֵם:

“And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy” (ESV). Thus in Exodus 33:19b we have “gracious”

and “merciful,” whereas in Exodus 34:6 we have “merciful” and “gracious” (A-B::B-A). These two qualities stress the incredible grace and compassion—unmerited—in Yahweh. The next two stress his qualities of forbearance (slowness to anger) as well as his overflowing faithful loving-kindness.

These ontological qualities then flow into incredible positive functions that form a chiasm with the negative functions: he guards *hesed*. The word *nōšer* (“guard”) is chosen because of its assonance with *nōšē’* (forgive) and also because it is more active than “do.” The usual expression in the Hebrew Bible is “do *hesed*.” To guard *hesed* is stronger—God earnestly maintains and preserves *hesed*. As we can see from Exodus 20:5–6, “thousands” does not mean thousands of people, but specifically stands in contrast to “visiting iniquity to the third and fourth generation” and hence means thousands of generations. This is something that is an outflow of the divine nature. Second, this *hesed* issues in a comprehensive forgiveness, but a forgiveness which nonetheless still takes sin very seriously (he does not acquit the guilty)—in other words this is a costly forgiveness. There is a tension here within the divine nature, caused by human sin, but that will be resolved someday although it is not resolved in Exodus 34.

And this incredible and matchless revelation is what it means to see Yahweh’s back! Imagine looking him full in the face!

Although my exposition in *Kingdom through Covenant* is not as explicit as it might have been, I indicated there that the first pair of qualities refers to the divine ontology and the last two pairs of qualities delineate the positive and negative functions. We can be more explicit now: the first pair unveils the *name of Yahweh* while the last two pairs shows the *way of Yahweh*. These are the Bible’s own categories. The first pair describes God as he is in himself, in character and nature, while the last two pairs describe God in his relation to the creation. Systematic theologians would employ the terms “immanent trinity” for the former and “economic trinity” for the latter.

## THE GLORY OF GOD IN PSALM 86

Jim Hamilton is quite right to believe that this is a central text and he helpfully notes all of the texts in the Old Testament which refer back to it.<sup>7</sup> One of these is Psalm 86 and to this text we now turn. Crucial for our understanding is a brief description of the literary and poetic structure. The following analysis

of the literary structure is based upon my own study of the text using the method of O'Connor, but is also heavily influenced by that of J. P. Fokkelman.<sup>8</sup>

Poetic Analysis of Psalm 86

Stanza One	01a-07b
Strophe 1	01a-02b
Strophe 2 (Exod 34:5-7)	03a-05b
Strophe 3	06a-07b
Stanza Two (שׁם, שׁם, דָּרָךְ, שׁם)	08a-13b
Strophe 4	08a-10b
Strophe 5	11a-13b
Stanza Three	14a-17c
Strophe 6 (Exod 34:5-7)	14a-15b
Strophe 7	16a-17c

Psalm 86 is an ardent prayer of supplication resting solidly on an expression of faith that is very well-sustained. Both elements—supplication and trust—can be traced through the structure.

The poem consists of seven strophes clustered into three stanzas. The ardent prayer is easily recognised in the openings (and occasionally the middle) of strophes 1-3 and 5 + 7. Fokkelman also includes strophe 6 here—and rightly so—because the content of verse 14 spells out the cause of the prayer for the reader: enemies are on the point of overwhelming the speaker.

Stanza 1 begins and ends with a call to Yahweh to ‘attend’ // ‘answer’ or ‘listen’ // ‘pay attention’. In between, the psalmist asks God to ‘preserve’ (his life), ‘save’, ‘show him favour’ and ‘gladden his heart’. An inclusio is formed by the cry ‘to answer’ in 1a and the confident hope that God will answer in 7b. The last strophe of Stanza 1 also employs the roots אָזַן and תָּנַן as well as קָרָא and יוֹם to form inclusions with both strophes 1 and 2.

Strophe 1 uses four 2 masculine singular imperatives and two verbless *ki*-clauses with אָנִי as subject. Strophe 2 reverses the proportions with two second masculine singular imperatives addressed to God and four *ki*-clauses, two of which are verbal (from me to you) and two are verbless about ‘you’. Parallelism here is vertical rather than horizontal, so that the pairs are 3a + 4a and 3b + 4b. In both 3b and 4b an adverbial modifier is clause initial (אֵלֶיךָ), with discourse pragmatic significance. Several tropes, that is to say,

figures of speech with a text-structuring function, largely repetition, bind strophes 1 – 3 together as a stanza.

Strophe 4 is hymnic, containing only praise and no requests. This is the centre and heart of the poem. This strophe encloses a double אדני within a double אלהים (‘gods’ in 8a and God in 10b). Opening with “no one like you” and closing with “you alone” is also a semantic inclusio. Along with the choice of words that yields a hymnic style, Fokkelman notes that this central strophe is the only one to lack a first person morpheme of any sort. Here the root עשה is found three times—the focus is solely upon God and his works.

Strophe 5 has a hymnic centre, v. 12, which employs the only double vocative in the poem. Around the hymnic center, in 11b and 13a we have the halves of the common word-pair *hesed wē’emet* broken up by the poet. The lines on the outside of the strophe (11a and 13b) both open with commands in the *hiphil*. After so many positive words the ending is a shock: the speaker wants to be plucked from death.

Strophe 6 addresses the issue raised at the end of the previous strophe. The opening verse, v. 14, parallels v. 13 by way of עלי ... /... נפשי, but the correspondence only serves to highlight the contrast: the “I” is under serious threat from insolent and ruthless enemies. In v. 14, the vocative “God” is clause initial for the first and only time of ten vocatives addressing God in the poem (1a, 3a, 4b, 5a, 6a, 8a, 9b, 11a, 14a, 15a). The phrases of 14b chiastically mirror the phrases of 13b (deliver my life / deepest grave // assembly of ruthless / seek my life). The citation from Exodus 34, also a verbless clause with ארתה as subject, makes v. 15 to match v. 5 and strophe 6 to match strophe 2.

Strophe 7 matches strophe 1 since three key words, “have mercy on me,” “your servant,” and “save” (ABC) begin the last strophe and also end the first one in chiastic order (CBA). Following the pattern of clauses with התא (2b, 5a, 10a, 10b, and 15a), the clause in 17c is probably also to be construed as a verbless clause and not as a vocative. As Fokkelman notes, “this is the unit which bluntly states the predicament, and in which both the prayer and the nominal proclamation of the deity and his excellent qualities have been brought to their climax.”<sup>9</sup>

The expression “to honor the name of Yahweh” in 9b and 12b forms an inclusio that binds strophes 4 and 5 together as a single stanza.<sup>10</sup> In between these book-ends, the poet asks that he may be instructed in the way of Yahweh and his heart united to fear the name of Yahweh. We may note the allusions to Exodus 34:5-7 in 5ab and 13a and the direct citation of it in 15ab. This corresponds to the use of

‘name’ (שם) in 9c, 11c, 12b and ‘way’ (דרך) in 11a. In addition, the doubling of “name” at the end of the strophe imitates the double Yahweh in Exodus 34. The citation of Exodus 34 in strophes 2 and 6 help to form a concentric circle around the middle stanza: the way of Yahweh and name of Yahweh are in fact a summary of the revelation of Yahweh in Exodus 34:5-7. Moreover, in the very centre, 11a, the way of Yahweh is mentioned first and the name of Yahweh second. This corresponds to the order in the text in Exodus 34. The first instance in Scripture of the phrase דרך יהוה is in Genesis 18:14 where it is characterized by doing צדקה ומשפט (social justice as expressed later in the Torah).

We see, then, in Psalm 86 that the credo of David is the credo of Moses: Exodus 34:5-7. The next psalm, Psalm 87, is much like Jonah 4:2—which has to do with the nations. The intention of the credo—God’s name and way—cannot be constrained to nationalistic boundaries!

Psalm 86 is clearly a prayer based upon Exodus 34 and is a reflection *derek* and *shem*. Note that David calls himself a *hāsīd* (godly, ESV) at the beginning. He knows that he is a covenant partner and that his character is consonant with God’s. Perhaps also the sign for good for which he asks in 17a is in imitation of Moses and connected to the end of Exodus 33 as well.

Thus exegetical study of Exodus 34 is confirmed by later interpretation of this text Psalm 86 and shows that the glory of God consists in his *name* and his *way*. The former describes the character and nature of his being and the latter describes his relations with us—indeed with all creation.

The proclamation of the divine glory in Exodus 34 defines for us the *name* and the *way* of Yahweh. The explanations given to Moses and to us through the revelation to him create significant tensions in the larger story or metanarrative of scripture. Before considering these, let us briefly note that the witness of the NT confirms the exegesis of Exodus 34.

### NT CONFIRMATION OF GOD’S GLORY IN EXODUS 34

John 1:14, 17-18, and 2 Corinthians 4:4-6 are particularly significant:

#### **John 1:14, 17-18**

14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. 15 (John bore

witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) 16 For from his fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; the only God, who is at the Father’s side, he has made him known (ESV).

Note that Jesus, as the Word, revealed the glory of God, described as being full of grace and truth. This statement of the apostle John, corresponds to the definition of divine glory as characterised by grace and truth = *hesed* and *hēmet*. Moses gave the Law or Torah on this topic, i.e., *tôrâ* as instruction. But the instruction was not realized until the coming of Christ.

## **2 Corinthians 4:4-6**

4 In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. 5 For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. 6 For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The good news is about the glory of Christ. Looking at the face and life of Jesus Christ gives us knowledge of the glory of God. As demonstrated elsewhere, Ephesians 4–6 summarizes this good news in terms of *hesed* and *hēmet*, i.e., speaking the truth in love.

## **A CONCLUDING THEOLOGICAL REFLECTION ON THE GLORY OF GOD**

The revelation of the glory of Yahweh in Exodus 33–34 leaves the reader engulfed in mystery and creates a major tension in the storyline of Scripture. How can *hesed* and *’emet* describe the name or very being of God, since this Hebrew word-pair normally describes covenant relationships? Here we encounter a mystery that is only resolved by the revelation of the teaching of the Trinity in the NT. In passages such as Colossians 1, Philippians 2, and 1 Corinthians 8–10 Paul grounds his discourse in texts from the OT that insist most emphatically on the existence of only one God, yet within the

being of this God he can speak about a Father and a Son.<sup>11</sup> The Gospel of John speaks of the love of the Father for the Son (e.g., John 3:35, 5:20). The Son displays the faithfulness and loyalty of an obedient son (John 5:19). These texts explain how we can say that the name of God is *hesed* and *'emet*, or as the apostle John says simply, God is love (1 John 4:8). While I am not affirming that at such and such a point (in eternity or in space or time), the persons of the Trinity entered into a covenant relationship; nonetheless, terms that describe covenant relationships are used to describe what is characteristic about their inter-personal relationships.

For a long time in the western world, there has been a tendency to treat the Christian doctrine of the Trinity as a problem rather than as encapsulating the heart of the Christian Gospel. A recent writer put it this way: "It is as if one had to establish one's Christian orthodoxy by facing a series of mathematical and logical difficulties rather than by glorying in the being of a God whose reality as a communion of persons is the basis of a rational universe in which personal life may take shape."<sup>12</sup> Do you see the situation? Our problems arise because we come to this teaching with our ideas of god, human life and personality. And then we say this teaching is illogical or puzzling. What we need to do is to start the other way round. It is only if and when we *begin* with this teaching that we can understand God and ourselves and the world in which we live. Let me illustrate. Only the Christian God explains communication, love and personality. Let us illustrate by considering love in a human family. How can a child understand love if the definition of love is based entirely and totally upon the relationship of the child to the parent and the parent to the child? This is a very insecure and unstable basis for love, because the child knows that he or she may disappoint or fail father or mother. And when that happens, this love is imperfect. If, however, love is defined in a relationship outside the child-parent relationship, in the love of husband and wife, then the child knows that world of love will not fall apart when they disobey dad or mom. There is a secure foundation for love because love is defined in a relationship outside of the child-parent relationship. The same is true of our relation to God. If love depends on our relationship to God and his to us, then this love is not perfect. But love is found within the being of God. Because there are personal distinctions within God himself, the eternal love of the Father for the Son and the Son for the Father, we have a basis for love. The Muslim has ninety-nine names for God, but love is not one

of them. Only the Christian faith has a basis for love in human relationships because love is based in God himself independently of our relation to him.

An old Puritan writer said this, “Theology is the art of living blessedly forever.” This is what Paul is saying in 1 Corinthians 8. The teaching of the Trinity is not just dry and dusty theory for the theologians. You will not know how to relate to the pagan culture unless you know the Christian God. You will not know how to relate to one another in the people of God unless you know the crucified and risen Messiah who stands within the description and definition of God himself.

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<sup>1</sup> While no exhaustive research of literature on this text has been attempted, a brief survey of recent commentaries revealed nothing like the exposition here: Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Old Testament Library; Philadelphia: Westminster, 1974); John I. Durham, *Exodus* (Word Biblical Commentary 3; Waco: Word Books, 1987); Peter Enns, *Exodus: From Biblical Text to Contemporary Life* (NIV Application Commentary; Grand Rapids: Zondervan, 2000); Duane A. Garrett, *A Commentary on Exodus* (Kregel Exegetical Library; Grand Rapids: Kregel, 2014); Cornelis Houtman, *Exodus* (trans. Johan Rebel and Sierd Woudstra; Historical Commentary on the Old Testament; Kampen: Kok, 1993); Philip G. Ryken, *Exodus: Saved for God’s Glory* (Preaching the Word; Wheaton: Crossway, 2005); Nahum Sarna, *Exodus: The Traditional Hebrew Text with the New JPS Translation / Commentary* (The JPS Torah Commentary; Philadelphia: Jewish Publication Society, 1991); Douglas K. Stuart, *Exodus* (New American Commentary, 2; Nashville: Broadman & Holman, 2006). Even a monograph on this topic, although useful, does not overlap with this treatment: Michael P. Knowles, *The Unfolding Mystery of the Divine Name: The God of Sinai in Our Midst* (Downers Grove, IL: IVP Academic, 2012). See the central role this text has in the following two works on biblical theology: Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant* (Wheaton, IL: Crossway, 2012) and James M. Hamilton, Jr., *God’s Glory in Salvation through Judgment* (Wheaton, IL: Crossway, 2010). Nonetheless, the exegesis of Exodus 34 is developed further here.

<sup>2</sup> I have changed “ways” in v. 12 to “way.” See below.

<sup>3</sup> The Septuagint does not translate the word in question and so has no role in this problem in the text.

<sup>4</sup> Robert D. Miller, *Covenant and Grace in the Old Testament: Assyrian Propaganda and Israelite Faith* (Piscataway, NJ: Gorgias Press, 2012), 68-75, 99-103, 167-169. For the text, see John C. L. Gibson, *Textbook of Syrian Semitic Inscriptions. Volume 2: Aramaic Inscriptions Including Inscriptions in the Dialect of Zenjirli* (Oxford: Clarendon Press, 1975), 87-93.

<sup>5</sup> See Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes Press, 1967), 434.

<sup>6</sup> Gentry and Wellum, *Kingdom through Covenant*, 143-145.

<sup>7</sup> Hamilton, *God’s Glory in Salvation through Judgment*, 56-59, 101-106, 133-137.

<sup>8</sup> J. P. Fokkelman, *Major Poems of the Hebrew Bible (at the Interface of Prosody and Structural Analysis)*, Volume II: *85 Psalms and Job 4-14* (Studia Semitica Neerlandica; Assen: Van Gorcum, 2000), 241-245, 444.

<sup>9</sup> *Ibid.*, 244.

<sup>10</sup> This leaves strophes 6 and 7 to form the last stanza.

<sup>11</sup> See esp. N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1992),

<sup>12</sup> Colin Gunton, *The Promise of Trinitarian Theology* (Edinburgh: T&T Clark, 1991), 31-32.