

## Exodus 34

King James Version (KJV)

**34** And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. (God is giving them a second chance)

<sup>2</sup>And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. (Sinai = the bush of God <Hebrew>. This is the bush that burned but was not consumed)

<sup>3</sup>And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

<sup>4</sup>And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

<sup>5</sup>And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. (I am that I am)

<sup>6</sup>And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, (longsuffering = patient)

<sup>7</sup>Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. (Quoting from Exodus-20 – only on those children that also hates God; if one person loves God, that person is loved by God)

<sup>8</sup>And Moses made haste, and bowed his head toward the earth, and worshipped.

<sup>9</sup>And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. (Moses is asking for a second chance for Israel)

<sup>10</sup> And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. (terrible = awesome – bad translation; the word terrible also meant awesome in old English)

<sup>11</sup> Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. (They were condemned by God for having mixed with the fallen angels, and for their idolatry, perversions and human sacrifices. God wanted it ended, and took their land away from them)

<sup>12</sup> Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: (If you listen to them, they will pervert you also)

<sup>13</sup> But ye shall destroy their altars, break their images, and cut down their groves: (The groves were where they had fertility rites <orgies> and other perversions to the goddess Ishtar, among others. Easter today is derived from this worship of Ishtar, mixed with what should have remained Passover. Christians today don't even realize this)

<sup>14</sup> For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

<sup>15</sup> Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

<sup>16</sup> And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

(This did happen, over the next centuries, because Israel failed to obey God and destroy these heathen tribes and their idolatry. This eventually forced God to take them away as well, hundreds of years after this time)

<sup>17</sup> Thou shalt make thee no molten gods. (We don't worship Christian symbols like crosses)

<sup>18</sup> The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

(And yet, people adopted the heathen ways after they arrived in the Promised Land. Also, after Jesus Christ came, it took less than a century for the church to pollute itself right back by including Ishtar worship into what was Passover. This became known as Easter – still celebrated today)

<sup>19</sup> All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. (Openeth the matrix = the first born) (The words "that is male" were added to the English translations. They were not in the Hebrew manuscripts, and were added by men)

<sup>20</sup> But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. (An ass is an unclean animal and not fit for sacrifice to God)

<sup>21</sup> Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. (earring time = plowing and crop sowing time)

<sup>22</sup> And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

<sup>23</sup> Thrice in the year shall all your men children appear before the LORD God, the God of Israel.

<sup>24</sup> For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. (If they keep these holy days, God will make sure that they are protected from all who would be enemies and invaders)

<sup>25</sup> Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. (leaven was symbolic of sin)

<sup>26</sup> The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. (This would be an insult to the animal. Milk is meant to feed the

young. To cook an animal in its mother's milk is adding insult to injury)

<sup>27</sup> And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. (These are statutes and ordinances; the law is the 10 commandments)

<sup>28</sup> And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

<sup>29</sup> And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

<sup>30</sup> 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.

(The Septuagint <the Greek translation of the Hebrew manuscripts> changed the word "karan" to keren"; karan means that Moses face glowed from being in the presence of God; keren means two horns. This is why sometimes, the ignorant draw pictures of Moses with two bright horns coming from his head. This is ignorance by would-be scholars who don't know what they are talking about) See images below.

<sup>31</sup> And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

<sup>32</sup> And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

<sup>33</sup> And till Moses had done speaking with them, he put a vail on his face.

<sup>34</sup> But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. (Moses went into the tabernacle when he communed with God. That was the purpose of it. After the crucifixion of Jesus, the veil of the temple was ripped from

top to bottom. Today, we don't need a priest to commune with God.  
We can do it directly, in the name of our Lord Jesus Christ)

<sup>35</sup> And the children of Israel saw the face of Moses, that the skin of  
Moses' face shone: and Moses put the vail upon his face again, until he  
went in to speak with him.

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keren – bad translation



karan – proper translation

