

EXODUS 34

Written and compiled by Gary Kukis (2nd draft)

Exodus 34:1–35

God Renews His Covenant with Israel on Mount Sinai

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: Moses carves out a new set of tablets and returns to Mount Sinai. God renews His covenant with Israel through Moses. When he comes back down the mountain, the people see that his face is shining, as if reflecting the light (or Shekinah Glory) of God. What is quite fascinating about this chapter is, God promised to allow Moses to see Him (Exodus 33:19–23), logically it occurred while Moses was on Mount Sinai the second time, and yet Moses does not devote much time to recording his experience. Why?

The Bible Summary of Exodus 34 (in 140 characters or less): *Moses made new tablets for the law. The LORD spoke to him and made a covenant with Israel. When Moses returned his face was shining.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 34, 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:

Outline of Chapter 34:

Introduction

vv. 1–3	God Gives Moses Instructions to Return to Him up Mount Sinai
vv. 4–9	Moses Ascend Mount Sinai and Communes with God
vv. 4	Moses chisels out the stone tablets
vv. 5–7	God proclaims His character to Moses
vv. 8–9	Moses bows and intercedes for an errant Israel
vv. 10–28	God Renews His Covenant with Israel
vv. 10–17	This covenant is made with God and not with the heathen of the land
vv. 18–27	The three feasts, the firstborn, the Sabbath
vv. 28	Moses is on the mountain 40 days/God writes the commandments on the tablets
vv. 29–35	Moses Returns to the People; His Face Glows with God's Reflected Glory

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	A New Start (a graphic)
Introduction	Renewal of the Covenant of God (a photograph)
Introduction	Technically, Moses was the 1st person with a tablet (a graphic)

¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

Introduction	Exodus 34 Doodled (a graphic)
Introduction	If Exodus 34:5–9 fulfills God’s promise to Moses, why is the record not more complete?
Introduction	Titles and/or Brief Descriptions of Exodus 34 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 34 (various commentators)
Introduction	Fundamental Questions About Exodus 34
Introduction	The Prequel of Exodus 34
Introduction	The Principals of Exodus 34
Introduction	The Places of Exodus 34
Introduction	By the Numbers
Introduction	Timeline for Exodus 34
Introduction	A Synopsis of Exodus 34
Introduction	Outlines of Exodus 34 (Various Commentators)
Introduction	A Synopsis of Exodus 34 from the Summarized Bible
Introduction	The Big Picture (Exodus 24–40)
Introduction	Paragraph Divisions of Modern Translation for Exodus 34
Introduction	Changes—additions and subtractions (for Exodus 34)
Introduction	Various Bibles (a photograph)
v. 1	Chiseling Stone (a photograph)
v. 1	Limestone Sculpture of Moses with the Tablets of Law (a photo of a sculpture)
v. 1	Exodus 34:1 (ESV) (a graphic)
v. 4	Moses with the Tables of the Law (based upon Charlton Heston as Moses)
v. 4	Moses and the Tablets of the Law (by Laurent De La Hyre)
v. 5	Different Translations/Interpretations of Exodus 34:5
v.	
v.	
v. 6	The Essence Box (or, the Attributes of God) (a graphic)
v. 6	Scofield Notes on the Names for God
v. 6	Proper Names for God From the Bible (by Kurtis Karr)
v. 6	Exodus 34:6 (Bible Journaling) (a graphic)
v. 6	Exodus 34:6 (NIV) (a graphic)
v. 7	What is the difference between iniquity, sin, and transgression? (Got Questions)
v. 7	Various Translations of Exodus 34:6–7b
v. 7	“Four Generation Curse” Links
v. 7	Exodus 34:6–7 (NIV) (a graphic)
v. 7	The Divine Character (Exodus 34:6–7) (a graphic)
v. 9	The Importance of Moses’ 3 Requests
v. 9	Exodus 34:8–9 (ESV) (a graphic)
v. 10	Exodus 34:10 (NLT) (a graphic)
v. 10	Exodus 34:10 (NIV) (a graphic)
v.	
v.	
v.	
v.	
v.	
v.	
v. 13	Moses, His State of Mind, and His Revelation of God
v. 18	Is God disorganized?
v. 18	The Blind Men and the Elephant (a graphic)

v.		
v.		
v.		
v.		
v.	21	Exodus 34:21 (WEB) (a graphic)
v.	22	What is the Feast of Tabernacles / Booths / Sukkoth? (From Got Questions)
v.	26	“You will not boil a kid in its mother’s milk” (from several expositors)
v.	27	Short Excursus on Solemn Nature of Covenant (from Precept Austin)
v.	28	Exodus 34:27–28 (from Sinai to the Cross) (a graphic)
v.	29	Moses (a photo of a statue' by Michelangelo)
v.	29	Moses was unaware that his face was radiant (Exodus 34:29) (a graphic)
v.	29	Moses returns from Mount Sinai with the two tablets of the Law (a graphic)
v.	29	Moses’ shining face as he returns from the mountain (a graphic)
v.	30	The Shining Face of Moses (an artistic interpretation)
v.	35	Where can I find a doctrinally sound local church?
v.	35	Paul interprets Moses and the Veil in 2Corinthians 3:7–18
v.	35	Why did Moses have to wear a veil? (From <i>Got Questions</i>)
Summary		A Set of Summary Doctrines and Commentary
Summary		Why Exodus 34 is in the Word of God
Summary		What We Learn from Exodus 34
Summary		Jesus Christ in Exodus 34
Summary		An abbreviated exegesis of Exodus 34 (A Faithful Version is used)
Summary		Shmoop Summary of Exodus 34
Summary		Edersheim Summarizes Exodus 34
Summary		
Addendum		Moses Speaks of this Visit to the People in Deuteronomy 10:1–10
Addendum		Comparing God’s Promise in Exodus 33 to a Possible Fulfillment in Exodus 34
Addendum		What does it mean to call upon the name of the Lord? (From Got Questions)
Addendum		Peter’s Testimony About God’s Word Being Greater Than Any Experience
Addendum		Principles from Joe Griffin’s Booklet, Four Generation Curse
Addendum		Why is idol worship such a powerful temptation? (From Got Questions)
Addendum		Who was Asherah / Ashtoreth? (From Got Questions)
Addendum		Calendar of Convocations in the Law of Moses (William D. Barrick, Th.D.)
Addendum		Footnotes for the American English Bible
Addendum		The Purpose of the Old Covenant (from Precept Austin)
Addendum		
Addendum		Josephus’ History of this Time Period
Addendum		A Complete Translation of Exodus 34
Addendum		Doctrinal Teachers Who Have Taught Exodus 34
Addendum		Word Cloud from a Reasonably Literal Paraphrase of Exodus 34
Addendum		Word Cloud from Exegesis of Exodus 34

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
Canonicity	Essence of God	Interracial Marriage	Revolution
			Way of God
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Exodus 33		

Many who read and study this chapter are 1st or 2nd 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	
5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).
Age of Israel	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 Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Anthropopathism	An anthropopathism is taking an easily understood emotion, thought or action that man has or does and attributing that emotion, thought or action to God, to explain God's thinking and action in language of accommodation. One might view this is somewhat of a shortcut when speaking about God. For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Canon of Scripture, Canonicity	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: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's Introduction to the Bible . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).

Definition of Terms	
Church Age	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 Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Client Nation	A client nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. Doctrine of the Client Nation (HTML) (PDF) (WPD).
Cosmic System	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects. The Cosmic System (Grace Notes) (Grace Bible Church of Baytown); Cosmic System 1 & 2 (Grace Fellowship Church) (Word of Truth Ministries)
Cosmic Vortex	The cosmic vortex appears to be a synonym for the cosmic system, with an emphasis on it pulling you into its grasp. The Cosmic System (Grace Notes) (Grace Bible Church of Baytown); Cosmic System 1 & 2 (Grace Fellowship Church) (Word of Truth Ministries)
Divine institutions	A <i>divine institution</i> is an absolute social structures instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ. ² For more information, see Divine Institutions (HTML) (PDF) (WPD).
Edification Complex	Individually edification refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation <i>edification complex</i> refers to the execution of the protocol plan of God and the subsequent manufacture of the "invisible hero," resulting in the glorification of God. See the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD). Ron Adema (Edification Complex of the Soul). Robert R. McLaughlin (Erection of an Edification Complex). Joe Griffin (chart). This term is original with R. B. Thieme, Jr. The booklet on it is now out of print.
Judgment Seat of Christ	At the end of the Tribulation, believers will be gathered together and God will test their production with fire. Their human good and evil will be burned; the divine good which they create will remain. Grace Notes (HTML) (PDF). The Judgment Seat of Christ (Grace Bible Church 1; 2) (Ironsides) (Haldeman). Supreme Court of Heaven (L. G. Merritt).

² A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

Definition of Terms	
Messiah	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 Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Orthodox, Orthodoxy	Orthodox theology is the commonly accepted theology of Christianity. This fundamental understanding of Christian doctrine is the basis for what Christians have believed for centuries. Nearly all <i>Christian</i> faiths believe in the Trinity, which holds that God is one in essence and three in person. It is accepted historically by almost every creed of Christianity that Jesus is fully man and fully God. So the Trinity and the Hypostatic Union are considered orthodox beliefs.
Pre-tabernacle	Prior to the building of the Tabernacle, there appears to have been a tent where Moses would go to speak with God (it is also called the <i>Tent of Meeting</i>). This would have been the tent that Moses moved outside of the camp when the people sinned against God with the golden calf. This tent probably existed when Moses and Aaron announced the judgments to Pharaoh of Egypt.
Progressive Revelation	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 Doctrine of Progressive Revelation (HTML) (PDF) (WPD)
The Revealed God (or, the Revealed Lord)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).

Definition of Terms	
Supergrace; the Supergrace life	<i>Supergrace</i> is a term and doctrine, developed by R. B. Thieme, Jr., which indicates a stage of spiritual maturity that some believers attain. Essentially, this is our first stage of spiritual maturity and it is based upon the words <i>greater grace</i> as found in James 4:6. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series 769 (12 lessons). There was a booklet from R. B. Thieme, Jr. ministries, but it is now out of print (the terminology is original with Thieme)
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Type	Persons and events often foreshadow future persons and events. The real person or event in the past is called a type; and that which follows it as an historical parallel is its antitype. See Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ 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/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Exodus 34

Introduction:

Exodus 34 Doodled (a graphic); from [Doodle Through the Bible](#); accessed March 28, 2021. On this graphic, there is the problem with Moses chiseling the Ten Commandments onto the stone tablets. He did not do that; God did.



Titles and/or Brief Descriptions of Exodus 34 (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 34 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Interestingly enough, I have a large number of questions concerning this chapter—questions which occur to me at the outset; and questions which occur to me as I write my notes for this chapter.

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. I had a great many questions about this chapter, despite the fact that many of the things which God says in this chapter are word-for-word what He has already said to Moses.

Fundamental Questions About Exodus 34

1. Why did God make Moses cut the stone tablets? Could God not have done this in half a second?
2. Why does God require Moses to come up the mountain again? Or, I guess I could ask, *why was this a requirement of God's at all?* Moses is able to speak with God at the tent of meeting. Why is it necessary for God to speak with Moses at a different location?
3. Is this a repetition of another passage? Why would that be?
4. God promised, in the previous chapter, to allow Moses to see Him. This apparently occurs during this chapter and yet, Moses does not record that incident. *Why?*
5. On the other hand, if Moses does record that incident in the next chapter, why is it not clearly presented with more detail so that we know this to be true?
6. Why is God visiting the 3rd and 4th generations with discipline? Don't they rise or fall based on their own volition?
7. There is a reiteration of a few laws and festivals in vv. 17–28. I don't know that there is anything new in this section; so I am somewhat confused by its inclusion.
8. Throughout the Law, we have a little bit about the Feast of Unleavened Bread. This is spoken of at least 5x in the book of Exodus alone. Is God not more organized than this? Why don't we turn to Exodus 34 and read everything that we need to know about the Feast of Unleavened Bread?
9. What is the difference between the feast of weeks, the firstfruits of the wheat harvest and the feast of the ingathering (all mentioned in v. 22)

Fundamental Questions About Exodus 34

10. Moses is on the mountain for another 40 days and 40 nights. There is not much text recorded for that period of time. What seems to come out of this meeting, text-wise, is Exodus 34 (some of which is narrative) and the first few verses of Exodus 35. Quite frankly, we may never have a full understanding of the 80 days which Moses spend with God on Mount Sinai.
11. God gave Moses the basic Law in Exodus 20–31. Portions of Exodus 34 are word-for-word what has already been written. Did God give the entire Law to Moses again the second time he is on Mount Sinai, and Moses simply edited it down (as that Law has already been written down). Or did God give this abbreviated form to Moses on Mount Sinai and Moses simply acted as a secretary? Someone appears to have edited God’s words—was it God or Moses? This seems like an easy answer, because, *why would faithful Moses have the nerve to edit God’s words?* But the answer is not so simple.
12. Is Moses’ face shining or has he sprouted horns?
13. Moses has a shining face in this chapter after speaking to God. Why did this not happen when Moses returned from Mount Sinai the first time?

I obviously had a surfeit of questions concerning this chapter.

Chapter OutlineCharts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Exodus 34

Exodus 34 will begin with

Chapter OutlineCharts, Graphics and Short Doctrines

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

The Principals of Exodus 34	
Characters	Commentary

Chapter OutlineCharts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 34	
Place	Description

The Places of Exodus 34	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Exodus 34

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD).	
The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (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) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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 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. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 34:

A Synopsis of Exodus 34

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 34 (Various Commentators)

The NET Bible³

- I. God provides for spiritual renewal (Ex 34:1–4),
- II. God reminds [the] people [through Moses] of his moral standard (Ex 34:5–9),
- III. God renews his covenant promises and stipulations (Ex 34:10–28).

Matthew Henry⁴

³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 23, 2021. Slightly edited.

⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 23, 2021.

Outlines of Exodus 34 (Various Commentators)

- I. The orders he gives to Moses to come up to the mount, the next morning, and bring two tables of stone with him (Ex 34:1-4).
- II. His meeting him there, and the proclamation of his name (Ex 34:5-9).
- III. The instructions he gave him there, and his converse with him for forty days together, without intermission (Ex 34:10-28).
- IV. The honour he put upon him when he sent him down with his face shining (Ex 34:29-35).
In all this God dealt with Moses as a public person, and mediator between him and Israel, and a type of the great Mediator.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Expanded verses come out of the ESV (capitalized) translation.

A Synopsis of Exodus 34 from the Summarized Bible

Contents:	Second tables of the law. The new vision and commission.
Characters:	God, Moses, Aaron.
Conclusion:	(Exodus 34:12-17). We cannot expect the benefit of God's promises unless we make conscience of His precepts. God's name is "Jealous" and we cannot worship Him aright if we do not worship Him alone.
Key Words:	Tables of testimony, Exodus 34:29 (When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.).
Strong Verses:	Exodus 34:6–7 (The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."), Exodus 34:14 (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), Exodus 34:29 (When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.).
Striking Facts:	The shining of Moses' face was a great honor to him but nothing compared to the glory which excelled. We read of Jesus, that not only His face shone, but His whole body and His raiment was glistening (Luke 9:29).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 34.

[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 24–40)

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 24–40)

Scripture	Text/Commentary
Exodus 32	<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>
Exodus 33	<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>
Exodus 34	<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>
Exodus 35	<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>
Exodus 36–40	The Tabernacle and its furniture are built according to God's specifications.

[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 34

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Exodus 34

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 34): 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.



Various Bibles (a photograph); from [The Superior Word](#); accessed March 30, 2021.

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 disappeared from being online. I was sorry to lose that one, as it often had some interesting differences from the current 2008 edition.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly identified and original with me.

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 creator⁵). 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 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.

I have been placing more things in the addendum, but I have not put them in any real order before; nor have I connected them back with specific verses. I have tried to change that.

At first, I was placing questions and answers from *Got Questions* within the text. Then I began to place them in the Addendum. Then, partway through this particular chapter, I started to list them simply as reference links. This does not mean that I will not, on occasion, include an entire question and answer from them; but I will begin using more links instead.

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

God Gives Moses Instructions to Return to Him up Mount Sinai

Deuteronomy 10:1–2

What happened previously is, God presented Moses with two stone tablets, with the Ten Commandments written on them (Exodus 24:1–2 31:18). When Moses arrived near to the bottom of Mount Sinai, he saw the people celebrating the golden calf which they had made (Exodus 32:15–20).

The agreement (covenant) between God and the Israelites had been thus broken. The Israelites had agreed to this relationship with God, and here they were rejecting God (by violating His commandments) and rejecting Moses, whom they believed to be lost or dead.

Moses took these stones, fashioned, carved and written upon by God, and threw them onto the ground, shattering them (Exodus 32:19–20 Deuteronomy 9:15–17). Some might say, “Moses lost his excrement.”

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

His throwing these tablets onto the ground really accomplished nothing. The people had no appreciation for what he had just done. After all, they had no idea what was written on those tables of stone.

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.

Kukis slavishly literal:

And so says Y^ehowah unto Moses, "Cut out for yourself two of tablets of stones like the first [ones] and I have written upon the tablets the words which were on the tablets the first [ones] which you broke (into pieces). And be prepared for the morning and you have gone up in the morning upon the mountain of Sinai. And you have stood toward Me there upon a top of the mountain. And a man will not come up with you; and also a man is not to be seen in the mountain. Also the flock and the herd are not to be fed in front of the mountain the this."

Exodus
34:1–3

Kukis moderately literal:

Y^ehowah then said to Moses, "Chisel out, for yourself, two stone tablets like the first ones [which I made] and I will write on [those] tablets the words which were [written] on the first [set of] tablets—[the ones] which you broke (into pieces). Be prepared for the morning; (for) you will go up [on] Mount Sinai in the morning. You will stand towards Me there up on the mountain top. No man will come up [there] with you; and no [other] man is to be seen [anywhere] on the mountain. Furthermore, no flock or herd are to be fed towards the front of this mountain."

Kukis not-so-literal paraphrase:

Jehovah then said to Moses, "You need to carve out two stone tablets like the original tablets, which you broke into pieces. I will write on those tablets the words which I wrote on the first set of tablets. Be prepared with these tablets for tomorrow morning; because you are going to climb up Mount Sinai in the morning and stand before Me at the top of the mountain. No one is to come up the mountain with you, and I do not want to see anyone anywhere around on the mountain. I do not even want any flocks or herds to be grazed near the front of the mountain."

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 translation⁶; 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

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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 and first published in 1862.

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 ^e howah unto Moses, "Cut out two of tablets of stones like the first [ones] and I have written upon the tablets the words which were on the tablets the first [ones] which you broke (into pieces). And be prepared for the morning and you have gone up in the morning upon the mountain of Sinai. And you have stood toward Me there upon a top of the mountain. And a man will not come up with you; and also a man is not to be seen in the mountain. Also the flock and the herd are not to be fed in front of the mountain the this."
Dead Sea Scrolls Targum (Onkelos)	. And the Lord said to Mosheh, Hew thee two tablets of stone as the first ones, and I will write upon the tablets the words that were upon the former tablets which thou hast broken. And be ready in the morning, and go up at morn to Mount Sinai, and stand there before Me on the summit of the mountain. Let no man ascend with thee; let no man be seen upon all the mountain, nor sheep nor oxen be grazing upon the mountain. And hew two tablets of stone like the former ones. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Hew thee two tables of stone, as the former, and write upon the tables the words that were upon the former tables which thou didst break; and be ready in the morn; and at morning ascend thou Mount Sinai and stand there before Me on the summit of the mountain. No man shall ascend with thee, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the Lord had instructed him, and took in his hand the two tables of stone.
Jerusalem targum Updated Douay-Rheims ⁷	. And after this he said: Hew you two tables of stone like unto the former, and I will write upon them the words, which were in the tables, which you broke. Be ready in the morning, that you mayst forthwith go up into Mount Sinai, and you will stand with me upon the top of the mount. Let no man go up with you, and let not any man be seen throughout all the mount; neither let the oxen nor the sheep feed over against it.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Mar-Yah said to Mosha, "Chisel two stone tablets like the first: and I will write on the tablets the words that were on the first tablets, which you broke. Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. No one shall come up with you; neither let anyone be seen throughout all the mountain; neither let the flocks nor herds feed before that mountain."
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH said to Moshe: "Hew for you two tablets of stone like the former, and I shall write on the tablets the statements that were on the former tablets that you broke. And be ready at dawn and come up at dawn to the mountain of Sinai and stand there at the top the mountain. And a man shall not ascend with you and a man shall not appear in the whole mountain, neither a flock nor oxen shall feed against that mountain.
Samaritan Pentateuch	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.

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

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.

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.

Updated Brenton (Greek)⁸

And the Lord said to Moses, Hew for yourself two tablets of stone, like the first ones were, and come up to Me on the mountain; and I will write upon the tablets the words which were on the first tablets, which you broke. And be ready by the morning, and you shall go up to Mount Sinai, and you shall stand there before Me on the top of the mountain. And let no one go up with you, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain.

Significant differences:

Limited Vocabulary Translations:⁹

Bible in Basic English

And the Lord said to Moses, Make two other stones like the first two; and I will put on them the words which were on the first stones, which were broken by you.

And be ready by the morning, and come up on Mount Sinai, and come before me there in the morning, on the top of the mountain.

No one is to come up with you, and let no man be seen anywhere on the mountain; let no flocks or herds come near to get their food at its foot.

Easy English

Two new flat stones

The Lord said to Moses, 'Cut two flat stones like the first stones. Then I will write on them all the words that I wrote on the first stones. Those were the stones that you broke into pieces. Make yourself ready in the morning and come up Sinai mountain. Stand there, ready to meet me on the top of the mountain. Nobody must come with you. Nobody must go anywhere on the mountain. Even your sheep and your cows must not eat grass near the bottom of the mountain.'

See Exodus 32:19 (Then Moses arrived at the camp. He saw the gold calf. He saw that the people were dancing. He became very angry. He threw the two flat stones that he was carrying on to the ground. He broke them into pieces there at the bottom of the mountain.).

Easy-to-Read Version–2006

Then the LORD said to Moses, "Make two more stone tablets like the first two that were broken. I will write the same words on these stones that were written on the first two stones. Be ready tomorrow morning and come up on Mount Sinai. Stand before me there on the top of the mountain. No one will be allowed to come with you. No one should even be seen anywhere on the mountain. Even your herds of animals or flocks of sheep will not be allowed to eat grass at the bottom of the mountain."

God's Word™

Good News Bible (TEV)

The LORD said to Moses, "Cut two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. Get ready tomorrow morning, and come up Mount Sinai to meet me there at the top. No one is to come up with you; no one is to be seen on any part of the mountain; and no sheep or cattle are to graze at the foot of the mountain."

The Message

GOD spoke to Moses: "Cut out two tablets of stone just like the originals and engrave on them the words that were on the original tablets you smashed. Be ready in the morning to climb Mount Sinai and get set to meet me on top of the mountain. Not a soul is to go with you; the whole mountain must be clear of people, even animals—not even sheep or oxen can be grazing in front of the mountain."

⁸ I am using the Complete Apostles Bible, available through e-sword.

⁹ 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.

Names of God Bible

The LORD Meets with Moses on the Mountain

Yahweh said to Moses, "Cut two more stone tablets like the first ones, and I will write on them the words that were on the first tablets which you smashed. Be ready in the morning. Then come up on Mount Sinai, and stand in my presence on the top of the mountain. No one may come with you or even be seen anywhere on the mountain. Even the flocks and herds may not graze in front of this mountain."

NIRV

The New Stone Tablets

The Lord said to Moses, "Cut out two stone tablets that are just like the first ones. I will write on them the words that were on the first tablets, which you broke. Be ready in the morning. Then come up on Mount Sinai. Meet with me there on top of the mountain. No one must come with you. No one must be seen anywhere on the mountain. Not even the flocks and herds must be allowed to eat grass in front of the mountain."

New Simplified Bible

.

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

Contemporary English V.

One day the LORD said to Moses, "Cut two flat stones like the first ones I made, and I will write on them the same commandments that were on the two you broke. Be ready tomorrow morning to come up Mount Sinai and meet me at the top. No one is to come with you or to be on the mountain at all. Don't even let the sheep and cattle graze at the foot of the mountain."

The Living Bible

The Lord told Moses, "Prepare two stone tablets like the first ones, and I will write upon them the same commands that were on the tablets you broke. Be ready in the morning to come up into Mount Sinai and present yourself to me on the top of the mountain. No one shall come with you and no one must be anywhere on the mountain. Do not let the flocks or herds feed close to the mountain."

New Berkeley Version

.

New Life Version

Moses Makes New Pieces of Stone

The Lord said to Moses, "Cut two pieces of stone like the first ones. And I will write on the stones the words that were on the first stones which you broke. So be ready in the morning. Come up in the morning to Mount Sinai. And stand before Me on the top of the mountain. No one is to come up with you. Do not let anyone be seen on the whole mountain. Even the sheep and the cattle may not eat in front of the mountain."

New Living Translation

A New Copy of the Covenant

Then the Lord told Moses, "Chisel out two stone tablets like the first ones. I will write on them the same words that were on the tablets you smashed. Be ready in the morning to climb up Mount Sinai and present yourself to me on the top of the mountain. No one else may come with you. In fact, no one is to appear anywhere on the mountain. Do not even let the flocks or herds graze near the mountain."

Unlocked Dynamic Bible

.

Unfolding Bible (simplified)¹⁰

Yahweh said to Moses, "Cut two slabs of stone that will be like the first slabs, the ones that you broke. Then I will write on them the words that were on the first slabs. Get ready tomorrow morning, and come up to the top of Mount Sinai again to talk with me there. Do not allow anyone to come up with you. I do not want anyone else to be anywhere on the mountain. Do not even allow any sheep or cattle to graze at the base of the mountain."

Partially literal and partially paraphrased translations:

American English Bible

And the Lord said to Moses:

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

'Now, you must cut two tablets of stone like the first ones, and climb the mountain to Me; then I will write the words that were on the first tablets, which you broke. So, be ready to climb Mount Sinai in the morning, and then stand there [and wait] for Me at the top of the Mountain.

Don't allow anyone to go up with you or to even be seen on the Mountain. And don't allow any sheep or bulls to graze near the Mountain.'

Beck's American Translation .

Common English Bible

A deeper revealing of God's character

The Lord said to Moses, "Cut two stone tablets like the first ones. I'll write on these tablets the words that were on the first tablets, which you broke into pieces. Get ready in the morning and come up to Mount Sinai. Stand there on top of the mountain in front of me. No one else can come up with you. Don't allow anyone even to be seen anywhere on the mountain. Don't even let sheep and cattle graze in front of the mountain."

New Advent (Knox) Bible

After this the Lord said to him, Carve two tablets of stone, like those others, and I will write on them the same words as I wrote on the tablets thou didst break. Be ready to come up on to mount Sinai in the morning, and there thou shalt stand before me on the mountain top. No one else is to climb up with thee, no one else is to be in sight on any part of the mountain; even the cattle and the sheep must not be allowed to graze within view.

Translation for Translators

Yahweh gave Moses another copy of his commandments

Yahweh said to Moses/me, "Cut two slabs of stone that will be like the first slabs, the ones that you broke. Then I will engrave on them the words that were on the first slabs. Get ready tomorrow morning, and come up to the top of Sinai Mountain again to talk with me there. Do not allow anyone to come up with you. I do not want anyone else to be anywhere on the mountain. Do not allow any sheep or cattle to graze ◀at the base of/near▶ the mountain."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

The LORD said to Moses: make two stone tablets like the previous ones; I will write on the tablets the things that were on the first tablets that you broke. Be prepared for the morning, and go in the morning to mount Sinai, and on top of it you will show yourself to me. No one is to come with you, and no one should be seen next to the mountain, and the herds and the cattle should also not come close to the mountain.

Ferrar-Fenton Bible

Command to make New Tablets for the Commandments.

The **EVER-LIVING** afterwards said to Moses, "Cut for yourself two tablets of stone, like the former ones, and I will write upon them the Commandments which were upon the first that you broke; and when dawn comes, go up at dawn to the Mount Sinai, and sit with Me upon the top of the hill. But no man shall come up with you; for no man must be seen in all the hill, nor sheep, or beast approach to the hill."

God's Truth (Tyndale)

And the Lord said unto Moses: hew the two tables of stone like unto the first that I may write in them the words which were in the first two tables, which you broke. And be ready against the morning that you may come up early unto the mount of Sinai and stand me there upon the top of the mount. But let no man come up with you, neither let any man be seen throughout all the mount, neither let sheep nor oxen feed before the hill.

HCSB

New Stone Tablets

The Lord said to Moses, "Cut two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. Be prepared by morning. Come up Mount Sinai in the morning and stand before Me on the mountaintop. No one may go up with you; in fact, no one must be seen anywhere on the mountain. Even the flocks and herds are not to graze in front of that mountain."

International Standard V

The Tablets of the Law Replaced

The Lord told Moses, "Cut out for yourself two stone tablets like the first ones, and I'll write on the tablets the words which were on the first tablets which you broke. Be ready in the morning, and come up in the morning on Mount Sinai, where you are to present yourself to me there on the top of the mountain. No one is to come up with you, nor shall anyone be seen anywhere on the mountain. Also, the sheep and cattle are not to graze in front of that mountain."

Jubilee Bible 2000
Lexham English Bible

Yahweh's Description of Himself

And Yahweh said to Moses, "Cut for yourself two stone tablets like the first ones, and I will write on the tablets the words that were on the first tablets, which you broke. And be ready for the morning, and go up in the morning to Mount Sinai and present yourself to me there on the top of the mountain. And no one will go up with you, and neither let anyone be seen on all the mountain, nor let the sheep and goats and the cattle graze opposite [Literally "to the front of"] that mountain."

NIV, ©2011
Tree of Life Version
Unfolding Bible Literal Text¹¹
Unlocked Literal Bible
Urim-Thummim Version

YHWH spoke to Moses, Cut out two tablets of stone similar to the first and I will write on these tablets the Words that were in the first tablets that you broke in pieces. Be ready in the morning and come up at sunrise to Mount Sinai and present yourself there to me at the top of the mountain. No other man will ascend up with you and let no man be seen throughout all the mountain, the flocks and herds will not be permitted to graze on the mountain either.

Wikipedia Bible Project

And Yahweh said to Moses:
Sculpt for yourself two stone tablets like the first, and I will write on the tablets the things which were on the first tablets which you broke. And be ready for the morning, and on the morning you will come up to mount Sinai, and you post yourself to me there on the top of the mountain. And no man will go up with you, and also no man will show up on the whole mountain, and also the sheep and the cattle will not be herded in front of this mountain.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh said to Moses, "Cut two slabs of stone like the first, and I will write on the slabs the words that were on the former slabs that you broke.
Be ready in the morning and come up to Mount Sinai and wait for me on the top of the mountain. No one will go up with you and no one is to be seen anywhere on the mountain. Even the sheep and the cattle are not to graze near the mountain."

The Heritage Bible

And Jehovah said to Moses, Carve two tables of stone like the first, and I will write upon these tables the words that were in the first tables which you broke. And be set up in the dawn, and come up in the dawn to Mount Sinai, and station yourself there to me upon the top of the mount. And no man shall come up with you, and let no man be seen throughout all the mount, neither let the flocks nor herds feed before that mount.

New American Bible (2002)¹² . commandments

New American Bible(2011)¹³ **Renewal of the Tablets.**

The LORD said to Moses: "Cut two stone tablets like the former,^a that I may write on them the words* which were on the former tablets that you broke. Get ready for

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

¹² Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

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

tomorrow morning, when you are to go up Mount Sinai and there present yourself to me on the top of the mountain. No one shall come up with you, and let no one even be seen on any part of the mountain;^b even the sheep and the cattle are not to graze in front of this mountain."

* [34:1] Words: a common term for commandments, especially the Decalogue (see v. 28). In v. 27 "words" connotes the commands given in vv. 11–26.

a. [34:1] Dt 10:1–2.

b. [34:3] Ex 19:12–13, 21.

New English Bible—1970

The second set of tablets of the Law. - Dt.10.1-5

The LORD said to Moses, 'Cut two stone tablets like the first, and I will write on the tablets the words which were on the first tablets, which you broke in pieces. Be ready by morning. Then in the morning go up Mount Sinai; stand and wait for me there on the top. No man shall go up with you, no man shall even be seen anywhere on the mountain, nor shall flocks or herds graze within sight of that mountain.'

New Jerusalem Bible

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New RSV

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(v) Adonai said to Moshe, "Cut yourself two tablets of stone like the first ones; and I will inscribe on the tablets the words that were on the first tablets, which you broke. Be ready by morning; in the morning you are to ascend Mount Sinai and present yourself to me on the top of the mountain. No one is to come up with you, and no one is to be seen anywhere on the mountain; don't even let the flocks or herds feed in front of this mountain."

exeGesés companion Bible

And Yah Veh says to Mosheh,
Sculpt two slabs of stone like the first:
and I inscribe on these slabs
the words that were in the first slabs you broke:
and prepare in the morning
and ascend in the morning to mount Sinay
and station yourself there to me
on the top of the mount:
and no man ascends with you,
and no man is seen throughout all the mount;
and graze not flocks or oxen in front of that mount.

Hebraic Roots Bible

And YAHWEH said to Moses, Cut out for yourself two tablets of stone, like the former. And I will write on the tablets the words which were on the former tablet, which you broke. And be prepared in the morning, and go up in the morning to Mount Sinai. And place yourself there by Me, on the top of the mountain. And a man shall not go up with you. And also let no man be seen on all the mountain. Also do not allow the flocks and the herds to feed before that mountain.

Israeli Authorized Version

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Kaplan Translation

The Second Tablets

God said to Moses, 'Carve out two tablets for yourself, just like the first ones. I will write on those tablets the same words that were on the first tablets that you broke. Be ready in the morning, so that you will be able to climb Mount Sinai in the morning and stand waiting for Me on the mountain peak.

No man may climb up with you, and no one else may appear on the entire mountain. Even the cattle and sheep may not graze near the mountain.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

God said...

This was on 1 Elul (Seder Olam 6). Moses would remain on the mountain for a third period of 40 days (Exodus 34:28; Deuteronomy 10:10), finally coming down with the second Tablets on Yom Kippur.

The Scriptures 2009

And יהוה said to Mosheh, "Cut two tablets of stone like the first ones, and I shall write on these tablets the Words that were on the first tablets which you broke.
 "And be ready in the morning. Then you shall come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain.
 "And let no man come up with you, and let no man be seen in all the mountain, and let not even the flock or the herd feed in front of that mountain."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SAID TO MOSES, "CUT OUT FOR YOURSELF TWO TABLES OF STONE, AS ALSO THE FIRST WERE, AND COME UP TO ME TO THE MOUNTAIN; AND I WILL WRITE UPON THE TABLES THE WORDS, WHICH WERE ON THE FIRST TABLES, WHICH YOU BROKE.
 AND BE READY BY THE MORNING, AND YOU SHALL GO UP TO THE MOUNT SINAI, AND SHALL STAND THERE FOR ME ON THE TOP OF THE MOUNTAIN.
 AND LET NO ONE GO UP WITH YOU, NOR BE SEEN IN ALL THE MOUNTAIN;
 AND LET NOT THE SHEEP AND OXEN FEED NEAR THAT MOUNTAIN."

Awful Scroll Bible

Sustains To Become was to say to Moses: Be chiseling out two tablets of stone, as the former, even am I to have engraved on the tablets, the concern as on the former tablets, that you is to have shattered.
 Be preparing it in the morning, and be ascending in the morning to Mount Sinai, even is you to have stationed yourself at the top of the mountain.
 Was there a man to ascend it? - Not a man was to be seen on the mountain - even was there the small cattle or large cattle to graze about the mountain?

Concordant Literal Version
 Darby Translation (1889)
 exeGeses companion Bible
 Orthodox Jewish Bible

And Hashem said unto Moshe, Chisel thee two Luchot Avanim like the first ones; and I will write upon these Luchot the divarim that were on the Luchot HaRishonim, which thou broke.
 And be ready in the boker, and come up in the boker unto Mt.Sinai, and present thyself there to Me on the rosh Hagar.
 And no ish shall come up with thee, neither let any ish be seen throughout kol HaHar; neither let the tzon nor herd graze in front of that Har.

Rotherham's *Emphasized B.* And Yahweh said unto Moses—

Hew thee two tables of stone, like the first,—and I will write upon the tables, the words which were upon the first tables, which thou didst break in pieces; and be thou ready by the morning,—and thou shalt come up, in the morning, into Mount Sinai; then shalt thou station thyself for me there, upon the top of the mount; and ||no man|| may come up with thee, and let no man so much as be seen, in all the mount,—and let not even ||the flocks or the herds|| feed, in front of that mountain.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

The Two Tablets Replaced

Then the LORD said to Moses, "Cut two tablets of stone like the first, and I will write on these tablets the words that were on the first tablets which you smashed [when you learned of Israel's idolatry]. So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the

The Expanded Bible

mountain. No man is to come up with you, nor let any man be seen anywhere on the mountain; nor let flocks or herds feed in front of that mountain."

Moses Gets New Stone Tablets

The LORD said to Moses, "Cut [Hew out; Chisel] two more stone tablets like the first two [former], and I will write the same words on them that were on the first two [former] stones which you broke [32:15–16]. Be ready tomorrow morning, and then come up on Mount Sinai. Stand before me there on the top of the mountain. No one may come with you or even be seen any place on the mountain. Not even the flocks or herds may eat grass [graze] near that mountain."

Kretzmann's Commentary

Verses 1-9

The Glorious Vision

And the Lord said unto Moses, Hew thee two tables of stone like unto the first, which the Lord Himself had fashioned: and I will write upon these tables the words that were in the first tables, which thou brakest. Moses was familiar with the form and workmanship of the original tables, and could therefore make the second set after that pattern.

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. The covenant relation between God and the people having been restored by the Lord's pardon, the giving of the covenant ordinances could now be resumed.

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 the mount, that Isaiah anywhere in its neighborhood. The entire mountain was again shut off to the people, as before the giving of the Law. Exodus 19:12-13; Exodus 19:20-23.

Syndein/Thieme
The Voice

Eternal One (*to Moses*): I want you to cut two stone tablets exactly like the first ones I gave you. I will write the same words on these tablets that were on the tablets you shattered. Make sure you are ready when morning arrives. Climb up to the summit of Mount Sinai and present yourself to Me. No one is allowed to accompany you *this time*. No one is allowed to be anywhere on the mountain. This goes for your flocks and herds as well; take them to graze away from the mountain.

Bible Translations with Many Footnotes:The Complete Tanach¹⁴

And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke.

Hew for yourself: Heb. חָפַץ לוֹ, He [God] showed him [Moses] a sapphire mine from within his tent, and He said to him, "The [sapphire] chips shall be yours," and from there Moses became very wealthy. -[from Tanchuma 29, Lev. Rabbah 32:2]

¹⁴ 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](#).

Hew for yourself: You broke the first ones. You hew others for yourself. This can be compared to a king who went abroad and left his betrothed with the maidservants. Because of the immoral behavior of the maidservants, she acquired a bad reputation. Her bridesman [the person appointed to defend the bride should any problems arise] arose and tore up her marriage contract. He said, "If the king decides to kill her, I will say to him, 'She is not yet your wife.'" The king investigated and discovered that only the maidservants were guilty of immoral behavior. He [therefore] became appeased to her. So her bridesman said to him, "Write her another marriage contract because the first one was torn up." The king replied to him, "You tore it up. You buy yourself another [sheet of] paper, and I will write to her with my [personal] hand [writing]." Likewise, the king represents the Holy One, blessed is He. The maidservants represent the mixed multitude. The bridesman is Moses, and the betrothed of the Holy One, blessed is He, is Israel. That is why it says: "Hew for yourself." -[from Tanchuma 30]

Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain.

prepared: Heb. מוכן, ready.

No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain."

No one shall ascend with you: Since the first ones [i.e., tablets] were accompanied by loud noises, sounds, and with a multitude, the evil eye affected them. [Our conclusion is that] there is nothing better than modesty. -[from Tanchuma 30]

The Geneva Bible
Kaplan Translation
NET Bible®

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The New Tablets of the Covenant

¹The Lord said to Moses, "Cut out² two tablets of stone like the first, and I will write³ on the tablets the words that were on the first tablets, which you smashed. Be prepared⁴ in the morning, and go up in the morning to Mount Sinai, and station yourself⁵ for me there on the top of the mountain. No one is to come up with you; do not let anyone be seen anywhere on the mountain; not even the flocks or the herds may graze in front of that mountain."

^{1sn} The restoration of the faltering community continues in this chapter. First, Moses is instructed to make new tablets and take them to the mountain (1-4). Then, through the promised theophany God proclaims his moral character (5-8). Moses responds with the reiteration of the intercession (8), and God responds with the renewal of the covenant (10-28). To put these into expository form, as principles, the chapter would run as follows: I. God provides for spiritual renewal (1-4), II. God reminds people of his moral standard (5-9), III. God renews his covenant promises and stipulations (10-28).

^{2tn} The imperative is followed by the preposition with a suffix expressing the ethical dative; it strengthens the instruction for Moses. Interestingly, the verb "cut out, chisel, hew," is the same verb from which the word for a "graven image" is derived – פָּסַל (pasal).

^{3tn} The perfect tense with vav consecutive makes the value of this verb equal to an imperfect tense, probably a simple future here.

^{sn} Nothing is said of how God was going to write on these stone tablets at this point, but in the end it is Moses who wrote the words. This is not considered a contradiction, since God is often credited with things he has people do in his place. There is great symbolism in this command – if ever a command said far more than it actually said, this is it. The instruction means that the covenant had been renewed, or was going to be renewed, and that the sanctuary with the tablets in the ark at its center would be built (see Deut 10:1). The first time Moses went up he was empty-handed; when he came down he smashed the tablets because of the Israelites' sin. Now the people would see him go up with empty tablets and be uncertain whether he would come back with the tablets inscribed again (B. Jacob, Exodus, 977-78).

^{4tn} The form is a Niphal participle that means "be prepared, be ready." This probably means that Moses was to do in preparation what the congregation had to do back in Exod 19:11-15.

^{5sn} The same word is used in Exod 33:21. It is as if Moses was to be at his post when Yahweh wanted to communicate to him.

New American Bible(2011)¹⁵ .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH^{He Is}" said to "Mosheh^{Plucked out}", sculpt (for) yourself two slabs of stone like the first ones, and I will write upon the slabs the words, which existed upon the slabs, like the first ones, which you cracked, and <be ready> (for) the morning, and you will go up in the morning to the hill of "Sinai^{My sharp thorns}", and you will stand up to me there upon the head of the hill, and (no) man will go up with you, and also, do not let a man [appear] in all the hill, also do not let the flocks and the cattle feed (on) the forefront of (that) hill,...

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

The Two Tablets Replaced

Now the Lord said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you smashed. So be ready by morning, and come up in the morning to Mount Sinai, and ^[a]present yourself there to Me on the top of the mountain. And no one is to come up with you, nor let anyone be seen ^[b]anywhere on the mountain; even the flocks and the herds are not to graze in front of that mountain."

^[a] Exodus 34:2 Or *place yourself before Me*

^[b] Exodus 34:3 Lit *on all*

New European Version

Moses Again Ascends Mount Sinai

Yahweh said to Moses, Chisel two stone tablets like the first: and I will write on the tablets the words that were on the first tablets, which you broke. Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. No one shall come up with you; neither let anyone be seen throughout all the mountain; neither let the flocks nor herds feed before that mountain.

New King James Version .
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 says unto Moses, "Hew for yourself two tables of stone like the first, and I have written on the tables the words which were on the first tables which you have broken; and be prepared at morning, and you have come up in the morning unto mount Sinai, and have stood before Me there, on the top of the mount, and no man comes up with you, and also no man is seen in all the mount, also the flock and the herd do not feed over-against that mount."

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

The gist of this passage: God tells Moses to carve out two stone tablets, like those he smashed, and then to come back up the mountain. Moses is to come up the mountain alone; and there are not even to be any flocks or herds at the foot of the mountain.

1-3

Exodus 34:1a			
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 # 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 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 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 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 BDB #602

Translation: Y^ehowah then said to Moses,...

To integrate us into the context, Moses has returned from being up on the mountain speaking with God. When God had him return, he found his people engaged in idolatry. He commissioned the Levites to kill the reprobates, and 3000 men were subsequently killed.

God indicated that He was very upset with this turn of events; and Moses found himself moving the tent of meeting out of the camp's periphery. This was a tent which was used by Moses, in which he would meet with God.

Moses is now in this tent and God is speaking with him. Joshua is probably standing right at the entrance of the tent. God then speaks to Moses.

Exodus 34:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâçal (פָּצַל) [pronounced paw-S AHL]	<i>hew, hew into shape, carve [wood or stone], cut (out), chisel, quarry</i>	2 nd person masculine singular, Qal imperfect	Strong's #6458 BDB #820
The NET Bible: Interestingly, the verb "cut out, chisel, hew," is the same verb from which the word for a "graven image" is derived – פָּצַל (pasal). ¹⁶			

¹⁶ From <https://bible.org/netbible/index.htm?exo34.htm> (footnote); accessed March 13, 2021.

Exodus 34:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition; with the 2 nd person masculine singular suffix	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֻלֹּת) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [for a door]</i>	masculine plural construct	Strong's #3871 BDB #531
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun	Strong's #68 BDB #6
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
rîshôwn (רִשּׁוֹנִים) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine plural adjective; also used as an adverb with the definite article	Strong's #7223 BDB #911

Translation: ...“Chisel out, for yourself, two stone tablets like the first ones [which I made]...



Chiseling Stone (a photograph); from [Living in the F.O.G.](#); accessed March 30, 2021.

God commands Moses to pâçal (פָּצַל) [pronounced paw-SAL] the stone tablets. The KJV uses the word *hew* and *graven* (Habbak. 2:18) and Owens uses the translation *cut*. Nevertheless, this is not the usual work that we have for *cut*. It is very similar to the Hebrew word for graven image, which is peçel (פֶּעַל) [pronounced PEH-cell] (recall that the Hebrew was written originally without the vowels, so these words would have appeared to be identical to the untrained eye).

What is the ideal in translations is to consistently translate the same word in the Hebrew; and to use another word to translate a different words from the Hebrew. We have had

numerous examples where this is extremely difficult to do, although *Young's Literal Translation* does make a serious attempt to whittle down some words translated 70+ different ways down to a dozen or fewer. Here is a place where I think the NIV uses the best possible translation: the word *chisel* (I followed their lead here¹⁷).

Interestingly enough, God is not going to cut out this next set of tablets; Moses must do it (which does not necessarily mean that Moses did this completely on his own—in fact, he may have had others do this entirely. On the other hand, God included the words *for yourself*. I am not entirely certain here, but that may indicate that it is Moses himself who is expected to do this.

This whole thing about breaking the tablets in the first place (Exodus 32:19) tells us a fascinating thing about human nature. If Moses goes to the trouble of cutting out the tablets himself (or even assigning it), he will not be so cavalier about preserving them when he returns to camp (that is, Moses just won't throw them down on the ground when he returns from Mount Sinai). The amount of work put into them would preclude that.

I find it interesting that God requires Moses to cut out the tables of stone that God would write on. It is interesting that God does not cut out the tables Himself. It is implied, but not stated, that God cut out the first set of stone tablets (Exodus 24:12–31:18). In any case, it is clear here that Moses will have the second set of tablets cut out.

Previously, when Moses broke the tablets, He was not the person to cut out the stone in the first place; and he did not engrave the commandments on the tablets. So breaking them in front of everyone was Moses attempting to make a statement, but a pretty stupid statement (no one in the camp, who was worshiping the golden calf, had any idea what he had just done). However, now that he is responsible for chiseling out this stone, he won't be breaking those tablets this time, no matter what he finds when he returns.

Let me suggest that Moses broke the tablets of the Law. He was responsible for that. He may have been reasonably upset with the people; but that did not give him the right to break the tablets written by God's *finger*.

Although Moses breaking these tablets in the first place is not spoken of as a sin, it strikes me that Moses had a sudden emotional reaction resulting in him committing a sin. Therefore, God makes him cut out the stone this time. God does not simply do this for Moses. Whether God chewed Moses out for this or not, we don't know. If God did, that is not recorded.

It ought to be clear that Moses did not calmly observe the people below worshiping the golden calf and decide, "This is the best course of action for me to take at this time." Not at all. Moses responded viscerally to what he saw and acted without thinking. But he did act and that was certainly a sin.

Almost every artist's representation of these tablets has them as being fairly large. There are only a few exceptions to this.

Limestone Sculpture of Moses with the Tablets of Law (a photo of a sculpture); from [ipernity](#); accessed December 23, 2019. This statue is in the Metropolitan Museum of Art and I do not know if we know the original artist.



¹⁷ A number of translations used this word; but the NIV is where I first saw it used.

This is one of the few representations where the stone tablets are relatively small (as compared to the many other representations which are out there).

Exodus 34:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
kâthab (כָּתַב) [pronounced <i>kaw-THAHB'</i>]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	1 st person singular, Qal perfect	Strong's #3789 BDB #507
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
lûwchôth (לְחֹל) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural noun with the definite article	Strong's #3871 BDB #531
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; may be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<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 BDB #81
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 rd person plural, Qal perfect	Strong's #1961 BDB #224
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
lûwchôth (לְחֹל) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural noun with the definite article	Strong's #3871 BDB #531
rî’shôwn (רִשׁוֹנִים) [pronounced <i>ree-SHOWN</i>]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine plural adjective; also used as an adverb with the definite article	Strong's #7223 BDB #911

Translation: ...and I will write on [those] tablets the words which were [written] on the first [set of] tablets...

God promises to write the same words on these new tablets as were written on the original tablets. Nearly everyone agrees that God wrote the Ten Commandments on the first and second set of tablets. However, some have written about Moses writing out the Ten Commandments on the new tablets as well.

A handful of commentators say that Moses chiseled out these words, as commanded by God. This is simply not the case; but this will be discussed in greater detail when we come to that verse.

Exodus 34:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
shâbar (שָׁבַר) [pronounced shawb- VAHR]	to break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]	2 nd person masculine singular, Qal perfect	Strong's #7665 BDB #990

Translation: ...—[the ones] which you broke (into pieces).

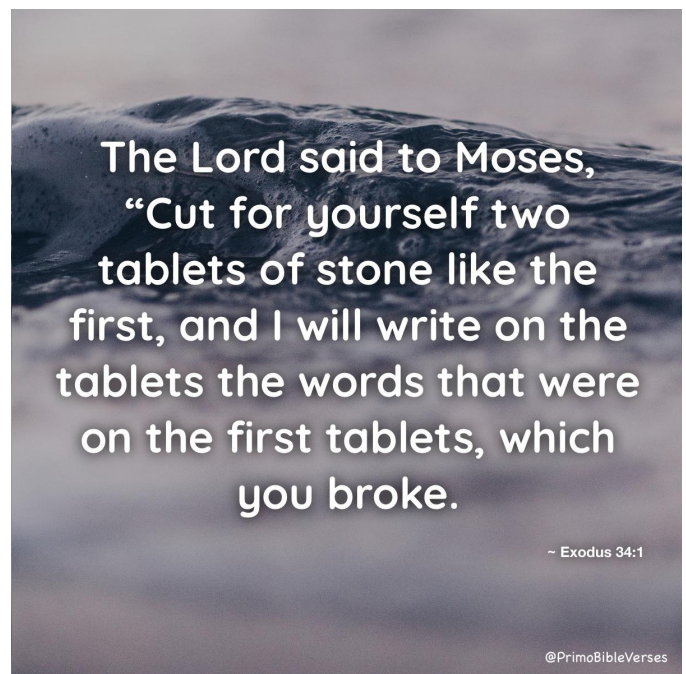
God adds, “These are the tablets which you broke into pieces, Moses.”

Whereas, it does not appear that God chastises Moses for this; I think that He did.

Exodus 34:1 Y^ehowah then said to Moses, “Chisel out, for yourself, two stone tablets like the first ones [which I made] and I will write on [those] tablets the words which were [written] on the first [set of] tablets—[the ones] which you broke (into pieces). (Kukis mostly literal translation)

Exodus 34:1 (ESV) (a graphic); from **Bible Verses**; accessed March 28, 2021.

By breaking the first tablets of stone, Moses accomplished exactly nothing.



Exodus 34:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	be, occur, come to pass, be brought about; be done, be finished, be gone	2 nd person masculine singular, Niphal imperative	Strong's #1961 BDB #224

Exodus 34:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kûwn (כּוּן) [pronounced koon]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	Niphal participle	Strong's #3559 BDB #465
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Be prepared for the morning;...

Moses is supposed to be prepared for the next morning; which means, have the tablets ready.

Exodus 34:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
âlâh (אֵלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine singular, Qal perfect	Strong's #5927 BDB #748
b ^e (ב) [pronounced b ^{eh}]	<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 # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
el (עַל) [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 BDB #39
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (צִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

Translation: ...(for) you will go up [on] Mount Sinai in the morning.

That next morning, Moses is to go up Mount Sinai.

God gives Moses very little time to prepare.

There is an oddity here that I am trying to sort out in my own mind. Moses has a place where he meets with God on the ground, in the Tent of Meeting (a tent not equivalent to the **Tabernacle**). *Why does Moses have to go up*

the mountain to speak with God? Given the description of how God would allow Moses to see Him, that is going to involve Moses standing in a cleft of rock, partially protected by *God's hand*. But I think that there is more to it than just that.

When God first meets with Moses on Mount Sinai, He gives Moses instructions regarding the building of the Tabernacle, the holy furniture, and the priesthood. The second time is a renewal of the covenant and to let Moses see Him (in some fashion).

Quite frankly, there are times when a question rattles around in my brain for a few days or weeks and it is eventually answered; but there are no guarantees of that.

This is the second time the God speaks of meeting with Moses in the morning. I have personally found that taking in doctrine in the morning is the best time for it. My brain is more awake; my thinking is more clear; and I generally have not concerned myself with the potential problems of the day early in the morning. When teaching school, I found I needed to get up at least by 4 am to hear a full lesson. Now, since I am no longer teaching, I often sleep in until 6 or 7 am; but I am able to put in a much longer study and writing session.

Exodus 34:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
nâtsab (נָצַב) [pronounced <i>naw-TSAH^βV</i>]	<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 nd person masculine singular, Niphal perfect	Strong's #5324 BDB #662
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 1 st person singular suffix	No Strong's # BDB #510
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ or שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: You will stand towards Me there up on the mountain top.

Now, we have already had a situation where Moses was not able to behold God entirely (or to see God's fully glorification on display); so Moses is not going to stand on the mountaintop and look at the Lord; but he is going

up there and face in the direction of the Lord. Actually, we do not know if God has actually fulfilled Moses request yet. That may take place during this trip up the mountain.

Moses is to immediately get two tables of stone since God will expect him to climb up the top of Mount Sinai the next morning. That seems like a short period of time, which suggests to me that there were men among the Israelites who were skilled in this area.

Interestingly enough, even though God is, in some way speaking to Moses in the Tent of Meeting (not the Tabernacle, specifically, but a tent pitched outside the camp specifically where Moses could speak with God), God is calling Moses up the mountain again, and with tables of stone cut and ready for God to write on them.

I don't quite get why Moses must go back on the mountain. What is different from the God he speaks to (as a friend) in the isolated Tent of Meeting; and the God on Mount Sinai? What does Moses think this distinction is all about?

The only answer that comes to me immediately is, Moses is better separated from the rest of Israel up there, which seems like a good thing. On the other hand, once the Tent of the Covenant is established (Exodus 40), Moses will go there to commune with God (Leviticus 1:1).

The only thing which stands out to me, that God does on Mount Sinai is, He gives Moses the written upon tablets of the Law the first time; and the second time, God writes upon tablets that Moses brings up the mountain. Maybe that is what God had to do. God would not so such a thing on this earth.

Exodus 34:2 *Be prepared for the morning; (for) you will go up [on] Mount Sinai in the morning. You will stand towards Me there up on the mountain top.* (Kukis mostly literal translation)

Exodus 34:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<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 BDB #35
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 BDB #518
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix; pausal form	Strong's #5973 BDB #767

Translation: *No man will come up [there] with you;...*

Moses is not to bring anyone else up with him. There are to be no witnesses on the mountain. This would include Joshua. This is also an odd request, as Joshua has been quite faithful to God (and to Moses) throughout.

God refused to come into contact with the Hebrews from that generation. Very likely, God's justice would require Him to destroy them if there was any close contact.

Exodus 34:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 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> .			
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<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 BDB #35
ʾal (אֲלֵ) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<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 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
b ^e (ב) [pronounced <i>b^{eh}</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 # BDB #88
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 BDB #481
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...and no [other] man is to be seen [anywhere] on the mountain.

Here, God says that no man is to be seen on the mountain. Should we assume that this means, no one, apart from Joshua? The requirement appears to be *no one*. In any case, we will not hear Joshua's name again until the book of Numbers (not a lot of time actually passes between this chapter and the book of Numbers).

Exodus 34:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Exodus 34:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsôḥ (צֹחַ) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
wê (or vê) (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
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the definite article	Strong's #1241 BDB #133
'al (אֵל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
râ'âh (רָעָה) [pronounced raw-ĠAWH]	<i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>	3 rd person masculine plural, Qal imperfect	Strong's #7462 BDB #944
'el (עַל) [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 BDB #39
mûwl (מִלְּמַחֲנֵה) [pronounced mool]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
'el combined with mûwl mean <i>towards, to the front of, in the face of, in front of, towards the front of.</i>			
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
hûw' (הוּא) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Translation: Furthermore, no flock or herd are to be fed towards the front of this mountain.” (Kukis mostly literal translation)

In fact, God does not want anyone even grazing their animals near the front of the mountain. He does not want someone to be feeding their animals when, suddenly one of them steps onto the mountain and the herdsman has to go get it.

There was not even to be someone near the mountain with the excuse that he was just tending his herd there.

God is going to reveal Himself to Moses, and to Moses alone. No one else is to be anywhere near there.

This final requirement appears to have been made before. Exodus 19:12–13a *And you shall set limits for the people all around, saying, 'Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.'* (ESV)

Exodus 34:3 No man will come up [there] with you; and no [other] man is to be seen [anywhere] on the mountain. Furthermore, no flock or herd are to be fed towards the front of this mountain.” (Kukis mostly literal translation)

There were a number of people who came part way up the previous time. Exodus 24:1–2 Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him.” (ESV) We recall how Aaron acted the previous time. When Moses was up on the mountain, Aaron allowed the people to talk him into making the golden calf. We don’t know about the others, but my guess is, they gave, at the very least, tacit approval to the worship of the golden calf (there does not appear to be a concerted effort against it). God is saying, “I don’t want even them anywhere near the mountain.”

Exodus 34:1–3 Y^ehowah then said to Moses, “Chisel out, for yourself, two stone tablets like the first ones [which I made] and I will write on [those] tablets the words which were [written] on the first [set of] tablets—[the ones] which you broke (into pieces). Be prepared for the morning; (for) you will go up [on] Mount Sinai in the morning. You will stand towards Me there up on the mountain top. No man will come up [there] with you; and no [other] man is to be seen [anywhere] on the mountain. Furthermore, no flock or herd are to be fed towards the front of this mountain.” (Kukis mostly literal translation)

Exodus 34:1–3 Jehovah then said to Moses, “You need to carve out two stone tablets like the original tablets, which you broke into pieces. I will write on those tablets the words which I wrote on the first set of tablets. Be prepared with these tablets for tomorrow morning; because you are going to climb up Mount Sinai in the morning and stand before Me at the top of the mountain. No one is to come up the mountain with you, and I do not want to see anyone anywhere around on the mountain. I do not even want any flocks or herds to be grazed near the front of the mountain.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Ascend Mount Sinai and Communes with God

Moses chisels out the stone tablets

Deuteronomy 10:3

And so he cuts two of tablets of stones like the first [ones]. And so rises up early Moses in the morning; and so he goes up unto a mountain of Sinai, as which had commanded Y^ehowah him. And so he takes in his hand two of tablets of stones.

Exodus
34:4

So Moses [lit., *he*] cut out two tablets of stone like the first ones. Then he [lit., *Moses*] rose up early in the morning and he went up Mount Sinai, as Y^ehowah had commanded him. He took the two tablets of stone in his hand.

Moses cut out two tablets of stone like the first ones. Then he rose up early in the morning and he went up Mount Sinai, as Yehowah had commanded him. He carried the two tablets of stone in his hand.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he cuts two of tablets of stones like the first [ones]. And so rises up early Moses in the morning; and so he goes up unto a mountain of Sinai, as which had commanded Y^ehowah him. And so he takes in his hand two of tablets of stones.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

And hew two tablets of stone like the former ones.

	And Mosheh arose in the morning, and ascended Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone.
Targum (Pseudo-Jonathan)	And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the Lord had instructed him, and took in his hand the two tables of stone.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Then he cut out two tables of stone, such as had been before; and rising very early he went up into the Mount Sinai, as the Lord had commanded him, carrying with him the tables.
Aramaic ESV of Peshitta	He chiselled two tablets of stone like the first; and Mosha rose up early in the morning, and went up to Mount Sinai, as Mar-Yah had commanded him, and took in his hand two stone tablets.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . . And he hewed two tablets of stone like the former and Moshe arose at dawn and came up to the mountain of Sinai just as LORD JEHOVAH commanded him and he took the two tablets of stone in his hand.
Samaritan Pentateuch	And Moses 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.
Updated Brenton (Greek)	And <i>Moses</i> cut out two tablets of stone, as also the first ones were; and Moses, having arisen early, went up to Mount Sinai, as the Lord appointed him; and Moses took the two tablets of stone.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. So Moses cut two flat stones like the first stones. Early in the morning, he went up Sinai mountain, as the Lord had commanded him. He carried the two flat stones in his hands.
	command (1) To tell a person what they must do. — (2) Rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So Moses made two more stone tablets like the first ones. Early the next morning Moses went up Mount Sinai, just as the LORD had commanded. Moses carried the two stone tablets with him.
God's Word™ Good News Bible (TEV) The Message	. . . So Moses cut two tablets of stone just like the originals. He got up early in the morning and climbed Mount Sinai as GOD had commanded him, carrying the two tablets of stone.
Names of God Bible	So Moses cut two more stone tablets like the first ones. Early the next morning he went up on Mount Sinai, as Yahweh had commanded him, carrying the two stone tablets.
NIRV	So Moses carved out two stone tablets just like the first ones. Early in the morning he went up Mount Sinai. He carried the two stone tablets in his hands. He did as the Lord had commanded him to do.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	So Moses cut two flat stones like the first ones, and early the next morning he carried them to the top of Mount Sinai, just as the LORD had commanded.
The Living Bible	So Moses took two tablets of stone like the first ones, and was up early and climbed Mount Sinai, as the Lord had told him to, taking the two stone tablets in his hands.
New Berkeley Version	.
New Life Version	.
New Living Translation	So Moses chiseled out two tablets of stone like the first ones. Early in the morning he climbed Mount Sinai as the LORD had commanded him, and he carried the two stone tablets in his hands.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	So Moses cut two slabs of stone that were like the first ones. He rose early the next morning, picked up the slabs, and carried them in his hands up to the top of Mount Sinai, as Yahweh had told him.

Partially literal and partially paraphrased translations:

American English Bible	So [Moses] cut two stone tablets just like the first, and he got up early and climbed Mount Sinai, just as the Lord had told him, carrying the two stone tablets.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	So Moses carved two tablets of stone, like the others; and he rose at dawn and went up mount Sinai at the Lord's bidding, with the tablets in his hand.
Translation for Translators	So Moses/I cut two slabs of stone that were like the first ones. He/I arose early the next morning. He/I took the slabs and carried them in his/my hands up to the top of Sinai Mountain, as Yahweh had commanded.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He made two stone tablets like the previous ones, and in the morning Moses woke up and went to mount Sinai as the LORD told him to, and he carried in his hands the two stone tablets.
Ferrar-Fenton Bible	Moses accordingly cut two tablets of stone like the former, and arose at morning, and ascended Mount Sinai, as the EVER-LIVING commanded him, and took in his hands the two tablets of stone.
God's Truth (Tyndale)	.
HCSB	Moses cut two stone tablets like the first ones. He got up early in the morning, and taking the two stone tablets in his hand, he climbed Mount Sinai, just as the Lord had commanded him.
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	Then he cut two tablets of stone similar to the first and Moses got up early in the morning and went up to Mount Sinai, as YHWH had commanded him, and took in his hand the two tablets of stone.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Moses cut two slabs of stone like the first. Then he rose early in the morning and went up Mount Sinai as Yahweh had commanded, taking in his hands the two slabs of stone.
The Heritage Bible	And he carved two tables of stone like the first; and Moses loaded up early in the dawn, and went up to Mount Sinai, what Jehovah had commanded him, and took in his hand the two tables of stone.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	So he cut two tablets of stone like the first and, with the two tablets of stone in his hands, Moses went up Mount Sinai in the early morning as Yahweh had ordered.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe cut two stone tablets like the first. Then he got up early in the morning and, with the two stone tablets in his hands, ascended Mount Sinai, as ADONAI had ordered him to do.
exeGesés companion Bible	And he sculpts two slabs of stone like the first; and Mosheh starts early in the morning and ascends to mount Sinay as Yah Veh misvahed him; and takes the two slabs of stone in his hand.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Moses carved out two stone tablets like the first. He then got up early in the morning and climbed Mount Sinai, as God had commanded him, taking the two stone tablets in his hand.
The Scriptures 2009	And he cut two tablets of stone like the first ones. Then Mosheh rose early in the morning and went up Mount Sinai, as הוה' had commanded him, and he took two tablets of stone in his hand.
Tree of Life Version	So he carved two tablets of stone like the first. Then Moses rose up early in the morning, went up onto Mount Sinai as Adonai had commanded him, and took in his hand the two tablets of stone.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES HEWED TWO TABLES OF STONE, AS ALSO THE FIRST WERE; AND MOSES HAVING ARISEN EARLY, WENT UP TO THE MOUNT SINAI, AS JESUS APPOINTED HIM; AND MOSES TOOK THE TWO TABLES OF STONE.
Awful Scroll Bible	He was to chisel out two tablets of stone, as the former, even was Moses to rise early in the morning, and was to ascend up Mount Sinai, as Sustains To Become is to have given him charge, and he was to take in his hand the two tablets of stone.
Charles Thomson OT	.
Concordant Literal Version	So he carved two stone tablets like the first ones. And Moses rose early in the morning and ascended to Mount Sinai, just as Yahweh had instructed him and took in his hands the two stone tablets.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And he chiseled two Luchot Avanim like the first ones; and Moshe rose up early in the boker, and went up unto Mt.Sinai, as Hashem had commanded him, and took in his yad the two Luchot Avanim.

Rotherham's *Emphasized B.* So he hewed two tables of stone, like the first, and Moses rose up early in the morning, and went up into Mount Sinai, as Yahweh had commanded him,—and took in his hand two tables of stone.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Expanded Bible So Moses cut [hewed out] two stone tablets like the first ones [former]. Then early the next morning he went up Mount Sinai, just as the Lord had commanded him, carrying the two stone tablets with him.

Kretzmann's Commentary 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, all ready for the engraving by the hand of God.

Syndein/Thieme
The Voice .

So Moses cut two stone tablets *that were exactly* like the first set. He woke up early the next morning and climbed up Mount Sinai carrying the two stone tablets, just as the Eternal One had instructed him to do.

Bible Translations with Many Footnotes:

The Amplified Bible So Moses cut two tablets of stone like the first ones, and he got up early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took ^[a]the two tablets of stone in his hand.

^[a] Exodus 34:4 Some expositors suggest that the two tablets of stone were small enough to be easily carried. The pictures of Moses carrying large tombstone-size tablets are the result of an artist's rendering, and are not supported in the Bible.

The Complete Tanach
The Geneva Bible
Kaplan Translation
NET Bible®

. ascended

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So Moses⁶ cut out two tablets of stone like the first;⁷ early in the morning he went up⁸ to Mount Sinai, just as the Lord had commanded him, and he took in his hand the two tablets of stone.

^{6tn} Heb "he"; the referent has been specified here and the name "Moses," which occurs later in this verse, has been replaced with the pronoun ("he"), both for stylistic reasons.

^{7sn} Deuteronomy says that Moses was also to make an ark of acacia wood before the tablets, apparently to put the tablets in until the sanctuary was built. But this ark may not have been the ark built later; or, it might be the wood box, but Bezalel still had to do all the golden work with it.

^{8tn} The line reads "and Moses got up early in the morning and went up." These verbs likely form a verbal hendiadys, the first one with its prepositional phrase serving in an adverbial sense.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he sculpted two slabs of stone like the first ones, and "Mosheh" ^{Plucked out} departed early in the morning, and he went up to the hill of "Sinai" ^{My sharp thorns}, <just as> "YHWH" ^{He Is} directed him, and he took in his hand the two slabs of stone,...

Charles Thomson 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 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

.
So he cut out two stone tablets like the former ones, and Moses got up early in the morning and went up to Mount Sinai, as the Lord had commanded him, and he took *the* two stone tablets in his hand.

He chiselled two tablets of stone like the first; and Moses rose up early in the morning, and went up to Mount Sinai, as Yahweh had commanded him, and took in his hand two stone tablets.

How the Law Was Recorded

And he hewed two tablets 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 tablets of stone.

.
And he hewes two tables of stone like the first, and Moses rises early in the morning, and goes up unto mount Sinai, as Jehovah commanded him, and he takes in his hand two tables of stone.

The gist of this passage:

Moses cut out two tablets of stone, similar to what God had done, and got up early the next morning and went up Mount Sinai.

Exodus 34:4a

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 # BDB #253
pâçal (פָּצַל) [pronounced <i>paw-S AHL</i>]	<i>hew, hew into shape, carve [wood or stone], cut (out), chisel; quarry</i>	3 rd person masculine singular, Qal imperfect	Strong's #6458 BDB #820
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֹלִי) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [for a door]</i>	masculine plural construct	Strong's #3871 BDB #531
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun	Strong's #68 BDB #6

Exodus 34:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
rî'shôw (רִשׁוֹן) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine plural adjective; also used as an adverb with the definite article	Strong's #7223 BDB #911

Translation: So Moses [lit., *he*] cut out two tablets of stone like the first ones.

In many cases, when Moses is said to do something, this often means that he oversees what is being done. It is also possible that Moses himself chiseled out these tablets of stone.

This is stated so matter of factly; but I would assume that this is a real skill that some in Israel had (remember, they were the slaves of the Egyptians, who did a lot of building¹⁸). Given his background, I would think that this is not necessarily a skill which Moses himself had. However, one in training to become a king may have learned a great variety of skills.

If you have had a house built or if you have had an addition built, you may hire a builder to do this work for you. That builder might not ever lift up a hammer (or electric drill or saw) or any other tool. In his past, a builder might have done all of these things; but mostly, the builder coordinates and oversees various crews of people who do the actual work. He can view them and their work and determine that they are doing what they are supposed to be doing.

However, most of the language seems to indicate that Moses himself chiseled out this stone (although we do not have a sentence which includes the word *himself*).

These tablets would have been roughly the same size and shape as the first ones.

Exodus 34:4b

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 # BDB #253
shâkam (שָׁכַם) [pronounced shaw-KAHM]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7925 BDB #1014
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

¹⁸ And when I say the Egyptians *did a lot of building*, I mean that their slaves did a lot of building under their direction.

Exodus 34:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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 # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Then he [lit., Moses] rose up early in the morning...

The next day, Moses gets up early. This is what God has told him to do.

Exodus 34:4c

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 # BDB #253
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
ʿel (עַל) [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 BDB #39
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (יְצִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kaʾăsher (כַּאֲשֶׁר) [pronounced kah-uh-SHER] means *as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*. In Gen. 44:1, I have translated this, *as much as*.

tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
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Exodus 34:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...and he went up Mount Sinai, as Y^ehowah had commanded him.

He goes up Mount Sinai, as God told him to do.

What is the difference between Moses going to the tent of meeting or going up Mount Sinai? Is he not going to see the same God? I would understand that, God meeting with Moses in the tent of meeting is a meeting which takes place in or near the camp of Israel, on Moses' turf, so to speak. But when Moses is on Mount Sinai, he is on God's turf. At this point, I am not quite sure of the spiritual implications. However, Moses receives the Law on Mount Sinai; he does not receive it in the tent.

Exodus 34:4d

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 # BDB #253
lâqach (לָקַח) [pronounced <i>law- KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
bê (ב) [pronounced <i>b^{eh}</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 # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand* [i.e., *before him, in his sight*].

sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחוֹת) [pronounced <i>loo- KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [for a door]</i>	masculine plural construct	Strong's #3871 BDB #531

Exodus 34:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eben (עֶבֶן) [pronounced EH ^B -ven]	stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]	feminine plural noun	Strong's #68 BDB #6

Translation: He took the two tablets of stone in his hand. (Kukis mostly literal translation)

Lûwchôth (לְוַחִים) [pronounced loo-KHOHTH], means *tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed*. This can be a tablet for writing, it can refer to wooden planks (Exodus 27:8 38:7) or to metal plates (1Kings 3:36); however, it is used primarily for the two tablets of stone upon which the Law was written.

There are also paintings and drawings of Moses, carrying these two very large tablets, approximately 2½–3 feet high and perhaps 2 feet wide, one in arm, resting on his hips.

Moses with the Tables of the Law (based upon Charlton Heston as Moses); from [Blog spot](#); accessed December 29, 2019.



Despite Moses being a very strong man, most of the artistic renditions have the stone tablets being so large that few men could have carried them down a mountain.

These are pictures similar to those pictures of Jesus Christ with very long, wavy hair. Pictures with religious and Biblical themes are only pictures created by artists centuries (and even millennia) after the fact. Sometimes a picture has been well-researched and is accurate in many respects. However, pictures of Moses with horns and pictures of Moses with these two huge tablets are not accurate (nor are those of Jesus with long brown hair). Do you have any idea how heavy a tablet of stone would be that is 3x2 feet? Moses has these two tablets and all that he wrote down and only two hands for a portion of the trip down the mountain. Although the tablets this size could fit into the ark (just barely), it is more likely that these tables are closer to book-size, and *The Amplified Bible* suggests that they were even pocket-sized.¹⁹

¹⁹ p. 111

There is one area where the Catholics seem to have a clue which has eluded many Protestant religions. Notice when Moses is going up to the mountain—in the morning. The Bible often speaks of believers rising early in the morning to handle their spiritual needs. Abraham arose early when he was going to offer Isaac up to God as a sacrifice (Gen. 22:3); Job worshipped God early in the morning (Job 1:5). Jesus would pray prior to daybreak (Mark 1:35). It is not uncommon for Catholics to have sunrise services. This does not mean that evening services are undesirable. I recall many years ago reflecting on the idea of monks getting up as early as 3 or 4 am to pray to study, and how this just seemed too unreal. Since those days, I have begun to get up at 4 am and sometimes earlier to do my studying.²⁰ It is quiet throughout the house (save for my pecking away at the keyboard), I am wide awake, my mind is at its clearest. Furthermore, this early morning studying sets the mood for the day. When I take in spiritual information in the evening, I am more apt to begin to doze off, or for my mind to wander. In the evening, taking in doctrine sometimes seems to be more of a reaction to the day rather than something which initiates the day. Again, this does not mean that services should not be held in the evening. However, it does imply the if a church has midweek services (and it should have several), then some of those should be in the early hours.



In nearly all of the artistic representations that we see, the stone tablets are 2 or 3 ft. high. Moses is usually shown carrying them, sort of like wings, one in each arm, on each side of his body. My guess would be, these stone tablets are more the size of a book; or perhaps even a foot or less in height.

Moses and the Tablets of the Law (by Laurent De La Hyre); from [Nice Art Gallery](#); accessed December 23, 2019.

Interestingly enough, nearly every artistic representation had tablets of about this size. This looks like a lot of writing to me. Bear in mind, the writing on these tablets was on both sides.

Exodus 34:4 **So Moses** [lit., *he*] **cut out two tablets of stone like the first ones.** Then he [lit., *Moses*] **rose up early in the morning and he went up Mount Sinai, as Y^ehowah had commanded him.** He took the two tablets of stone in his hand. (Kukis mostly literal translation)

Exodus 34:4 **Moses cut out two tablets of stone like the first ones.** Then he rose up early in the morning and he went up Mount Sinai, as Yehowah had commanded him. He carried the two tablets of stone in his hand. (Kukis paraphrase)

God proclaims His character to Moses

I have included a number of translations for this verse, because there is a great deal of disagreement about the subject of the final 2 verbs.

²⁰ I originally wrote this in 1995 or so when I still had to report to work by 7 am.

And so descends Y^ehowah in the cloud and so he stations himself with Him there. And so he proclaims in [or, *calls out by means of*] the name of Y^ehowah.

Exodus
34:5

Y^ehowah descended [over Moses] in a cloud; and God [lit., *he*] stations Himself there with him [or, possibly, ...*and Moses stations himself there with God*]. God [lit., *he*] proclaims [His Own character and essence] in the name of Y^ehowah.

Jehovah descended as a cloud; and the cloud is all around Moses. God stations Himself there with Moses. Then God proclaimed His name to Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so descends Y ^e howah in the cloud and so he stations himself with Him there. And so he proclaims in [or, <i>calls out by means of</i>] the name of Y ^e howah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord was revealed in the Cloud, and He stood with him there, and He proclaimed the Name of the Lord. ^[10]
	^[10] Or, "proclaimed in the Name of the Lord,"
Targum (Pseudo-Jonathan)	And the Lord revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the Lord.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.
Aramaic ESV of Peshitta	Mar-Yah descended in the cloud, and stood with him there, and proclaimed the name of Mar-Yah.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH came down in a cloud and stood with him there and he called out the Name of LORD JEHOVAH.
Samaritan Pentateuch	And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.
Updated Brenton (Greek)	And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord came down in the cloud and took his place by the side of Moses, and Moses gave worship to the name of the Lord.
Easy English	Then the Lord came down in the cloud. He came and he stood with Moses. The Lord spoke aloud his own name, the Lord.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then the LORD came down to him in a cloud, stood there with Moses, and spoke his own name.
God's Word™	.
Good News Bible (TEV)	The LORD came down in a cloud, stood with him there, and pronounced his holy name, the LORD.
The Message	GOD descended in the cloud and took up his position there beside him and called out the name, GOD.

Names of God Bible	Yahweh came down in a cloud and stood there with him and called out his name " Yahweh ."
NIRV	Then the LORD came down in the cloud. He stood there with Moses and announced his name, the LORD.
New Simplified Bible	Jehovah came down in a cloud and stood with him as Moses called upon the name of Jehovah!

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The LORD God came down in a cloud and stood beside Moses there on the mountain. God spoke his holy name, "the LORD."
The Living Bible	Then the Lord descended in the form of a pillar of cloud and stood there with him, and passed in front of him and announced the meaning of his name. ^[a] "I am Jehovah, the merciful and gracious God," he said, "slow to anger and rich in steadfast love and truth. Vv. 5–6 are combined by the Living Bible. ^[a] Exodus 34:5 <i>announced the meaning of his name</i> , literally, "proclaimed the name of Jehovah."
New Berkeley Version	.
New Life Version	.
New Living Translation	Then the Lord came down in a cloud and stood there with him; and he called out his own name, Yahweh. ^[a] ^[a] 34:5 <i>Yahweh</i> is a transliteration of the proper name <i>YHWH</i> 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	Then Yahweh came down in the tall cloud and stood with Moses there. Then he pronounced his own name, Yahweh, in front of Moses.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord descended in a cloud and stood close to him, as He called out the Name, Jehovah.
Beck's American Translation	.
Common English Bible	The LORD came down in the cloud and stood there with him, and proclaimed the name, "The LORD."
New Advent (Knox) Bible	The Lord came down to meet him, hidden in cloud, and Moses stood with him there, calling on the Lord's name.
Translation for Translators	Then Yahweh descended in the <i>tall</i> cloud and stood with Moses/me there. He proclaimed that it was he, Yahweh, <i>who was going to speak to Moses/me</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Then the EVER-LIVING descended in the cloud and sat there with him; and he called on the Name of JEHOVAH .
God's Truth (Tyndale)	And the Lord descended in the cloud, and stood with him there: and he called upon the name of the Lord.
HCSB	.
International Standard V	The Lord came down in a cloud and stood there with him and proclaimed the name of the Lord. [Or and he called on the name of the LORD]
Jubilee Bible 2000	.
H. C. Leupold	.

Lexham English Bible NIV, ©2011	. Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD.
Peter Pett's translation Unfolding Bible Literal Text	. Yahweh came down in the cloud and stood with Moses there, and he pronounced the name "Yahweh."
Unlocked Literal Bible Urim-Thummim Version	. YHWH descended in the cloud-mass and stood with him there, proclaiming the Name of YHWH.
Wikipedia Bible Project	And Yahweh came down in a cloud, and stationed himself there, and he called Yahweh's name.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Yahweh came down in a cloud and stood there with him, and Moses called on the name of Yahweh.
The Heritage Bible	And Jehovah descended in the cloud, and placed himself with him there, and called out the name of Jehovah.
New American Bible (2002)	Having come down in a cloud, the LORD stood with him there and proclaimed his name, "LORD."
New American Bible (2011)	.
New English Bible—1970	And the LORD came down in the cloud and took his place beside him and pronounced the Name JEHOVAH.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	The LORD came down in the cloud, and, as Moses stood there in his presence, he pronounced the name "LORD".

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> descended in the cloud, stood with him there and pronounced the name of <i>ADONAI</i> .
exeGesés companion Bible	And Yah Veh descends in the cloud and stands with him there and proclaims the name of Yah Veh:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	God revealed Himself in a cloud, and it stood there with [Moses]. [Moses] called out in God's name. revealed Himself (Targum). Literally, 'descended.' See note on Genesis 11:7, Exodus 19:11. it... The cloud (Ibn Ezra; Avraham ben HaRambam). Or, '[God] stood with [Moses]' (Ramban; Emunoth VeDeyoth 2:12); or, '[Moses] stood there with [God]' (Targum Yonathan; Sforino). Moses called... (Targum Yonathan; Mizrachi). Or, '[God] proclaimed the Divine Name' (Lekach Tov; Ibn Ezra). and proclaimed (Rashbam; Ibn Ezra; Sforino). Or, 'and [Moses] prayed' (Targum Yerushalmi; Pirkey Rabbi Eliezer 46; Mizrachi)
The Scriptures 2009	And הוה came down in the cloud and stood with him there, and proclaimed the Name, הוה.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS DESCENDED IN A CLOUD, AND STOOD NEAR HIM THERE, AS [Moses] CALLED ON THE NAME OF JESUS.
Awful Scroll Bible	Sustains To Become was to descend in a cloud mass, and was to station Himself there, even was he to proclaim in the name of Sustains To Become.
Charles Thomson OT Concordant Literal Version	. Then Yahweh descended in a cloud and stationed Himself with him there; and he called the name of Yahweh.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And Hashem descended in the anan, and stood with him there, and called out the Shem of Hashem.
Rotherham's <i>Emphasized B.</i>	And Yahweh descended in the cloud, and took his station with him there,—and proclaimed himself by the name Yahweh.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Then the Lord came down in the cloud and stood there with Moses, and the Lord called out his name: the Lord [¹ Yahweh; 3:14].
Kretzmann's Commentary	And the Lord descended in the cloud, in the pillar in which His glory usually was hidden, and stood with him there, outside the cloud, and proclaimed the name of the Lord, called out and explained the name Jehovah. All this while He covered Moses with His hand. as the latter stood in the cleft of the rock.
Syndein/Thieme	.
The Voice	The Eternal One descended in the cloud and stood with Moses as He proclaimed His name, the Eternal One.

Bible Translations with Many Footnotes:

The Complete Tanach	And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord. and He called out in the name of the Lord: We render: אֶקְרָא יְיָ אֱמֶשֶׁב, and he called out in the name of the Lord. [from Onkelos]
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	The Lord descended in the cloud and stood with him there and proclaimed the Lord by name. ⁹ ^{9th} Some commentaries wish to make Moses the subject of the second and the third verbs, the first because he was told to stand there and this verb suggests he did it, and the last because it sounds like he was worshipping Yahweh (cf. NASB). But it is clear from v. 6 that Yahweh was the subject of the last clause of v. 5 – v. 6 tells how he did it. So if Yahweh is the subject of the first and last clauses of v. 5, it seems simpler that he also be the subject of the second. Moses took his stand there, but God stood by him (B. Jacob, Exodus, 981; U. Cassuto, Exodus, 439). There is no reason to make Moses the subject in any of the verbs of v. 5.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " went down in the cloud, and he stationed himself with him there, and he called out "YHWH ^{He Is} " (by) title ,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	And Jehovah came down in the cloud. And he placed himself there with Him, and he called on the name of Jehovah.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And the LORD descended in the cloud and stood there with him as he ^[c] called upon the name of the LORD. ^[c] Exodus 34:5 Or <i>called out with the name of the LORD</i>
New European Version	Yahweh descended in the cloud, and stood with him there, and proclaimed the name of Yahweh.
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 comes down in a cloud, and stations Himself with him there, and calls in the Name of Jehovah.

The gist of this passage: Y^ehowah descends in a cloud. Moses stations himself there and calls on God's name.

Exodus 34:5a			
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 # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʿânân (עָנַן) [pronounced gaw-NAWN]	cloud (as a veiling over or covering of heaven)	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: Y^ehowah descended [over Moses] in a cloud;...

Moses has climbed up the mountain and the **Revealed God** descends upon him as a cloud. I am assuming that God would be over Moses and possibly all around him.

Since God promised Moses at the end of the last chapter to see Him, many have supposed that this is the fulfillment of that promise.

Jansen writes: *This is the theophany promised to Moses in Ex 33:18–23.*²¹

We will discuss this in greater detail at the end of v. 8.

Exodus 34:5b			
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 # BDB #253
yâtsab (יָצַב) [pronounced yaw-TSAHB ^v]	<i>to set oneself [in a place], to station oneself to take a stand</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3320 BDB #426
The Hithpael is the reflexive of the Piel (the intensive stem). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state.			
Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i> . (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>). ²² (5) The Hithpael can also be used in a passive rather than in a reflexive sense (see Gen. 22:18). ²³ The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.			
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix; pausal form	Strong's #5973 BDB #767
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...and God [lit., he] stations Himself there with him [or, possibly, ...and Moses stations himself there with God].

At this point, we have some interpretation which affects, to some degree, how we are to understand this passage. The subject of the verb and the object of the preposition are not specified. So, either God or Moses stations (H) himself there with the other. God (or Moses) is there with Moses (or God).

²¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 24, 2021.

²² Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

²³ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

Most of the time, when we have a number of action verbs preceded by a wâw consecutive, whoever is the subject of the first verb continues throughout as the subject of all the verbs. In the Hebrew this is done because writing and writing materials were at a premium. The number and gender of the subject is in the verb, so we do not even have the actual word *he* used here (or, in most places where the subject is not specified).

Moses has been told to go up to the top of the mountain and to station himself there (v. 2; different verb, but very similar in meaning); and so, when it reads *he stations himself there with Him*, I have interpreted this to mean that Moses is the one doing the action of the verb. What I am doing is, going back to v. 2 for the context; rather than following the common rule that, the subject of the first verb continues to be the subject of subsequent verbs. There are translations who go both ways on this, and I will list a few at the end of this verse.

Exodus 34:5c			
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 # BDB #253
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 lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
b ^e (ב) [pronounced <i>b^{eh}</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 # BDB #88
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *God* [lit., *he*] *proclaims* [His Own character and essence] in the name of Y^ehowah. (Kukis mostly literal translation)

If Moses is the subject of the previous verb, then it is likely that he is the subject of this verb. We would expect for him to go up the mountain and then call for God.

The trickiest part of this portion of the verse is the bêyth preposition. Sometimes the bêyth preposition or the lâmed preposition can simply be used similar to the sign of a direct object; but more often, they have a meaning. For me, I get the meaning if the preposition is missing; but it is more difficult to interpret with the preposition being there. I have inserted some additional words here: *His Own character and essence*. Perhaps I should have treated the bêyth preposition more like a direct object, and translated this, *God proclaims the name of Y^ehowah*.

Who exactly is the subject of the verbs in this verse will obviously affect how this is to be understood.

This was quite fascinating to me, so see how the different translators translated this. No doubt, many of them struggled with this translation as I did. There are 3 verbs in this verse; exactly who is the subject is disputed.

Different Translations/Interpretations of Exodus 34:5

Moses is the subject of the 2nd and 3rd verbs:

Douay-Rheims Bible	And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.
Hebrew Roots Bible	And YAHWEH came down in the cloud. And he placed himself there with Him, and he called on the name of YAHWEH.
Literal Translation of the B.	And Jehovah came down in the cloud. And he placed himself there with Him, and he called on the name of Jehovah.

God is the subject of all the verbs:

Bond Slave Version	And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.
Contemporary English V.	The LORD God came down in a cloud and stood beside Moses there on the mountain. God spoke his holy name, "the LORD."
Context Group Version	And YHWH descended in the cloud, and stood with him there, and proclaimed the name of YHWH.
NIRV	Then the LORD came down in the cloud. He stood there with Moses and announced his name, the LORD.
Unlocked Dynamic Bible	Then Yahweh came down in the tall cloud and stood with Moses there. Then he pronounced his own name, Yahweh, in front of Moses.
Voice in the Wilderness	And Jehovah descended in the cloud and stood with him there, and proclaimed the name of Jehovah.
Young's Literal Translation	And Jehovah cometh down in a cloud, and stationeth Himself with him there, and calleth in the Name of Jehovah,...

Translation is ambiguous (which is possibly the most accurate translation):

English Standard Version	The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD.
The Disciple's Bible	And Yahweh descended in the cloud, and stood with him there, and proclaimed the name of Yahweh.
Israeli Authorized Version	And YY descended in the cloud, and stood with him there, and proclaimed the name of YY .
Modern Literal Version	And Jehovah descended in the cloud and stood with him there and proclaimed the name of Jehovah.
Updated Bible Version	And Yahweh descended in the cloud, and stood with him there, and proclaimed the name of Yahweh.
Urim-Thummim Version	YHWH descended in the cloud-mass and stood with him there, proclaiming the Name of YHWH.

God is the subject of the first 2 verbs; Moses is the subject for the 3rd.

The Alpha and Omega B.	AND JESUS DESCENDED IN A CLOUD, AND STOOD NEAR HIM THERE, AS [Moses] CALLED ON THE NAME OF JESUS.
Concordant Literal Version	Then Yahweh descended in a cloud and stationed Himself with him there; and he called the name of Yahweh.
Wiki Bible Translation	And Yahweh came down in a cloud, and stationed himself there, and he called Yahweh's name.

Alternate translation offered in footnote:

International Standard V.	The Lord came down in a cloud and stood there with him and proclaimed the name of the Lord. <small>[Or and he called on the name of the LORD]</small>
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The NET Bible certainly has an opinion here: *Some commentaries wish to make Moses the subject of the second and the third verbs, the first because he was told to stand there and this verb suggests he did it, and the last because it sounds like he was worshiping Yahweh (cf. NASB). But it is clear from v. 6 that Yahweh was the subject of the last clause of v. 5 – v. 6 tells how he did it. So if Yahweh is the subject of the first and last clauses of v. 5, it seems simpler that he also be the subject of the second. Moses took his stand there, but God stood by him (B. Jacob, Exodus, 981; U. Cassuto, Exodus, 439). There is no reason to make Moses the subject in any of the verbs of v. 5.*²⁴

As you can easily tell, translations often do a lot by way of interpretation. Quite frankly, I was not expecting this many categories.

Chapter Outline

Charts, Graphics and Short Doctrines

Sometimes, the way one interprets this verse determines how we lead into the next one.

Exodus 34:5 **Y^ehowah descended [over Moses] in a cloud; and God [lit., he] stations Himself there with him [or, possibly, ...and Moses stations himself there with God]. God [lit., he] proclaims [His Own character and essence] in the name of Y^ehowah.** (Kukis mostly literal translation)

God has, on many occasions, descended as a cloud before Israel. God tells Moses that He would do that with Moses in Exodus 19:9 (before the request that Moses made). God also descended as a pillar of cloud when Moses would go out to the tent of meeting (Exodus 33:9) on the outskirts of the camps (after Israel sinned against God). Once the Tabernacle is completed, then God will fill it with smoke (Exodus 40:34, 38).

I mentioned all of this because Moses put a request before God to see Him; and some commentators said that this is God answering Moses' request. This appears to be the most logical interpretation, although there are some problems with both the translation (the subject of the various verbs is in question) and, therefore, the interpretation. This is God making Himself known as He had done previously and as He would do in the future. There are clearly some parallels between what God promised in the previous chapter and what is said in this chapter. However, there is nothing in this passage about Moses being placed into the cleft of a rock, with *God's hand* over him, protecting him; and the allowance of Moses to see God from behind (which things are promised by God in the previous chapter).

Often I will go to the Dead Sea Scrolls to see if there is a clue there as to how to understand a passage; but this passage is completely missing from them (huge portions of the Old Testament are missing from the Dead Sea Scrolls; primarily due to their age).

Exodus 34:5 **Jehovah descended as a cloud; and the cloud is all around Moses. God stations Himself there with Moses. Then God proclaimed His name to Moses.** (Kukis paraphrase)

The content of what God proclaimed is found in the next verse.

Just like the previous passage, it is unclear as to who is saying these things, whether God or Moses. Good reasons could be offered up for either interpretation.

²⁴ From <https://bible.org/netbible/index.htm?exo34.htm> (footnote); accessed March 14, 2021.

And so passes over Y^ehowah over his faces and so He proclaims, “Y^ehowah, Y^ehowah, an Êl merciful and gracious, slow of nostrils, and an abundance of grace and truth; keeping grace for the thousands, lifting up iniquity and transgression and sin; and acquitting, He does not acquit [the guilty], visiting iniquity of fathers upon sons, and upon sons of sons; upon a third [generation] and upon a fourth [generation].”

Exodus
34:6–7

Y^ehowah then passes over him and proclaims, “Y^ehowah, Y^ehowah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, *faithfulness*], keeping grace for the thousands, lifting up [and forgiving] [their] iniquity, transgressions and sins. However, [God] certainly does not acquit [the guilty], [even to] placing [lit., *visiting*] the iniquity of the fathers upon [their] sons and upon their sons’ sons; [and] upon the third and fourth [generations].”

Jehovah then passes over Moses and He proclaims, “Jehovah, Jehovah, is a God Who is merciful and gracious; a God Who is slow to hanger and Who has an abundance of grace and truth, keeping and making available His grace to the thousands. He will lift up the burdens from upon the people. He will forgive their sins, iniquity and transgressions. However, God does not acquit the guilty without reason. He will even place the guilt of the fathers on their children and grandchildren. He may even place this iniquity on the 3rd and 4th generations.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so passes over Y^ehowah over his faces and so He proclaims, “Y^ehowah, Y^ehowah, an Êl merciful and gracious, slow of nostrils, and an abundance of grace and truth; keeping grace for the thousands, lifting up iniquity and transgression and sin; and acquitting, He does not acquit [the guilty], visiting iniquity of fathers upon sons, and upon sons of sons; upon a third [generation] and upon a fourth [generation].”

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
The Lord, the Lord God, Merciful and Gracious, slow to anger, and making goodness and truth to abound; Keeping goodness for thousands of generations; Forgiving iniquity and rebellion and guilt; Pardoning them who convert unto His law, but acquitting not them who convert not; Visiting the guilt of fathers upon the children and upon the children’s children of the rebellious, upon the third and upon the fourth generation.

Targum (Pseudo-Jonathan)

And the Lord made His Shekinah to pass by before his face, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and nigh in mercies, abounding to exercise compassion and truth; keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the law, but holding not guiltless in the great day of judg-ment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation.

Revised Douay-Rheims

And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true, Who keeps mercy unto thousands: who take away iniquity, and wickedness, and sin, and no man of himself is innocent before you. Who renderest the iniquity of the fathers to the children, and to the grandchildren unto the third and fourth generation.

Douay-Rheims 1899 (Amer.)
Aramaic ESV of Peshitta

.
Mar-Yah passed by before him, and proclaimed, "Mar-Yah! Mar-Yah, a merciful and gracious God, slow to anger, and abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity and disobedience and sin; and that

V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	<p>will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children's children, on the third and on the fourth generation."</p> <p>.</p> <p>.</p> <p>And LORD JEHOVAH passed by before him and called out LORD JEHOVAH, LORD JEHOVAH God, compassionate and brooding, he that is patient in his Spirit and abundant in his grace and in his truth, He keeps grace for thousands of generations and forgives sins and debts and he does not declare innocent to declare innocent, visiting the debts of the fathers on the children and on the children of children, on three and upon four generations.</p>
Samaritan Pentateuch	<p>And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth 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].</p>
Updated Brenton (Greek)	<p>And the Lord passed by before his face, and proclaimed, The Lord God, gracious and merciful, longsuffering and very compassionate, and true, and keeping justice and mercy for thousands, taking away iniquity and unrighteousness and sins; and He will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord went past before his eyes, saying, The Lord, the Lord, a God full of pity and grace, slow to wrath and great in mercy and faith; Having mercy on thousands, overlooking evil and wrongdoing and sin; he will not let wrongdoers go free, but will send punishment on children for the sins of their fathers, and on their children's children to the third and fourth generation.</p>
Easy English	<p>The Lord passed in front of Moses. He said in a loud voice, 'I am the Lord! The Lord! I am kind to people and I forgive them. I do not quickly become angry. My faithful love for my people continues for ever, and I am always faithful. I faithfully love thousands of people. I forgive their sins when they turn against me. But if people are guilty, I surely punish them. I punish their children, their grandchildren and their grandchildren's children.'</p> <p>forgive 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.</p> <p>faithful Loyal to someone or something. You can trust a person who is faithful.</p> <p>sin (1) A wrong thing that we do when we do not obey God. — (2) To sin is to live in a way that is wrong. We sin when we do not obey God.</p> <p>punish To hurt someone or to cause trouble for them because they have done wrong things. This may teach them not to do wrong things again.</p>
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	<p>That is, the LORD passed in front of Moses and said, "YAHWEH, the LORD, is a kind and merciful God. He is slow to become angry. He is full of great love. He can be trusted.</p> <p>He shows his faithful love to thousands of people. He forgives people for the wrong things they do, but he does not forget to punish guilty people. Not only will he punish</p>

God's Word™
Good News Bible (TEV)
The Message

the guilty people, but their children, their grandchildren, and their great-grandchildren will also suffer for the bad things these people do."

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So Moses cut two tablets of stone just like the originals. He got up early in the morning and climbed Mount Sinai as God had commanded him, carrying the two tablets of stone. God descended in the cloud and took up his position there beside him and called out the name, God. God passed in front of him and called out, "God, God, a God of mercy and grace, endlessly patient—so much love, so deeply true—loyal in love for a thousand generations, forgiving iniquity, rebellion, and sin. Still, he doesn't ignore sin. He holds sons and grandsons responsible for a father's sins to the third and even fourth generation." Vv. 4–7 are placed together undivided in the Message.

Names of God Bible

Then **Yahweh** passed in front of Moses, calling out, "**Yahweh, Yahweh**, a compassionate and merciful **EI**, patient, always faithful and ready to forgive. He continues to show his love to thousands of generations, forgiving wrongdoing, disobedience, and sin. He never lets the guilty go unpunished, punishing children and grandchildren for their parents' sins to the third and fourth generation."

NIRV

As he passed in front of Moses, he called out. He said, "I am the Lord, the Lord. I am the God who is tender and kind. I am gracious. I am slow to get angry. I am faithful and full of love. I continue to show my love to thousands of people. I forgive those who do evil. I forgive those who refuse to obey me. And I forgive those who sin. But I do not let guilty people go without punishing them. I cause the sins of the parents to affect their children, grandchildren and great-grandchildren."

New Simplified Bible

Jehovah then passed in front of him and called out: »I, Jehovah, am a God who is full of compassion and pity. I am not easily angered and show great love and faithfulness. »I keep my promise for thousands of generations and forgive evil and sin. But I will not fail to punish children and grandchildren to the third and fourth generation for the sins of their fathers.«

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

Casual English Bible
College Press Bible Study
Contemporary English V.

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Then he passed in front of Moses and called out, "I am the LORD God. I am merciful and very patient with my people. I show great love, and I can be trusted. I keep my promises to my people forever, but I also punish anyone who sins. When people sin, I punish them and their children, and also their grandchildren and great-grandchildren."

The Living Bible

Then the Lord descended in the form of a pillar of cloud and stood there with him, and passed in front of him and announced the meaning of his name.^[a] "I am Jehovah, the merciful and gracious God," he said, "slow to anger and rich in steadfast love and truth. I, Jehovah, show this steadfast love to many thousands by forgiving their sins;^[b] or else* I refuse to clear the guilty, and require that a father's sins be punished in the sons and grandsons, and even later generations." V. 5 is included for context.

^[a] Exodus 34:5 announced the meaning of his name, literally, "proclaimed the name of Jehovah."

^[b] Exodus 34:7 forgiving their sins, literally, "forgiving iniquity and transgression and sin." or else, implied.

New Berkeley Version
New Life Version

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Then the Lord passed by in front of him, saying, "The Lord, the Lord God, with loving-pity and loving-favor, slow to anger, filled with loving-kindness and truth, keeping loving-kindness for thousands, forgiving wrong-doing and sin. But He will

New Living Translation	<p>not let the guilty go without being punished. He brings the sin of fathers down upon the children, even the great-grandchildren.”</p> <p>The Lord passed in front of Moses, calling out, “Yahweh!^[b] The Lord! The God of compassion and mercy! I am slow to anger and filled with unfailing love and faithfulness. I lavish unfailing love to a thousand generations.[c] I forgive iniquity, rebellion, and sin. But I do not excuse the guilty. I lay the sins of the parents upon their children and grandchildren; the entire family is affected— even children in the third and fourth generations.”</p>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>^[b] 34:6 See note on 34:5. 34:5 Yahweh 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). . Yahweh passed in front of him and said, “I am Yahweh God. I always act mercifully and kindly toward people and I do not get angry quickly. I truly love people and I do what I promise to do for them. I love people for thousands of generations. I forgive people for all kinds of sins. But I will certainly punish those who are guilty. I will punish not only them, but also I will punish their descendants, down to the third and fourth generation.”</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>And the Lord passed before his face while He was saying: ‘Jehovah, the God of mercy, pity, patience, concern, and truth, 7 who brings justice and mercy to thousands, and removes wrong-doing, unrighteousness, and sins, but who won’t acquit the guilty. He’s the One that [punishes] the sins of ancestors on their children and on their children’s children to the third and fourth generations.’</p>
Beck’s American Translation Common English Bible	<p>The LORD passed in front of him and proclaimed: “The LORD! The LORD! a God who is compassionate and merciful, very patient, full of great loyalty and faithfulness, showing great loyalty to a thousand generations, forgiving every kind of sin and rebellion, yet by no means clearing the guilty, punishing for their parents’ sins their children and their grandchildren, as well as the third and the fourth generation.”</p>
New Advent (Knox) Bible	<p>Thus the Lord passed by, and he cried out, It is the Lord God, the ruler of all things, the merciful, the gracious; slow to take vengeance, rich in kindness, faithful to his promises. He is true to his promise of mercy a thousand times over; shame or sin or guilt is none but he forgives it; yet, before him, none can claim innocence in his own right, and when he punishes, the son must make amends for the father’s guilt, to the third and the fourth generation.[1] [1] In the Latin version, it is Moses who cries aloud the Lord’s name, and describes him in the terms of verses 6 and 7. But according to the Hebrew text, it is the Almighty who cries out his own name as he comes near, and verses 6 and 7 give</p>

the terms in which he does so. This is more in keeping with the promise made above (33.19).

Translation for Translators Then Yahweh passed in front of him/me and proclaimed, "I am Yahweh God. I always act mercifully and kindly *toward people*. I do not get angry quickly. I *truly love people* and I do what I promise to do for them, without changing. I love people for thousands of generations. I forgive people for all kinds of sins [TRI]. But I will certainly punish [LIT] those who are guilty. I will punish not only them, but I will punish ◀their descendants, down to the third and fourth generation/their children and grandchildren and great-grandchildren▶."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And the LORD passed in front of his face and said: The LORD, The LORD, merciful and compassionate, patient, and full of boundless generosity and truth, Having boundless generosity for thousands, who forgives wrong deeds and crime and sin, who will punish the guilty, who will make the sons and the sons of the sons, the third and fourth generations, pay for the sins of their fathers.

Ferrar-Fenton Bible Then the **EVER-LIVING** descended in the cloud and sat there with him; and he called on the Name of **JEHOVAH**, when the **EVER-LIVING** passed over before his face, and he cried out "**EVER-LIVING! LIVING GOD of GENTLENESS and PITY, SLOW TO ANGER**, but **GREAT in MERCY and TRUTH**; preserving mercy to thousands; taking away passion, and rebellion; and forgiving sin;—but not ceasing to visit the passions of the fathers upon their children, and upon the children of their children to the third and the fourth generation!"

God's Truth (Tyndale) And when the Lord walked before him, he cried: Lord Lord God full of compassion and mercy, which are not lightly angry but abundant in mercy and truth, and keep mercy in store for thousands, and forgive wickedness, trespass and sin (for there is no man innocent before you) and visits the wickedness of the fathers upon the children and upon children's children, even unto the third and fourth generation.

HCSB Then the LORD passed in front of him and proclaimed:
Yahweh—Yahweh is a compassionate and gracious God, slow to anger and rich in faithful love and truth, maintaining faithful love to a thousand generations, forgiving wrongdoing, rebellion, and sin. But He will not leave the guilty unpunished, bringing the consequences of the fathers' wrongdoing on the children and grandchildren to the third and fourth generation.

International Standard V The Lord passed in front of him and proclaimed,
"The Lord, the Lord God,
compassionate and gracious,
slow to anger,
and filled with [Or and abundant in] gracious love and truth.
He graciously loves thousands,
and forgives iniquity, transgression, and sin.
But he does not leave the guilty unpunished,
visiting the iniquity of the ancestors on their children,
and on their children's children
to the third and fourth generation."

Jubilee Bible 2000
H. C. Leupold
Lexham English Bible

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And Yahweh passed over before him, and he proclaimed, "Yahweh, Yahweh, God, who is compassionate and gracious, slow to anger, [Literally "long of nose"] and abounding with [Or "rich in" or "great of"] loyal love and faithfulness, keeping loyal love to the thousands, forgiving iniquity and transgression and sin, and he does not leave utterly unpunished, punishing the guilt of fathers on sons and on sons of sons on third and fourth generations ."

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

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Yahweh passed by before him and proclaimed, "Yahweh, Yahweh, God is merciful and gracious, slow to anger, and abounding in covenant faithfulness and trustworthiness, keeping covenant faithfulness for thousands of generations, forgiving iniquities, transgressions, and sins. But he will by no means clear the guilty. He will bring the punishment for the fathers' sin on their children and on their children's children, as far as the third and fourth generations."

Unlocked Literal Bible

Urim-Thummim Version

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YHWH passed by before him and proclaimed, YHWH, YHWH Elohim, compassionate and gracious, slow to anger, and abundant in goodness and truth, Preserving goodness for thousands, taking away depravity, transgression and sin, and not entirely acquitting but charging the depravity of fathers on children and on the grandchildren, to the 3rd and 4th generations.

Wikipedia Bible Project

And Yahweh passed right in front of him, and he called Yahweh, Yahweh, merciful and pitying God, long of patience, and full of kindness and truth. Creator of kindness for the thousands, bearer of ill-deed and crime and sin.
And absolve he will not absolve--- he commands ill-deeds of the fathers on the sons and on the grandsons, on the third and on the fourth generation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then Yahweh passed in front of him and cried out, "Yahweh, Yahweh is a God full of pity and mercy, slow to anger and abounding in truth and loving-kindness. He shows lovingkindness to the thousandth generation and forgives wickedness, rebellion and sin; yet he does not leave the guilty without punishment, even punishing the children and their children for the sin of the fathers to the third and fourth generation." Num 14:18; Dt 4:31; Jl 2:13; Jon 4:2; Nh 1:3; Ps 103:8

The Heritage Bible

And Jehovah crossed over before his face, and called out, Jehovah, Jehovah God, compassionate and gracious, waiting long *before his nostrils*⁶ burn, and abundant in mercy and truth, Guarding 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, to the third and to the fourth generation.

⁶ **34:6 waiting long before his nostrils burn.** The Hebrew is arek aph, which literally is long nostrils. The KJV translates this phrase long suffering. Since God's nostrils burn when He becomes angry as is recorded so many times, **long nostrils** mean that He waits long in mercy before His nostrils begin to burn against us. Praise His name!

New American Bible (2002)

Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity, continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers' wickedness!"

New American Bible (2011)

So the LORD passed before him and proclaimed: The LORD, the LORD, a God gracious and merciful, slow to anger and abounding in love and fidelity,* continuing his love for a thousand generations, and forgiving wickedness, rebellion, and sin; yet not declaring the guilty guiltless, but bringing punishment for their parents' wickedness on children and children's children to the third and fourth generation!^c

* [34:6] Gracious...fidelity: this succinct poetic description of God is an often-repeated statement of belief (see Nm 14:18; Ps 103:8; 145:8; Jl 2:13; Jon 4:2). All the terms describe God's relationship to the covenant people.

c. [34:6–7] Ex 20:5–6; Nm 14:18; Dt 5:9–10; Jer 32:18.

New English Bible—1970	Then the LORD passed in front of him and called aloud, 'JEHOVAH, the LORD, a god compassionate and gracious, long-suffering, ever constant and true, maintaining constancy to thousands, forgiving iniquity, rebellion, and sin, and not sweeping the guilty clean away; but one who punishes sons and grandsons to the third and fourth generation for the iniquity of their fathers!'
New Jerusalem Bible	Then Yahweh passed before him and called out, 'Yahweh, Yahweh, God of tenderness and compassion, slow to anger, rich in faithful love and constancy, maintaining his faithful love to thousands, forgiving fault, crime and sin, yet letting nothing go unchecked, and punishing the parent's fault in the children and in the grandchildren to the third and fourth generation!'
New RSV	.
Revised English Bible—1989	He passed in front of Moses and proclaimed: "The LORD, the LORD, a God compassionate and gracious, long-suffering, ever faithful and true, remaining faithful to thousands, forgiving iniquity, rebellion, and sin but without acquitting the guilty, one who punishes children and grandchildren to the third and fourth generation for the iniquity of their fathers!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> passed before him and proclaimed: " <i>YUD-HEH-VAV-HEH!!!</i> <i>Yud-Heh-Vav-Heh [ADONAI]</i> is God, merciful and compassionate, slow to anger, rich in grace and truth; showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."
exeGeses companion Bible	...and Yah Veh passes by in front of his face and calls, Yah Veh! Yah Veh El! Merciful and charismatic, slow to wrath and great in mercy and truth, guarding mercy for thousands, bearing perversity and rebellion and sin: and in exonerating, exonerates not; visiting the perversity of the fathers on the sons and on the sons of the sons to the third and to the fourth.
Hebraic Roots Bible	And YAHWEH passed by before his face and called out: YAHWEH! YAHWEH Elohim! Merciful and gracious, slow to anger, and great in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and not leaving entirely unpunished, visiting the iniquity of fathers on sons, and on sons of sons, to the third and to the fourth generation.
Israeli Authorized Version Kaplan Translation	. God passed by before [Moses] and proclaimed, 'God, God, Omnipotent, merciful and kind, slow to anger, with tremendous [resources of] love and truth. He remembers deeds of love for thousands [of generations], forgiving sin, rebellion and error. He does not clear [those who do not repent], but keeps in mind the sins of the fathers to their children and grandchildren, to the third and fourth generation.' and proclaimed (Rashbam; Ibn Ezra; Sforzo). Or, 'and [Moses] prayed' (Targum Yerushalmi; Pirkey Rabbi Eliezer 46; Mizrachi). Omnipotent (Saadia). Or, 'the merciful and kind God' (Targum). of generations (Targum). See Exodus 20:6. sin, rebellion and error

(see Yoma 36b).

those who do not repent

(Targum; Yoma 88a; Rashi). Or, 'He does not completely destroy' (cf. Jeremiah 30:11).

third and fourth generation

See Exodus 20:5.

The Scriptures 2009

And הוה passed before him and proclaimed, "הוה, הוה, an Ėl compassionate and showing favour, patient, and great in loving-commitment and truth, watching over loving-commitment for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished,^a visiting the crookedness of the fathers upon the children and the children's children to the third and the fourth generation."

^aAlso see Num. 14:18 and Jer. 30:11.

Tree of Life Version

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Weird English, 𐤀𐤎𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS PASSED BY BEFORE HIS FACE, AND PROCLAIMED, "JE THE ALMIGHTY ALPHA, PITIFUL AND MERCIFUL, LONG-SUFFERING AND VERY COMPASSIONATE, AND TRUE, AND KEEPING JUSTICE AND MERCY FOR THOUSANDS, TAKING AWAY INIQUITY, AND UNRIGHTEOUSNESS, AND SINS; AND HE WILL NOT CLEAR THE GUILTY; BRINGING THE INIQUITY OF THE FATHERS UPON THE CHILDREN, AND TO THE CHILDREN'S CHILDREN, TO THE THIRD AND FOURTH GENERATION."

Awful Scroll Bible

Sustains To Become was to pass by turned before him, and he was to proclaim of Sustains To Become: Sustains To Become, he of mighty ones, Dearly loving and gracious, enduring from becoming blustering, abounding in honor and reliable, watching over the honor for a thousand, even taking away iniquities and transgressions - yet for their misses of the mark, was you to hold them as innocent, a holding them as innocent? - You is to be noticing the iniquity of the fathers to their sons, and to their sons, even to their third and fourth.

Charles Thomson OT

Concordant Literal Version

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Now Yahweh passed by before his face and called: Yahweh, Yahweh El, Who is compassionate and gracious, slow to anger and with much kindness and truth, preserving kindness to thousands, bearing with depravity, transgression and sin, yet He is not immediately making innocent in order to make innocent, but visiting the depravity of the fathers on the sons and on the sons' sons, on the third and on the fourth generation.

Darby Translation

exeGesés companion Bible

Orthodox Jewish Bible

.
And Hashem passed by before him, and proclaimed, Hashem, Hashem El Rachum v'Channun, slow to anger, and abundant in chesed and emes, Preserving chesed for thousands, forgiving avon and pesha and chatta'ah, and by no means leaving the guilty unpunished; visiting the avon of the avot upon the banim, and upon the bnei banim, unto the third and to the fourth generation.

Rotherham's *Emphasized B.*

So Yahweh passed before him, and proclaimed,—
Yahweh, Yahweh,
A GOD of compassion, and favour,—
Slow to anger, and abundant in lovingkindness and faithfulness:
Keeping lovingkindness to a thousand generations,
Forgiving iniquity, and transgression, and sin,
Though he leave not ||utterly unpunished||,
Visiting the iniquity of fathers

*Upon sons,
And upon sons' sons,
Unto a third and unto a fourth generation.^d*

^dThis most gracious proclamation by God, of His name and character is printed in the type set apart in this Bible [O.T.] for "refrains"; so as at once to call attention to the fact (to be verified as we go on) that this passage is well worthy to be described as The Refrain of the Bible. The devout reader cannot fail to be delighted with the typographical reminders of this fundamental revelation which are scattered throughout the Old Testament. The paragraph, in full, may occur nowhere else, but snatches of it abound.—On its closing words, Kalisch comments in the following weighty manner:—"God does not clear off the sin at once, but settles [p-k-d] it gradually within three or four generations; lest the individual, crushed by the weight of the punishments, perish. And this is indeed an act of divine mercy!—But the sons to the third or fourth generation can the more bear a part of the guilt, as the blessing of [a] thousand, that is, innumerable generations is promised to them, so that this circumstance also is a testimony of the love of God." Cp. on Exo. xx. 6. Cp. also Num. xiv. 18; Deu. v. 10; Neh. ix. 17; Ps. cvii. 8; Jer. x. 24; xxx. 11; xlv. 28; xlix. 12; Dan. ix. 4; Na. i. 3.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

Then the LORD passed by in front of him, and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth (faithfulness); keeping mercy and lovingkindness for thousands, forgiving iniquity and transgression and sin; but He will by no means leave the guilty unpunished, visiting (avenging) the iniquity (sin, guilt) of the fathers upon the children and the grandchildren to the third and fourth generations [that is, calling the children to account for the sins of their fathers].".

The Expanded Bible

The LORD passed in front of Moses and said, "I am the LORD. The LORD is a God who shows ·mercy [compassion], who is ·kind [gracious], ·who doesn't become angry quickly [patient], who has great ·love [loyalty] and faithfulness and ·is kind [·guards/preserves loyalty] to thousands of people. The LORD forgives people for ·evil [iniquity], for ·sin [transgression], and for ·turning against him [sin], but he does not ·forget to punish guilty people [·clear]. He will punish not only the guilty people, but also their children, their grandchildren, ·their great-grandchildren, and their great-great-grandchildren [·to the third and fourth generations; Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Nah. 1:3].".

Kretzmann's Commentary

And the Lord passed by before him and proclaimed, delivered His great sermon on the name of the Lord, as Luther says. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. That is the one side of the Lord's essence: Jehovah, the mighty God. the same yesterday and today and forever. whose loving-kindness is shown in compassion on the miserable. in grace toward the repentant sinners, in patience toward human weakness. in truth and faithfulness in the keeping of His gracious promises. But the other side is also brought out: 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. To those that reject His mercy the Lord proves Himself a stern Judge, who does not let the least offense go unpunished, but avenges the insults to His holiness not only upon the fathers. but also upon the children that follow in the footsteps of their wicked parents. and that down to the great-grandchildren. Cf Exodus 20:5. This proclamation of the goodness, the mercy, the grace, the truth and faithfulness of God continues throughout the period of the

Syndein/Thieme

New Testament; it is a testimony of the living God, who, however, states, on the other hand, as well: He who rejects His grace will receive everlasting condemnation. And Jehovah/God passed by before him, and proclaimed {to Moses}, "Jehovah/God . . . Jehovah/God . . . 'El/God, merciful and gracious, longsuffering, and abundant in goodness and truth."

"Preserving mercy for thousands {of generations}, forgiving iniquity and transgressions and sin {rebound technique}, but He 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."

{Note: This is another reference to the 4-generation curse. If a family or nation etc go 4 generations without positive volition toward God, he will take them out of existence for the good of the rest of the human race.}

The Voice

Then the Eternal One passed before him.

Eternal One: The Eternal God, full of compassion and mercy, slow to anger, and abundant in loyal love and truth, who maintains loyal love to thousands of people, who forgives wrongdoing, rebellion, and sin; yet does not allow sin to go unpunished, extending the consequences of a father's sin to his children, his grandchildren, and even to the third and fourth generations.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord passed before him and proclaimed: Lord, Lord, benevolent God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth,...

Lord, Lord: This is God's Attribute of Compassion. [It is repeated,] once for before the person sins, and once for after he sins and repents.

God: Heb. אֱלֹהִים. This too is an attribute of compassion [for God], and so he [the Psalmist] says: "My God, my God, why have You forsaken me?" (Ps. 22:2). One cannot say to the Divine attribute of justice, "Why have You forsaken me?" I found this in the Mechilta (Exod. 15:2).

slow to anger: He puts off His anger and does not hasten to exact retribution, [hoping that] perhaps he [the sinner] will repent.

and abundant in loving-kindness: for those who need loving-kindness because they lack sufficient merits. -[from R.H. 17a]

and truth: to pay a good reward to those who do His will.

...preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations."

preserving loving-kindness: that a person does before Him.

for thousands: For two thousand generations.

[iniquity and rebellion]: Iniquities (תּוֹנוֹת) are intentional sins. מִצַּעֲוֹת are sins committed out of rebellion, which a person commits [in order] to anger [God]. -[from Yoma 36b]

yet He does not completely clear [of sin]: Heb. הֵקֵי אֶל הֵקֵי. According to its simple interpretation, it means that He does not completely overlook the iniquity but exacts retribution for it little by little. Our Rabbis, however, interpreted [this expression to mean]: He clears those who repent, but does not clear those who do not repent (from Yoma 86a, targumim).

He visits the iniquity of parents on the children: when they hold onto the deeds of their parents in their hands [i.e., emulate their ways], for He already explained this in another verse, [that it means only] "of those who hate Me" (Exod. 20:5). -[from Ber. 7a]

and fourth generations: Heb. מִיַּעֲבָר לֵאמֹר, the fourth generation. Thus, the [i.e., God's] attribute of goodness exceeds the attribute of retribution by a ratio of one to five hundred. Concerning the attribute of goodness, He says: "preserving loving-kindness for thousands." -[from Tosefta, Sotah 4:1]

The Geneva Bible
Kaplan Translation
NET Bible®

The Lord passed by before him and proclaimed:¹⁰ "The Lord, the Lord,¹¹ the compassionate and gracious¹² God, slow to anger,¹³ and abounding in loyal love and faithfulness,¹⁴ keeping loyal love for thousands,¹⁵ forgiving iniquity and transgression and sin. But he by no means leaves the guilty unpunished, responding to the transgression¹⁶ of fathers by dealing with children and children's children, to the third and fourth generation."

^{10tn} Here is one of the clearest examples of what it means "to call on the name of the Lord," as that clause has been translated traditionally (אֶקְרָא שֵׁם יְיָ, vayyiqra' vÿshem yÿhvah). It seems more likely that it means "to make proclamation of Yahweh by name." Yahweh came down and made a proclamation – and the next verses give the content of what he said. This cannot be prayer or praise; it is a proclamation of the nature or attributes of God (which is what his "name" means throughout the Bible). Attempts to make Moses the subject of the verb are awkward, for the verb is repeated in v. 6 with Yahweh clearly doing the proclaiming.

^{11sn} U. Cassuto (Exodus, 439) suggests that these two names be written as a sentence: "Yahweh, He is Yahweh." In this manner it reflects "I am that I am." It is impossible to define his name in any other way than to make this affirmation and then show what it means.

^{12tn} See Exod 33:19 [And He said, "I will make all My goodness pass before you and will proclaim before you My name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.—ESV; capitalized].

^{13sn} This is literally "long of anger." His anger prolongs itself, allowing for people to repent before punishment is inflicted.

^{14sn} These two words ("loyal love" and "truth") are often found together, occasionally in a hendiadys construction. If that is the interpretation here, then it means "faithful covenant love." Even if they are left separate, they are dual elements of a single quality. The first word is God's faithful covenant love; the second word is God's reliability and faithfulness.

^{15tn} That is, "for thousands of generations."

^{16sn} As in the ten commandments (20:5-6), this expression shows that the iniquity and its punishment will continue in the family if left unchecked. This does not go on as long as the outcomes for good (thousands versus third or fourth generations), and it is limited to those who hate God.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" crossed over upon his face, and he called out, "YHWH ^{He Is}", "YHWH ^{He Is}", the mighty one, compassionate and gracious, slow of /, and abundant in kindness and truth, preserving kindness to the thousands, lifting up iniquity and transgression and error, (but) he will not :completely: acquit, registering the iniquity of the fathers upon the sons and upon the sons of the sons, upon the third generations and upon the fourth generation,...

Charles Thomson OT And the Lord passed by before him and proclaimed, The Lord, the God compassionate and merciful, long suffering and abundant in goodness and truth, keeping kindness and mercy for thousands, taking away transgressions, iniquities and sins, will by no means clear the guilty, when he bringeth the transgressions of fathers on children and children's children to the third and fourth generation.

C. Thompson (updated) OT Context Group Version And YHWH passed by before him, and proclaimed, YHWH, YHWH God, generous and gracious, slow to anger, and abundant in family allegiance and truth, keeping family allegiance for thousands, forgiving iniquity and transgression and disgrace; and that will by no means leave unpunished [the wicked], visiting the iniquity of the

English Standard Version	.	fathers on the sons, and on the sons of the sons, on the third and on the fourth generation.
Green's Literal Translation	.	
Modern English Version	.	
Modern Literal Version	.	
Modern KJV	.	
New American Standard B.	.	Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and merciful, slow to anger, and abounding in faithfulness and ^[d] truth; who keeps faithfulness for thousands, who forgives wrongdoing, violation of <i>His Law</i> , and sin; yet He will by no means leave <i>the guilty</i> unpunished, inflicting the ^[e] punishment of fathers on the children and on the grandchildren to the third and fourth generations."
		^[d] Exodus 34:6 Or <i>trustworthiness</i>
		^[e] Exodus 34:7 I.e., punishment for the wrongdoing
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 LTand Jehovah passes over before his face, and calls: "Jehovah, Jehovah God, merciful and gracious, slow to anger, and abundant in kindness and truth, keeping kindness for thousands, taking away iniquity, and transgression, and sin, and not entirely acquitting, charging iniquity of fathers on children, and on children's children, on a third generation, and on a fourth." [Because Young has God as the subject of all 3 verbs in v. 5, v. 6 is seen as a continuation of v. 5.]

The gist of this passage: God describes His character to Moses. What is emphasized is God's graciousness and forgiveness directed towards man.

6-7

Exodus 34:6a			
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 # BDB #253
‘âbar (אַבַּר) [pronounced <i>gaw^b-VAHR</i>]	<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>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘al (עַל) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Exodus 34:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural noun (plural acts like English singular) with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, 'âl and pânîym mean <i>upon his face, against the face of; facing him, in front of him, before (as in preference to) him, in addition to him, overlooking him.</i>			
Owens mistakenly has that this is the 1 st person singular suffix.			

Translation: Y^ehowah then passes over him...

This is an interesting situation. In the previous chapter, Moses asked to see God's glory and God said that He would pass over him. This appears to be the fulfillment of that promise.

At this point, it appears to be the Lord's manifested Presence. So Moses knows that God is there with him.

Exodus 34:6b

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 # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	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]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: ...and proclaims, "Y^ehowah, Y^ehowah,...

The doubling of the name Y^ehowah emphasizes that name. It is like placing an exclamation mark behind it. Moses in the previous chapter had prayed to know God better than he did and this is the response of God to that prayer. God declares to Moses His Own character. This early revelation of God's character was been frequently repeated throughout Scripture: Num. 14:18 Neh. 9:17 Psalms 86:15 103:8 145:8 Joel 2:13 Jonah 4:2. R. B. Thieme, Jr. coined the term the essence box, which was used to describe the Person of God.

THE ESSENCE BOX

THE ATTRIBUTES OF GOD

LOVE
JUSTICE
RIGHTEOUSNESS
SOVEREIGNTY
ETERNAL LIFE
IMMUTABILITY
VERACITY
OMNIPOTENCE
OMNISCIENCE
OMNIPRESENCE

The Essence Box (or, the Attributes of God) (a graphic); from the [Country Bible Church](#); accessed April 4, 2021.

Like before, there are a number of options here. God could be speaking and Moses might be speaking. This passage might actually tell us that God is speaking and be translated, ...and proclaims Y^ehowah, "Y^ehowah [is] the Êl [or, God] of mercy and graciousness..." It is also possible that Moses is speaking to God—obviously speaking by the power of the Spirit, as all that is said in vv. 6–7 is accurate and doctrinal.

The information which is revealed here either indicates that Moses is a very quick study, and has learned these things about God; or that God is revealing Himself to Moses. The latter approach appears to be the most logical to me.

Exodus 34:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’Êl (אֵל) [pronounced ALE]	God, god, mighty one, strong, hero; transliterated El	masculine singular noun	Strong's #410 BDB #42
rachûwm (רַחוּם) [pronounced rah-KHOOM]	compassionate, merciful	masculine singular adjective	Strong's #7349 BDB #933
This word occurs here for the first time in the Bible; it only is found 13 times in the Old Testament.			
Precept Austin: <i>Compassionate (07349)(rachum) is from a root which refers to deep love usually from a superior for an inferior and describes one who is compassionate, merciful and refers primarily to God. Mercy is reflected by granting forgiveness to a guilty person and is reflected in kind acts proceeding from inward compassion to relieve sufferers of misery, even those who suffer from their own sins.</i> ²⁵			
Mackay adds: <i>'Compassionate' recalls a mother's love for her child, with a deep understanding of its weakness and need, keeping looking after it whatever its behaviour or thanklessness. This is not a response to human merit, but a display of divine sympathy which shows favour when punishment might well have been expected.</i> ²⁶			
Rachum is found in 13 verses, translated <i>compassionate</i> (11 times) and <i>merciful</i> (twice): Exod. 34:6 Deut. 4:31 2 Chr. 30:9 Neh. 9:17 Neh. 9:31 Ps. 78:38 Ps. 86:15 Ps. 103:8 Ps. 111:4 Ps. 112:4 Ps. 145:8 Joel 2:13 Jon. 4:2			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

²⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

²⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

Exodus 34:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
channûwn (חַנּוּן) (חֲנּוּן) [pronounced <i>khahn-NOON</i>]	<i>gracious, merciful</i>	masculine singular adjective	Strong's #2587 BDB #337

This is also a less-used word in Scripture, found only 14x in the Old Testament.

Precept Austin: *Gracious (02587)(channun from chanan = be gracious) is disposed to bestow favors and/or blessings that goes beyond any human calculation and is independent of merit. Thus it speaks of unmerited favor, an act and action based on love, which Yahweh bestows on His creatures.*²⁷

Translation: ...an Êl [Who is] merciful and gracious,...

God is a God Who is merciful and gracious. We do not deserve the mercy which we receive, but God gives it to us anyway. The very concept of grace is, this is not what we deserve, but God gives it to us.

Briefly, God is Sovereignty, Eternal Life, Omnipotence, Omnipresence, Omniscience, Righteousness, Justice, Love, and Immutability. These are His Divine attributes. To explore these concepts further, see the **Essence of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

God is merciful and gracious towards us, His creation. This is where his love, justice and righteousness all meet. In and of ourselves, we are nothing; completely undeserving and often in rebellion against Him. However, God is able to be merciful to me, a sinner, based upon the sacrifice of His Son. I offend His righteousness, and His justice requires that I be eternally punished, separately from Him. However, I stand upon the righteousness of His Son, Who offered Himself for me. That is where God's love kicks in. God is able to be merciful and gracious towards me because that does not go against His essence.

In this verse, God is called by two different names: YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*] and 'Êl (אֵל) [pronounced *ALE*].

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Elohim

The name here is **Elohim**, the first of the names of Deity, a plural noun in form but singular in meaning when it refers to the true God. The emphasis in Gen. 1:26 is on the plurality in Deity.

Gen. 1:26, "And God said, Let us make man in our image ..."

In Gen. 1:27, the emphasis is on the unity of the Divine Substance (cf. Gen. 3:22).

Gen. 1:27, "So God created man in his image, in the image of God created he him; male and female created he them."

The plural form of the word suggests the Trinity.

El Elyon

In Gen. 14:18, the phrase "the most high God" is **El Elyon**, meaning simply "highest". El Elyon is God the Highest.

The first revelation of this name, in this verse, indicates its distinctive meaning. Abram, returning from his victory over the confederated kings (Gen. 14:1-17) is met by Melchizedek, king of Salem, the "priest of the most high God," who blesses Abram in the name of El Elyon, "possessor of heaven and earth." This revelation produced a remarkable impression upon the patriarch. Not only did he at one give Melchizedek "tithes of all" the spoil of the battle, but when the king of Sodom offered of that spoil to Abram, his answer was, "I have lifted up my hand

²⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

Scofield Notes on the Names for God

unto the Lord [Jehovah], the most high God [El Elyon], the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet." (Gen. 14:22,23)

The Lord [Jehovah] is known to a Gentile king, Melchizedek, by the name "most high God" [El Elyon]. A Gentile is the priest of El Elyon, and His distinctive character as most high God is "possessor of heaven and earth." Appropriately to this Gentile knowledge of God by His name "Most High" it is written that "the Most High divided to the nations (i.e., Gentiles) their inheritance when he separated the sons of Adam." (Deut. 32:8). As "possessor of heaven and earth" it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deut. 32:8. To the same purport is the use of the name in Daniel, the book of Gentile prophecy (Dan. 3:26; 4:17,24,25,32,34; 5:18,21).

As "possessor of heaven and earth," the most high God has and exercises authority in both spheres.

The most high God exercises heavenly authority (Dan. 4:35,37; Isa. 14:13,14; Matt 28:18).

The most high God exercises earthly authority (Deut. 32:82 Sam. 22:14,15; Psalm 9:2-5; 21:7; 47:2-4; 56:2,3; 83:16-18; 91:9-12; Dan. 5:18).

Adonai

Gen. 15:2, "And Abram said, Lord God, What will you give me, seeing I go childless..."

The primary meaning of **Adon**, **Adonai**, is "Master." It is applied in the Old Testament scriptures both to Deity and to man. The latter instances are distinguished in the English versions of the Bible by omitting the capital letter. As applied to man, the word is used of two relationships, those of master and husband (Gen. 24:9,10,12 "master" may illustrate the former (Gen. 18:12), "lord" the latter). Both of these relationships exist between Christ and the believer (John 13:13, "Master," and 2Cor. 11:2, "husband.")

Two principles adhere in the relation of master and servant: (1) the master's right to implicit obedience (Luke 6:46; John 13:13,14); and (2) the servant's right to direction in service (Isa. 6:8-11).

Clear distinction in the use of the divine names is illustrated in Ex. 4:10-12. Moses feels his weakness and incompetence, and "Moses said unto the Lord [Jehovah], O my Lord [Adonai], I am not eloquent..." Since service is in question, Moses appropriately addresses Jehovah as Lord. But now power is in question, and it is not the Lord [Adonai] but Jehovah [Lord] who answers (referring to creation power), "and the Lord said unto him, Who has made man's mouth?...now, therefore go, and I will be with thy mouth." The same distinction appears in Joshua 7:8-11.

Adonai Jehovah

When used distinctively (e.g. Gen. 15:2), this compound name, while gathering into one the special meanings of each, will be found to emphasize the Adonai rather than the Jehovah character of Deity, illustrated in the following passages: Gen. 15:2,8; Deut. 3:24; 9:26; Joshua 7:7; Judges 6:22; 16:28; 2Sam. 7:18-20,28,29; 1Kings 2:26; Psalm 69:6; 71:5; Isa. 7:7.

El Shaddai

Gen. 17:1, "And when Abram was ninety-nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and by thou perfect."

El Shaddai is the name of God which sets Him forth primarily as the strengthener and satisfier of His people. It is to be regretted that Shaddai was translated "Almighty." The primary name itself, **El** or **Elohim**, sufficiently signifies almightiness. "All-sufficient" would far better express the characteristic use of the name in Scripture. Almighty God [El Shaddai] not only enriches but makes fruitful. This is nowhere better illustrated than in Gen. 17:1-8, where we have the first occurrence of the name. To a man 99 years old, and "as good as dead" (Heb. 11:12), He said, "I am Almighty God [El Shaddai], ... I will make my covenant between me and thee, and will multiply thee exceedingly." To the same purport is the use of the name in Gen. 28:3,4.

As One who bestows fruitfulness, Almighty God [El Shaddai] chastens His people. For the moral connection of chastening with fruit-bearing, see John 15:2, compare Ruth 1:20; Heb. 12:10. Hence, Almighty is the characteristic name of God in Job. The hand of **Shaddai** falls upon Job, the best man of his time, not in judgment but in purifying unto greater fruitfulness (Job.5:17-25).

El Olam

Gen. 21:33, "And Abraham planted a grove in Beer-Sheba, and called there on the name of the Lord, the

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everlasting God.”

The Hebrew **Olam** is used in Scripture (1) of secret or hidden things (e.g., Lev. 5:2, “hidden”; 2Kings 4:27, “hid”; Psalm 10:1, “hides”); (2) of an indefinite time or age (Lev. 25:32, “at any time”; Joshua 24:2, “in old time”). Hence, the word is used to express the eternal duration of the Being of God (Psalm 90:2, “from everlasting to everlasting”). It is also the Hebrew synonym of the Greek AION, “age.”

Jehovah

Exodus 34:6,7, “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and who 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.”

The primary meaning of the name Jehovah [Lord] is “The Self-Existent One;” literally (as in Exo. 3:14) “He that is who He is,” therefore, “the eternal I am.”

It is significant that the first appearance of the name Jehovah in Scripture follows the creation of man. It was God [Elohim] who said, “Let us make man in our image” (Gen. 1:26); but when man, as in Gen. 2, is to fill the scene and become dominant over creation, it is the Lord God [Jehovah Elohim] who acts (Gen. 2:4 ff). This clearly indicates a special relation of Deity, in his Jehovah character, to man, and all Scriptures emphasize this.

Jehovah is distinctly the redemption name of Deity. When sin entered the world and man’s redemption became necessary, it was Jehovah Elohim who sought the sinning ones (Gen. 3:9-13) and clothed them with coats of skins (Gen. 3:21), a beautiful type of the righteousness provided by the Lord God through sacrifice (Rom 3:21-25). The first distinctive revelation of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt (Exo. 3:13-17).

As Redeemer, emphasis is laid upon those attributes of Jehovah which the sin and salvation of man bring into exercise. These are (1) His holiness (Lev. 11:44,45; 19:1,2; 20:26; Hab. 1:12,13); (2) His hatred and judgment of sin (Deut. 32:35-42; Gen. 6:5,-7; Exo. 34:6,7; Psalm 11:4-6; 66:18); and (3) His love for and redemption of sinners, but always righteously (Gen. 3:21; 8:20,21; Exo. 12:12,13; Lev. 16:2,3; Isa. 53:5-6,10). Salvation by Jehovah apart from sacrifice is unknown in Scripture.

Lord [Jehovah] is also the distinctive name of Deity as in covenant with Israel (Exo. 19:3; 20:1,2; Jer. 31:31-34). Lord God [Jehovah Elohim] is the first of the compound names of God. Lord God is used distinctively:

1. Of the relation of Deity of Man
 - a. as Creator (Gen. 2:7-15)
 - b. as morally in authority over man (Gen. 2:16,17)
 - c. as creating and governing the earthly relationships of man (Gen. 2:18-24; 3:16-19, 22-24), and
 - d. as redeeming man (Gen. 3:8-15, 21).
2. Of the relation of Deity to Israel (Gen. 24:7; 28:13; Exo. 3:15,18; 4:5; 5:1; 7:5; Deut. 1:11,21; 4:1; 6:3; 12:1; Josh 7:13, 19,20; 10:40,42; Judges 2:12; 1Sam. 2:30; 1Kings 1:48; 2Kings 9:6; 10:31; 1Chr. 22:19; 2Chr. 1:9; Ezra 1:3; Isa. 21:17).

In God’s redemptive relation to man, various compound names of Jehovah are found which reveal Him as meeting every need of man, from his lost state to the end. These compound names are:

Jehovah-jireh - “The Lord will provide”, (Gen. 22:13-14) that is, the Lord will provide a sacrifice.

Jehovah-rapha - “The Lord who heals” (Exo. 15:26). That this refers to physical healing the context shows, but the deeper healing of soul malady is implied.

Jehovah-nissi - “the Lord is my banner” (Exo. 17:8-15). The name is interpreted by the context. The enemy was Amalek, a figure for the flesh, and the conflict that day illustrates the conflict of Gal. 5:17, the war of the Spirit against the flesh. Victory is wholly due to divine help.

Jehovah-shalom - “the Lord our peace,” or “the Lord send peace” (Judges 6:24). Almost the whole ministry of Jehovah finds expression and illustration in that chapter. Jehovah hates and judges sin (Judges 6:1-5); Jehovah loves and saves sinners (Judges 6:7-18); but only through sacrifice (Judges 6:19-21; compare Rom. 5:1; Eph. 2:14; Col. 1:20).

Jehovah-tsidkenu - “the Lord our righteousness.” (Jer. 23:6). This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. Then Israel will hail him as Jehovah-tsidkenu.

Jehovah-shammah - “the Lord is present” (Eze. 48:35). This name signifies Jehovah’s abiding presence with

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his people (Exo. 33:14,15; 1Chr. 16:27,33; Psalm 16:11; 97:5; Matt. 28:20; Heb. 13:5).

There are also descriptions in the Old Testament of the activities of the Lord which are in some cases similar to compound names of Jehovah, but are not properly so, such as in Psalm 23:1; 27:1; 28:1; 61:3,4, and 62:6,7).
Jehovah Sabaoth

1Sam. 1:3, "And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh..."

"Sabaoth" means simply, "hosts," but with special reference to warfare or service. In use the two ideas are united; Jehovah is Lord of warrior hosts. It is the name, therefore, of the Lord in manifestation of power. "The Lord of Hosts, he is the King of glory" (Psalm 24:10), and accordingly in the Old Testament this name is revealed in the time of Israel's need it is never found in the Pentateuch, or directly in Joshua or Judges, and occurs but rarely in the Psalms. But Jeremiah, the prophet of approaching national judgment, uses the name about 50 times; and in Malachi the name occurs about 25 times.

The meanings and uses of this name may be thus summarized:

1. The word "hosts" in the Bible is related to (a) heavenly bodies (Gen. 2:1; Neh. 9:6; Isa. 40:26); (b) angels (Luke 2:13); (c) saints (Joshua 5:15); and (d) sinners (Judges 4:2; 2 Sam. 10:16; 2 Kings 5:1). As Lord of hosts God is able to marshal all these hosts to fulfill His purposes and to help His people (Gen. 32:1,2; Judges 5:20; 1Sam. 11:8-11; 1Kings 22:19; 2Kings 6:16,17; Isa. 10:16; 14:24-27; Jer. 27:6-8; 43:10-13; Acts 4:27,28). No wonder the Psalmist derives such confidence from this name (Psalm 46:7,11).
2. This is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure (1Kings 18:15; 19:14; Isa. 1:9; 8:11-14; 9:13-19; 10:24-27; 31:4-5; Hag. 2:4; Mal. 3:16,17; James 5:4).

Summary

The revelation of God by His names is invariably made in connection with some particular need of His people, and there can be no need of man who which these names do not answer as showing that man's true resource is in God. Even human failure and sin but evoke new and fuller revelations of the divine fullness.

The Old Testament scriptures reveal the existence of a Supreme Being, the Creator of the universe and of man, the Source of all life and of all intelligence, who is to be worshipped and served by men and angels. This Supreme Being is One, but, in some manner not fully revealed in the Old Testament, is a unity in plurality. This is shown by the use of the plural pronoun in the interrelation of Deity, as evidenced in Gen. 1:26; 3:22, Psalm 110:1, and Isa. 6:8. That the interrelation of Deity includes that of the Father and Son is directly asserted in Psalm 2:7 (with Heb. 1:5); likewise the Spirit is distinctly recognized in His personality, and to Him are ascribed all the divine attributes (as in Gen. 1:2; Num. 11:25; 24:2; Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14; 2Sam. 23:2; Job 26:13; 33:4; Psalm 106:33; 139:7; Isa. 40:7; 59:19; 63:10).

The incarnation is intimated in the theophanies, those appearances of God in human form (as in Gen. 18:1,13,17-22; 32:24-30), and distinctly predicted in the promises connected with redemption (Gen. 3:15, etc.) and with the Davidic Covenant (Isa. 7:13,14; 9:6,7; Jer. 23:5,6). The revelation of Deity in the New Testament The revelation of God to man is one of authority and of redemption. He requires righteousness from man, but saves the unrighteous through sacrifice; and in His redemptive dealings with man all the divine persons and attributes are brought into manifestation. The Old Testament reveals the justice of God equally with His mercy, but never in opposition to His mercy. The flood, for example, was a mercy to unborn generations. From Genesis to Malachi He is revealed as the seeking God who has no pleasure in the death of the wicked, and who heaps up before the sinner every possible motive to persuade him to faith and obedience.

In the experience of the Old Testament men of faith, their God inspires reverence but never slavish fear; they exhaust the resources of language to express their love and adoration in view of His loving-kindness and tender mercy. This adoring love of His saints is the triumphant answer to those who pretend to find the Old Testament revelation of God cruel and repellent. It is in harmony, not contrast, with the New Testament revelation of God in Christ.

Those passages which attribute to God bodily parts and human emotions (such as Exo 33:11; 20-23; Deut. 29:20; 2Chr. 16:9; Jer. 15:6) are metaphorical and mean that in the infinite being of God exists that which answers spiritually to these things – eyes, a hand, feet, etc.; and the jealousy and anger attributed to Him are the emotions of perfect love in view of the havoc of sin.

In the Old Testament revelation there is a true sense in which, wholly apart from sin or infirmity, God is like His

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creature, man (Gen. 1:27); and the supreme and perfect revelation of God, toward which the Old Testament points, is a revelation in and through a perfect Man, the Lord Jesus Christ, God's unique Son.

From Doud's [grace notes](#) accessed October 26, 2013, culled from the Scofield Bible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Karr reduces much of the verbiage:

Proper Names for God From the Bible (by Kurtis Karr)

God's name is not actually "God". That is just one of His many titles. The Bible calls God by many proper names – most commonly YHWH or Yahweh. However, there are many other names for God from the Bible.

"Elohim" (or Elohay) is the first name for God found in the Bible, and it is used throughout the Old Testament over 2,300 times. Throughout the Bible, Elohim is combined with other words to describe certain characteristics of God. Some examples:

Elohay Elohim – God Of Gods: (Deuteronomy 10:17).
 Elohay Kedem – God of the Beginning: (Deuteronomy 33:27).
 Elohay Marom – God Of Heights: (Micah 6:6).
 Elohay Mauzi – God Of My Strength: (Psalm 43:2).
 Elohay Mikarov – God Who Is Near: (Jeremiah 23:23).
 Elohay Mishpat – God Of Justice: (Isaiah 30:18).
 Elohay Selichot – God Of Forgiveness: (Nehemiah 9:17).
 Elohay Tehilati – God Of My Praise: (Psalm 109:1).
 Elohay Yishi – God Of My Salvation: (Psalm 18:46).
 Elohim Chaivism – Living God: (Jeremiah 10:10).
 Elohim Kedoshim – Holy God: (Leviticus 19:2, Joshua 24:19).

"El" is another name used for God in the Bible, appearing about 200 times in the Old Testament. El is considered the shortened form of Elohim, and is often combined with other words for descriptive emphasis. Some examples:

El De'ot – The God Of Knowledge: (1Samuel 2:3).
 El Echad – The One God: (Malachi 2:10).
 El Elyon – The Most High God: (Genesis 14:18).
 El Emet – The God Of Truth: (Psalm 31:6).
 El HaKadosh – The Holy God: (Isaiah 5:16).
 El HaNe'eman – The Faithful God: (Deuteronomy 7:9).
 El HaShamayim – The God Of The Heavens: (Psalm 136:26).
 El Olam – The God Of Eternity (Genesis 21:33).
 El Yeshuati – The God Of My Salvation: (Isaiah 12:2).
 El Yisrael – The God Of Israel: (Psalm 68:35).
 Immanu El – God Is With Us: (Isaiah 7:14).

"Elah" is another name for God, used about 70 times in the Old Testament. When combined with other words, we see more descriptive attributes of God. Some examples:

Elah Sh'maya – God of Heaven: (Ezra 7:23).
 Elah Sh'maya V'Arah – God of Heaven and Earth: (Ezra 5:11).
 Elah Yerush'lem – God of Jerusalem: (Ezra 7:19).
 Elah Yisrael – God of Israel: (Ezra 5:1).

Proper Names for God From the Bible (by Kurtis Karr)

“YHWH” (or YHVH) is the Hebrew word commonly translated as “Lord”. It is found more often in the Old Testament than any other name for God (approximately 7,000 times). The name is also referred to as the “Tetragrammaton”. YHWH is the special name that God revealed to Moses at the burning bush. “And God said to Moses, ‘I AM WHO I AM; and He said, thus you shall say to the sons of Israel, I AM has sent me to you... this is My eternal name, and this is how I am to be recalled for all generations’” (Exodus 3:14-15). Although some pronounce YHWH as “Jehovah” or “Yahweh,” no one really knows the proper pronunciation. The Jews stopped pronouncing this name long ago out of fear of breaking the commandment “You shall not take the name of YHWH your God in vain” (Exodus 20:7). (Modern rabbis typically use “Adonai” in place of YHWH.) Here are some examples of YHWH used in scripture:

YHWH Elohim – LORD God: (Genesis 2:4).
 YHWH M'kadash – The LORD Who Makes Holy: (Ezekiel 37:28).
 YHWH Nissi – The LORD My Banner: (Exodus 17:15).
 YHWH O'saynu – The LORD our Maker: (Psalm 95:6).
 YHWH Shalom – The LORD Of Peace: (Judges 6:24).
 YHWH Tzidkaynu – The LORD Our Righteousness: (Jeremiah 33:16).
 YHWH Yireh – The LORD Who Sees/provides: (Genesis 22:14).

There are literally hundreds more names and titles for God in the Bible. I have barely scratched the surface.

From <http://www.kurtiskarr.com/proper-names-for-god-from-the-bible/> accessed December 29, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 34:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erek ^e (עֶרֶךְ) [pronounced EH-rek]	<i>slow, patient, long</i>	adjective, masculine singular construct	Strong's #750 BDB #74
'aphayim (אִפַּיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun	Strong's #639 BDB #60

Translation: ...slow [to] anger,...

George Bush: *This 'long suffering' on the part of God is the first-fruit of his mercy and grace. He bears long with sinners; he delays the execution of justice; he waits to be gracious in despite of their iniquities. Nothing is more wonderful than the patience of God when we consider the provocations which he continually receives at the hands of the ungodly. How long did he bear with the antediluvian world! What forbearance did he exercise towards the murmuring and rebellious Israelites during their sojourn in the wilderness, and indeed throughout all their generations! Nay, to bring the matter home to ourselves, who is not forced to acknowledge that he is himself a monument of the same long-suffering and tender mercy? Have we not provoked him to anger every day of our lives? Yet to the praise of his patience here we still find ourselves, standing on praying ground, and favored with the offers and opportunities of pardon. Ah, how different would be our lot had we dealt with us after our sins, or rewarded us according to our iniquities!*²⁸

God is patient or longsuffering. He could have, based upon the actions of the people, destroyed them right then and there—all of them, in fact (remember that even Aaron played a part in the idolatry).

²⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

Another way that God's patience is revealed is, He does not immediately destroy the human race, prior to the birth of His Son. Prior to the cross, all that we had was the promise that God would take care of our sins. However, this did not take place until about A.D. 30. God waited to apply a heavy judgment on His creation. Even Moses disobeyed God, and Moses was a far greater man than you or I.

Exodus 34:6e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rab (רַב) [pronounced rah ^b v]	<i>many, much, great (in the sense of large or significant, not acclaimed); abundant, abounding, enough; a multiplication of</i>	masculine singular adjective; construct form	Strong's #7227 BDB #912
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êmeth (אֱמֶת) [pronounced EH-meth]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54

Precept Austin: *Truth (faithfulness, faithfully) (0571) ('emeth from the verb aman = to confirm, support, believe, be faithful) means truth, faithfulness, that which gives complete reliability. It describes what is dependable, reliable, firm, stable, lasting. The term often refers to God's faithfulness to His covenant promises and His moral character. In contrast to fickle humans whose faithfulness is transient and fleeting (Hos 6:5-6), God's faithfulness is enduring and steadfast -- permanent, certain, everlasting (Ps 117:2).*²⁹

Translation: ...and [having] and abundance of grace and truth [or, faithfulness],...

Precept Austin: *Abounding means great emphasizing the breadth and length and height and depth of His infinite lovingkindness (grace). It far exceeds human expectations for it has no boundaries.*³⁰

God has a great deal of grace; and He is a God of doctrine. God embodies truth.

Over and over again, Jesus will speak of the importance of truth:

Luke 8:15 As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

John 7:17 If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on My own authority.

John 8:31–32 So Jesus said to the Jews who had believed him, "If you abide in My word, you are truly My disciples, and you will know the truth, and the truth will set you free."

²⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

³⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

John 8:45 But because I tell the truth, you do not believe Me.

John 8:47 Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God." (ESV; capitalized)

All of what God is must be taken as a whole. That is, His justice is perfect, His mercy is perfect, His love is perfect; but if we over-exaggerate some aspect of God's character as over-against another, then we do not understand God or His actions.

For instance, God is love, and so He sent His Son to die for our sins. The Lord's spiritual death for our sins is what satisfies the Lord's justice. God is able to be merciful towards us because our sins have been paid for; what we owe for the many transgressions that we have committed, was paid for on the cross. So you see, all of these characteristics act in synch with one another. However, remove the spiritual death of Jesus Christ for our sins, and we are unable to have any sort of a relationship with God, despite His perfect love and despite His perfect mercy.

Now let's look at vv. 5–6 and consider God and His essence: Y^ehowah then passes over him and proclaims, "Y^ehowah, Y^ehowah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, faithfulness], keeping grace for the thousands, lifting up [and forgiving] [their] iniquity, transgressions and sins.

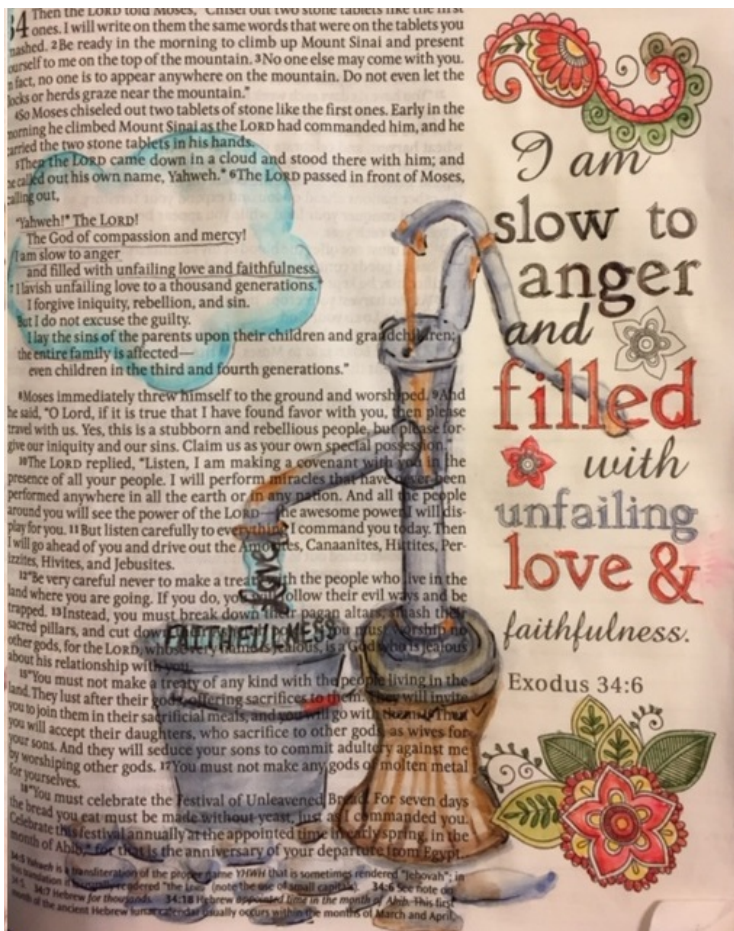
God is merciful because His justice is satisfied. He is gracious to us, giving everything to us, creatures who deserve nothing. There are so many times when God could remove us from this earth for just cause, and yet He does not, being long suffering (slow to anger). His grace and His doctrine are in abundance, which indicates that we have great access to both. He is able to act in this way towards us because our inequities, transgressions and sins have been lifted up and taken away from us (that is, God is able to forgive us our transgressions).

God has perfectly made Himself known to Moses, in consideration of the interactions which take place between Moses and God. God is much greater than what is described here; but we, as human beings, are interested in these aspects of God's character in particular.

Precept Austin makes an excellent point here: *This is a great passage to remind people Who the OT God is because so many consider Him an angry OT God. Consider the context. Israel has seen multiple manifestations of God's power and glory and can't even wait for Moses for 40 days. So they make an idol and God is indeed angry because they had promised they would keep the book of the covenant, which includes making no graven image! So yes, God sought to destroy them, but Moses interceded and God relented.*³¹

It is good to bear in mind that God relents because Moses is a **type** of Christ, interceding on behalf of the sinners.

³¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.



Exodus 34:6 Y^ehowah then passes over him and proclaims, "Y^ehowah, Y^ehowah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, *faithfulness*],

Exodus 34:6 (Bible Journaling) (a graphic); from [For the Love of Cardmaking](#); accessed March 29, 2021.

Exodus 34:6 (NIV) (a graphic); from [Faith Grace Jesus.com](#); accessed March 28, 2021.

The emphasis in this passage is not about Moses' personal experience; the emphasis is upon God's perfect character—particularly His character with regards to His dealings with us.

God is compassionate and gracious

"And he passed in front of Moses, proclaiming, 'The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness'"

– Exodus 34:6; NIV

FaithGraceJesus.com

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 34:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâtsar (נָצַר) [pronounced naw-TSAR]	keeping, guarding, watching over, protecting; observing; keeping secret, hiding; watching [a city to besiege it]	Qal active participle	Strong's #5341 BDB #665

Exodus 34:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
cheṣed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338
Precept Austin: <i>Lovingkindness</i> (02617)(hesed/chesed/heced) is the idea of faithful love in action and often in the OT refers to God's lovingkindness expressed in His covenant relationship with Israel (His "loyal love" to His "Wife")...Hesed expresses both God's loyalty to His covenant and His love for His people along with a faithfulness to keep His promises...The idea of mercy is to show kindness or concern for someone in serious need or to give help to the wretched, to relieve the miserable. ³²			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
ʾălâpîhîym (אַלְפִיִּים) pronounced uh-law- FEEM]	<i>thousands, families, [military] units</i>	masculine plural noun with the definite article	Strong's #505 (and #504) BDB #48

Translation: ...keeping grace for the thousands,...

We have a great many words to examine in this verse. The first is the Qal active participle of nâtsar (נָצַר) [pronounced naw-TSAR] a word which has a good connotation (*to guard, protect, maintain, preserve*) and a bad connotation (*to conceal, hide, blockade*). Here, the participle acts as an adjective describing God; and, in that it is God, it is obviously used in a good sense. What God is guarding or preserving is cheṣed (חֶסֶד) [pronounced KHEH-sed], a word translated *grace, mercy, kindness, steadfast love, goodness*. This word can be simply translated *grace*. This grace, kindness and mercy which God is preserving and keeping and guarding for thousands is salvation and the spiritual life.

God preserves or sets aside grace for the thousands—those who have believed in Him.

God preserves His grace, as He looks forward to the payment for our sins.

Exodus 34:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסְאוּ) [pronounced naw-SAW]	<i>those lifting up, bearers, those carrying; the ones exalting; those taking away</i>	masculine plural, Qal active participle	Strong's #5375 BDB #669
ʾâvôwn (אָוֹן) [pronounced gaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong's #5771 BDB #730

In the Greek, this is anomia (ἀνομία) [pronounced an-om-EE-a], which means *lawless, without law, lawlessness*. Strong's #458. This combines the alpha negative with the word for *law*. So this is being *anti-law, against law*.

³² From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

Exodus 34:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Precept Austin: <i>Iniquity (punishment, guilt) (05771)('avon from verb 'avah = to bend, twist, distort) describes the iniquity, evil, punishment or guilt which is associated with a twisting of the standard or deviation from it. Since there is a deliberate twisting or perverting, 'avon describes sin that is particularly evil. It may also describe the punishment or disaster that befalls those who practice wickedness.</i> ³³			
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
pesha' (פֶּשַׁע) [pronounced PEH-shahg]	violation, infraction, disobedience, insubordination, rebellion, transgression, trespass	masculine singular noun	Strong's #6588 BDB #833
The Greek word is adikia (ἀδικία) [pronounced ah-dih-KEE-ah], which means <i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness.</i> Strong's #93. This means doing that which is against righteousness.			
Precept Austin: <i>Transgression (rebellion)(06588)(pesha') means transgression, rebellion or revolt against authority (rising up in clear defiance of authority), guilt (incurred by transgressing). Pesha' is derived from a root describing the breach of relationship between two parties (civil or religious). The idea of this noun is that the individual makes a willful choice to reject God's authority and hence to deviate from the [way of God].</i> ³⁴			
See the doctrine of the Way of God (HTML) (PDF) (WPD).			
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune	feminine singular noun	Strong's #2403 BDB #308
The Greek word here is hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah], which means <i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin.</i> Strong's #266. This is the fundamental word for <i>sin, transgression, missing the mark.</i>			
Precept Austin: <i>Sin (02403)(chattat/chattath) means wrong, iniquity, sin. Chattat, like it's NT counterpart (hamartia), means to miss or fall short of the mark, which ultimately is the will and plan of God as revealed in Scripture. Sin is whatever misses the will of God for man doctrinally or morally.</i> ³⁵			
Is it possible that these three words, in this context, stand for the three ways that we are against God? We have committed personal sins, we are born with a sin nature, and we have Adam's imputed sin credited to our accounts.			
If that is the case, the first word would stand in for those sins which we have committed; the second indicates that we are unrighteous, based upon the imputation of Adam's sin; and the third word refers to our possession of the sin nature.			
The first verb indicates that God lifts up and takes away the burden of these three aspects of sin.			

³³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

³⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

³⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 27, 2021.

Translation: ...lifting up [and forgiving] [their] iniquity, transgressions and sins.

We will deal with *thousands* in a paragraph or two. Nâsâ' (נָסָא) [pronounced *naw-SAW*] is one of the most used words in the Old Testament. It means simply *to lift up, to carry, to take*. 'Âvôn (אָוֹן) [pronounced *aw-VONE*] and it means *guilt, punishment for iniquity*. What God does is He lifts the punishment for iniquity from off of us. Such punishment would totally crush us. This is often translated *forgiving iniquity*; but that is only a portion of the concept here. **But Y^ehowah willed to crush Him, putting Him to grief, if He would render Himself a guilt offering** (Isa. 53:10a). God has picked up the punishment for iniquity which we deserve and has crushed the Lord Jesus Christ with it, making Him our guilt offering.

We have a verb here which is very common, and it means, *to lift up, to bear, to carry*. But with regards to sin and iniquity, it means *to lift up and carry away, to take away*. Many translators render this *to forgive, to pardon*. This is because these sins are being picked up and carried away.

We have three words for acts which are opposed to God here—iniquity, transgression and sin, which we need to differentiate. At this time, I would say that we are dealing with (1) the punishment for iniquity; (2) Personal sins and transgressions and, (3) the indwelling old sin nature (as opposed to Adam's original sin, which may have been too much of a doctrine for the OT Jew).

I have been meaning to do a study on this, but I just have not gotten to it yet. Got Questions appears to be a pretty good resource.

What is the difference between iniquity, sin, and transgression? (Got Questions)

In Psalm 32:5, the psalmist says, "I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the LORD.'" In this one verse, "sin," "iniquity," and "transgression" are all mentioned. Basically, the three words communicate the same idea: evil and lawlessness, as defined by God (see 1 John 3:4). However, upon closer examination, each word also carries a slightly different meaning.

The word sin and its cognates are used 786 times in the New International Version of the Bible. Sin means "to miss the mark." It can refer to doing something against God or against a person (Exodus 10:16), doing the opposite of what is right (Galatians 5:17), doing something that will have negative results (Proverbs 24:33–34), and failing to do something you know is right (James 4:17). In the Old Testament, God even instituted sacrifices for unintentional sins (Numbers 15:27). Sin is the general term for anything that "falls short of the glory of God" (Romans 3:23).

Sin leads to a downward progression that, without the restoring power of the Holy Spirit, we all tend toward. The sin nature is present in every human being born since the Fall of Adam (Genesis 3:6–7; Romans 5:12). If left unchecked, continual sin leads to a "reprobate mind," spoken of in Romans 1:24. Our sin nature causes us to gravitate naturally toward selfishness, envy, and pride, even when we are trying to do good. The apostle Paul alluded to his propensity to sin when he wrote, "For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out" (Romans 7:18).

The sin nature leads to trespassing. A trespasser is someone who crosses a line or climbs a fence that he should not cross or climb. A trespass may be intentional or unintentional. Trespass can also mean "to fall away after being close beside." Peter trespassed when he denied Jesus (Luke 22:34, 56–62). We all "cross the line" in thought, word, or attitude many times a day and should be quick to forgive others who do the same (Matthew 6:15).

Transgression refers to presumptuous sin. To transgress is to choose to intentionally disobey; transgression is willful trespassing. Samson intentionally broke his Nazirite vow by touching a dead lion (Numbers 6:1–5; Judges 14:8–9) and allowing his hair to be cut (Judges 16:17); in doing so he was committing a transgression. David was referring to this kind of sin when he wrote, "Blessed is the one whose transgressions are forgiven, whose sins are covered" (Psalm 32:1). When we knowingly run a stop sign, tell a lie, or blatantly disregard an

What is the difference between iniquity, sin, and transgression? (Got Questions)

authority, we are transgressing.

Iniquity is more deeply rooted. Iniquity refers to a premeditated choice; to commit iniquity is to continue without repentance. David’s sin with Bathsheba that led to the killing of her husband, Uriah, was iniquity (2 Samuel 11:3–4; 2 Samuel 12:9). Micah 2:1 says, “Woe to those who plan iniquity, to those who plot evil on their beds! At morning’s light they carry it out because it is in their power to do it.” In David’s psalm of repentance, he cries out to God, saying, “Wash away all my iniquity and cleanse me from my sin” (Psalm 51:2).

God forgives iniquity, as He does any type of sin when we repent (Jeremiah 33:8; Hebrews 8:12). However, iniquity left unchecked leads to a state of willful sin with no fear of God. The build-up of unrepentant sin is sometimes pictured as a “cup of iniquity” being filled to the brim (Revelation 17:4; Genesis 15:16). This often applies to nations who have forsaken God completely. Continued iniquity leads to unnatural affections, which leads to a reprobate mind. Romans 1:28–32 outlines this digression in vivid detail. The sons of Eli are biblical examples of reprobates whom God judged for their iniquities (1 Samuel 3:13–14). Rather than repent, Eli’s sons continued in their abominations until repentance was no longer possible.

The biblical writers used different words to refer to sin in its many forms. However, regardless of how depraved a human heart may become, Jesus’ death on the cross was sufficient to cover all sin (John 1:29; Romans 5:18). Psalm 32:5, quoted at the beginning of this article, ends with these words: “And you forgave the guilt of my sin.” The only sin that God cannot forgive is the final rejection of the Holy Spirit’s drawing to repentance—the ultimate fruit of a reprobate mind (Matthew 12:32; Luke 12:10).

From <https://www.gotquestions.org/iniquity-sin-transgression.html> accessed December 29, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 34:6–7b Y^ehowah then passes over him and proclaims, “Y^ehowah, Y^ehowah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, *faithfulness*], keeping grace for the thousands, lifting up [and forgiving] [their] iniquity, transgressions and sins. (Kukis mostly literal translation)

If you have no problem with the idea that God speaks the words above, then this doctrine can be skipped over.

Various Translations of Exodus 34:6–7b

Most of the translations have God saying all of these words:

Alpha & Omega Bible	AND JESUS PASSED BY BEFORE HIS FACE, AND PROCLAIMED, “JE THE ALMIGHTY ALPHA, PITIFUL AND MERCIFUL, LONG-SUFFERING AND VERY COMPASSIONATE, AND TRUE, AND KEEPING JUSTICE AND MERCY FOR THOUSANDS, TAKING AWAY INIQUITY, AND UNRIGHTEOUSNESS, AND SINS;...
Contemporary English V.	Then he passed in front of Moses and called out, "I am the LORD God. I am merciful and very patient with my people. I show great love, and I can be trusted.
English Standard Version	The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin,...
Unlocked Dynamic Bible	Yahweh passed in front of him and said, “I am Yahweh God. I always act mercifully and kindly toward people and I do not get angry quickly. I truly love people and I do what I promise to do for them. I love people for thousands of generations. I forgive people for all kinds of sins.
Voice in the Wilderness	And Jehovah passed before him and proclaimed: Jehovah, Jehovah Mighty God,

Various Translations of Exodus 34:6–7b

merciful and gracious, slow to anger, and abounding in goodness and truth,
keeping mercy for thousands, forgiving iniquity and transgression and sin,...

I only found one translation where we might understand Moses to be saying these words:

Wiki-translation	And Yahweh passed right in front of him, and he called Yahweh, Yahweh, merciful and pitying God, long of patience, and full of kindness and truth. Creator of kindness for the thousands, bearer of ill-deed and crime and sin.
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Despite this confusion (I say confusion; but nearly every translation has God as the subject of both verbs), there is little change in our understanding of this passage. All of these things are true about God, whether spoken by God or by Moses.

How would Moses know these things to be true? They have already been taught previously.

We have the same situation as before, where it is most common to take the subject of the first verb and apply it to the next verb as well (if no subject is specified). When dealing with this issue before, there were reasons to make Moses the subject of the second verb.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 34:6–7b Y^ehowah then passes over him and proclaims, “Y^ehowah, Y^ehowah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, *faithfulness*], keeping grace for the thousands, lifting up [and forgiving] [their] iniquity, transgressions and sins. (Kukis mostly literal translation)

It is God the Son Who makes it possible for our sins to be lifted up and taken away. Romans 11:26–27 **And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion [This is Jesus], He will banish ungodliness from Jacob"; "and this will be My covenant with them when I take away their sins."** (ESV; capitalized) (Isa. 59:20–21) But animal sacrifices do not take away our sins. **It is not possible for the blood of bulls and goats to take away sins.** (Heb 10:4; ESV; capitalized) The blood of bulls and goats look forward to the death of Jesus on the cross.

Exodus 34:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
nâqâh (נָקָה) [pronounced <i>naw-KAWH</i>]	<i>to be cleansed, to be acquitted, to be declared innocent; to leave unpunished</i>	Piel infinitive absolute	Strong #5352 BDB #667
Precept Austin: <i>Leave unpunished (05352)(naqah) to be free, to be clean, to be empty, to be pure. Keil says naqah "means to wipe away or expunge blood-guiltiness by punishment."</i> ³⁶			
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

³⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

Exodus 34:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâqâh (נָקָה) [pronounced naw-KAWH]	<i>to be cleansed, to be acquitted, to be declared innocent; to leave unpunished</i>	3 rd person masculine singular, Piel perfect	Strong #5352 BDB #667

Translation: However, [God] certainly does not acquit [the guilty],...

Then we have a negative and the verb nâqâh (נָקָה) [pronounced naw-KAWH] used twice. Nâqâh means *to make clean*. It is used first in the Piel infinitive absolute, followed by a negative, and then it is found again in the third person, masculine singular, Piel imperfect. Literally, it means *in not cleaning, He will not cleanse*. It is possible that this would be even better translated, *in cleansing, He will not cleanse*; or, *in cleansing, He will not acquit [or not hold innocent]*. This word also means *to let go unpunished, to hold innocent, to acquit*. This reveals God's perfect justice. He will lift the punishment for sin from us; and lift up from us and take away our personal sins and our indwelling old sin nature. However, God will not acquit us, nor will He hold us innocent, nor will He allow our transgressions and old sin nature to go unpunished.

He will not just lift these things up from off of us and cleanse us just because He likes us a lot or because we are really nice people. In this cleansing, He will not forgive the iniquity or forgo the punishment. This would go against His perfect justice and righteousness, which require that all sin be punished. The point of this portion of this verse is that these things will be lifted up from off of us, and, in this act of cleansing, still these things will not go unpunished. For those who do not have these things lifted from off of them will be crushed by the punishment for sin, as well as by their old sin nature and their personal sins. We have a very similar grammatical construction in Psalm 49:7 using the word *redeem*.

Nevertheless, there are some whom God does not acquit; there are people that He does not pardon. The difference between these two groups of people is faith in Him and refusing to believe in Him. He reveals Himself; and some choose to believe and some do not. Those who do not, He does not acquit them. He does not declare them innocent.

The guilty are those who, at any point in human history, reject Jesus Christ (or the Revealed God) as their Savior.

Exodus 34:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>going to a person, visiting, having personal contact with, sorting out, visiting a person, committing; charging to the care of; falling upon, attacking, numbering, taking a census</i>	Qal active participle	Strong's #6485 BDB #823

Precept Austin: *Visiting (punishing) (06485)(paqad) has the basic meaning or to intervene or to inspect. In a number of contexts it is used in the good sense (a good "visit")(Ge 50:24-25KJV,) The sense in the present passage is a "bad" visit, a visit by God in which He will call people to account for their sins.*³⁷

³⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

Exodus 34:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâvôwn (אָוֹן) [pronounced ġaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
ʾâbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun	Strong's #1 BDB #3
ʿal (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun	Strong's #1121 BDB #119
w ^e (or v ^e) (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
ʿal (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun	Strong's #1121 BDB #119

Translation: ...[even to] placing [lit., *visiting*] the iniquity of the fathers upon [their] sons and upon their sons' sons;...

Pâqad (פָּקַד) [pronounced paw-KAD] means *to visit, to muster, to attend to*. It is a verb of very wide application, translated variously in the KJV as *visited* (Gen. 21:1); *numbered* (in the sense of taking a census to determine battle-readiness and the number in one's army—Num. 1:44 4:27); *shall make* (Deut. 20:9); *hath charged* (2Chron. 36:23); *will appoint* (Jer. 15:3); *hath enjoined* (Job 36:23); *will punish* (Jer. 9:25)—and this is just in the Qal perfect. It is also translated *there lacketh not, that were set over, the officers, missing, lacking, empty, wanting, mustereth, deprived, commit*. What is stressed here is the face to face contact; the subject of the verb comes into contact with the object of the verb. The results of coming into contact can be varied. When we are dealing with sin, this contact is in the form of punishment. The context determines whether the visit is for good or for harm. What is being visited is ʿâvôn (אָוֹן) [pronounced aw-VONE], which we just dealt with; it means *guilt, punishment for iniquity*. We also have the words *of the fathers*; which means that the guilt and iniquity of the fathers will be visited by God, and this visiting will occur *upon or against the children and upon [or against] the children of the children*. God will visit those who are guilty; and He continues to visit those who are guilty.

In the phrase *the iniquity of the fathers* [or, *in the punishment of the iniquity of the fathers*]; we have what is known as an antimereia [pronounced AN-ti-ME-rei-a] of the noun where we find a noun in regimen instead of an adjective.³⁸ In general, an antimereia means we find one part of speech where we would expect to find another.

³⁸ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 498.

What this does is carries *the iniquity of the fathers* to their sons; that is, their sons are due the same punishment for committing the same or similar iniquities. We find the same thing in 2Kings 24:3 where the *sins of Manasseh* really refer to the *sins committed which were like Manasseh's sins*.

In fact, visits the iniquity of the fathers upon their sons and grandsons. When a person is corrupt; then he often corrupts his own children. In fact, that corruption can continue for many generations.

Exodus 34:7e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (לע) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
shillêsh (שָׁלֹשׁ) [pronounced <i>shill-LAYSH</i>]	<i>pertaining to the third, a third [generation]</i>	masculine plural adjective	Strong's #8029 BDB #1026
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (לע) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ribbêym (רִבְעִים) [pronounced <i>rihb-bay-GEEM</i>]	<i>pertaining to the fourth (in a series), a fourth [generation]</i>	masculine plural adjective	Strong's #7256 BDB #918

Translation: ...[and] upon the third and fourth [generations].” (Kukis mostly literal translation)

Here, the condemnation can continue to the 3rd and 4th generations (that is *if* those a generation or more removed continue with the same disbelief as the first one who is not acquitted.

The word generation does not occur in this verse; however, the words *third* and *fourth* both *pertain to the third and fourth something* and since we are speaking of fathers, children and children's children, it is reasonable to translate these words as *third and fourth generations*. These two words are found only in Exodus 20:5 34:7 Num. 14:18 Deut. 5:9. There is no reason to translate it otherwise. The word for a *thousand* means simply that and has a wider range of uses in Scripture. In this context, *thousands of generations* is a reasonable rendering. My opinion is that it was originally thought of as meaning simply *thousands*; however, the time which has gone by implies *of generations*.³⁹

We have covered the third and fourth generation curse. This is a doctrine which some confuse God's sovereignty with capriciousness and arbitrary decisions. God's sovereignty is not arbitrary, nor does God act on a whim or capriciously. God's character is perfect so this curse is perfect. A generation which is just and righteous breaks out of the four generation curse.

We have the example of the generation of the 60's, the self-centered, drug-taking promiscuous teenagers, grew to either be inept and unable to care for themselves (those who dropped out with drug usage and never dropped back in); and those who became greedy and continued in their self-centered movement on a more material level in the 70's. Their children were neglected, raised without firm moral values, and they had become the teenagers of the 90's, many of whom are as degenerate as their parents; many of whom were raised without both parents, and a few of whom were genetically disabled due to the activities of their parents. For those who are having a problem with the generalization—this does not mean every person of the 60's was degenerate nor does this mean

³⁹ This is so translated in NRSV and alluded to in the NIV notes.

every child in the 80's and 90's is degenerate; however, there are a disproportionate number of children and adults who have missed the mark. An even better example are the Blacks of the 60's who, once the 90's were reached, we have millions of Black children who have not been raised by their own father, sometimes they have never seen their own father; and often have been raised by only a mother, who is often either overworked and unable to attend to all of their needs or is on welfare and sets a poor example for her children. This has resulted in neighborhoods of children, who, by the time they are 10 or 12, they are dangerous to be around, carrying real guns when they should still be playing with toys. Prior to the 1960's, the Black family was far more stable and they raised some great kids. Furthermore, there was a genuine spiritual influence then, unrelated to politics. Therefore, it was easier for a Black pastor-teacher to teach the truth to his congregation.

What can happen in this third and fourth generation curse is that you can have even a generation of believers who are degenerate and faithless, like the Exodus generation, who, because of the teaching of Moses, gave way to a relatively decent generation who went into the land under Joshua, who gave away to a third and fourth generation of spiritually corrupt people who were scattered throughout the land under the judges.

To give one an idea of the extent of their confusion, I have seen several people who say they positively cannot understand how someone can be against abortion and pro-death penalty. That is confused thinking, one who cannot grasp the difference between the two positions. They fail to understand that the distinction lies in the criminal behavior of the one to be executed.

To give you an idea as to the extent of the detachment from reality, a set of statistics which I read in the mid-90's proclaimed drug usage on the rise with 38% of high school students (and this may have been Seniors; I don't recall) as having taken drugs of one kind or another. At the same time, about 1/4th of the parents of drug-using children even had a clue that their children were involved with drugs. As a teacher, I witnessed this continually. I would have a child who would carry *High Times* magazine, scrawl pictures of marijuana leaves on his binder and folders, and the parent would invariably think that maybe his child knew some other kids who took drugs or that he just like drawing marijuana leaves, but certainly his own child did not partake. And when a child gets to that stage where he is advertising his usage to all those around him, that means that he has either participated in drug usage for sometime or has taken a clear, strong stand in favor of drug usage. Yet the parent often hasn't a clue.

My point in all of this is that a degenerate generation leaves its mark on subsequent generations, often down to the fourth generation. No man lives or dies to himself. Our influence, whether good or bad, lives on long after us, whether we chose for it to do so or not. So far, I have seen the excellent guidance of my own parents affect their own children for the good; and their grandchildren were similarly affected for the good.

Kalisch wrote, God does not clear off the sin at once, but settles it gradually within three or four generations; lest the individual, crushed by the weight of the punishments, perish. And this is indeed an act of divine mercy!—But the sons to the third or fourth generation can the more bear a part of the guilt, as a blessing of [a] thousand, that is, innumerable generations is promised to them, so that this circumstance also is a testimony of the love of God.⁴⁰

Although Kalisch ignores the responsibility of the third and fourth generations for bearing some of the guilt, this observation is an apt one. Let me add to it by saying, there are times when one generation is so degenerate, that they cause innumerable problems, heartaches and struggles for the several generations which follow. For instance, those who participated in slavery as an evil institution early in our country's history have caused innumerable racial problems to fall upon our heads, centuries later. This in no way nullifies what you have been taught about the third and fourth generation curse, but supplements it with what is also true.

This particular doctrine has been developed by many pastor teachers already.

⁴⁰ From *A Historical and Critical Commentary on the Old Testament: Exodus* by Moritz Markus Kalisch, p. 262. From [Google books](#), accessed December 30, 2019.

The general concept is, the first generation are mostly believers, but they lose interest in the plan of God. They go negative towards Bible Doctrine. The next generation may be evangelized, but their parents teach them nothing of the Word of God. The third generation moves even further from God; and many of them do not believe in Him. The 4th generation is often anti-God.

God curses the 3rd and 4th generations not simply because they are the next generations, but because they follow this pattern of turning more and more negative towards God.

“Four Generation Curse” Links

Ron Adema: <http://www.doctrinalstudies.com/pdf/D050907.pdf> (Basic 2 page doctrine)

Joe Griffin's booklet, *Whirlwind — Four-Generation Curse* (edited by John Cameron Smith)
<https://www.philippifreedomministry.org/wp-content/uploads/2019/03/whirlwind-four-generation-curse-e-book.pdf> 71 pages (see [Principles from Joe Griffin's Booklet, Four Generation Curse](#) in the addendum)

Joe Griffin ([Shreveport Bible Conference notes](#))

Science Confirms Bible on Generational Curses by Jeremy ([Conquer Series](#)) (I have not studied this one well enough to highly recommend it)

Excellent notes by R. B. Thieme, Jr. can be found on this topic as well. Although Bob was not the first to develop this topic, his original approach is likely excellent, if not the best.

References to the 3rd and 4th generations are found also here: Ex 20:5 34:7 Nu 14:18 Dt. 5:9.

Precept Austin: *As Mackay reminds us "Sin's impact is not limited to the individual who commits it, but spreads to all those with whom he comes in contact, particularly the family group to which he belongs." It is like throwing a rock into a pond and watching the ripple effect.*⁴¹

When a person sins, it is hard not to involve other people; and if you have children, yours sins and shortcomings will affect them as well.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Precept Austin: *It is clear that no child is punished by God for the sins of his parents! Consider Ezekiel 18:19–32, especially verse 20.*⁴²

Ezek. 18:20 **The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.** (ESV)

We all know that the Exodus generation is a failed generation, even though they believed in the Revealed God. However, there are really two generations involved here: Gen X (those who left Egypt at age 20 or above) and the generation of promise (those who left Egypt at age 20 or less; or were born in the desert-wilderness). Gen X will die out in the desert, their bodies strewn throughout the desert-wilderness, dying the **sin unto death** because of their disobedience towards God. But the next generation, seeing the mistakes of their fathers and seeing the grace of God, choose the grace of God.

⁴¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁴² From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021. Slightly edited.

I have seen this in families where the parents are either alcoholics or drug addicts. I have known their children to often refuse to drink and refuse drugs of any kind (so many movies and television series falsely portray drug use as fun, cool and/or something most children just engage in and grow out of).

I also knew a person to grow up with drug-addicted parents, who eschewed the use of drugs for much of her life, and then, in her 30's, began to use them.

My point being, the original generation can have quite an affect upon their children when then affect their children; but the 2nd, 3rd and 4th generations all have their own volition.

Application: How do you best help your children? Make sure they understand the gospel by age 3 or 4; and provide them with Bible doctrine through careful teaching throughout their lives.

Exodus 34:7c-d However, [God] certainly does not acquit [the guilty], [even to] placing [lit., *visiting*] the iniquity of the fathers upon [their] sons and upon their sons' sons; [and] upon the third and fourth [generations]." (Kukis mostly literal translation)

This is actually quite a lesson. There are many Jews today who have not believed in Jesus Christ. However, some of them, regardless of what their parents and grandparents have said, have looked into their original Scriptures. They read about their history and about the hardheadedness of their ancestors. They read about their **Messiah**, and the different aspects of their Messiah; and some of them, not having been taught their Scriptures before, see them in a new light, and see them in the light of Jesus Christ.

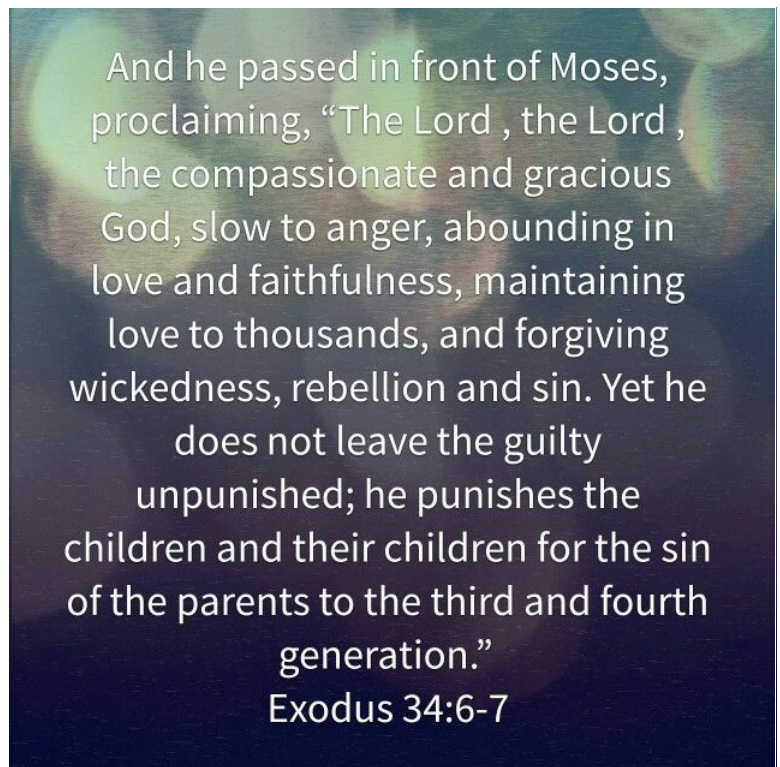
One of the great differences between the Jews in the **Age of Israel** as versus modern-day religious Jews is, Judaism was originally centered on the coming Messiah. What synagogues focus on the Messiah? Which synagogues talk about David's Greater Son?

I spend most of my time studying the Old Testament, and the image of Jesus Christ is perspicuous throughout; and in every book, there are many parallels to the Lord.

I believe that there are many non-religious Jews who begin to look at their Scriptures, and the light of God reveals to them Who these Scriptures are all about. They also learn about their own negative volition in the past, which can be very instructive.

Exodus 34:6–7 Y^ehowah then passes over him and proclaims, "Y^ehowah, Y^ehowah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, *faithfulness*], keeping grace for the thousands, lifting up [and forgiving] [their] iniquity, transgressions and sins. However, [God] certainly does not acquit [the guilty], [even to] placing [lit., *visiting*] the iniquity of the fathers upon [their] sons and upon their sons' sons; [and] upon the third and fourth [generations]." (Kukis mostly literal translation)

Exodus 34:6–7 Jehovah then passes over Moses and He proclaims, "Jehovah, Jehovah, is a God Who is merciful and gracious; a God Who is slow to hanger and Who has an abundance of grace and truth, keeping and making available His grace to the thousands. He will lift up the burdens from upon the people. He will forgive their sins,



iniquity and transgressions. However, God does not acquit the guilty without reason. He will even place the guilt of the fathers on their children and grandchildren. He may even place this iniquity on the 3rd and 4th generations.” (Kukis paraphrase)

Exodus 34:6–7 (NIV) (a graphic); from [Pinterest](#); accessed March 28, 2021.

The Divine Character (Exodus 34:6–7) (a graphic); from [Slide Serve](#); accessed March 30, 2021

This graphic simply organizes the attributes of God, as given in this passage; and the things which keep us from God. Each of these words is covered in much more detail in the exegesis of the Hebrew.

Chapter Outline
Charts, Graphics and Short Doctrines

THE DIVINE CHARACTER EXODUS 34:6,7			
A.V.	Hebrew	Strong	MEANING
Merciful	<i>rachûm</i>	7349/7355	compassion, pity
Gracious	<i>channûn</i>	2587/2603	grace, favour
Longsuffering	<i>ârêk aph</i>	750 & 639	slow to anger
Goodness	<i>chêsêd</i>	2617	steadfast love
Truth	<i>'emeth</i>	571	faithfulness, sureness
Mercy	<i>chêsêd</i>	2617	steadfast love
Iniquity	<i>'âvôn</i>	5771	perversity, depravity
Transgression	<i>pesha'</i>	6588	revolt, rebellion
Sin	<i>chattââh</i>	2403	miss the mark or way

Moses bows and intercedes for an errant Israel

The strongest argument in favor of God saying the words in vv. 6–7 is, Moses appears to respond here to what God has said; and he speaks as well. It is very common in Scripture and pretty much everywhere else for people to speak to one another like this.

And so hastens Moses and so he bows down earth-ward and so he worships. And so he says, “If now I have found grace in Your eyes, my Adonai, will go now my Adonai in a midst of us, for a people stiff of neck he [is] and You have lifted up to our iniquity and to our sins and You have taken us (as a possession).”

Exodus
34:8–9

Therefore, Moses quickly bowed down to the earth and worshiped [the Lord]. Then he said, “If, my Adonai, I have found grace in Your sight, [then] now will my Adonai go in our midst? Though the people [are certainly] stiff-necked, You have forgiven our iniquity and our sins and You have taken us (as [Your] possession).”

Therefore, Moses quickly bowed down to the earth and worshiped the Lord. Then he reasoned, “If now, my Lord, I have found grace in Your sight, then will my Lord not travel along with us? Although this people is clearly obstinate, nevertheless, You have forgiven our iniquity and our sins—we are Your possession.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so hastens Moses and so he bows down earth-ward and so he worships. And so he says, “If now I have found grace in Your eyes, my Adonai, will go now my

Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . <p>And Mosheh made haste, and bowed upon the ground and worshipped. And he said, If now I have found mercy before Thee, O Lord, let, I pray, the Shekinah of the Lord go among us; for it is a hard-necked people; but forgive Thou our guilty and our sin, and take possession of us.</p>
Targum (Pseudo-Jonathan)	And Mosheh made haste and bowed himself upon the earth and worshipped. [JERUSALEM. And the glory of the Shekinah of the Lord passed by before him; and Mosheh prayed, and said, Lord, Lord God, merciful and gracious, slow to be angry but nigh to be merciful, and abounding to exercise kindness and truth; keeping goodness for thousands of generations; absolving and remitting sin and transgressions, but not to acquit the guilty in the great day of judgment; and remembering the sins of wicked fathers upon rebellious children upon the third and upon the fourth generation. And Mosheh hastened and prostrated himself upon the earth, and gave thanks and glorified.] And he said, If now I have found mercy before the Lord let the Shekinah of the Glory of the Lord go among us; for it is a people of hard neck; but pardon Thou our guilt and our sin, and give us the inheritance of the land which Thou didst covenant unto our fathers, and change us not to become an alien people.
Revised Douay-Rheims	And Moses making haste, bowed down prostrate unto the earth, and adoring, Said: If I have found grace in your sight, O Lord, I beseech you that you will go with us, (for it is a stiff-necked people) and take away our iniquities and sin, and possess us.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Mosha hurried and bowed his head toward the earth, and worshiped. He said, "If now I have found favour in your sight, Lord, please let Mar-Yah go in the midst of us; although this is a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance."
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . <p>And Moshe made haste and he fell on the ground and he bowed. And said, "If I have found love in your eyes, my Lord, let now my Lord go with us, because the people are hard necks, and forgive our debts and our sins and our conscience."</p>
Samaritan Pentateuch	And Moses made haste, and bowed his head toward the earth, and worshipped. 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.
Updated Brenton (Greek)	And Moses hastened, and bowed to the earth and worshipped; and said, If I have found grace in Your sight, let my Lord go with us; for the people are stiff-necked: and You shall take away our sins and our iniquities, and we will be Yours.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses quickly went down on his face in worship. And he said, If now I have grace in your eyes, let the Lord go among us, for this is a stiff-necked people, and give us forgiveness for our wrongdoing and our sin, and take us for your heritage.
Easy English	Then Moses quickly bent down low to worship the Lord. He said, 'Lord, my God, if you are pleased with me, please travel with us! It is true that these people are

proud and they often do not obey you. But please forgive all our sins. Please accept us as your own people.'

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.

lord

(1) master. Someone who has authority over other people. — (2) God is called 'Lord' because he has authority over all people. People called Jesus 'Lord'.

please

If something pleases you, it makes you feel happy.

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.

sin

(1) A wrong thing that we do when we do not obey God. — (2) To sin is to live in a way that is wrong. We sin when we do not obey God.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Then Moses quickly bowed to the ground and worshiped the Lord. Moses said, "Lord, if you are pleased with me, please go with us. I know that these are stubborn people, but forgive us for the bad things we did. Accept us as your people."

God's Word™ .

Good News Bible (TEV) .

The Message

At once, Moses fell to the ground and worshiped, saying, "Please, O Master, if you see anything good in me, please Master, travel with us, hard-headed as these people are. Forgive our iniquity and sin. Own us, possess us."

Names of God Bible

Immediately, Moses knelt, bowing with his face touching the ground. Then he said, "**Adonay**, please go with us! Even though we are impossible to deal with, forgive our sin and the wrong we have done, and accept us as your own people."

NIRV

Moses bowed down to the ground at once and worshiped. "Lord," he said, "if you are pleased with me, then go with us. Even though these people are stubborn, forgive the evil things we have done. Forgive our sin. And accept us as your people."

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Moses quickly bowed down to the ground and worshiped the LORD. He prayed, "LORD, if you really are pleased with me, I pray that you will go with us. It is true that these people are sinful and rebellious, but forgive our sin and let us be your people."

The Living Bible

Moses fell down before the Lord and worshiped. And he said, "If it is true that I have found favor in your sight, O Lord, then please go with us to the Promised Land; yes, it is an unruly, stubborn people, but pardon our iniquity and our sins, and accept us as your own."

New Berkeley Version .

New Life Version

Moses was quick to put his face to the ground and worship. And Moses said, "O Lord, if I have found favor in Your eyes, I pray, let the Lord go with us, even if the people are strong-willed. Forgive our wrong-doing and our sin. And take us for Your own."

New Living Translation

Moses immediately threw himself to the ground and worshiped. And he said, "O Lord, if it is true that I have found favor with you, then please travel with us. Yes,

this is a stubborn and rebellious people, but please forgive our iniquity and our sins. Claim us as your own special possession."

Unlocked Dynamic Bible .
Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible	Then Moses quickly bowed to the earth and prayed: 'If You care for me; may my Lord go with us, because these people are stubborn. Then You will remove our sins and our failings, and we will be Your people.'
Beck's American Translation	.
Common English Bible	At once Moses bowed to the ground and worshipped. He said, "If you approve of me, my Lord, please go along with us.[a] Although these are stubborn people, forgive our guilt and our sin and take us as your own possession."
New Advent (Knox) Bible	Then, without more ado, Moses fell prostrate with his face to the ground in worship. Lord, he said, if thou dost look on me with favour, I entreat thee to go with us on our journey, stiff-necked as this people is; guilt of our sins do thou pardon, and keep us for thy own.
Translation for Translators	Moses/I quickly prostrated himself/myself on the ground and worshiped <i>Yahweh</i> . He/I said, "Yahweh, if you are now pleased with me, I ask that you go with us. These people are very stubborn [IDM], but forgive us for all our sins [DOU], and accept us to be people who belong to you <i>forever</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And Moses quickly bowed down and worshiped. And he said, if I am liked by you, my LORD, walk among us, because the people are ungrateful, and forgive our sins and misdeeds, and make us your property.
Ferrar-Fenton Bible	Then Moses hastily rose and fell to the earth and worshipped, and said: "If now I have found favour in Your sight, ALMIGHTY , come, I pray, ALMIGHTY , near to us, for they are a stiff-necked People, and pardon our passions and sins, and give us our inheritance."
God's Truth (Tyndale)	And Moses bowed himself to the earth quickly, and worshiped and said: If I have found grace in your sight O Lord, then let my Lord go with us (for it is a stubborn people) and have mercy upon our wickedness and our sin, and let us be your inheritance.
HCSB	Moses immediately bowed down to the ground and worshiped. Then he said, "My Lord, if I have indeed found favor in Your sight, my Lord, please go with us. Even though this is a stiff-necked people, forgive our wrongdoing and sin, and accept us as Your own possession."
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	Then Moses hurried, and bowed his head down toward the land, and prostrated himself. And said, if now I have found grace in your sight O Adonai, let my Adonai go among us, although this is an obstinate people, and forgive our depravity and sinfulness and take us for your inheritance.
Wikipedia Bible Project	And Moses hurried, and bent his head earthward, and prostrated himself.

And he said:

Please, if I have pleased you, lord, please let my lord walk within us: because it is a hard-headed people, and you forgave our misdeeds and our sins and you delivered us.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses hastened to bow down to the ground and worshiped. He then said, "If you really look kindly on me, my Lord, please come and walk in our midst and even though we are a stiff-necked people, pardon our wickedness and our sin and make us yours."
The Heritage Bible	And Moses flowed like liquid, and bowed his head toward the earth, and prostrated himself. And he said, If now there is grace to me in your eyes, Oh Jehovah, let my Lord, please, walk among us - because it is a stiff-necked people - and forgive our iniquity, and our sin, and take us for your inheritance.
New American Bible (2002)	.
New American Bible (2011)	Moses at once knelt and bowed down to the ground. Then he said, "If I find favor with you, Lord, please, Lord, come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and claim us as your own."
New English Bible—1970	.
New Jerusalem Bible	Moses immediately bowed to the ground in worship, then he said, 'If indeed I do enjoy your favour, please, my Lord, come with us, although they are an obstinate people; and forgive our faults and sins, and adopt us as your heritage.'
New RSV	.
Revised English Bible—1989	At once Moses bowed to the ground in worship. He said, "If I have indeed won your favour, Lord, then please go in our company. However stubborn a people they are, forgive our iniquity and our sin, and take us as your own possession."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At once Moshe bowed his head to the ground, prostrated himself and said, "If I have now found favor in your view, <i>Adonai</i> , then please let <i>Adonai</i> go with us, even though they are a stiffnecked people; and pardon our offenses and our sin; and take us as your possession."
exeGesés companion Bible	And Mosheh hastens and bows toward the earth and prostrates: and he says, If, I beseech, I find charism in your eyes, O Adonay, my Adonay, I beseech you, go among us; for it is a hard necked people; and forgive our perversity and our sin, and inherit us.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Moses quickly bowed his head and prostrated himself. He said, 'If You are indeed pleased with me, O God, let my Lord go among us. This nation may be unbending, but forgive our sins and errors, and make us Your own.' make us Your own Literally, 'make us Your inheritance' (Saadia; Radak, Sherashim). Or, 'grant us an inheritance' (Rashi).
The Scriptures 2009	And Mosheh hurried and bowed himself toward the earth, and did obeisance, and said, "If, now, I have found favour in Your eyes, O יהוה, I pray, let יהוה go on in our

midst, even though we are a stiff-necked people. And forgive our crookedness and our sin, and take us as Your inheritance.”

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES HASTED, AND BOWED TO THE EARTH AND WORSHIPPED; AND SAID, “IF I HAVE FOUND GRACE BEFORE YOU, LET MY LORD GO WITH US; FOR THE PEOPLE IS STIFF-NECKED: AND YOU SHALL TAKE AWAY OUR SINS AND OUR INIQUITIES, AND WE WILL BE YOURS.”
Awful Scroll Bible	Moses was to hasten and was to bow down on the solid grounds, even was he to bow down. He was to say: Am I to have come upon favor in your eyes, my lord? - You was to proceed in the midst of these stiff necked people, even is to have forgiven their iniquities and misses of the mark, and is to have taken us as a possession.
Charles Thomson OT Concordant Literal Version	. Then Moses hastened, bowed his head toward the earth, bowed himself down, and said: I pray, if I find grace in Your eyes, my Lord, I pray, let my Lord go among us, for they are a stiff-necked people, and You will pardon our depravity and our sins, and You will gain us an allotment.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And Moshe made haste, and bowed his head toward the ground, and worshiped. And he said, If now I have found chen in Thy sight, Adonoi, let Adonoi, now, go among us; although it is an Am Kesheh Oref; and forgive avoneinu and chattateinu, and take us for Thine nachalah.
Rotherham's <i>Emphasized B.</i>	Then Moses made haste,—and bent his head towards the earth, and bowed himself down; and said— <If I pray thee, I have found favour in thine eyes, O My Lord> I pray thee let My Lord go on, in our midst,—although <a stiff-necked people> it is', so wilt thou pardon our iniquity ^e and our sin ^f and take us as thine own. ^e Some cod. (w. 3 ear. pr. edns., Sam., Sep., Syr.): “iniquities” (pl.)—G.n. ^f Some cod. (w. Sam. MS, Sep., Syr.): “our sins” (pl.)—G.n.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses bowed to the earth immediately and worshiped [the Lord]. And he said, “If now I have found favor and lovingkindness in Your sight, O Lord, let the Lord, please, go in our midst, though it is a stiff-necked (stubborn, rebellious) people, and pardon our iniquity and our sin, and take us as Your possession.”
The Expanded Bible	Then Moses quickly bowed to the ground and worshiped. He said, “Lord, if you are pleased with me [^L I have found favor in your eyes], please, [^L Lord] go with us. I know that these are ·stubborn [^L stiff-necked] people, but forgive our ·evil [iniquity] and our sin. Take us as your ·own people [^L inheritance; possession].”
Kretzmann's Commentary	And Moses made haste, and bowed his head toward the earth, and worshiped, overcome by the glory of the vision. What he saw is not described in detail, for it is beyond human understanding, even as Paul heard words which no man can utter. God here gave to Moses a taste of the future glory which will be revealed to all those who remain faithful to the end. And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray thee, go among us; he pleaded for the personal presence of God in the midst of the people; for it is a stiff-necked people; and pardon our iniquity and our sin, and take

us for Thine inheritance. Note that Moses includes himself with the people, placing himself under their guilt, in order to make his prayer all the more fervent. The Lord should once more regard Israel as His peculiar people, to consider and to treat them as His own. He wanted to make assurance doubly sure, for the sake of the Messianic promise. Such clinging trust should be found in the Christians at all times, for that is the power which vanquished even the Lord.

Syndein/Thieme
The Voice

Moses quickly bowed down on the ground and worshiped.

Moses: If I have gained Your trust and blessing, Lord, please go with us, despite the incredible stubbornness of this people. I also ask that You forgive our wrongdoing and our sins, and receive us as Your very own people, Your inheritance.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses hastened, bowed his head to the ground and prostrated himself,...

And Moses hastened: When Moses saw the Shechinah passing [in front of him] and he heard the voice calling, he immediately prostrated himself.

...and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff-necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession."

let the Lord go now in our midst: As You promised us, since You forgive iniquity. [Which means:] and if they are a stiff-necked people, and they rebelled against You, and You have said concerning this, "Lest I destroy you on the way" (Exod. 33:3), You [still] will forgive our iniquity, etc. There are [other instances where] כִּי [is used] instead of אִם if.

and thus secure us as Your possession: And You shall give us to Yourself as a special possession. (Other editions read: and You shall give us a special possession.) That is the [same] request of: "Then I and Your people will be distinguished" (Exod. 33:16), [meaning] that the Shechinah should not rest upon the pagan nations.

The Geneva Bible
Kaplan Translation
NET Bible®

Moses quickly bowed¹⁷ to the ground and worshiped and said, "If now I have found favor in your sight, O Lord, let my Lord¹⁸ go among us, for we¹⁹ are a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance."

¹⁷tn The first two verbs form a hendiadys: "he hurried...he bowed," meaning "he quickly bowed down."

¹⁸tn The Hebrew term translated "Lord" two times here is אֲדֹנָי ('Adonai).

¹⁹tn Heb "it is." Hebrew uses the third person masculine singular pronoun here in agreement with the noun "people."

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out} hurried and he bowed the head unto the land and he bent himself down, and he said, please, if I found beauty in your eyes "**Adonai** ^{My lords}, please, "**Adonai** ^{My lords} will walk <among> us, given that he is a hard-necked people, and you will forgive our iniquity and our error, and you will inherit us,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version

And Moses hurried, and bowed his head toward the land, and bowed down in deference. And he said, If now I have found favor in your sight, O Lord, let the Lord, I beg of you, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our disgrace, and take us for your inheritance.

English Standard Version

Green's Literal Translation .
 Modern English Version .
 Modern Literal Version .
 Modern KJV .
 New American Standard B.

And Moses hurried ^[f]to bow low toward the ground and worship. Then he said, "If in any way I have found favor in Your sight, Lord, please may the Lord go along in our midst, even though ^[g]the people are so obstinate, and pardon our wrongdoing and our sin, and take us as Your own ^[h]possession."

^[f] Exodus 34:8 Lit *and bowed...worshiped*

^[g] Exodus 34:9 Lit *it is a people stiff-necked*

^[h] Exodus 34:9 Or *inheritance*

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 Moses hastens, and bows to the earth, and does obeisance, and says, "If, I pray You, I have found grace in Your eyes, O my Lord, let my Lord, I pray You, go in our midst (for it is a stiff-necked people), and you have forgiven our iniquity and our sin, and have inherited us."

The gist of this passage:

Moses bows before God and asks God that the grace given him be extended to stiff-necked Israel.

8-9

Exodus 34:8a

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 # BDB #253
mâhar (מָהָר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 rd person masculine singular, Piel imperfect	Strong's #4116 BDB #554
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 BDB #602
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 # BDB #253
qâdad (קָדַד) [pronounced <i>kaw-DAHD</i>]	<i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i>	3 rd person masculine singular, Qal imperfect	Strong's #6915 BDB #869

Exodus 34:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: [Therefore, Moses quickly bowed down to the earth...](#)

I have taken some liberties here and taken the verb *to hasten* and reduced it to the adverb *quickly*.

Moses, at hearing these words of God, quickly bowed down before God, in respect.

In the previous chapter, Moses asked to be able to see God, and God said that He would allow that. Although there are similarities between what God promised and what we read here, there are also great differences. God told Moses that He would be placed in the cleft of a rock and covered with *God's hand*. Here, Moses bows down close to the earth. That is entirely different. The difference is not a matter of Moses requested X and God gave him Y; the difference is between what God said He would do; and what is recorded here.

On the one hand, there could be additional details left out of this narrative, so that it would match up with what God promised at the end of Exodus 33. At the same time, there are a number of similarities between what God promised and what we are reading here.

Exodus 34:8b

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 # BDB #253
shâchah (שָׁחָה) [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 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005

Translation: [...and worshiped \[the Lord\].](#)

Moses worshiped the Lord with knowledge and understanding, having heard these things about God in the previous passage (things which he knew or had heard previously). There are some occasions where you hear a doctrine and it does not fully penetrate your thinking; but then, you hear it a year later, and it all of a sudden makes sense and is applicable to your life.

At the words of God, Moses understood God better and, therefore, was worshiping God having more knowledge of God.

Bible doctrine should lead a person to better understand and appreciate God. Moses response is humility and worship.

Exodus 34:8 [Therefore, Moses quickly bowed down to the earth and worshiped \[the Lord\].](#) (Kukis mostly literal translation)

Moses took his position and his responsibilities seriously and he understood the holiness and sovereignty of God. His worship of God was more than perfunctory—it was real and sincere and done out of respect and fear.

Exodus 34:9a

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 # 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 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'im (אם) [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 BDB #49
nâ' (אנ) [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 BDB #609
Together, 'im nâ' (אם אנ) [pronounced eem-naw] mean <i>if indeed, if now</i> ; used in modestly, even timidly, assuming something. ⁴³			
mâtsâ' (מצא) [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>	1 st person singular, Qal perfect	Strong's #4672 BDB #592
chên (חן) [pronounced khayn]	<i>grace, favor, blessing; acceptance</i>	masculine singular noun	Strong's #2580 BDB #336
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
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> .			
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

⁴³ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 523.

Translation: Then he said, “If, my Adonai, I have found grace in Your sight,...

You may recall that Moses, in the previous chapter, made reasonable arguments for God to travel along with His people. At this point, God has revealed more of His character to Moses, and now Moses is going to argue for the same thing, based upon Who and What God is.

Moses, by being right there in front of God, could reasonably assume that he had found grace in God’s eyes.

Exodus 34:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
nâ' (אָנָּה) [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 BDB #609
'ădônîy (אֲדֹנָיִי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<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 1 st person plural suffix	Strong's #7130 BDB #899
With the bēyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			

Translation: ...[then] now will my Adonai go in our midst?

This is the first of 3 requests which Moses will make of God.

Moses asks again for God to travel with the Israelites in their midst. This is an intercessory prayer, where Moses appeals to God on behalf of his people, for God to lead them once again (you will recall from the previous chapter that God said He would outside the camp of the Israelites, but He would send an angel to lead them).

Moses has interceded for his people three times previous to this since the golden calf incident (Exodus 32:11–13 32:31–32 33:12–13).

By His death on the cross, Jesus Christ has ultimately interceded on our behalf. However, when Satan our accuser speaks before God, it appears that Jesus also intercedes for us. We are observed both by angels and by fallen angels. Who among us is able to stand such scrutiny?

Exodus 34:9c

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 BDB #471
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
‘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	Strong's #5971 BDB #766
qâsheh (קָשֶׁה) [pronounced kaw-SHEH]	<i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i>	masculine singular adjective/noun, construct state	Strong's #7186 BDB #904
Precept Austin: <i>Obstinate (harsh, stiff, stubborn) (07186)(qasheh) means hard, unpliable, harsh, cruel, severe, strong, violent, fierce. Uses of qasheh in Exodus - Exod. 1:14; Exod. 6:9; Exod. 18:26; Exod. 32:9; Exod. 33:3; Exod. 33:5; Exod. 34:9.</i> ⁴⁴			
‘ôreph (עָרֵף) [pronounced GO-rehf]	<i>neck, back of neck; back</i>	masculine singular noun	Strong's #6203 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, resistant to control, difficult to control.</i>			
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: Though the people [are certainly] stiff-necked,...

Moses certainly agrees with God that the people of Israel are hard-headed and disobedient.

If you have vacationed with your children, that vacation can be a wonderful family time or a miserable one. Much of this, unfortunately, depends upon how obstinate your children are. There is some natural resistance in a child to doing anything different or out of the ordinary. Sometimes your response to the child must be reasoning and sometimes your response to the child must be authoritative (and most often a combination of both).

To continue with this parallel—the child who bends to the authority that you exert will often find that a vacation with you can be a marvelous experience. Similarly, this generation of Israelites potentially could go into the land of promise and take it, and begin to settle into their land. Or, they could continue to resist God and die like dogs in the desert. That is the real choice which lies before them.

⁴⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

The Bible certainly records the obstinance of certain generations of Hebrew people. Exodus 32:9 33:3-5 Deuteronomy 9:13 Isa. 48:4.

Precept Austin: *Moses acknowledges that Israel is obstinate, stiff-necked for they had repeatedly rebelled -- they had grumbled when God had tested them about the water and food in Exodus 15:23-25 and Exodus 16:2, 3, 7-9. They had tested the Lord and quarreled with Moses in Exodus 17:2 and it was again about the water. Their stiff necks were a reflection of their root problem which was hard hearts. 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.*⁴⁵

Saint Stephen, when addressing the Jewish people in Jerusalem, will accuse them of being obstinate just like their fathers were. **"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you."** (Act 7:51; ESV) His audience was so filled with negativity towards Stephen's message that they will stone him to death for simply telling them the truth (Acts 7:54–60).

Exodus 34:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced saw-LAHKH]	to forgive, to pardon; to overlook, to not hold responsible for, to not hold to	2 nd person masculine singular, Qal perfect	Strong's #5545 BDB #699
Precept Austin: <i>Pardon (05545)(salach) means to free from or release from something and so to pardon, to forgive, to spare. God's offer of pardon and forgiveness to sinners. Salach is never used of people forgiving each other but used of God forgiving. Jehovah Himself announces, in response to Moses' prayers for Israel, that He has forgiven Israel at two of their darkest moments, the golden calf incident and the murmuring at Kadesh Barnea (Ex 34:9; Nu 14:19-20).</i> ⁴⁶			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510
âvôwn (אֲוֹן) [pronounced gaw-VOHN]	iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing	masculine singular noun with the 1 st person plural suffix	Strong's #5771 BDB #730
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510

⁴⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁴⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

Exodus 34:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 1 st person plural suffix	Strong's #2403 BDB #308

Translation: ...You have forgiven our iniquity and our sins...

This is Moses' second request of God on behalf of his people.

Moses accepts some of the responsibility here, saying, *our iniquity and our sin*. By this, he completely identifies with the people, despite his repudiation of their sin.

Moses then goes to God's Own words: *You have, nevertheless, forgiven our iniquity and our sins*. Moses, like all Old Testament saints, did not fully understand God's forgiveness of our iniquity and sins. There were animal sacrifices, these were understood to be substitutionary; but exactly how and why God forgave sins is not something that Moses fully appreciated. But he knew that God had forgiven them.

Exodus 34:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâchal (נָחַל) [pronounced naw-KHAHL]	<i>to inherit, to get (take or receive) as a possession; to possess (as wealth or glory)</i>	2 nd person masculine singular, Qal perfect with the 1 st person plural suffix	Strong's #5157 BDB #635

Precept Austin: *Possession (05157)(nahal) means inherit, get possession of, take as a possession. TWOT says it "basically signifies giving or receiving property which is part of a permanent possession and as a result of succession. Sometimes the idea of succession is absent but the "possessing" carries with it a connotation of permanence (e.g. Ex 34:9; Pr 14:18)."*⁴⁷

Gilbrant: *Speaking of land as a possession, the Bible specifies the land of Canaan (Exo. 32:13); Zion and Judah (Ps. 69:35); specific sections belonging to various tribes and individuals (Num. 35:8); and the land of Moab and Ammon (Zeph. 2:9). The Lord took Judah as his private possession (Zech. 2:12). The verb also denotes the act of dispossession, as it was through uprooting the Canaanites that the Israelites were able to possess the land (Exo. 23:30).*

Gilbrant continues: *In figurative passages, different items or characteristics are said to be received as a possession. These include testimonies (Ps. 119:111), glory (Prov. 3:35), wind (Prov. 11:29), simplicity (Prov. 14:18), good things (Prov. 28:10), and lies (Jer. 16:19). Other things to be possessed were slaves (Leviticus 25:46) and blessings (Zech. 8:12). In most of the above examples, there is the idea that permanence accompanies the possession (Ex. 34:9). Thus, when the Lord took Israel as his, it was an act of perpetual security.*⁴⁸

Translation: ...and You have taken us (as [Your] possession)." (Kukis mostly literal translation)

⁴⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁴⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

This is Moses' third request on behalf of his people.

God, by God's choice, has taken the people of Israel as His possession. God originally made this promise to the people in Exodus 19:5–6 (" 'Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel."—ESV; capitalized). Moses asks for this promise to be renewed—perhaps with fewer conditions.

Exodus 34:9 Then he said, "If, my Adonai, I have found grace in Your sight, [then] now will my Adonai go in our midst? Though the people [are certainly] stiff-necked, You have forgiven our iniquity and our sins and You have taken us (as [Your] possession)." (Kukis mostly literal translation)

God has called Moses back upon the mountain to continue giving him the Law. Moses still is praying on behalf of his people. This tells us that it is okay to pray for the same thing several times.

These may be seen as requests; or as doctrinal observations made by Moses. The ESV (capitalized) is used below.

The Importance of Moses' 3 Requests		
Scripture	For Moses' Time	Regarding salvation today
Exodus 34:9 And he said, "If now I have found favor in your sight,...	Moses appeals to the grace of God.	There is no grace from God apart from the cross. We can depend upon God's grace because of the cross.
O Lord, please let the Lord go in the midst of us,...	God told Moses that He would be around, but He would send an angel in front of Israel instead. Moses requests and God travel among them.	Nothing is more important to the believer in this life than to know that God is there with us. This does not mean that we experience a pathway of miracles before us; nor does this mean that we have visual or audio proof of God being with us.
...for it is a stiff-necked people,...	Moses admits who his people are. It is clear that they are rebellious against God.	It is our natural state to be in rebellion against God.
...and pardon our iniquity and our sin,...	Moses asks for the iniquity and sin of the Hebrew people to be forgiven.	Our only hope of a relationship with God is for our sins to be forgiven us. A holy God can have no contact with sin or with the perpetrators of sin.
...and take us for Your inheritance."	Moses asks God to embrace the Hebrew people and to take them as His possession here on earth.	We also have confidence that God will accept us as His possession here on earth, despite our many faults and shortcomings.

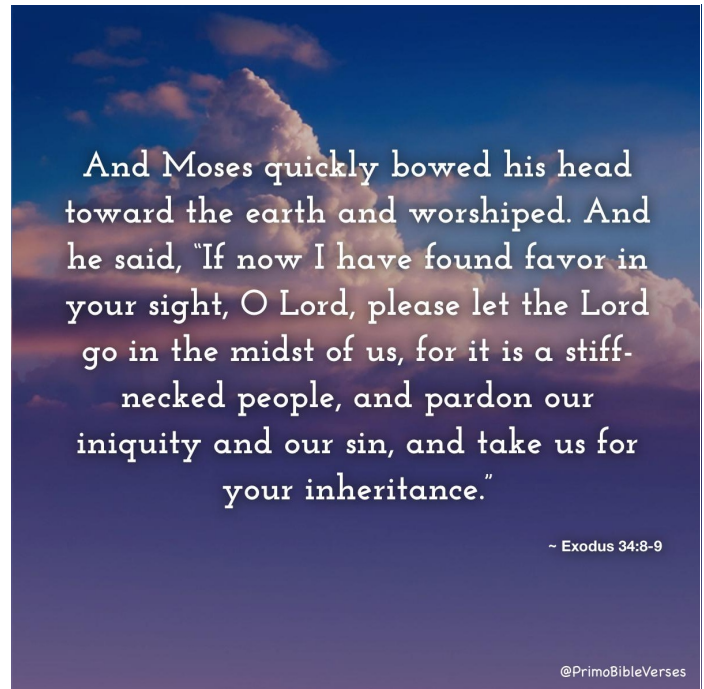
Obviously, God cannot forgive us our sins because He is maudlin or just a great guy; He is able to overlook our faults and rebellion because our sins have been paid for on the cross .

Exodus 34:8–9 Therefore, Moses quickly bowed down to the earth and worshiped [the Lord]. Then he said, “If, my Adonai, I have found grace in Your sight, [then] now will my Adonai go in our midst? Though the people [are certainly] stiff-necked, You have forgiven our iniquity and our sins and You have taken us (as [Your] possession).” (Kukis mostly literal translation)

Exodus 34:8–9 Therefore, Moses quickly bowed down to the earth and worshiped the Lord. Then he reasoned, “If now, my Lord, I have found grace in Your sight, then will my Lord not travel along with us? Although this people is clearly obstinate, nevertheless, You have forgiven our iniquity and our sins—we are Your possession.” (Kukis paraphrase)

Exodus 34:8–9 (ESV) (a graphic); from **Bible Verses**; accessed March 28, 2021.

Moses 3 great requests: (1) Go in our midst; (2) pardon our wrongdoing; (3) take us as Your inheritance.



Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

God Renews His Covenant with Israel

This covenant is made with God and not with the heathen of the land

Compare Exodus 23:27–33 Deuteronomy 7:1–6

vv. 10–27 will become the covenant which God makes with Moses (and through Moses, with the people of Israel). It is not completely clear whether this covenant is this length or whether God said more than what we read here. My inclination is to think that Moses did not decide to edit God (although he could have).

On the one hand, this appears to be a random selection of promises and laws; the general understanding is, God is promising what He will do for Israel; and then He is telling them what He requires of them (briefly). This is the Cliff Notes version of the Law/covenant previously delivered to them.

Although most of the words found here in this verse are quite simple and easy to translate, it was very difficult to do a completely literal translation.

We might understand these as *bullet points*; or a reminder of what Israel had committed to.

And so He says, “Behold, I am making a covenant: before all your people I will do incredible works which have not been done in the whole earth and in all the nation. And will see all the people, which you [are] in a midst of him, a work of Y^ehowah, for being feared/respected he that I am doing with you.

Exodus
34:10

Then Y^ehowah [lit., *He*] said, “Listen, I am making [this] covenant [with you]: I will do incredible works before all your people, [works] which have not been done in all the earth or in any nation. Furthermore, the people, which you are in the midst of, will see the works of Y^ehowah; for these works [lit., *he*] that I am doing among you will be feared and respected.

Then Jehovah said to Moses, “Listen carefully: I am making this covenant with you right now: I will do incredible works in the sight of all your people, works which have not been done anywhere else on earth or in any other nation. Furthermore, these people will see the works of Jehovah—the people in whose midst you are. All that I am doing will be feared and respected among the people with doctrine in their souls.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, “Behold, I am making a covenant: before all your people I will do incredible works which have not been done in the whole earth and in all the nation. And will see all the people, which you [are] in a midst of him, a work of Y ^e howah, for being feared/respected he that I am doing with you.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And He said, Behold, I make a covenant before all thy people that I will do wonders which were never created upon all the earth, nor among any of the people; and all peoples among whom thou art shall see the work of the Lord; for terrible shall that be which I will do with the.
Targum (Pseudo-Jonathan)	And He said, Behold, I make covenant that I will not change this people to become an alien people; nevertheless from thee shall proceed a multitude of the righteous; and with all thy people will I do wondrous things in the time when they go into captivity by the rivers of Babel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders shall not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom thou wilt dwell shall see in that day the work of the Lord; for terrible is the thing that I will do with thee.
Revised Douay-Rheims	The Lord answered: I will make a covenant in the sight of all, I will do signs such as were never seen upon the earth, nor in any nations; that this people, in the midst of whom you are, may see the terrible work of the Lord which I will do.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	He said, "Behold, I make a covenant: before all your people I will do marvels, such as have not been worked in all the earth, nor in any nation; and all the people among which you are shall see the work of Mar-Yah; for it is an awesome thing that I do with you.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And he said, “Behold, I establish a covenant before all your people and I shall make distinctions that not have been made in all the Earth and in all the nations, and all this people shall see that you within them are the Servant of LORD JEHOVAH, for what I do with you is fearsome.
Samaritan Pentateuch	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.

Updated Brenton (Greek)

And the Lord said to Moses, Behold, I establish a covenant with you in the presence of all your people. I will do glorious things which have not been done in all the earth, or in any nation; and all the people among you shall see the works of the Lord, that they are wonderful, which I will do with you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said, See, this is what I will undertake: before the eyes of your people I will do wonders, such as have not been done in all the earth or in any nation: and all your people will see the work of the Lord, for what I am about to do for you is greatly to be feared.

Easy English

Then the Lord said, 'I will make a covenant with the Israelites. I will do great miracles for them to see. Nobody in any nation anywhere in the world has ever done such great things. All the people who live near you will see the great things that I, the Lord, will do. The powerful things that I do among you will make them very afraid.

covenant

(1) Special agreement between two people, when they both agree to do certain things. — (2) Special agreement in which God promises to help his people.

Israelites

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.

miracle

A great and wonderful thing that only God can do. A wonderful work that shows God's power. God uses miracles to show his truth. Also see sign.

Easy-to-Read Version–2001

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Easy-to-Read Version–2006

Then the Lord said, "I am making this agreement with all of your people. I will do amazing things that have never before been done for any other nation on earth. The people with you will see that I, the LORD, am very great. They will see the wonderful things that I will do for you.

God's Word™

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Good News Bible (TEV)

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The Message

And GOD said, "As of right now, I'm making a covenant with you: In full sight of your people I will work wonders that have never been created in all the Earth, in any nation. Then all the people with whom you're living will see how tremendous GOD's work is, the work I'll do for you.

Names of God Bible

The Lord Makes His Promise with Israel Again

Yahweh said, "I'm making my promise [Or "covenant."] again. In front of all your people I will perform miracles that have never been done in any other nation in all the world. All the people around you will see how awesome these miracles are that I will perform for you.

NIRV

Then the LORD said, "I am making a covenant with you. I will do wonderful things in front of all your people. I will do amazing things that have never been done before in any nation in the whole world. The people you live among will see the things that I, the LORD, will do for you. And they will see how wonderful those things really are.

New Simplified Bible

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

Casual English Bible

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College Press Bible Study Contemporary English V.	. The LORD said: I promise to perform miracles for you that have never been seen anywhere on earth. Neighboring nations will stand in fear and know that I was the one who did these marvelous things.
The Living Bible	The Lord replied, "All right, this is the contract I am going to make with you. I will do miracles such as have never been done before anywhere in all the earth, and all the people of Israel shall see the power of the Lord—the terrible power I will display through you.
New Berkeley Version New Life Version	. The Agreement Made Alive Again Then God said, "See, I am going to make an agreement. I will do powerful works in front of all your people which have never been done on earth among any nation. All the people with whom you live will see the work of the Lord. For what I am going to do with you will fill people with fear.
New Living Translation	The LORD replied, "Listen, I am making a covenant with you in the presence of all your people. I will perform miracles that have never been performed anywhere in all the earth or in any nation. And all the people around you will see the power of the LORD—the awesome power I will display for you.
Unlocked Dynamic Bible Unfolding Bible Simplified	. Yahweh replied, "I am about to make a covenant with your people, the Israelite people. As they are watching, I will perform great miracles. They will see miracles that no one has ever done on the earth in any people group. Everyone among your people will see the great things that I, Yahweh, will do. I will do things for you all that will make you fear me.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, the Lord said to Moses: '{Look!} I am establishing a Sacred Agreement with you in the presence of all your people. I will do wonderful things that have never been done before anywhere on the earth or in any nation. Everyone among you will see the deeds that I will do for you... for they are wonderful.
Beck's American Translation Common English Bible	. Renewing the broken covenant The LORD said: I now make a covenant. In front of all your people, I'll perform dramatic displays of power that have never been done before anywhere on earth or in any nation. All the people who are around you will see what the LORD does, because I will do an awesome thing with you.
New Advent (Knox) Bible	And the Lord answered, Here is my covenant, to which I am pledged. In the presence of you all I will do such marvels as were never yet seen on earth by any nation; the people among whom thou dwellest shall see for themselves what the Lord can do, and be terrified at the sight. Thy part is to keep all the commandments I am now giving thee. This includes a portion of v. 11 for context.
Translation for Translators	Yahweh replied, "Note this: I am going to make a solemn agreement <i>with the Israeli people</i> . As they are watching, I will perform great miracles. They will be miracles that no one has ever done on the earth in any nation. All the people who are near you will see the great things that I, Yahweh, will do. I will do awesome things for you <i>all</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And God said I will make a covenant with all of your nation and I will do wonders which have not been done before in any place or nation and all the people of whom you are a part of shall see the acts of the LORD, for the deed I am doing with you is tremendous.
Ferrar-Fenton Bible	And He replied; "Now I make a covenant with all your People. I will produce wonders such as have not been from creation in all the earth, or in any nation; and every people among whom you are, shall see the work of the EVER-LIVING , for what I will do by you will be splendid.
God's Truth (Tyndale)	And he said: behold, I make an appointment before all this people, that I will do marvels: such as have not been done in all the world, neither among any nation. And all the people among which you are, shall see the work of the Lord: for it is a terrible thing that I will do with you: keep all that I command you this day, and behold: I will cast out before you: the Amorites, Cananites, Hethites, Pherezites, Hevites and Jebusites. V. 11 is included for context.
HCSB	Covenant Obligations And the LORD responded: "Look, I am making a covenant. I will perform wonders in the presence of all your people ^[a] that have never been done ^[b] in all the earth or in any nation. All the people you live among will see the LORD'S work, for what I am doing with you is awe-inspiring. ^[a] Exodus 34:10 Lit <i>in all nations</i> ^[b] Exodus 34:10 Lit <i>created</i>
International Standard V	The Covenant Promises Repeated Then the Lord said, "Now I'm going to make a covenant. Before all your people I'll do miraculous deeds that haven't been done [Lit. created] in all the earth or in any nation. All the people among whom you live will see the work of the Lord, for it's an awesome thing that I'll do with you.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . Covenant Stipulations And he said, "Look, I am about to make a covenant. In front of all your people I will do wonders that have not been created on all the earth and among all the nations, and all the people among whom you are will see Yahweh's work, because what I am about to do with you will be awesome.
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text	. . Yahweh said, "See, I am about to make a covenant. Before all your people, I will do marvels such as have not been done in all the earth nor in any nation. All the people among you will see my deeds, for it is a fearful thing that I am doing with you.
Unlocked Literal Bible Urim-Thummim Version	. And He answered, I will carve out a Covenant-Pledge before all your people and I will act with extraordinary actions, such as has not been done in all the land or in any nation. Then all people among those you find yourselves with will see the deeds of YHWH and it will be a fearful thing that I will do with you.
Wikipedia Bible Project	And He said: Here I am forging a covenant. In front of all your people I will do wonders which have not existed in all the Earth and in all the nations. And all the people that you are among will see Yahweh's doing, that it is awesome, that which I will do with you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The law of the Covenant <ul style="list-style-type: none"> Yahweh said, "I am making a covenant with you; in the presence of all the people I will do marvels never yet done in any land or nation so that all the people among whom you live may see how awesome is the work of Yahweh that I will do for you.
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• 34.10 Here is another very old text, considered by Israel as one of those which expressed better the demands of God in celebrating the Covenant.

In the first generations after Moses, there was not “one” decalogue, but several groups of commandments put down at varied times and in various places. Each of them was meant to express the requirements of the Covenant and the rules of Moses. The most well known is in chapter 20 but here is found another and more ancient one.

While the first, “our” decalogue, gives priority to justice, these Ten Commandments of chapter 34, about rites and feasts, helped the Israelites keep their religious identity among pagan and foreign people.

In the ancient times, at least two accounts of Moses’ ascent up Mount Sinai were kept.

This possibly explains why in the actual text of the Bible, Moses goes up a second time after having broken the slabs of stone. This literary fiction was a way of keeping the two accounts separate of the ascent of Moses as well as the two most important decalogues.

The Heritage Bible

And he said, Behold, I cut a covenant; I will do wonders in front of all your people, such as have not been created in all the earth, nor in any people; and all the people among whom you are shall see the work of Jehovah, because it is a fearful thing that I will do with you.

New American Bible (2002)

"Here, then," said the LORD, "is the covenant I will make. Before the eyes of all your people I will work such marvels as have never been wrought in any nation anywhere on earth, so that this people among whom you live may see how awe-inspiring are the deeds which I, the LORD, will do at your side.

New American Bible (2011)

Religious Laws.

The LORD said: Here is the covenant I will make. Before all your people I will perform marvels never before done* in any nation anywhere on earth, so that all the people among whom you live may see the work of the LORD. Awe-inspiring are the deeds I will perform with you!

* [34:10] Never before done: lit., “created.” The verb used here (Heb. bara’) is predicated only of God (see Gn 1:1, 21, 27; Ps 51:12). These wonders are a new creation and can be performed only by God.

New English Bible—1970

The LORD said, Here and now I make a covenant. In full view of all your people I will do such miracles as have never been performed in all the world or in any nation. All the surrounding peoples shall see the work of the LORD, for fearful is that which I will do for you for fearful ... for you: or (for he is to be feared) which I will do for you.

New Jerusalem Bible

He then said, 'Look, I am now making a covenant: I shall work such wonders at the head of your whole people as have never been worked in any other country or nation, and all the people round you will see what Yahweh can do, for what I shall do through you will be awe-inspiring.

New RSV

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Revised English Bible—1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(vi) He said, “Here, I am making a covenant; in front of all your people I will do wonders such as have not been created anywhere on earth or in any nation. All the people around you will see the work of Adonai. What I am going to do through you will be awesome!

exeGesés companion Bible

YAH VEI CUTS A COVENANT WITH MOSHEH

And he says, Behold, I cut a covenant:
I work wonders in front of all your people,
such as were not created in all the earth
or in any goyim:

and all the people among you
see the work of Yah Veh:
for what I work with you is awesome.

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation

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God said: I will make a covenant before all your people, and will do miracles that have never been brought into existence in all the world, among any nation. All the people among whom you [dwell] will see how fearsome are the deeds that I, God, am doing with you.

The Scriptures 2009

And He said, "See, I am making a covenant. Before all your people I am going to do wonders such as have not been done in all the earth, nor in any nation. And all the people among whom you are shall see the work of יהוה. For what I am doing with you is awesome.

Tree of Life Version

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Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SAID TO MOSES, BEHOLD, I ESTABLISH A COVENANT FOR YOU IN THE PRESENCE OF ALL YOUR PEOPLE; I WILL DO GLORIOUS THINGS, WHICH HAVE NOT BEEN DONE IN ALL THE EARTH, OR IN ANY NATION; AND ALL THE PEOPLE AMONG WHOM YOU ARE SHALL SEE THE WORKS OF JESUS, THAT THEY ARE WONDERFUL, WHICH I WILL DO FOR YOU.

Awful Scroll Bible

He was to say: I am cutting a covenant with the people, even was I to produce that being wonders, since I am to have fashioned the solid grounds and nations. The people are to have perceived in their midst, the works of Sustains To Become, the awful things I am to be producing.

Charles Thomson OT
Concordant Literal Version

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Then He said: Behold, I am contracting a covenant; in front of all your people shall I do marvels which have not been created on the entire earth, or among any of the nations. So all the people among whom you are will see the handiwork of Yahweh, for fear inspiring is that which I am doing with you.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

.
.
And He said, Hinei, I cut a brit; before all thy people I will do nifla'ot, such as have not been done in kol ha'aretz, nor in kol HaGoyim; and kol HaAm among which thou art shall see the ma'aseh Hashem; for it is a norah that I will do with thee.

Rotherham's *Emphasized B.*

And he said—
Lo! ||| am about to solemnise a covenant,—<in presence of all thy people> will I do marvellous things, which have not been created in any part of the earth, nor among any of the nations,—so shall all the people in whose midst ||thou|| art see the work of Yahweh, for <a fearful thing> it is', which ||| am doing with thee.

Third Millennium Bible

.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.
Then he said, "I am making this agreement [covenant; treaty] with you. I will do miracles [wonders] in front of all your people—things that have never before been done for any other nation on earth—and the people with you will see my work. I, the Lord, will do wonderful [awesome] things for you.

Kretzmann's Commentary

Verses 10-17
The Gracious Promise

And He said, Behold, I make a covenant, in the place of or in addition to that which had been broken by Israel's idolatry: Before all the people, in their presence, in their sight, I will do marvels, such as have not been done in all the earth nor in any nation, namely, in bringing His people safely into the Land of Promise. 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, a thing which would strike fear and terror to the hearts of all enemies and adversaries, as the majesty of the mighty God would sweep them away.

Syndein/Thieme
The Voice

Eternal One: Look, I am about to make an *extraordinary* covenant with you. Before *the eyes of* all your people, I will do miraculous things that have never been done among any nation on earth. All of the nations living around you will witness the work that I do, for everything I do among you will inspire *fear and awe*.

Bible Translations with Many Footnotes:

The Complete Tanach

And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you.

[I will] form a covenant: Concerning this.

in the presence of all your people, I will make distinctions: Heb. הַשְׁעָא תִּלְפֵּן, an expression related to וְנִלְפֵּן; "and [we] shall be distinguished" (Exod. 33:16), [meaning] that you shall be separated from all the pagan nations, that My Shechinah shall not rest upon them [these other nations].

The Geneva Bible
Kaplan Translation
NET Bible®

He said, "See, I am going to make²⁰ a covenant before all your people. I will do wonders such as have not been done²¹ in all the earth, nor in any nation. All the people among whom you live will see the work of the Lord, for it is a fearful thing that I am doing with you.²²

^{20tn} Here again is a use of the future instans participle; the deictic particle plus the pronoun precedes the participle, showing what is about to happen.

^{21tn} The verb here is אָבַר (bara', "to create"). The choice of this verb is to stress that these wonders would be supernaturally performed, for the verb is used only with God as the subject.

^{22sn} The idea is that God will be doing awesome things in dealing with them, i.e., to fulfill his program.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he said, look, I am cutting a covenant (before) all your people, I will do [performances], which has not been fattened in all the land and in all the nations, and all the people, which you are <among>, will see the work of "YHWH ^{He Is}", given that (what) I am doing with you, is to be feared,...

Charles Thomson 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 Covenant Renewed

Then ^[i]God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been ^[i]produced in all the earth nor among any of the nations; and all the people ^[k]among whom you live will see the working of the Lord, for it is a fearful thing that I am going to perform with you.

^[i] Exodus 34:10 Lit *He*

^[i] Exodus 34:10 Lit *created*

^[k] Exodus 34:10 Lit *in whose midst you are*

New European Version

The Exclusive Nature of Covenant with God

He said, Behold, I make a covenant: before all your people I will do marvels, such as have not been worked in all the earth, nor in any nation; and all the people among which you are shall see the work of Yahweh; for it is an awesome thing that I do with you.

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, "Lo, I am making a covenant: before all your people I do wonders, which have not been done in all the earth, or in any nation, and all the people in whose midst you are, have seen the work of Jehovah, for it is fearful that which I am doing with you.

The gist of this passage:

God is renewing His covenant with Israel and He promises that He will do awesome works with the people.

Exodus 34:10a

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 # BDB #253
'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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<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 (and #518, 2006) BDB #243
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59

Exodus 34:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâraṯh (כָּרַח) [pronounced kaw- RAHTH]	<i>cutting off, cutting down; killing, destroying; making [cutting] a covenant</i>	Qal active participle	Strong's #3772 BDB #503
b ^ə riyth (בְּרִית) [pronounced b ^ə reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136

Translation: Then Y^ehowah [lit., He] said, "Listen, I am making [this] covenant [with you]:...

God has already made several conditional and unconditional covenants with Israel. The word for *renew* here (which is often translated *make*) literally means *cut*, word which will be found in Exodus 34:13. *Cut* is the common word for making a covenant and perhaps it is because important covenants had to be cut into stone as a permanent record; then each person received a stone with the inscription of what had been agreed to (I am only partially guessing as to the origin of the use of this word).

God, right there on the spot, will make a covenant with Moses. By covenant, God means *a contract, an agreement*. A covenant is *a promise of specific conditions which God will fulfill*.

When Moses first wrote down the words of Y^ehowah, these words became known as *the Book of the Covenant* (Exodus 20:22–23:33 —and possibly 25–33 as well). This second trip that Moses scales Mount Sinai, he will return with a more abbreviated version: *the Renewal of the Covenant* (Exodus 34:10–26).

God has previously made a covenant with the people of Israel, which covenant they agreed to. Exodus 24:7–8 **Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."** (ESV)

Think back to Abraham. God, on a number of occasions, spoke to Abraham, and made the Abrahamic covenant with him. Often God would add some details or tweak what He said before (but without changing any of covenant). God did not simply repeat what was said previously. However, each instance of giving this covenant did not contradict or change any previous giving of the covenant.

Precept Austin: *I am going to make a covenant - Israel had broken and in a sense annulled the first covenant (Ex 24:3, 7–8). Now (at least part in response to Moses' intercession - whose prayers were "effective" or "energetic" - see James 5:16) in an act of amazing mercy and grace, Yahweh is again going to "cut a covenant." (karath berith/beriyth). But it was not a new covenant, just a renewal of the first covenant cut with Israel in Exodus 24.*⁴⁹

Currid: *God announces outright that He is renewing the covenant. The verb translated 'making' is actually the participle 'cutting' in Hebrew: blood-letting was such an integral part of covenant-making that the act of cutting became synonymous with the act of making a treaty.*⁵⁰

Stuart makes an interesting comment on the covenant distinguishing renewal from restoration: *But this was not merely the sort of covenant renewal that would take place at various future times in Israel's history either. This was, rather, a divine restoration of a broken covenant, one that had been made temporarily null and void by Israel's corporate return to idolatry (and therefore automatically polytheism, since there was no monotheistic idolatry in the ancient world) as described in chap. 32.*

⁴⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁵⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

The covenant needed to be reinstated if it was to be of help to Israel, and Yahweh showed his merciful and patient nature as described by himself so magisterially in vv. 6–7 by taking the responsibility upon himself to reinstitute it for the benefit of his once and now again covenant people. Therefore God used the present tense statement, “I am making a covenant with you.” He was making the same Sinai covenant once again, but he was indeed making it anew, remaking it, not just reminding the people of the content of it.⁵¹

In a very similar fashion, God is going to deliver the Law to Moses (which God has already begun). Moses does not know this, but God knows that Moses will write 4 books on the Law. We might see the first half of Exodus as being the prologue. For the next 39 years or so, God will reveal His Law to Moses, who will then tell the people of Israel this Law.

This presentation of the Law (which we often dub *the Mosaic Law*), is given as progressive revelation. That is, information is added, but that information does not contradict anything given before. Theologically, this is known as **progressive revelation**. This is how the Law will be delivered to Moses; and how all Scripture will be delivered to mankind. Progressive revelation is also how we learn the Scriptures.

God had never declared null and void His covenants with Israel. He needed for Moses to act as an intercessor so that Moses would strengthen his personage as a **type** of Christ. As we can see, God’s plan is looking forward to the Savior of Israel; yet God is able to look forward and take into account the weaknesses of Israel and the integrity of Moses.

Exodus 34:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
neged (נֶגֶד) [pronounced NEH-ged]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i>)	preposition	Strong's #5048 BDB #617
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 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 collective noun; with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
‘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 st person singular, Qal imperfect	Strong's #6213 BDB #793
pâlâ’ (פָּלָא) [pronounced paw-LAW]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle	Strong's #6381 BDB #810

See Deuteronomy 4:32-37 32:30 Jos 6:20 10:12,13 2Sa 7:23 Ps 77:14 78:12 147:20.

Translation: ...I will do incredible works before all your people,...

⁵¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

You will recall that one of the problems that Moses believed he was dealing with was, God was no longer going to be moving along in the midst of the people. So he made an argument in the previous chapter that this would look bad to all of the peoples of the earth; and in this chapter, he calls God on His character and promises. “Surely You are able to forgive this people,” was essentially Moses’ approach.

So now God promises Moses that He will do these marvelous works before Moses’ people (the people of Israel). We will see these in the desert-wilderness, through which Moses guides his people. And we will see this when Israel invades Canaan under Joshua. Some of his victories will clearly be attributable to God, in such a way that the peoples of that region will recognize this as well.

Some of the incredible works which God would do would be for the sake of the people of Israel—so that they might develop a greater trust in Him. However, there were other works which God would perform that would convince surrounding nations that God was with Israel.

Exodus 34:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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 BDB #81
lô’ (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bârâ’ (בָּרָא) [pronounced baw-RAWH]	<i>to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born; to do [something miraculous]</i>	3 rd person plural, Niphal perfect	Strong's #1254 BDB #135
bē (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
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 BDB #481
’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 BDB #75
wē (or vē) (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
bē (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
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 BDB #481
gôwy (גּוֹי) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun with the definite article	Strong's #1471 BDB #156

Exodus 34:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
I find it impossible to give these 3 words a literal rendering that sounds good in context. Literally, this is, <i>in all the nation</i> . However, I believe that the intention is for this to refer to <i>in any nation</i> .			

Translation: ...[works] which have not been done in all the earth or in any nation.

The marvelous works that God will do will be unlike any which have been done before in all the earth or in any nation.

Israel's history as a nation is absolutely unique. What we have studied in Genesis and Exodus so far; and what we will study going forward—no country has a history anything like this. It is such a fantastic history that, it would not surprise me if many sons of Israel even today question it. How many people in nation Israel today believe all that is in the book of Exodus? Whether they do or not, many a Jew is standing on the land given them by God 3600 years ago.

Recall what Moses had asked for before: Exodus 33:16 *For how shall it be known that I have found favor in Your sight, I and Your people? Is it not in your going with us, so that we are distinct, I and Your people, from every other people on the face of the earth?"*

And recall how God answered him. Exodus 33:17 *And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in My sight, and I know you by name."* (ESV; capitalized) In Exodus 34:10, God is giving His assurance to Moses that His people will be set apart from all others.

Exodus 34:10 *Then Y^ehowah [lit., He] said, "Listen, I am making [this] covenant [with you]: I will do incredible works before all your people, [works] which have not been done in all the earth or in any nation.*

Exodus 34:10 (NLT) (a graphic); from Grace Life Church on [Facebook](#); accessed March 29, 2021.

Although the NLT has *miracles*, the word is actually pâlâ' (פֶּלֶא) [pronounced *paw-LAW*], which means, *things done wonderfully*; therefore, *incredible works, miracles, extraordinary acts*. Strong's #6381 BDB #810.



Chapter Outline

Charts, Graphics and Short Doctrines

As an aside, given the photograph background for that verse; the things which we see today and take for granted today would seem to be miracles to the people of Moses' generation.

Exodus 34:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # 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 rd person masculine singular, Qal imperfect	Strong's #7200 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 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 collective noun; with the definite article	Strong's #5971 BDB #766
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<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 BDB #81
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced <i>KEH-re^bv</i>]	<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 3 rd person masculine singular suffix	Strong's #7130 BDB #899
With the bēyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; may be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ma'ăseh (מַעֲשֶׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795

Exodus 34:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Furthermore, the people, which you are in the midst of, will see the works of Y^ehowah;...

God is going to be doing all of these marvelous works, and where is Moses going to be? He will be in the midst of all the people. So God tells Moses that He will work among his people. God is telling the people of Israel, through Moses, that He, and not an angel, will be among them.

Precept Austin provides us with a partial translation of v. 10: *Before all your (Moses') people (Israel) I will perform miracles which have not been produced (bara = created) in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD.*⁵²

These miracles would leave no doubt that God is renewing His covenant with Israel and that He is, indeed, in their midst. These great miracles would make Israel distinct from all other nations of that era. These miracles would include sustaining the Israelite people and would aide them in expelling the heathen from Canaan.⁵³

Precept Austin: *These miracles would "distinguish" them. The miracles would include events that would transpire during their wilderness wandering and when they entered the promised land, where God would drive out the "ITES." (Ex 34:11, Dt 7:1, 2, 23, 24).*

*There were actually many other miracles -- that every morning they saw a miracle in manna (Ex 16:35+, Neh 9:20,21). Every day they had water to drink because of the Rock that followed them (Ex 17:6+, Ps 78:15, 16, Ps 105:41, Ps 114:8, Neh 9:15,20, 1 Cor 10:4, Nu 20:11, Dt 8:15). Every day for 40 years their clothes did not wear out and their feet did not swell (Dt 8:4, Dt 29:5, Neh 9:21 compare God's provision for NT believers = Mt 6:31, 32+). None of these miracles had ever been produced in all the earth nor among any of the nations!*⁵⁴

Precept Austin: *The point is that He would show His provision and protection to Israel and would show His power so that the idolatrous Gentile nations would see there was a living God amongst the Hebrews. God wanted the pagans to know Him. He had chosen Israel to be a light to the nations, His glory shining through them into the spiritual darkness. Some of the pagans like Rahab were drawn to God through the miraculous works He did for His people and they were saved (see Rahab's testimony to the miracles in Josh 2:10).*

Precept Austin continues: *In Acts 13 Paul quotes Isaiah 42:6 showing that he clearly understood God's intention for the Jewish nation to be a light to the Gentiles. "For so the Lord has commanded us, 'I have placed you as a light for the gentiles, that you may bring salvation to the end of the earth' (Acts 13:47+) Israel for the most part corrupted their calling to be lights pointing to Jehovah. We in the NT are called to be lights, Jesus commanding "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven." (Mt 5:16+) Is your "gospel light" shining, energized by the Holy Spirit?*⁵⁵

⁵² From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁵³ Paraphrased from <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁵⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁵⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

Clarke on miracles: *This seems to refer to what God did in putting them in possession of the land of Canaan, causing the walls of Jericho to fall down; making the sun and moon to stand still, [and so forth].*⁵⁶

Guzik makes an interesting point: *Israel had a choice regarding those great things. Either the great things would be blessings so impressive that every nation would know that God alone had blessed Israel (as was the case with Solomon). Or, the great things would be curses so horrible that every nation would know God had chastised Israel and yet kept them a nation (as was the case with the exile).*⁵⁷

Precept Austin: *For it is a fearful thing that I am going to perform with you - For is a term of explanation. God is explaining the effect of His miracles. Fearful (yare) can mean fear but in some context conveys the sense of producing reverence. So on one hand God's miracles would produce the psychological reaction of fear but would also cause people (Israel and idolaters) to stand in awe, to reverence God because of His awesome deeds...Fear of the LORD is a foundational truth in the OT.*⁵⁸

Exodus 34:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârê' (אָרַי) [pronounced yaw-RAY]	<i>being feared, being respected, being revered; terrible, dreadful, awesome; venerable, august; stupendous, admirable</i>	Niphal participle	Strong's #3372 BDB #431
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'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 BDB #81
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'āsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix; pausal form	Strong's #5973 BDB #767

⁵⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁵⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁵⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

Exodus 34:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Even though God uses the 2 nd person masculine singular suffix, this would refer to the things which God would do among the people of Israel.			

Translation: ...for these works [lit., *he*] that I am doing among you will be feared and respected. (Kukis mostly literal translation)

God here promises Moses that He will continue with Israel as is and that He will cause tremendous works to be done among the people of Israel. Several translations end v. 10 with the rendering *it is a terrible thing that I will do with you* (KJV, Owen's) and others call it a *fearful thing* (NASB, Young's). This is the Niphal participle of the word *yârê'* (אַרֵּי) [pronounced *yaw-RAY*], the word for *fear, respect*. The Niphal is the passive voice, and, on occasion, the subject acts upon himself. The unbeliever fears God and His power; the believer with doctrine respects it. The NIV, NRSV and *The Amplified Bible* all use the adjective *awesome*, which was a marvelous translation until it was over-used and lost all of its power because of a younger generation. *Awe-inspiring* is a reasonable alternative. This means that, despite the evil and degeneracy of the Exodus generation, God will continue to work through Moses and the nation Israel, and inspire the nations and cause fear in the nations which surround them.

The works which God will do will be marvelous; and they will be feared and respected. However, those in rebellion against God will not fear and respect His works and they will be removed from the earth.

Exodus 34:10 Then Y^ehowah [lit., *He*] said, "Listen, I am making [this] covenant [with you]: I will do incredible works before all your people, [works] which have not been done in all the earth or in any nation. Furthermore, the people, which you are in the midst of, will see the works of Y^ehowah; for these works [lit., *he*] that I am doing among you will be feared and respected. (Kukis mostly literal translation)

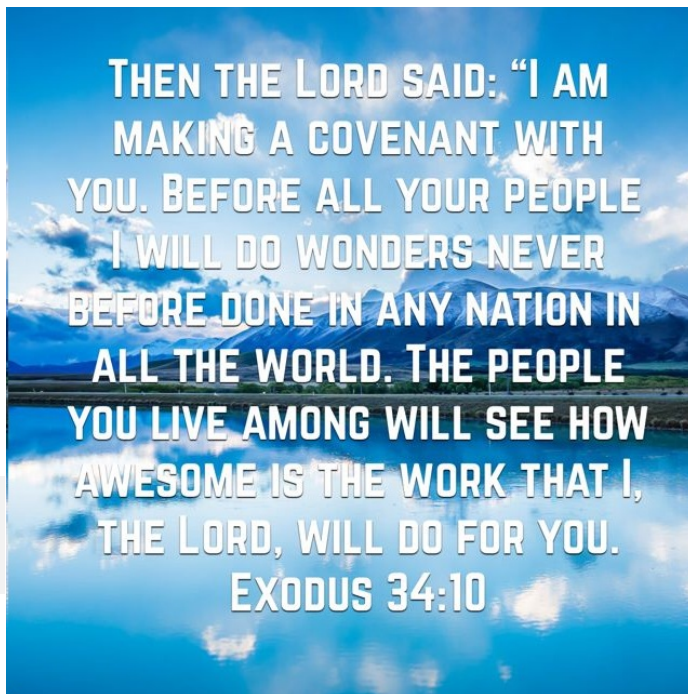
Exodus 34:10 (NIV) (a graphic); from [Pinterest](#); accessed March 29, 2021.

God confirms a new covenant with Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 34:10 Then Jehovah said to Moses, "Listen carefully: I am making this covenant with you right now: I will do incredible works in the sight of all your people, works which have not been done anywhere else on earth or in any other nation. Furthermore, these people will see the works of Jehovah—the people in whose midst you are. All that I am doing will be feared and respected among the people with doctrine in their souls. (Kukis paraphrase)



Vv. 11–16 is viewed by many translators as a complete sentence, or, two sentences. As a result, many mark the end of the first sentence in different places. I changed my mind on the division of these verses twice. Apart from taking in the long passage, I don't see another way of dividing this up.

Keep for yourself that which I am commanding you the day: Behold Me driving out from your faces the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.

Exodus
34:11

Guard this which I am commanding you this day: See Me driving out from you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites.

Pay attention to what I am saying here and remember it: you will be observing Me as I drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites from before you in the land of Canaan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Keep for yourself that which I am commanding you the day: Behold Me driving out from your faces the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Observe thou that which I command thee this day. Behold, I will drive out from before thee the Amoraee, and Kenaanaee, and Hittae, and Pherizae, and Hivae, and Jebusae.
Targum (Pseudo-Jonathan)	Observe thou that which I command thee this day: behold, I drive out from before thee the Amoraee, and Kenaanaee, and Hittae, and Pherizae, and Hivae, and Jebusae.
Revised Douay-Rheims	Observe all things which this day I command thee: I myself will drive out before thy face the Amorrhite, and the Chanaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Observe that which I command you this day. Behold, I drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Yebusite.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Keep the thing that I command you today; behold I destroy from before you the Canaanites and Amorites and Khithites and Perizzites and Khivites and Yebusites.
Samaritan Pentateuch	Observe thou that which I command thee this day: behold, I drive out before thee the Cananites, and the Amorite, and the Hittite, and the Girgashites, and the Perizzite, and the Hivite, and the Jebusite.
Updated Brenton (Greek)	Take heed to all things whatsoever that I command you. Behold, I cast out before your face the Amorite and the Canaanite and the Perizzite and the Hittite and the Hivite and the Girgashite and the Jebusite.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Take care to do the orders which I give you today; I will send out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.
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Easy English	Obey the commands that I am giving you today. Then I will chase out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites, as you move into the land. command (1) To tell a person what they must do. — (2) Rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21. Canaanites People who lived in the land of Canaan. Hittite (also the footnote for the Perizzites, the Hivites and the Jebusites) one of a group of people who had lived in Canaan before the Jews lived there.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Obey what I command you today, and I will force your enemies to leave your land. I will force out the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites. Do everything that I command today. Then I will force the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites out of your way.
God's Word™	Obey the laws that I am giving you today. I will drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites, as you advance.
Good News Bible (TEV)	Obey the laws that I am giving you today. I will drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites, as you advance.
The Message	And GOD said, "As of right now, I'm making a covenant with you: In full sight of your people I will work wonders that have never been created in all the Earth, in any nation. Then all the people with whom you're living will see how tremendous GOD's work is, the work I'll do for you. Take careful note of all I command you today. I'm clearing your way by driving out Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites. Stay vigilant. Don't let down your guard lest you make covenant with the people who live in the land that you are entering and they trip you up. Vv. 10–12 are presented as a single unit in the Message.
Names of God Bible	.
NIRV	Obey what I command you today. I will drive out the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites to make room for you.
New Simplified Bible	»I will force out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. You must do what I command you today.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	I will force out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites, but you must do what I command you today.
The Living Bible	Your part of the agreement is to obey all of my commandments; then I will drive out from before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites.
New Berkeley Version	.
New Life Version	Be sure to do what I am telling you this day. See, I am going to drive out of your way the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite.
New Living Translation	But listen carefully to everything I command you today. Then I will go ahead of you and drive out the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Do what I tell you to do today. I am about to make the Amor, Canaan, Heth, Periz, Hiv, and Jebus people groups leave the land.

Partially literal and partially paraphrased translations:

American English Bible	However, make sure that you do everything that I've told you to do. Then {Look!} I will throw the Amorites, Canaanites, Perizzites, Chettites, Evites, Gergeshites, and Jebusites out from before you.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	<i>Each Israeli person must obey what I am commanding you this day. Do not forget that if you obey me, I will expel the Amor, Canaan, Heth, Periz, Hiv, and Jebus people-groups from the land.</i>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Obey what I command you today. I will banish the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.
Ferrar-Fenton Bible	Attend to what I have communicated to you today;—Then I will drive before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and Jebusites."
God's Truth (Tyndale) HCSB	. Observe what I command you today. I am going to drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, [DSS, Sam, LXX add <i>Girgashites</i>] and Jebusites.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"Keep for yourself what I myself have commanded you today. Look, I am about to drive from before you the Amorites and the Canaanites [Hebrew "Canaanite"] and the Hittites [Hebrew "Hittite"] and the Perizzites [Hebrew "Perizzite"] and the Hivites [Hebrew "Hivite"] and the Jebusites. [Hebrew "Jebusite"]
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Observe what I command you this day, I will expel from your presence the Amorite, Canaanite, Hittite, Perizzite, Hivite, and the Jebusite.
Wikipedia Bible Project	Keep you that which I myself command you today. For I will evict from before you the Amorite and the Canaanite and the Hittite and Perizzite, and the Hivite and the Jebusite.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	Hedge about that which I command you this day; behold, I drive out before your face the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
New American Bible (2002)	But you, on your part, must keep the commandments I am giving you today. "I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites.
New American Bible (2011)	As for you, observe what I am commanding you today. ^d d. [34:11] Ex 13:5; 33:2. See, I am about to drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites.
New English Bible—1970	.
New Jerusalem Bible	Mark, then, what I command you today. I am going to drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites before you.
New RSV	.

Revised English Bible—1989 Observe all I command you this day; and I for my part shall drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Observe what I am ordering you to do today. Here! I am driving out ahead of you the Emori, Kena'ani, Hitti, P'rizi, Hivi and Y'vusi.
exeGesés companion Bible	Guard what I misvah you this day: behold, I expel from your face the Emoriy and the Kenaaniy and the Hethiy and the Perizziy and the Hivviy and the Yebusi:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Be very careful with regard to what I am instructing you today. I will drive the Amorites, Canaanites, Hivites, Perizzites, Hittites and Yebusites out before you.
The Scriptures—1998	"Guard what I command you today. See, I am driving out from before you the Amorite and the Kenaand the Hand the Perizzite and the Hand the Yeb...
The Scriptures 2009	"Guard what I command you today. See, I am driving out from before you the Amorite and the Kena'anite and the Hittite and the Perizzite and the Hiwwite and the Yeb ^u site.
Tree of Life Version	.

Weird English, 𐤀𐤃𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	DO YOU TAKE HEED TO ALL THINGS WHATSOEVER I COMMAND YOU: BEHOLD, I CAST OUT BEFORE YOUR FACE THE AMORITE AND THE CANAANITES AND THE PHEREZITE, AND THE CHETTITE, AND HIVITE, AND GERGESITE AND JEBUSITE:...
Awful Scroll Bible	Be reserving that I am to lay charge to you today: I am to be driving out from being turned before you, the Amorite, Canaanite, Hittite, Perizzite, Hivite, and Jebusite.
Charles Thomson OT	.
Concordant Literal Version	Observe for yourself what I am instructing you today. Behold Me driving out from your presence the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	Be thou shomer over that which I command thee this day; hinei, I drive out before thee the Emori, and the Kena'ani, and the Chitti, and the Perizzi, and the Chivi, and the Yevusi.
Rotherham's <i>Emphasized B.</i>	Take thou heed what am commanding thee this day,—behold me! driving out from before thee—the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	·Obey [Observe] the things I command you today, and I will ·force [drive] out the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites ahead of you.
Kretzmann's Commentary	Observe thou (Israel) 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.
Syndein/Thieme	.

The Voice

Eternal One: You must be careful to obey the instructions I give you today. I am about to force the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites out of the land you will inherit.

Bible Translations with Many Footnotes:

The Complete Tanach

Keep carefully what I am commanding you today: Lo! I will drive out from before you the Amorites and the Canaanites, the Hittites and the Perizzites, the Hivvites and the Jebusites.

the Amorites...: Six nations are [enumerated] here [not the proverbial seven], because the Gergashites [i.e., the seventh nation] got up and emigrated because of them [the Israelites]. -[from Lev. Rabbah 17:6, Yerushalmi Shevi ith 6:1.]

The Geneva Bible
Kaplan Translation
NET Bible®

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.
"Obey²³ what I am commanding you this day. I am going to drive out²⁴ before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite.
^{23tn} The covenant duties begin with this command to "keep well" what is being commanded. The Hebrew expression is "keep for you"; the preposition and the suffix form the ethical dative, adding strength to the imperative.
^{24tn} Again, this is the futur instans use of the participle. [I cannot find the phrase "futur instans" anywhere else except the NET Bible; it is found several times in the NET Bible notes.]

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...safeguard (for) you (what) I am directing you <today>, look at me casting out from your face the one of "Emor^{Sayer}" and the one of "Kena'an^{Lowered}" and the one of "Hhet^{Trembling in fear}" and the one of "Perez^{Peasant}" and the one of "Hhiw^{Town}" and the one of "Yevus^{He will trample down}",...

Charles Thomson OT

Attend thou to all that I command thee. Behold I drive out before you the Amorite and the Chananite and the Pherezite and the Chettite and the Evite and the Gergasite and the Jebusite:...

C. Thompson (updated) OT
Context Group Version

.
You observe that which I command you this day: look, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

English Standard Version
Green's Literal Translation

.
Take heed for yourself what I am commanding you today. Behold, I am about to drive out from before your face the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Modern English Version
Modern Literal Version
Modern KJV

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.
.
"Be sure to comply with what I am commanding you this day: behold, I am going to drive out the Amorite from you, and the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite.

New American Standard B.

Exodus 34:11 Lit *Observe for yourself*

New European Version
New King James Version
Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17

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A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

“Observe for yourself that which I am commanding you [all] today: lo, I am casting out from before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite;...

The gist of this passage: God tells the Israelites to obey His commands; and He promises to expel the hostile peoples from the land of Canaan.

Exodus 34:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâmar (שָׁמַר) [pronounced shaw-MAR]	keep, guard, protect, watch, preserve	2 nd person masculine singular, Qal imperative	Strong's #8104 BDB #1036
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'êth (אֶת) [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 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>to whom, towards whom; how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	I, me; (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
tsâvâh (צִוֵּה) [pronounced tsaw-VAW]	commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving charge to, charging, ordering; instructing [as in, giving an order]	Piel participle with the 2 nd person masculine singular suffix	Strong's #6680 BDB #845
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: Guard this which I am commanding you this day:...

Guard or *Observe* is literally translated *guard for yourself, observe for yourself* because it is in the Qal imperative with lâmed preposition and the 2nd masculine singular suffix. God has promised to drive these groups out. This will require the positive volition of the Hebrews, which was not always forthcoming.

God is telling Moses to listen to what He is telling him and to remember this for many years to come.

Sometimes, in life, because we are confused, we do not know what is important, and there are things that we forget, from time to time, which are important. God is telling Moses, *this is important; this is what I want you to remember*.

No doubt, you have asked a teacher, “Is this going to be on the test?” God is telling Moses, “This is going to be on the test.

God is going to tell Moses what is required; and remember the context of God speaking. It was not too long ago when God threatened to destroy all of Israel because of the unfaithfulness of Israel.

“This is exactly what I want you and your people to remember,” God tells Moses.

Exodus 34:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<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 with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person as the subject of the next verb.			
gârash (שָׂרַשׁ) [pronounced <i>gaw-RASH</i>]	<i>casting [thrusting, throwing, driving] out, expelling; plundering, spoiling; putting forth [fruit]; driving [cattle to a pasture]</i>	Qal active participle	Strong's #1644 BDB #176
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 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, min + pânîym and the suffix mean <i>from before your face, out from before your face, from one's presence, from behind you, before you</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this is translated, <i>from your faces</i> .			
’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 BDB #84
’Ĕmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer</i> (possibly); and is transliterated <i>Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

Exodus 34:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
K ^e na'ănîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-guh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: ...See Me driving out from you the Amorites, the Canaanites,...

God first tells Moses that he (and the people of Israel) will need to watch God drive these people out of the land of Canaan. The people of Israel will, eventually, go into this land. There are many nations which occupy Canaan at this point in time; and God is going to remove them and give that land to Israel as their inheritance.

Exodus 34:11 is almost exactly the same as Exodus 33:2. In both cases, God is speaking to Moses and making specific promises. In Exodus 33:2, the Piel perfect of the verb is used rather than the Qal active participle, which is what is found here.

In Exodus 33:2, these two names are reversed.

Exodus 34:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
Chittîy (חִתִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
The Samaritan Pentateuch places <i>and the Gergashite</i> between the <i>Hittite</i> and <i>Perizzite</i> .			
w ^e (or v ^e) (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 # BDB #251
P ^e rizzîy (פְּרִזִּי) [pronounced <i>p^er-ihz-ZEE</i>]	which possibly means <i>belonging to a village; rural population, rustics</i> ; and is transliterated <i>Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827

I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.

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

These are two other groups of heathen in the land of Canaan.

This section is word-for-word the same as Exodus 33:2.

Exodus 34:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
Chivvîy (חִיִּוִּי) [pronounced <i>khihv-VEE</i>]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
The LXX inserts <i>and the Girgashite</i> between the <i>Hivvite</i> and the <i>Jebusite</i> . Many credible ancient manuscripts leave this phrase out.			
w ^e (or v ^e) (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 # BDB #251
Y ^e bûçîy (יְבוּסִי) [pronounced <i>y^evoo-SEE</i>]	<i>an inhabitant or descendant of Jebus; transliterated Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101

Translation: ...the Hivites and the Jebusites. (Kukis mostly literal translation)

Although God specifically names these 6 groups here and in Exodus 33, there are apparently more groups of people in the land. These appear to be the chief ones.

In Exodus 33:2, this section is not preceded by the wâw conjunction.

When comparing the passages, I checked to make certain that the Strong numbers were the same; but I did not check if there were any different forms.

Exodus 34:11 *Guard this which I am commanding you this day: See Me driving out from you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites.* (Kukis mostly literal translation)

This is the exact same list that we had back in Exodus 33:2 (although the Amorites and the Canaanites have switched positions).

Exodus 34:11 *Pay attention to what I am saying here and remember it: you will be observing Me as I drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites from before you in the land of Canaan.* (Kukis paraphrase)

As mentioned earlier, there is no easy, universal way to divide up these verses. Even taking vv. 12–16 altogether, that is still not universally agreed to as a complete passage. Some treat this as a single sentence; and one translation even adds in v. 17. Some translations break this up into different paragraphs.

Throughout this passages, there are both plural and singular verbs and suffixes; and, although they are not random, they are not expressed in the same way that we would in English.

Take heed to yourself lest you cut a covenant regarding the one inhabiting the land which you are entering upon her, lest they are for a trap in your midst. For their altar, you [all] will tear down; and their pillar, you [all] will break (into pieces); and his Asheroth [or, *groves*] you will cut down; for you will not bow down to an *êl* another, for Y^ehowah, *Jealous* [is] His Name; for *Êl*, jealous He [is]. Lest you cut a covenant regarding one inhabiting the land, and they pursue after their *elohim*, and they slaughter (sacrifices) to their *elohim*, and he has called out to you and you have eaten from his sacrifice. And you have taken from his daughters to your sons, and pursue their daughters after their *elohim* and they cause to commit adultery your sons after their *elohim*.

Exodus
34:12–16

Take heed, lest you make a covenant with those inhabiting the land, which [land] you are entering [to live] upon, lest they become a trap in your midst. For [by My command], you [all] will tear down their altars, you [all] will break into pieces their pillars; and you will cut down his [religious] groves. For [by My command] you will not bow down to another *êl*, for Y^ehowah's Name [is] *Jealousy*, [because] He [is] a jealous *Êl*. For you will not make a covenant with anyone who inhabits the land, as [lit., *and*] they will chase after their *elohim*, then slaughter (animals to offer) to their [false] *elohim*, and [afterward], they will call to you so (that) you will eat from their sacrifices. Furthermore, you will take their daughters for your sons [in marriage], and their daughters will pursue after their [false] *elohim*, causing your sons to chase after their [false] *elohim*.

Be careful not to make a covenant with those who presently occupy the land, or they will become a trap for you right in the midst of your land. As per My commandment, you will tear down their altars, you will break their religious pillars into pieces, and you will cut down their religious groves. Listen, you will not bow down to some other god, for I, Y^ehowah, am a jealous God. Therefore, you will not make a covenant with anyone who is presently living in the land, and this is why: they will continue to religiously pursue their gods and slaughter animals to celebrate their gods; and afterward, call you to come over and eat this tainted meat from their sacrifices. Furthermore, if you make a covenant with those in the land, your sons will take their daughters in marriage, and while remaining faithful to their own false gods, they will then cause your own sons to worship their gods.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Take heed to yourself lest you cut a covenant regarding the one inhabiting the land which you are entering upon her, lest they are for a trap in your midst. For their altar, you [all] will tear down; and their pillar, you [all] will break (into pieces); and his Asheroth [or, *groves*] you will cut down; for you will not bow down to an *êl* another, for Y^ehowah, *Jealous* [is] His Name; for *Êl*, jealous He [is]. Lest you cut a covenant regarding one inhabiting the land, and they pursue after their *elohim*, and they slaughter (sacrifices) to their *elohim*, and he has called out to you and you have eaten from his sacrifice. And you have taken from his daughters to your sons, and pursue their daughters after their *elohim* and they cause to commit adultery your sons after their *elohim*.

Dead Sea Scrolls Jerusalem targum Targum (Onkelos)

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Beware lest thou make a covenant with the inhabitants of the land upon which thou shalt enter, lest it become a stumbling-block in the midst of thee: but their altars thou shalt destroy, and their statues break, and their groves cut down;[11] for thou shalt not worship the idols of the peoples; for the Lord, Zealous is His Name, a zealous God is He. Lest thou strike a covenant with the inhabitants of the land, and go erring after their idols, and to their idols offer sacrifices, and they invite thee, and thou eat of their sacrifices, and thou take of their daughters for thy sons, and they

make thy daughters go erring after their idols, and thy sons to go erring after their idols.

- Targum (Pseudo-Jonathan) Take heed to thee, lest thou strike covenants with the inhabitants of that land into which thou art to enter; that it may not be a stumbling block unto thee. But thou shalt rather destroy their high places, and break their statues, and cut down their groves; for it is not lawful for thee to worship other gods; for the Lord is zealous and avengeful; His Name is God, the Zealous and the Avenger. Lest thou strike covenant with the dwellers in the land, and they draw thee astray after their idols, and they sacrifice to their idols, and invite thee, and thou eat of the sacrifices of their idols and thou take of their daughters for thy sons, and when their daughters wander after their idols they make thy sons also go astray after their idols. [JERUSALEM. And they cause to err.]
- Revised Douay-Rheims Beware you never join in friendship with the inhabitants of that land, which may be your ruin: But destroy their altars, break their statues and cut down their groves: Adore not any strange god. The Lord his name is jealous, he is a jealous God. Make no covenant with the men of those countries; lest, when they have committed fornication with their gods, and have adored their idols, some one call you to eat of the things sacrificed. Neither will you take of their daughters a wife for your son, lest after they themselves have committed fornication, they make your sons also to commit fornication with their gods.
- Douay-Rheims 1899 (Amer.) .
- Aramaic ESV of Peshitta Be careful, lest you make a covenant with the inhabitants of the land where you are going, lest it be for a snare in the midst of you: but you shall break down their altars, and dash in pieces their pillars, and you shall cut down their Asherim; for you shall worship no other deity: for Mar-Yah, whose name is Jealous, is a jealous God. "Do not make a covenant with the inhabitants of the land, lest they play the prostitute after their deities, and sacrifice to their deities, and one call you and you eat of his sacrifice; and you take of their daughters to your sons, and their daughters play the prostitute after their deities, and make your sons play the prostitute after their deities.
- V. Alexander's Aramaic T. .
- Plain English Aramaic Bible .
- Lamsa's Peshitta (Syriac) Beware that you will not establish a covenant with those inhabiting the land where you go, lest it shall be a stumbling block to you. Break down their altars and break their monuments and cut down their idols: You shall not worship another god, because LORD JEHOVAH is zealous; the name of God is zealous: Do not make a covenant with the inhabitants of the land, lest they will stray after their idols and they will offer to their gods, and they will invite you and you will eat of their sacrifices; And you will take some of their daughters for your sons and you will give your daughters to their sons, and your daughters will go astray after their gods and will seduce your sons after their gods.
- Samaritan Pentateuch 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: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God: 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; 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.
- Updated Brenton (Greek) Take heed to yourself, lest at any time you make a covenant with the inhabitants of the land into which you are entering, lest it be to you a stumbling block among you. You shall destroy their altars, and break in pieces their pillars, and you shall cut

down their groves, and the graven images of their gods you shall burn with fire. For you shall not worship strange gods, for the Lord God, whose name is Jealous, is a jealous God; lest at any time you make a covenant with the inhabitants of the land, and they go a whoring after their gods, and sacrifice to their gods, and they call you, and you should eat of their feasts, and you should take of their daughters to your sons, and you should give of your daughters to their sons; and your daughters should go a whoring after their gods, and your sons should go a whoring after their gods.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But take care, and do not make any agreement with the people of the land where you are going, for it will be a cause of sin to you.

But their altars are to be overturned and their pillars broken and their images cut down:

For you are to be worshippers of no other god: for the Lord is a God who will not give his honour to another.

So see that you make no agreement with the people of the land, and do not go after their gods, or take part in their offerings, or be guests at their feasts,

Or take their daughters for your sons; for when their daughters give worship before their gods, they will make your sons take part with them.

Easy English

Do not make any agreements with those people in the land where you are going. If you become their friends, they would teach you to do wrong things. Instead, you must knock down their altars. Destroy the special stones that are their idols. Cut down their Asherah poles. Do not worship any other god instead of me. I am the Lord and I want you to belong to me alone.

agreement

When two or more people agree to something. When God makes an agreement with people, this is called a covenant.

idol

False god. Something that people make to worship as a god. Usually people make idols from metal, from stone or from wood. People pray to idols and praise them instead of God. And people believe that the idols might help them. Also an idol can be something or somebody that we love more than God.

Asherah

False god. An Asherah Pole is a long stick that people worshipped as an image of Asherah.

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.

Be careful not to make an agreement with the people who live in that land. They have turned away to worship their own gods. They offer sacrifices to their gods. When they do that, they may ask you to join with them. Then you will eat the food that they have offered to their gods. Perhaps you may choose some of their daughters for your sons to marry. Their daughters will continue to worship their gods. Then they will teach your sons to turn away from me and worship their gods.

sacrifice

A gift that you offer to God, or to a false god. For the Israelites it was often an animal that the priest killed in a special way.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 **Be careful! Don't make any agreement with the people who live in the land where you are going. If you make an agreement with them, it will bring you trouble. So**

destroy their altars, break the stones they worship, and cut down their idols. Don't worship any other god. I am YAHWEH KANAH--the jealous LORD. That is my name. I hate for my people to worship other gods.

"Be careful not to make any agreements with the people who live in that land. If you do this, you might join them when they worship their gods. They will invite you to join them, and you will eat their sacrifices. You might choose some of their daughters as wives for your sons. Those daughters serve false gods. They might lead your sons to do the same thing.

God's Word™

Good News Bible (TEV)

Do not make any treaties with the people of the country into which you are going, because this could be a fatal trap for you. Instead, tear down their altars, destroy their sacred pillars, and cut down their symbols of the goddess Asherah.

"Do not worship any other god, because I, the LORD, tolerate no rivals. Do not make any treaties with the people of the country, because when they worship their pagan gods and sacrifice to them, they will invite you to join them, and you will be tempted to eat the food they offer to their gods. Your sons might marry those foreign women, who would lead them to be unfaithful to me and to worship their pagan gods.

The Message

Stay vigilant. Don't let down your guard lest you make covenant with the people who live in the land that you are entering and they trip you up.

"Tear down their altars, smash their phallic pillars, chop down their fertility poles. Don't worship any other god. GOD—his name is The-Jealous-One—is a jealous GOD. Be careful that you don't make a covenant with the people who live in the land and take up with their sex-and-religion life, join them in meals at their altars, marry your sons to their women, women who take up with any convenient god or goddess and will get your sons to do the same thing.

Names of God Bible

Be careful not to make a treaty with those who live in the land where you're going. This will prove to be a trap to you. But tear down their altars, crush their sacred stones, and cut down their poles dedicated to the goddess Asherah. (Never worship any other god, because **Yahweh** is **El Kanna**. In fact, he is known for not tolerating rivals.) Be careful not to make a treaty with those who live in that land. When they chase after their gods as though they were prostitutes and sacrifice to them, they may invite you to eat the meat from their sacrifices with them. Then your sons will end up marrying their daughters. When their daughters chase after their gods as though they were prostitutes, they'll lead your sons to do the same thing. Be careful. Do not make a peace treaty with those who live in the land where you are going. They will be a trap to you. Break down their altars. Smash their sacred stones. Cut down the poles they use to worship the female god named Asherah. Do not worship any other god. The LORD is a jealous God. In fact, his name is Jealous.

NIRV

"Be careful not to make a peace treaty with the people living in the land. They commit sin by offering sacrifices to their gods. They will invite you to eat their sacrifices, and you will do it. You will choose some of their daughters as wives for your sons. And those daughters will commit sin by worshiping their gods. Then they will lead your sons to do the same thing.

New Simplified Bible

»Watch yourself that you make no covenant with the inhabitants of the land into which you are going. It will become a snare in your midst. »Instead tear down their altars and smash their sacred pillars and cut down their Asherim. »Do not worship any other god but Jehovah for his reputation is filled with zeal, and he is a God who demands exclusive devotion. Otherwise you might make a covenant with the inhabitants of the land. They would commit spiritual immorality (fornication) with their gods and sacrifice to their gods. Someone might invite you to eat of his sacrifice. »You might take some of his daughters for your sons, and his daughters

might commit spiritual immorality (fornication) with their gods and cause your sons also to commit spiritual immorality with their gods.

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

Casual English Bible
College Press Bible Study
Contemporary English V.

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Don't make treaties with any of those people. If you do, it will be like falling into a trap. Instead, you must destroy their altars and tear down the sacred poles they use in the worship of the goddess Asherah. I demand your complete loyalty--you must not worship any other god! Don't make treaties with the people there, or you will soon find yourselves worshiping their gods and taking part in their sacrificial meals. Your men will even marry their women and be influenced to worship their gods.

The Living Bible

"Be very, very careful never to compromise with the people there in the land where you are going, for if you do, you will soon be following their evil ways. Instead, you must break down their heathen altars, smash the obelisks they worship, and cut down their shameful idols.^[c] For you must worship no other gods, but only Jehovah, for he is a God who claims absolute loyalty and exclusive devotion.

"No, do not make a peace treaty of any kind with the people living in the land, for they are spiritual prostitutes, committing adultery against me by sacrificing to their gods.^[d] If you become friendly with them and one of them invites you to go with him and worship his idol, you are apt to do it. And you would accept their daughters, who worship other gods, as wives for your sons—and then your sons would commit adultery against me by worshiping their wives' gods.

^[c] Exodus 34:13 *shameful idols, or Asherim*. They were carved statues of male and female genital organs.

^[d] Exodus 34:15 *they are spiritual prostitutes . . . sacrificing to their gods*, literally, "they play the harlot worshiping their gods."

New Berkeley Version
New Life Version

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Take care to make no agreement with the people of the land where you are going. It would be a trap to you. Instead you are to tear down their altars, break their objects of worship, and cut down their false gods. For you must not worship any other god. For the Lord, Whose name is Jealous, is a jealous God. So do not make an agreement with the people of the land. Or when they follow their desire with their gods and give gifts to their gods, they would ask you to eat of their gift used in worship. And you would marry your sons to their daughters who follow their gods. And they would lead your sons to follow their gods also.

New Living Translation

"Be very careful never to make a treaty with the people who live in the land where you are going. If you do, you will follow their evil ways and be trapped. Instead, you must break down their pagan altars, smash their sacred pillars, and cut down their Asherah poles. You must worship no other gods, for the LORD, whose very name is Jealous, is a God who is jealous about his relationship with you.

"You must not make a treaty of any kind with the people living in the land. They lust after their gods, offering sacrifices to them. They will invite you to join them in their sacrificial meals, and you will go with them. Then you will accept their daughters, who sacrifice to other gods, as wives for your sons. And they will seduce your sons to commit adultery against me by worshiping other gods.

Unlocked Dynamic Bible
Unfolding Bible Simplified

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But be careful that you do not make a covenant to live peacefully with any of the people who live in the land into which you are going because if you do that, you will begin to do the evil things that they do. It will be like falling into a trap. You must tear down their altars, destroy their idols, and cut down the poles that they use to worship Asherah. You must worship only me, and not worship any other god

because I, Yahweh, always guard my honor, and I will not allow you to worship any other gods. Do not make a covenant to live peacefully with any group that lives in that land. When they worship their gods and offer sacrifices to them and invite you to join them, do not join them. If you join them, you will eat the food that they sacrifice to their gods, and you will not be faithful to me. You will be like women who commit adultery, who are not faithful to their husbands. If you take some of their women to be wives for your sons, these women will worship their own gods, and they will also make your sons worship their gods.

Partially literal and partially paraphrased translations:

American English Bible	<p>'Be careful not to make any agreements with the people that live in the land that you are entering, for fear that they will become stones to stumble you.</p> <p>You must destroy their altars and smash their [sacred] columns, cut off their water, and burn the images of their gods.</p> <p>You must not worship other gods, because Jehovah, which is a zealous Name, is a zealous God.</p> <p>'Never make pacts with people that live in this land and then commit adultery with their gods, or sacrifice to their gods, or have them call you to eat at their feasts.</p> <p>You shouldn't take their daughters as women for your sons, nor should you give your daughters to their sons, so your sons and daughters don't become adulterers with their gods.</p>
Beck's American Translation Common English Bible	<p>Be careful that you don't make a covenant with the inhabitants of the land to which you are going, or it will become a dangerous trap for you. You must tear down their altars, smash their sacred stone pillars, and cut down their sacred poles. You must not bow down to another god, because the Lord is passionate: the Lord's name means "a passionate God." Don't make a covenant with those who live in the land. When they prostitute themselves with their gods and sacrifice to their gods, they may invite you and you may end up eating some of the sacrifice. Then you might go and choose their daughters as wives for your sons. And their daughters who prostitute themselves with their gods might lead your sons to prostitute themselves with their gods.</p>
New Advent (Knox) Bible	<p>When I dispossess Amorrite, Chanaanite, Hethite, Pherezite, Hevite and Jebusite at thy coming, make no treaty of friendship with any inhabitant of the land, or it will be thy ruin; destroy their altars, break their images, cut down their forest shrines.[2] Never pay worship to any alien god; the very name of the Lord bespeaks jealous love, he will endure no rival. Do not ally yourselves, then, with those who dwell there; those faithless hearts will be set on their own gods, and when they do sacrifice to their idols, someone will bid thee come and feast upon the meat so offered. Nor must thou find wives for thy sons among their daughters; faithless themselves, they will make thy sons, too, faithless, and worshippers of their own gods. V. 11b is included for context.</p> <p>[2] 'Images'; the word here used, which is of frequent occurrence, perhaps refers to stone pillars set up by the side of heathen altars; they may, originally, have been meant for representations of deity. The 'forest shrines' seem to have been sacred wooden poles similarly erected by the side of altars. These may have been survivals of tree-worship; cf. the emphasis on worshipping under trees in (e.g.) Jer. 2.20; 3.6, 13.</p>
Translation for Translators	<p>But be careful that you do not make any <i>peace</i> agreements with any of the people who live in the land into which you are going, because if you do that, <i>you will begin to do the evil things that they do</i>. It will be like falling into a trap. You must tear down their altars, destroy their sacred pillars, and cut down <i>the poles that they use to worship their female goddess Asherah</i>. You must worship only me, <i>and not</i></p>

worship any other god, because I, Yahweh, cannot endure any rivals. Do not make peace agreements with any group that lives in that land. When they worship their gods and offer sacrifices to their gods, and they invite you to join them, do not join them. If *you join them*, you will eat the food that they sacrifice to their gods, *and you will not be faithful to me. You will be like people who commit adultery, who are not being faithful to their spouses* [MET]. If you take some of their women to be wives for your sons, and these women worship their own gods, they will persuade your sons also to worship their gods.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Be careful not to ally with those sitting in the land you are about to come to, so they will not be an obstacle to you. For you will destroy their altars, break their sacred stones, and remove their idols. This is because you are not supposed to worship any other god, because the name of the LORD is jealous and he is a jealous God. This is meant to prevent you from allying with those sitting in the land, who will whore after their gods and will sacrifice to their gods, and one will call you and you will eat his sacrifice. You will take their daughters for your sons, and their daughters will whore after their gods and they will whore your sons to their gods.
Ferrar-Fenton Bible	Keep yourselves from making treaties with the residents of the land when you come to it, for fear they should be a snare in your midst. Therefore overthrow their altars; and break down their pillars; and cut down their shrines, for you shall not worship another GOD , for the EVER-LIVING is jealous of HIS NAME ; He is a jealous GOD ." Beware of making alliances with the inhabitants of the land, for fear you whore after their GODS , and sacrifice to their GODS , and approach to eat at their altars; or take from their daughters for your sons, for their daughters will whore after their GODS ; and your sons whore after their GODS .
God's Truth (Tyndale)	Take heed to yourself, that you make no compact with the inhabitors of the land *whither you go least it be cause of ruin among you. But overthrow their altars and break their pillars, and cut down their groves, for you shall worship no strange God. For the Lord is called jealous, because he is a jealous God: least if you make any agreement with the inhabitors of the land, when they go a whoring after their gods and do sacrifice unto their gods, they call you and you eat of their sacrifice: and you take of their daughters unto your sons, and when their daughters go a whoring after their gods, they make your sons go a whoring after their gods also. *whither=what ever place, result, or condition.
HCSB	Be careful not to make a treaty with the inhabitants of the land that you are going to enter; otherwise, they will become a snare among you. Instead, you must tear down their altars, smash their sacred pillars, and chop down their Asherah poles. You are never to bow down to another god because Yahweh, being jealous by nature, ^[d] is a jealous God. "Do not make a treaty with the inhabitants of the land, or else when they prostitute themselves with their gods and sacrifice to their gods, they will invite you, and you will eat their sacrifices. Then you will take some of their daughters as brides for your sons. Their daughters will prostitute themselves with their gods and cause your sons to prostitute themselves with their gods.
International Standard V Jubilee Bible 2000 H. C. Leupold Lexham English Bible NIV, ©2011 Peter Pett's translation	^[d] Exodus 34:14 Lit <i>Yahweh—His name is Jealous, or Yahweh is jealous for His name, He</i>

Unfolding Bible Literal Text .
 Unlocked Literal Bible .
 Urim-Thummim Version

Be careful not to carve an alliance with the inhabitants of the land where you go or they will become a snare among you. But you will break down their altars, break in pieces their images, and cut down their groves. For you will bow down to no other elohim, for YHWH, whose Name is Jealous, is a jealous Elohim. Be careful not to carve an alliance out with the inhabitants of the land because when they commit prostitution with their elohim and sacrifice to their elohim, and then invite you over, then certainly you will eat of his sacrifices to dead things. And you take of their daughters for your sons and their daughters commit prostitution with their elohim that in turn causes your sons to commit fornication after their elohim.

Wikipedia Bible Project

Keep you lest you will forge a pact with the settlers of the land which you are coming to, lest they will be a snare within you. Because you shalt smash their alters, and you shalt break their monuments, and you shalt uproot their cultic poles. Because you will not bow down to another god, because Yahweh is jealous of his name, he is a jealous god. Lest you forge a pact with the settlers of the land, and they whored after their gods, and they sacrificed to their gods, and he called to you, and you ate from his altar. And you took of his daughters for your sons, and his daughters will whore after their gods, and they made your sons whore after their gods.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Take care to make no treaty with the inhabitants of the country you enter, lest it be a snare for you. Rather shall you knock down their altars and smash their sacred stones and cut down their Ashe - rah poles.

Do not worship another god, for Yahweh whose name is jealous, is a jealous God! So make no treaty with those who live in the land, for they prostitute themselves to their gods and sacrifice to them; otherwise they will invite you and you will eat of their sacrifices. Then you will take their daughters for your sons and as those daughters prostitute themselves to their gods, they will lead your sons to do the same.

The Heritage Bible

Hedge yourself about, lest you cut a covenant with the inhabitants of the land where you go, lest it be a snare in your midst,

Because you shall tear down their altars, break their images, and cut down their pole images,¹³

¹³ **34:13 pole images**, *asherah*, images made of poles from trees. KJV calls them groves. They were to worship of Baal and Astaroth (Astarte).

Because you shall prostrate yourself to no other god, because Jehovah, whose name is Jealous, is a jealous God,

Lest you cut a covenant with the inhabitants of the land, and they go a whoring after their gods, and sacrifice to their gods, and one call you, and you eat of his sacrifice;

And you take of their daughters to your sons, and their daughters go a whoring after their gods, and cause your sons to go a whoring after their gods.

New American Bible (2002)

New American Bible (2011)

° Take care not to make a covenant with the inhabitants of the land that you are to enter; lest they become a snare among you. Tear down their altars; smash their sacred stones, and cut down their Asherah.* You shall not bow down to any other god, for the LORD—"Jealous"* his name—is a jealous God. Do not make a covenant with the inhabitants of the land; else, when they prostitute themselves with their gods and sacrifice to them, one of them may invite you and you may partake of the sacrifice. And when you take their daughters as wives for your sons, and their

daughters prostitute themselves with their gods, they will make your sons do the same.

* [34:13] Asherah was the name of a Canaanite goddess. In her honor wooden poles (asherot) were erected, just as stone pillars (massebot) were erected in honor of the god Baal. Both were placed near the altar in a Canaanite shrine.

* [34:14] Jealous: see note on 20:5. Some, by a slight emendation, render, "The Lord is jealous for his name." Cf. Ez 39:25.

* [20:5] Jealous: demanding exclusive allegiance. Inflicting punishment...the third and fourth generation: the intended emphasis is on God's mercy by the contrast between punishment and mercy ("to the thousandth generation" —v. 6). Other Old Testament texts repudiate the idea of punishment devolving on later generations (cf. Dt 24:16; Jer 31:29–30; Ez 18:2–4). Yet it is known that later generations may suffer the punishing effects of sins of earlier generations, but not the guilt.

e. [34:12–16] Ex 23:32–33; Dt 7:1–5; 12:2–3.

New English Bible—1970

Be careful not to make a covenant with the natives of the land against which you are going, or they will prove a snare in your midst. No: you shall demolish their altars, smash their sacred pillars and cut down their sacred poles. You shall not prostrate yourselves to any other god. For the LORD's name is the Jealous God, and a jealous god he is. Be careful not to make a covenant with the natives of the land, or, when they go wantonly after their gods and sacrifice to them, you may be invited, any one of you, to partake of their sacrifices, and marry your sons to their daughters, and when their daughters go wantonly after their gods, they may lead your sons astray too.

New Jerusalem Bible

Take care you make no pact with the inhabitants of the country which you are about to enter, or they will prove a snare in your community. You will tear down their altars, smash their cultic stones and cut down their sacred poles, for you will worship no other god, since Yahweh's name is the Jealous One; he is a jealous God. Make no pact with the inhabitants of the country or, when they prostitute themselves to their own gods and sacrifice to them, they will invite you and you will partake of their sacrifice, and then you will choose wives for your sons from among their daughters, and their daughters, prostituting themselves to their own gods, will induce your sons to prostitute themselves to their gods.

New RSV

Revised English Bible—1989

Beware of making an alliance with the inhabitants of the land against which you are going, or they will prove a snare in your midst. You must demolish their altars, smash their sacred pillars, and cut down their sacred poles. You are not to bow in worship to any other god, for the LORD's name is the Jealous God, and a jealous God he is. Avoid any alliance with the inhabitants of the land, or, when they go wantonly after their gods and sacrifice to them, you, any one of you, may be invited to partake of their sacrifices, and marry your sons to their daughters, and when their daughters go wantonly after their gods, they may lead your sons astray too.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Be careful not to make a covenant with the people living in the land where you are going, so that they won't become a snare within your own borders. Rather, you are to demolish their altars, smash their standing-stones and cut down their sacred poles; because you are not to bow down to any other god; since Adonai — whose very name is Jealous — is a jealous God. Do not make a covenant with the people living in the land. It will cause you to go astray after their gods and sacrifice to their gods. Then they will invite you to join them in eating their sacrifices, and you will take their daughters as wives for your sons. Their daughters will prostitute themselves to their own gods and make your sons do the same!.

exeGesés companion Bible	<p>...guard yourself, lest you cut a covenant with them who settle the land where you go; lest it become a snare in your midst: but pull down their sacrifice altars, break their monoliths and cut down their asherim: for you prostrate to no other el: for Yah Veh, whose name is Zealous, is a zealous El: and you take of their daughters to your sons and their daughters whore after their elohim and make your sons whore after their elohim. [For some reason, my e-sword version of this passage lacks v. 15.]</p>
Hebraic Roots Bible	<p>Take heed to yourself, that you not cut a covenant with the people of the land to which you are going in, that it not be a snare in your midst. But you shall cut down their altars, break their pillars, and you shall cut off their Asherah. For you shall not bow to another Elohim, for YAHWEH whose name is Jealous, He is a jealous Elohim; that you not cut a covenant with the people of the land, and they fornicate with their Elohim, and they call to you, and you eat from his sacrifice; and you take from their daughters for your sons, and their daughters fornicate with their Elohim, and they lead your sons to fornicate with their Elohim.</p>
Israeli Authorized Version Kaplan Translation	<p>. Be most careful not to make a treaty with the people who live in the land where you are coming, since they can be a fatal trap to you. You must shatter their altars, break down their sacred pillars, and cut down their Asherah trees. Do not bow down to any other god, for God is known as one who demands exclusive worship, and He does indeed demand it. [Be careful] that you not make a treaty with [the people] who live in the land. When they practice their religion and sacrifice to their gods, they will invite you, and you will end up eating their sacrifice. You will then allow their daughters to marry your sons, and when their daughters worship their gods, they will lead your sons to follow their religion. Be most careful... See Exodus 23:32,33. This is virtually a repetition of that chapter, see note on Exodus 34:27. Asherah trees These were sacred trees or poles (Rashi). See Deuteronomy 16:21. Asherah was a popular fertility goddess in the near east, worshipped by Sidon (1 Kings 11:5,33), Tyre (Josephus, Contra Apion 1:18), and the Philistines (1 Samuel 31:10). She is often identified with Astarte and Aphrodite (Septuagint; Herodianus 5:6:10). While stone pillars were erected in honor of Baal, wooden poles or pillars were erected in honor of Asherah.</p>
The Scriptures 2009	<p>“Guard yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. “But break down their slaughter-places, and smash their pillars, and cut down their Ashĕrim – for you do not bow yourselves to another mighty one, for הוה, whose Name is jealous, is a jealous Ėl – lest you make a covenant with the inhabitants of the land, and they whore after their mighty ones, and slaughter to their mighty ones, and one of them invites you and you eat of his slaughterings, and you take of his daughters for your sons, and his daughters whore after their mighty ones, and make your sons whore after their mighty ones.</p>
Tree of Life Version	<p>.</p>

Alpha & Omega Bible

TAKE HEED TO YOURSELF, LEST AT ANY TIME YOU MAKE A COVENANT WITH THE DWELLERS ON THE LAND, INTO WHICH YOU ARE ENTERING, LEST IT BE TO YOU A STUMBLING-BLOCK AMONG YOU.
 YOU SHALL DESTROY THEIR ALTARS, AND BREAK IN PIECES THEIR PILLARS, AND YOU SHALL CUT DOWN THEIR GROVES, AND THE GRAVEN IMAGES OF THEIR GODS YOU SHALL BURN WITH FIRE.
 FOR YOU SHALL NOT WORSHIP STRANGE GODS, FOR JESUS THE THEOS (*Alpha & Omega*), A JEALOUS NAME, AM JEALOUS, THE ALMIGHTY ALPHA
 LEST AT ANY TIME YOU MAKE A COVENANT WITH THE DWELLERS ON THE LAND, AND THEY GO A WHORING AFTER THEIR GODS, AND SACRIFICE TO THEIR GODS, AND THEY CALL YOU, AND YOU SHOULD EAT OF THEIR SACRIFICES,
 AND YOU SHOULD TAKE OF THEIR DAUGHTERS TO YOUR SONS, AND YOU SHOULD GIVE OF YOUR DAUGHTERS TO THEIR SONS; AND YOUR DAUGHTERS SHOULD GO A WHORING AFTER THEIR GODS, AND YOUR SONS SHOULD GO A WHORING AFTER THEIR GODS.

Awful Scroll Bible

Be reserving that I am to lay charge to you today: I am to be driving out from being turned before you, the Amorite, Canaanite, Hittite, Perizzite, Hivite, and Jebusite. Even be retaining it - was you to cut an alliance, with they dwelling on the solid grounds, that you is to be going into? - They are to be a snare among you.
 You was to tear down their altars, and was to break down their pillars, and was to cut down their Asherah.

Was you to bow down to different he of mighty ones? - Sustains To Become's name is Jealous, even am I a jealous mighty one.

Was you to cut an alliance, with they dwelling on the solid grounds? - You is to have adulterized after they he of mighty ones of theirs, even is to have sacrificed with they he of mighty ones of theirs, and is to have proclaimed with them, and is to have eaten of their sacrifice; and yous is to have received out their daughters for your sons, and their daughters are to have adulterized, after they he of mighty ones of theirs, and are to have caused your sons to adulterize, an adulterizing after they he of mighty ones of theirs, even were they to make molten they he of mighty ones.

V. 17 is included for context.

Charles Thomson OT

Take thou heed to thyself that thou make not a covenant with the inhabitants of the land to which thou art going, lest it become a stumbling block to you.

Their altars you shall demolish: their pillars you shall break to pieces; and their groves you shall cut down; and the graven images of their gods you shall burn with fire.

For you must not worship other gods; for the Lord God, a zealous name, is a zealous God.

Peradventure, shouldst thou make a covenant with those settled in that land, when they go a whoring after their gods and sacrifice to their gods and invite thee thou mayst eat with them; and shouldst thou take their daughters for thy sons and give some of thy daughters to their sons, thy daughters may go a whoring after their gods and thy sons may go a whoring after their gods.

Concordant Literal Version

Guard yourself lest you contract a covenant with the dwellers of the land, to which you are entering, lest it become a trap among you.

For their altars shall you break down, and their monuments shall you break, and their Asherah poles shall you cut down.

For you shall not bow yourself down to another el (for Yahweh, Jealous is His name; He is a jealous El. lest you contract a covenant with the dweller of the land when they prostitute after their elohim and sacrifice to their elohim lest one call to you that you eat of his sacrifice.

Darby Translation
 exeGeses companion Bible
 Orthodox Jewish Bible

If you would take of his daughters for your sons and give your daughters to their sons, then his daughters would prostitute after their elohim and cause your sons to prostitute after their elohim.

.
 .
 Be shomer over thyself, lest thou make a brit with the inhabitants of HaAretz whither thou goest, lest it be for a mokesch (snare) in the midst of thee;
 But ye shall destroy their mizbechot, break their matzebot, and cut down their asherah (sacred trees, poles);
 For thou shalt worship no el acher; for Hashem, Whose Shem is Jealous, is El Kanah;
 Lest thou make a brit with the inhabitants of HaAretz, and they go awhoring after eloheihem, and do sacrifice unto eloheihem, and one invite thee, and thou eat of his zevach (sacrifice, i.e., participate in his pagan worship);
 And thou take of their banot unto thy banim, and their banot go a-whoring after their elohim, and make thy banim go a-whoring after their elohim.

Rotherham's *Emphasized B.*

Take heed to thyself,
 Lest thou solemnise a covenant with the inhabitant of the land, whereupon ||thou|| art about to enter,—
 Lest he become a snare in thy midst;
 For <their altars> shall ye smash,
 And <their pillars> shall ye shiver,—
 And <their sacred-stems> shall ye fell.
 For thou shalt not bow thyself down to another GOD,—
 For <as for Yahweh>
 <Jealous> is his name,
 <A jealous GOD> he is':
 Lest thou solemnise a covenant with the inhabitant of the land,—
 And then <as surely as they go unchastely after their gods, and sacrifice to their gods>
 So surely will he invite thee,
 And thou wilt eat of his sacrifice;
 And thou wilt take of his daughters for thy sons,—
 And his daughters will go unchastely after their gods,
 And will cause thy sons to go unchastely after their gods.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

Watch yourself so that you do not make a covenant (solemn agreement, treaty) with the inhabitants of the land into which you are going, or it will become a [dangerous] trap among you. But you shall tear down and destroy their [pagan] altars, smash in pieces their [sacred] pillars (obelisks, images) and cut down their ^[b]Asherim —for you shall not worship any other god; for the Lord, whose name is Jealous, is a jealous (impassioned) God [demanding what is rightfully and uniquely His]—otherwise you might make a covenant with the inhabitants of the land and they would play the prostitute with their gods and sacrifice to their gods, and someone might invite you ^[c]to eat his sacrifice (meal), and you might take some of his daughters for your sons, and his daughters would play the prostitute with their gods and cause your sons also to play the prostitute (commit apostasy) with their gods [that is, abandon the true God for man-made idols].

^[b] Exodus 34:13 Symbols of the mother-goddess Asherah, usually a tree or pole dedicated to her and placed near her many shrines.

[c] Exodus 34:15 Lit and you would eat. It was commonplace in ancient cultures to invite friends to a sacrifice to a pagan deity. Aside from its religious implications, at the end of the ceremony the sacrifice became a meal for all present and served as a social occasion.

The Expanded Bible

·Be careful [Watch/Guard yourself] that you don't ·make an agreement [^L cut a covenant/treaty] with the people who live in the land where you are going, because ·it will bring you trouble [^L they will be a snare/trap in your midst]. ·Destroy [Tear down] their altars, break their stone pillars, and cut down their Asherah ·idols [poles; ^Cobjects sacred to the Canaanite goddess of fertility]. Don't worship any other god, because I, the Lord, ·the Jealous One [^L whose name is Jealous], am a jealous God [20:5].

“Be careful that you don't ·make an agreement [^L cut a covenant] with the people who live in that land. When they ·worship [^L whore after and sacrifice to] their gods, they will invite you to join them. Then you will eat their sacrifices. If you ·choose [take] some of their daughters as wives for your sons and those daughters ·worship [^L whore after other] gods, they will lead your sons to ·do the same thing [^L whore after their gods].

Kretzmann's Commentary

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. All intimate alliances were absolutely forbidden at the outset, because the danger of introducing heathen abominations and thus repeating the offense of Mount Horeb was too great.

But ye shall destroy their altars, which were devoted to the worship of false gods, break their images, the statues or pillars erected in honor of their idols, and cut down their groves, the pillarlike tree-trunks devoted to the service of Asherah or Astarte, whose voluptuous worship was found throughout Canaan.

For thou shalt worship no other god, idols to which the divine name was applied by the heathen; for the Lord, whose name is Jealous, is a jealous God, having revealed Himself as such in the recent transgression of the people;

lest thou make a covenant with the inhabitants of the land, and they go a-whoring after their gods, idolatry being considered throughout Scriptures as spiritual adultery, and do sacrifice unto their gods, and one call, that is, invite, thee to the idolatrous feast, and thou eat of his sacrifice;

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, the husbands being led into idolatry, into spiritual unfaithfulness, by their wives.

Syndein/Thieme The Voice

Eternal One: Be careful. Do not make a covenant with the people who now live in the land where you are going. Any promises you make to these people could entrap you. Destroy their altars and pillars, and cut down their sacred poles because you must not worship any god except for Me. My name is Jealous, and I am a jealous God. Do not make a covenant with the people who live in the land; for when they prostitute themselves with their *so-called* gods and sacrifice to them, they will coax you and you will feast upon their sacrifices. And when you take some of their daughters *as wives* for your sons—the daughters who prostitute themselves with other gods—they will seduce your sons into joining them in chasing after other gods.

Bible Translations with Many Footnotes:

The Complete Tanach

Beware lest you form a covenant with the inhabitant[s] of the land into which you are coming, lest it become a snare in your midst. But you shall demolish their altars, shatter their monuments, and cut down their sacred trees.

their sacred trees: This is a tree they worship.

For you shall not prostrate yourself before another god, because the Lord, Whose Name is "Jealous One," is a jealous God.

Whose Name is "Jealous One": He is zealous to mete out retribution, and He is not indulgent. That is [the meaning of] every expression of jealousy (קַנְיָן) [when used in connection with God]. [It] means that He is steadfast in His superiority [over other deities] and exacts retribution upon those who forsake Him.

Lest you form a covenant with the inhabitant[s] of the land, and they [the gentiles] go astray after their gods, and they offer sacrifices to their gods, and they invite you, and you eat of their slaughtering,...

and you eat of their slaughtering: You [may] think that there is no punishment for eating it, but [when you eat it] I consider it for you as if you endorsed its worship, for through this [eating of the sacrifice] you will come to take from their daughters for your sons.

...and you take of their daughters for your sons; then their daughters will go astray after their gods and lead your sons astray after their gods.

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Be careful not to make²⁵ a covenant with the inhabitants of the land where you are going, lest it become a snare²⁶ among you. Rather you must destroy their altars, smash their images, and cut down their Asherah poles.²⁷ For you must not worship²⁸ any other god,²⁹ for the Lord, whose name³⁰ is Jealous, is a jealous God. Be careful³¹ not to make a covenant with the inhabitants of the land, for when³² they prostitute themselves³³ to their gods and sacrifice to their gods, and someone invites you,³⁴ you will eat from his sacrifice; and you then take³⁵ his daughters for your sons, and when his daughters prostitute themselves to their gods, they will make your sons prostitute themselves to their gods as well.

^{25tn} The exact expression is "take heed to yourself lest you make." It is the second use of this verb in the duties, now in the Niphal stem. To take heed to yourself means to watch yourself, be sure not to do something. Here, if they failed to do this, they would end up making entangling treaties.

^{26sn} A snare would be a trap, an allurement to ruin. See Exod 23:33.

^{27tn} Or "images of Asherah"; ASV, NASB "their Asherim"; NCV "their Asherah idols."

^{sn} Asherah was a leading deity of the Canaanite pantheon, wife/sister of El and goddess of fertility. She was commonly worshiped at shrines in or near groves of evergreen trees, or, failing that, at places marked by wooden poles. These were to be burned or cut down (Deut 12:3; 16:21; Judg 6:25, 28, 30; 2 Kgs 18:4).

^{28tn} Heb "bow down."

^{29sn} In Exod 20:3 it was "gods."

^{30sn} Here, too, the emphasis on God's being a jealous God is repeated (see Exod 20:5). The use of "name" here is to stress that this is his nature, his character.

^{31tn} The sentence begins simply "lest you make a covenant"; it is undoubtedly a continuation of the imperative introduced earlier, and so that is supplied here.

^{32tn} The verb is a perfect with a vav consecutive. In the literal form of the sentence, this clause tells what might happen if the people made a covenant with the inhabitants of the land: "Take heed...lest you make a covenant...and then they prostitute themselves...and sacrifice...and invite...and you eat." The sequence lays out an entire scenario.

^{33tn} The verb זָנָה (zanah) means "to play the prostitute; to commit whoredom; to be a harlot" or something similar. It is used here and elsewhere in the Bible for departing from pure religion and engaging in pagan religion. The use of the word in this figurative sense is fitting, because the relationship between God and his people is pictured as a marriage, and to be unfaithful to it was a sin. This is also why God is described as a "jealous" or "impassioned" God. The figure may not be merely a metaphorical use, but perhaps a metonymy, since there actually was sexual immorality at the Canaanite altars and poles.

^{34tn} There is no subject for the verb. It could be rendered "and one invites you," or it could be made a passive.

^{35tn} In the construction this verb would follow as a possible outcome of the last event, and so remain in the verbal sequence. If the people participate in the festivals of the land, then they will intermarry, and that could lead to further involvement with idolatry.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...be safeguarded to yourself, otherwise you will cut a covenant (for) a settler of the land which you are coming upon, otherwise he will exist (for) a snare <among> you, given that their altars you must break down, and their monuments you must [shatter], and his groves you must cut, given that you will not bend yourself down to another mighty one, given that "YHWH^{He Is}" is zealous, his title is the mighty one, he is zealous, otherwise you will cut a covenant (for) a settler of the land, and they will be a whore after their "Elohiym^{Powers}", and they will sacrifice to their "Elohiym^{Powers}", and he will call out to you and you will eat of his altar, and you will take from his daughters (for) your sons, and his daughters will be a whore after their "Elohiym^{Powers}", and they will make your sons be a whore after their "Elohiym^{Powers}",...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version

You be careful not to make a covenant with the inhabitants of the land where you go, or else it will be for a snare in the midst of you. But you (pl) shall break down their altars, and dash in pieces their pillars, and you (pl) shall cut down their Asherim. For you shall bow down in deference to no other god. For YHWH, whose name is possessive, is a possessive God. Or else, if you make a covenant with the inhabitants of the land, who act like a harlot after their gods and sacrifice to their gods, they will call you. And you will eat of their sacrifice. And when you take of their daughters--who act like a harlot after their gods--to your sons, then their daughters will make your sons act like a harlot after their gods.

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

Be careful that you do not make a covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. But rather, you are to tear down their altars and smash their memorial stones, and cut down their ^[m]Asherim—for you shall not worship any other god, because the Lord, whose name is Jealous, is a jealous God—otherwise you might make a covenant with the inhabitants of the land, and they would prostitute themselves with their gods and sacrifice to their gods, and someone might invite you ^[n]to eat of his sacrifice, and you might take some of his daughters for your sons, and his daughters might prostitute themselves with their gods and cause your sons also to prostitute themselves with their gods.

^[m] Exodus 34:13 I.e., wooden symbols of a female deity (Asherah)

^[n] Exodus 34:15 Lit *and you eat*

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

...take heed to yourself, lest you make a covenant with the inhabitant of the land into which you are going, lest it become a snare in your midst; for their altars you [all]

break down, and their standing pillars you [all] shiver, and its shrines you [all] cut down; for you [all] do not bow yourselves to another god—for Jehovah, whose name is Zealous, is a zealous God.

“Lest you make a covenant with the inhabitant of the land, and they have gone a-whoring after their gods, and have sacrificed to their gods, and one has called to you, and you have eaten of his sacrifice, and you have taken of their daughters to your sons, and their daughters have gone a-whoring after their gods, and have caused your sons to go a-whoring after their gods;...

The gist of this passage: God warns the Israelites not to enter into the land and make alliances with the heathen there. The great problem would be if they intermarried and, as a result, began to worship the gods of the heathen.

Exodus 34:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed, give heed</i>	2 nd person masculine singular, Niphal imperative	Strong's #8104 BDB #1036
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
pen (פֶּן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	2 nd person masculine singular, Qal imperfect	Strong's #3772 BDB #503
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשָׁב) [pronounced yaw-SHAHBV]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442
'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 BDB #75
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 34:12a			
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 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
bôw' (בּוֹ) [pronounced boh]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	Qal active participle	Strong's #935 BDB #97
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Translation: Take heed, lest you make a covenant with those inhabiting the land, which [land] you are entering [to live] upon,...

God is warning Moses here, with the intent that Moses warn the Levites and possibly the elders, and they will warn the people. There are peoples already living in the land of Canaan—named in this and the previous chapter—and the people of Israel were not to make covenants with them.

The Hebrews already have a covenant with Y^ehowah, the Creator of the Universe. What benefit could it be to them to have a treaty (or, a covenant) with a degenerate group of people? A covenant establishes an alliance, a compact and a pledge between two parties. The Hebrews had such an alliance with God. Since God has promised from eternity past that those who occupy the land would be thrust out of the land, and since God has destroyed some of the inhabitants of the promised land already due to their degeneracy, it would make no sense for Israel, allied to God, to ally themselves with God's enemies—whom God would eventually destroy. One of the reasons from the standpoint of the Jew of why they should not become entangled with those in the land, is that through intermarriage, they would be drawn away from Y^ehowah. It is the nature of those opposed to God to try to pull others away from God; and so it would be the influence of the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites.

The Hebrews were advised again and again not to rely upon man. Jeremiah proclaimed, "Woe to those who go down to Egypt for help." God will always allow the Hebrews their own free will. Because of this, some groups will not be driven from the land and some groups will partially assimilate (for instance, Uriah the Hittite, served under King David).

Now God will explain why (and repeat this command once again).

Exodus 34:12b			
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 BDB #814

Exodus 34:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced leh]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
môwqêsh (מוֹקֵשׁ) [pronounced moh-KAYSH]	properly the bait or lure for a trap; figuratively trap, snare	masculine singular noun	Strong's #4170 BDB #430

Precept Austin: Snare (04170)(moqesh from yaqosh) is a masculine noun meaning a snare, a trap, bait. The picture is of the lure or bait being placed in the hunter's trap, which gives rise to moqesh referring to the snare itself. Traps were used to capture birds or beasts (Amos 3:5). As used in Judges 8:27 moqesh refers to a moral pitfall (Pr. 18:7; 20:25). Moqesh can be anything that lures one to ruin and disaster (Jdg. 2:3; Pr 29:6).⁵⁹

bê (ב) [pronounced beh]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-reb]	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]	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899

The masculine singular is God speaking to Moses; but this very much refers to the masculine singular noun, the people.

With the bêyth preposition and the 2nd person masculine singular suffix, it means *in your midst, among you, into your midst* (after a verb of motion).

Translation: ...lest they become a trap in your midst.

The people who live in the land of Canaan will be in the midst of the Israelites and the indigenous peoples will be a trap or a snare. They will be right there, right among the people, and interaction will become normal with these heathen.

Exodus 34:12 Take heed, lest you make a covenant with those inhabiting the land, which [land] you are entering [to live] upon, lest they become a trap in your midst. (Kukis mostly literal translation)

Precept Austin: In context Yahweh has just renewed His covenant with Israel and now warns against cutting a covenant with the idol worshipping pagans.⁶⁰

Similar warning had been given in Exodus 23:33 and would be given later in Deuteronomy 7:2 Judges 2:2 Psalm 106:35.

⁵⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁶⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

In the New Testament, we read verse like:

James 4:4 **You adulterers and adulteresses, don't you know that the friendship of the world is enmity with God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God.**

1John 2:15–17 **Do not love the world, nor the things that are in the world. If anyone loves the world, the love of the Father is not in him. Because everything that is in the world? the lust of the flesh, and the lust of the eyes, and the pretentious pride of physical life? is not from the Father, but is from the world. And the world and its lust is passing away, but the one who does the will of God abides forever. (AFV)**

Does this mean that we abandon society and go off to live in the woods? We have to balance all of this with other Scriptures, so that we do not read into these passages what is not there. We do not develop alliances with the **cosmic system**. We do not allow the world to suck us into the **cosmic vortex**. Most of us will have normal jobs and lead relatively normal lives. There is no call in the Scriptures to somehow leave all of that.

Application: Because of the amazing freedom that we have enjoyed in the United States, there are many groups and individuals professing all kinds of things. In most cases, we need to avoid such things. First of all, anything which interferes with spiritual growth (which should be taking place in a local church) should be set aside. Most recently, there are so many political groups and organizations; but, for the most part, this is not the place for a believer in Jesus Christ. However, this does not mean that you cannot be involved in a political movement nor does this mean that you cannot be a candidate for office—we all have our own callings. You have to be careful when you think that your involvement in purely political exercises is key to fixing anything. We are not called upon to correct (or whitewash) the devil's world. I write this in 2021, and I am fully aware of the turn for the worst which has taken place in United States politics (to be absolutely clear, I believe that the presidential election was stolen). Therefore, I understand that the United States, as a **client nation**, is on the crossroads of human history at this point in time. However, the fact that the United States was going to receive divine discipline has been clear for decades. We do not know exactly how God's discipline is going to be applied, but our focus needs to be upon spiritual growth, so that we are ready for whatever takes place. For those of us with families and relatives and friends; we need to be ready to guide them as well, through what could be some seriously troubled waters. If our energy is primarily focused towards electing this or that candidate—regardless of how worthy such men or women might be—then we have the wrong focus in life.

Exodus 34:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 BDB #471
'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 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #4196 BDB #258
nâthats (נָתַתְּ) [pronounced <i>naw-THAHTS</i>]	<i>to pull down, to tear down, to break down, to destroy; to break out</i>	2 nd person masculine plural, Qal imperfect	Strong's #5422 BDB #683
Although this word occurs 73 times in the Old Testament, this is its first occurrence in Scripture and the only time we find it in the book of Exodus.			

Translation: For [by My command], you [all] will tear down their altars,...

God is very exclusive. In a nation where He is their ultimate ruler, God even instructs Moses and his people to destroy those people who worship other gods. In some cases, God did not even allow for evangelism by heathen—these people were slaughtered wholesale. Notice what God tells Moses what he and the Jewish people will do. Nâthats (נָתַט) [pronounced *naw-THATS*] means *pull down, break down, tear down*. It refers to the physical tearing down of a structure or to the pulling down of a nation or a person. Here it is a heathen altar where sacrifices are offered to demons and not to God.

God will require that Israel, once they conquer the land, to tear down the heathen altars. In most cases, the heathen will have been killed in battle (there will be exceptions to this).

Application: On the other hand, we do not run around tearing down apostate churches today. We don't try to legislate against churches that we don't like. Israel was a very specific situation. There were a nation ruled by God. Therefore, no other gods could be worshiped in the land.

Application: Even though the United States is a client nation to God; God does not call upon us to remove false religions and apostate churches. This is one of the many changes which has taken place moving from the Age of Israel to the **Church Age**. God works through out nation and works within our nation, but we are not a theocracy. No nation can be a Christian theocracy in the Church Age.

Application: Even though the United States is not a Christian theocracy, this does not preclude us from passing or supporting laws which are more in line with divine establishment. Laws, for instance, which support the traditional family are good; laws which result in the breakdown of the traditional family are bad. However, passing the right kinds of laws should not be the focus of the believer in client nation USA. Our focus should be upon God and upon our own spiritual growth (and, if we have children, on their proper training).

Illustration: In my life, I knew a wonderful female teacher who was unjustly removed as a teacher from where I worked. This was her first year and if there were any real problems, they should have been have been dealt with more professionally than our department head did. I also know that this woman had two young boys at home; and I believe that it was God's plan for her to focus her energy and attention on the young boys rather than upon a teaching career. I have not kept in touch, so I know nothing about what has happened to this former teacher and her family, but I believe that God wanted her focus to be on her own family. The circumstances which led her to that place were very likely unjust; but I have confidence that the end result was God's plan.

Exodus 34:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
'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 BDB #84
m ^e tsôbâyâh (מִצְבָּאֵה) [pronounced <i>mets-o-baw-YAW</i>]	<i>pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4676 (and #4673–4675, 4677 & #4678) BDB #594

Precept Austin: *Pillars (04676)(matstsebah from natsab = to take a stand) means something set upright, most often "a standing, unhewn block of stone utilized for religious and memorial purposes. Moses set up an altar and also twelve pillars at the base of Mount Sinai to represent the twelve tribes of Israel (Ex. 24:4). These pillars were erected as monuments to God (Hos. 3:4); or, more commonly, to pagan deities (1 Ki. 14:23, Mic. 5:13).*⁶¹

⁶¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 29, 2021.

Exodus 34:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	to break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]	2 nd person masculine plural, Piel imperfect	Strong's #7665 BDB #990

Precept Austin: *Smash (07665)(shabar) means to break in pieces, to shatter, to smash. The first biblical occurrence of shabar is in Ge 19:9, where the men of Sodom "pressed hard against Lot and came near to break the door."*⁶²

Translation: ...you [all] will break into pieces their pillars;...

Shâbar (שָׁבַר) [pronounced shaw-VAR], found here in the Piel imperfect, means *to break, to break into pieces*. This was the same word used when Moses came down from Mount Sinai and broke the tablets of the Law into pieces. Most translations translate four different Hebrew words all as pillar, including the one here, matstsêbâh (מַטְסֵּבָה) [pronounced mats-tsay-VAH], which refers to a monument, often a rock, which has been set up indicating some religious significance. This can be used in a good sense (Gen. 28:18 31:13 Exodus 24:4) and in a negative sense (Exodus 23:24 Deut. 7:5 2Kings 3:2). The word itself is neutral. It can be used as a memorial set up for a person who has died (Gen. 35:20); as a personal memorial (2Sam. 18:18–19); as a token of an agreement between two parties (Gen. 31:45, 51–52); as well a commemoration of an appearance of Y^ehowah (Gen. 28:18 31:13). If you examine these passages, it will be obvious that the word *pillar* does not even come close to properly rendering this word.

The heathen in the land had religious pillars and the sons of Jacob were to destroy these pillars as well.

Exodus 34:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'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 BDB #84
'Āshêrôwth (אֲשֵׁרֹת) [pronounced uh-shay-ROHTH]	happy; transliterated Asherahs, Asheroth; refers to the female goddesses, the figurines which represent the goddess; or groves or shrines where she is worshiped	feminine plural, proper noun with the 3 rd person masculine singular suffix	Strong's #842 BDB #81

I am not sure why this is a masculine singular suffix here; but plural previously.

The NET Bible: *Asherah was a leading deity of the Canaanite pantheon, wife/sister of El and goddess of fertility. She was commonly worshiped at shrines in or near groves of evergreen trees, or, failing that, at places marked by wooden poles. These were to be burned or cut down (Deut 12:3; 16:21; Jdg 6:25, 28, 30; 2 Kgs 18:4).*⁶³

⁶² From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 29, 2021.

⁶³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 29, 2021.

Exodus 34:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kârath (תָּרַח) [pronounced kaw- RAHTH]	to cut off, to cut down; to kill, to destroy; to make a covenant	2 nd person masculine plural, Qal imperfect	Strong's #3772 BDB #503

Translation: ...and you will cut down his [religious] groves.

Kârath (תָּרַח) [pronounced kaw-RAHTH] is a word with wide application; it means *cut down, cut off, chewed between the teeth*; and, by implication, *destroy, consume*. It is also used *to make (cut) a covenant*. What are to be cut down are the sacred poles, or trees (or a good modern rendition is *obelisks*), set up near the heathen altar; these poles signify their goddess of fortune and happiness (this is the G version), Ashera (the *im* is plural). Asherah was the wife of El, the chief god of the Canaanites and these poles were erected as a monument to her.⁶⁴ Asherim is in the plural as it refers to the poles themselves. Some versions, such as the KJV, translate this word *groves* and others transliterate it as *Asherah*. The context reveals to us whether we are speaking of the goddess or of the poles erected in her honor.

Application: The Law of the Land in Israel was the Torah; God was over the nation. For that reason, false religions were not tolerated. The Bible, although it played an important part in the founding of this nation, it is not the Law of the Land of the United States (or of any other nation); nor should it be. For that reason, God has not called upon the Christians of the United States to remove false religions from our land.

Application: The study of the Old Testament is fascinating and important for the believer to have a well-rounded understanding of his place on this earth. However, we do not take every law and statement found in the Old Testament and try to directly apply it to our lives. Some things have direct application and some things do not. More obviously, the animal sacrifices of the Old Testament were fundamental to Israel; and they looked forward to Jesus Christ paying for our sins. However, we do not today offer up animal sacrifices to God. They were the shadow of the good things to come. To the reality came to pass, then the shadows were set aside.

Exodus 34:12–13c *Take heed, lest you make a covenant with those inhabiting the land, which [land] you are entering [to live] upon, lest they become a trap in your midst. For [by My command], you [all] will tear down their altars, and you will cut down his [religious] groves...* (Kukis mostly literal translation)

These poles were made out of wood (Judges 6:26), manufactured (1Kings 11:15); planted (Deut. 16:21); erected (1Kings 14:23). They were burned, cut down, overthrown and destroyed by the Hebrews (Deut. 7:5 12:3 2Chron. 34:4 Micah 5:14).⁶⁵ Our God is not a God of religious freedom and do your own thing and believe in whatever you want to believe in.

For awhile, we only knew of Asherah from the Bible, as is true of several historical figures and incidents. However, in Ugaritic writings, we have found her, describing her as the mother of several gods as well as the mother of Baal (with whom she is associated in Judges 3:7 6:26–30). In relationship to Israel, Asherah made no inroads with the Patriarchs nor was she associated with the monarchy of Israel. However, soon after the division of the kingdom, she is actually brought into the temple, later to be removed by Josiah and burned (2Kings 21:3, 7 23:4).

You may notice the play on words here. Instead of cutting a covenant with these people, they are to cut down their Ashteroth. In this case, they were to cut down their religious groves, where they would go to worship their false gods.

⁶⁴ There were also images made of her, referred to in 1Kings 15:13 2Kings 21:7 2Chron. 15:16

⁶⁵ My thanks to ZPEB, vol. 1, p. 355 for this list

In most cases, the heathen have been destroyed. I want you to notice what God does *not* command Moses to do. He is not to go into the land, conquer the people there, and require them to convert to Y^ehowah worship. That is not something which God would have His people do.

Ann Coulter once, half-joking said to Muslim countries who were supporting extremism, “Watch it, or we will come into your country, conquer you and convert you all to Christianity.”⁶⁶ Although Christianity has been taken all over the world by very enthusiastic missionaries (and others), it is then offered as an alternative. Churches or missions are established and people come in of their own volition to find out what is going on there. There is no such thing as conversion by force. Believing in Jesus Christ must be an act of free will; otherwise, it means nothing. Someone forced to confess Christ at the end of a gun barrel has not truly been saved. Free will is a key tenant of Christianity.

Exodus 34:13 For [by My command], you [all] will tear down their altars, you [all] will break into pieces their pillars; and you will cut down his [religious] groves. (Kukis mostly literal translation)

It is typical for the religious liberal today to reject the exclusivity of any religion. Some groups pick and choose from all religions and take bits and pieces from the ones that they like. It never occurs to them that what they are doing is making God in their own image. They have set themselves up as the judge and jury in matters religious. Somehow, they arrogantly think that God has granted them, rather than the religious groups that went before them, the sophistication and discernment to determine what portions of the historical faiths they will accept and what portions they will reject.

When it comes to Moses, who spoke face to face with God as one man speaks to another. Skeptic believe that either God did not give him the whole scoop, that he was delusional, or that he was a product of the collective Jewish imagination. Let's take those one at a time:

Moses, His State of Mind, and His Revelation of God

1. God provided Moses with the Torah (of, the Law). The Law both condemns man, and provides us with a complete soteriology and a complete Christology, both in shadow form. Since Moses walked away from his several meetings with God with a very detailed enumeration of God's laws along with the ceremonial laws, it seems unlikely that God left out anything for that period of time.
2. How could a man who stood against Pharaoh and led his obstinate people for forty years be that delusional? People who say that they talk to God face to face are not the kind of people that we see as leading us. We institutionalize these people. It is illogical for a person to be so fragmented in that portion of their psyche and so well-focused and rational in the rest of their beings.
 - 1) As an aside, Moses lived in a different time. He did have direct contact with God.
 - 2) Anyone today who thinks they have direct contact from God—that is, they hear or see Him—is mentally ill. NO ONE has that sort of relationship with God anymore. That was confined to a period of time when the Scriptures were incomplete.
 - 3) Up to the point of John receiving direct revelation from God on the Isle of Patmos, direct contact with God occurred. It was rare, but it occurred.
 - 4) The result of such direct contact with God were more Scriptures. God does not talk directly to Charley Brown for Charley Brown's sake alone.
 - 5) When God chose a man to speak to—and this is pre-canon times—then that person was also to record that event.
3. We have more and better historical documents about the historicity of Moses than we do of any other historical contemporary of his. The nature of the historical documents in one way testifies to his historicity. Many historians try to ignore the Bible when it comes to things historical because it contains direct communication with God, prophecy, religious information and miracles; but what is so compelling about it is its absolute objectivity when dealing with various historical characters or with the Jewish people themselves. Here, it paints a rather unflattering picture of the Jewish people and there are many

⁶⁶ This is something I recall her saying perhaps 15 years ago, so I am sure that I do not have the quote exactly right.

Moses, His State of Mind, and His Revelation of God

instances of famous, revered men whose historical documentation is less than complimentary (David, Solomon and Jonah quickly come to mind); such objectivity is rare (if not entirely absent) from ancient historical documents.

4. My point here is that those who pick and choose from various religions have no real sound philosophical reason to accept only a smattering of what God revealed to Moses, other than personal choice, which allows them to fashion God in their own image, which is no different and no less reprehensible than the idolatry that we were recently exposed to the Jewish people.

Chapter Outline

Charts, Graphics and Short Doctrines

Nation Israel, for many centuries, was a Theocracy—a nation ruled directly by God. Because of that, the people of Israel were divinely guided when it came to matters of war and religion. In our own nation, we are not a theocracy, so our laws concerning religion must be liberal enough to allow Christianity to exist (which is accomplished by the separation of church and state and by the freedom of religion for others) and we must exercise great caution and wisdom when entering into war.

Exodus 34:13 **For [by My command], you [all] will tear down their altars, you [all] will break into pieces their pillars; and you will cut down his [religious] groves.** (Kukis mostly literal translation)

Similar orders were issued to the Hebrew people here: Ex 23:24 De 7:5,25,26 12:2,3 Jud 2:2 6:25 2Ki 18:4 23:14 2Ch 31:1 34:3,4

Application: We have to be careful when it comes to applying what we read here. We are not called upon to tear down mosques, Buddhists temples or Catholic churches. We are waging a spiritual war, and this requires us to have renovated thinking. The believer takes action today, in the Church Age, but we do not do what God calls for here, no matter how anti-God this or that organization (of whatever sort) might be.

We learn a great deal about divine establishment through the study of the Old Testament, as well as what a nation ought to be. However, the United States is not the 21st century Israel. In fact, Israel is not the 21st century Israel. That is, God does not work through Israel today as He worked through Israel 2100+ years ago.

What we are studying here and in the Law of Moses are laws which apply specifically to nation Israel during the Age of Israel. It takes a great deal of study to differentiate between what applies directly to our nation today; and what other lessons can we take from passages like this. The laws for Israel at that time are quite clear. When dealing with the idolatry of other nations, Israel was to be intolerant of it.

Until the Millennium, Jesus Christ is not going to rule over any new or existing nation. About 90% of us (or more) are born into the nation that we are in and Paul tells us how to deal with our situation, wherever we happen to be. Paul tells us how to interact with the nation that we are in:

Romans 13:1–4 **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.**

Rom 13:5–7 **Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very**

thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed. (ESV)

Application: I write this in 2021. Joseph Biden was elected president under very shady circumstances. He is one of the least charismatic presidents in history, and yet he received more votes than Barack Obama and Donald Trump, two of the most charismatic presidents in history. How do we react to that? As believers, we accept the authority of our local, state and federal governments. If President Biden raises taxes, then we pay them. Because we live in a mostly open democracy with free speech (for the most part), we can voice our objections, we can complain and we can vote. But we are still to be subject to the governing authorities, even if we sincerely believe that they have attained their position fraudulently. However, no matter what legitimate steps we take as citizens of the United States, they should never stand in the way of spiritual growth and proper parenting.

Application: What the believer is *not* to do is revolt against the governing authorities of his nation. See the **Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

We learn about such things in our study of the book of Samuel. God allowed Israel to have a king, and He gave them Saul, who was, at the very first, a very popular king. He very much looked the part (many people, including yours truly, think that Mitt Romney *looks* the part of a president). Saul was, at the beginning, an excellent king; and he did at least one very admirable thing during his life. However, as time went on, his leadership devolved, as is testified to by both Samuel and the Scriptures themselves. However, did God tell a young David to revolt? Did God tell David, “Listen, we know that this Saul character is out of line, he’s a lousy king, and you need to stand up to him and revolt against him.” No! Saul remained the Lord’s anointed for some time. This was the case until God removed Saul by means of the sin unto death.

So, today, in the Church Age, our marching orders are contained in the epistles. However, we learn from the examples found in the Old Testament.

In the Age of Israel, idolatry was not to be allowed anywhere inside of nation Israel. During the Church Age, in client nation USA, we have freedom of religion, and so there are many various worship centers of various kinds, and our opinion of them—whether accurate or not—is immaterial.

Application: Let me just make up an example. Let’s say there is a mosque being established not far from where you live. Now, having freedom of speech, perhaps you could carry a sign saying negative things about Islam and march in front of their mosque for 5 hours a day. Would that be a wise use of your time? I think not. Marching there for 10 minutes would likely be a waste of your time. Instead, devote that time to growing in grace and the knowledge of our Lord and Savior, Jesus Christ. Devote that time to teaching your children the gospel and Bible doctrine.

Application: The most important and fundamental change that can occur, occurs within your soul and within the souls of those for whom you are responsible (your children).

Application: I have suggested that Joseph Biden was illegitimately elected president, and I believe that to be true. However, the reason that our country has sunk to such depths is the spiritual state of our nation. We need more believers in client nation USA and we need more mature believers. That is what is key to the recovery of our nation to what it was before.

Application: On the state level, there are many political reforms going on with regards to voting, and these are, without a doubt, important changes hopefully designed to reduce illegal voting. However, what will turn our nation around? More believers and more mature believers. All the political reform in the world does not stand up to the spiritual undergirding of a nation.

Illustration: Believers often ask, *just how many believers do we need in the United States? Exactly how many of them need to be mature believers?* Answering those questions with specific numbers is just about impossible. As a teacher, in order to have a well-disciplined classroom, there were a limited number of smartalecky kids (I

realize, there is another word which I could use) which could be a part of that class. The more strong students in the classroom made for a better class; they raised the game for everyone else. What were the exact numbers in a classroom of 30 kids? That is far harder to answer simply with numbers. A single smart aleck could destroy the classroom atmosphere, depending upon a number of factors. However, 3 or 4 or 5, under some circumstances, could be tolerated. On the top end of the class, maybe 5 or so really bright and motivated kids would raise the level of the class. But, there are so many interacting factors in a classroom that, determining that exact mix with specific numbers is impossible. If there are 5 well-motivated and intelligent students, how does that help, if the other 25 aren't very bright and don't want to be there?

Illustration: My point in comparing the United States to a classroom is, even with a class of 25–30 students, there are a wide range of factors which tell us whether or not that class is going to be successful. The same thing is true of a client nation; but the key to a client nation is the spiritual condition of that nation.

Application: So, how many believers and how many mature believers does there need to be? As many as possible. The higher percentage of both means, the greater the nation. During our nation's history, we have had approximately 3 spiritual awakenings (I believe the 1950's when Billy Graham was evangelizing the nation, was the 3rd spiritual awakening). History books record two spiritual awakenings in the United States (The Great Awakening, 1734-43; The Second Great Awakening, 1800-1840); but there appear to have been **more**.

These spiritual awakenings are the key to the future of the United States as a client nation to God. See **A Brief History of Spiritual Revival and Awakening in America** by Patrick Morley

Application: We need to have another renewal, or our nation will continue to plummet. And for those who are already Christians, they need to grow spiritually. No matter how bleak things seem for this nation, God will vindicate His Word no matter where it is found. The more believers who progress towards **superglance**, the greater our nation will become. We progress as believers under the teaching of a well-qualified pastor-teacher who teaches as many times a week as possible (R. B. Thieme, Jr. taught as many as 9 classes a week). Today, it is hard to find a church where even 3 hours a week are devoted to the teaching of the Word of God.

Enough tangents; back to our passage.

Exodus 34:13 **For [by My command], you [all] will tear down their altars, you [all] will break into pieces their pillars; and you will cut down his [religious] groves.** (Kukis mostly literal translation)

See **Why is idol worship such a powerful temptation?** in the **addendum**; along with **Who was Asherah / Ashtoreth?**

Exodus 34:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 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 BDB #518
shâchah (שָׁחָה) [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>	2 nd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005

Exodus 34:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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> ⁶⁷			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
'êl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; strength, power; mighty things in nature</i>	masculine singular noun	Strong's #410 BDB #42
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

Translation: For [by My command] you will not bow down to another êl,...

'Êl (אֵל) [pronounced *ALE*] is a general name, which can both be applied to God and to a false god.

God has already told His people that they were to have no gods before Him. They are not to bow down to some other god.

Exodus 34:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 BDB #471
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qannâ' (אֲנִי) [pronounced <i>kahn-NAW</i>]	<i>jealous</i>	masculine singular adjective	Strong's #7067 BDB #888
Precept Austin: <i>Jealous (07067)(qanna) is an adjective that combines the ideas of zeal and jealousy. It expresses a very strong emotion whereby some quality or possession of the object is desired by the subject. All 5 OT uses describe this attribute of Jehovah, His attribute which reflects zero tolerance for the worship of other so-called gods.</i> ⁶⁸			
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...for Y^ehowah's Name [is] Jealousy,...

⁶⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 29, 2021.

⁶⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 29, 2021.

I believe that we have two phrases here which are identical, but they are stated differently. The idea is to emphasize this concept; which is taught, essentially, by assigning to God feelings which He does not have. This is known as an **anthropopathism**.

Here, God says that His name is *Jealousy*; obviously, God is not going to allow for His people, who are called by His name, to chase after other gods. We understand the human emotion behind this, which would be jealousy; and therefore, God is so described.

God does not share the stage with anyone. There are certainly critics out there who read something like this, and they talk about God being egotistical or petulant. Our salvation is only in the God of Israel. In that era, people were only saved by believing in the Revealed God. Believing in any god or gods was not good enough; just as today, believing in some god of some false religion will not save you. Today, God reveals Himself in His Son. **There is no other name under heaven by which we must be saved.**

If you want to travel from point A to point B, and if there is only one road to get there, then you want that road to be clearly marked. You do not want to arrive upon 6 roads which may or may not take you to your destination and there is no way to distinguish which way to go.

If I have some interest in the God Who created me—then I want Him to make Himself known to me. That is what God is doing in Israel; and that is what God has done through His Son. And to us born after the crucifixion, God reveals Himself and His Son to us by His Word.

God is not being jealous or egotistical here. He is saying, if this is the road you want to travel down, then here it is.

Why does God want no rival? We cannot be saved by anything else. We cannot follow Mohammed or Krishna or Buddha and expect to be saved. None of them provides anything other than the viewpoint of a man. There is no ultimate justice to be had by means of any god or any religious leader, regardless of the philosophy or adherents. We have been bought with a price. Buddha paid no price for us; he was just a man who offered some philosophical leanings. But we cannot be justified by Buddha. We could be the greatest followers that Buddha ever had, but we would still be in our sins.

God tolerates no other god because there is no other name under heaven by which we must be saved. Our salvation is only in Christ Jesus. Approving the worship of other gods would be God giving tacit approval to following a god who would lead us into hell. That would not be God Who would allow for that. It is Satan who wants us to follow other gods; it is Satan who wants us to put our trust in false religious leaders; it is Satan who questions the rightness of God requiring His people to adhere strictly to Him.

Exodus 34:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾēl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; strength, power; mighty things in nature</i>	masculine singular noun	Strong's #410 BDB #42
qannâ' (קַנְיָא) [pronounced kahn-NAW]	<i>jealous</i>	masculine singular adjective	Strong's #7067 BDB #888
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...[because] He [is] a jealous Êl.

Our God is a jealous God; the people which He has purchased are not, therefore, allowed to go after other gods.

Exodus 34:14 For [by My command] you will not bow down to another êl, for Y^ehowah's Name [is] Jealousy, [because] He [is] a jealous Êl. (Kukis mostly literal translation)

God often speaks of Himself in human terms; this allows us to comprehend His actions. God is bound to Israel by covenant, just as a husband and wife are legally bound. Israel was married to Y^ehowah, being called the bride of Y^ehowah in several places (Isa. 54:5, 6 62:5 Jer. 31:33). As the husband of the nation Israel, God is certainly distraught when Israel plays the whore and commits (spiritual) adultery. There is, in fact, one entire book of the Bible devoted to that theme of Israel being unfaithful to God (the book of Hosea).

The Bible in several places equates idolatry with spiritual adultery (Jer. 3:8–9, 20 Ezek. 16:20–34 23:37). To describe His actions, God emphasizes that He is a jealous God, as a loving husband would be jealous. A husband who absolutely loves and adores his wife would be thrown into a jealous rage if she slept with another man. God behaves in a similar fashion, as understood from the human point of view. Although God does not get jealous and does not go into an emotional rage, the intensity of His discipline of Israel would seem to be that way to those who are close up. This is the often occurring anthropopathism, where God's actions and thoughts are expressed in human terms in order to simply convey on our level what is transpiring.

George Bush: *It was scarcely possible that they should form treaties and alliances of any kind with those idolatrous nations without being inveigled into a participation of their sin. Such connections would be sure to be a snare to them, and how reasonable was it that they should be forbidden to make peace with those with whom God was making war?...[the Hebrew people were] bound utterly to destroy all their altars, images, and groves, and as far as in them lay to efface every vestige of their foul and odious worship.*⁶⁹

Precept Austin: *This promise goes all the way back to Genesis 15:16 when God told Abraham "in the fourth generation they (Abraham's offspring now the nation of Israel) will return here, for the iniquity of the Amorite is not yet complete." The implication is that the Amorites would be dispossessed because their iniquities had become "complete." God gave them time but their sin became worse and worse, more heinous and more abominable. God is always just and He was...dispossessing ...[them] ultimately because of their sin.*⁷⁰

For Moses personally, this goes back to when God, as the burning bush, spoke to him in Exodus 3:8, 17.

Exodus 34:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pen (פֶּן) [pronounced pen]	lest, peradventure, or else, in order to prevent, or, so that [plus a negative]	conjunction	Strong's #6435 BDB #814
kâraṯh (כָּרַח) [pronounced kaw- RAHTH]	to cut off, to cut down; to kill, to destroy; to make a covenant	2 nd person masculine singular, Qal imperfect	Strong's #3772 BDB #503
b ^e riyth (בְּרִית) [pronounced b ^e reeth]	covenant; pact, alliance, treaty, alliance, contract	feminine singular noun	Strong's #1285 BDB #136

⁶⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

⁷⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 28, 2021.

Exodus 34:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510
yâshab (בָּשַׁב) [pronounced yaw-SHAHBV]	the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]	masculine singular, Qal active participle	Strong's #3427 BDB #442
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: For you will not make a covenant with anyone who inhabits the land,...

God repeats the original command, that the people of Jacob are not to make a covenant with the inhabitants of the land. That is, they are not to make covenants from an equal position. They cannot go into the land and say, "You live here; we want to live here; let's be friends." This will not be accepted by God.

Any people who remain in the land will, ideally, believe in the God of Israel. Otherwise, they are subject to death or deportation.

Now, even though this sounds excessively harsh, God did not arbitrarily choose some hunk of land and give it to Israel. God gave them a land that, by the time Israel marched into it to take it, the indigenous people there would have sunk to great depths of depravity. They will be literally offering their own children on the altar of Molech. Any people who sink to this depth need to be destroyed.

The word *covenant* will be found 5x in this chapter; twice where the Hebrew people are to be warned about making a covenant with the people of the land. One of the keys to this chapter is the renewing of the covenant between God and Israel.

John Currid: *Contact with Canaanites by treaty is strictly forbidden because of the consequences which would follow. It simply leads to idolatry. The description here links idolatry with sexual immorality; we have seen this connection previously (see commentary on 32:21). Sexual immorality was one of the central aspects of Canaanite religious practice. One element of that practice was temple prostitution. The Canaanites thought that acts of whoredom at the sacred precincts would guarantee the fertility of their people, land and animals.*⁷¹

Precept Austin quotes Matt. 6:24: *"No one (in Greek = absolutely no one! Don't delude yourself and think you can "get away with it!") can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth (or any other idol!)." ⁷²*

Precept Austin: *The reason a "covenant" would be especially abhorrent is that Israel as God's "wife" was already in covenant (one she had broken by the "playing the harlot" with the golden calf)...Now in Exodus 34 Jehovah is renewing His covenant with Israel. Therefore as the KJV says to "go a*

⁷¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

⁷² From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

whoring" with other nations... [is] committing spiritual adultery which sadly eventually happened. The consequence was that their adulterous idolatry caused God to send the northern kingdom of Israel into Assyrian exile (722 BC) and then send her faithless sister Judah into exile in Babylon (586 BC). Note what Israel's spiritual adultery did to the heart of her "Husband" Jehovah.⁷³

Ezekiel warns Judah of the imminent **5th stage of national discipline**: "And I will lay the dead bodies of the people of Israel before their idols, and I will scatter your bones around your altars. Wherever you dwell, the cities shall be waste and the high places ruined, so that your altars will be waste and ruined, your idols broken and destroyed, your incense altars cut down, and your works wiped out. And the slain shall fall in your midst, and you shall know that I am the LORD.

"Yet I will leave some of you alive. When you have among the nations some who escape the sword, and when you are scattered through the countries, then those of you who escape will remember Me among the nations where they are carried captive, how I have been broken over their whoring heart that has departed from Me and over their eyes that go whoring after their idols. And they will be loathsome in their own sight for the evils that they have committed, for all their abominations. (Ezek. 6:5–9; ESV; capitalized)

Exodus 34:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
zânâh (זָנָה) [pronounced zaw-NAW]	to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)	3 rd person masculine plural, Qal perfect	Strong's #2181 BDB #275
Precept Austin: <i>Play the harlot (02181)(zanah) is a verb meaning to fornicate, to prostitute and refers to marital infidelity or unfaithfulness. It was word used elsewhere in the OT to describe prostitution (Lev 21:7, Pr 7:10). Many of the uses of zarah are figurative describing Israel 's (Jehovah's "wife") commission of "spiritual prostitution" by having "intercourse" so to speak with other gods (cp 1 Co 6:16). Indeed, idolatry is looked upon as prostitution (Isa 50:1, 2, 3; 54:6, 7, 8; Jer 2:1, 2, 3; 3:1ff; Hos 2:1ff; Jas 4:4+; Rev 2:4+).</i>			
Precept Austin continues: <i>In addition zarah describes Israel's improper relationships with other nations (Isaiah 23:17; Ezek. 23:30; Nah. 3:4). "The thought seems to be of having relations with these nations for the sake of political and monetary benefit, although in the case of Nineveh the added element of alluring, deceitful tactics leading on to oppressive dominance is implied." (TWOT).⁷⁴</i>			
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form	Strong's #310 BDB #29
'êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43

Translation: ...as [lit., and] they will chase after their elohim,...

⁷³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

⁷⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

God then tells about a few scenarios which is play out. The pagans will continue to be pagans and they will continue to chase after their false gods.

MacKay: *[zanah] describes engaging in any type of irregular sexual relationship. It is often used in the Old Testament (particularly by Hosea, Jeremiah and Ezekiel) to describe the conduct of those who were unfaithful to the covenant relationship with the LORD. The word was doubly appropriate because of the sexually licentious nature of much Canaanite worship. Naturally if the Israelites were living on good terms with the Canaanites, then they would invite them to take part in their religious rites. This was unacceptable behaviour.*⁷⁵

Exodus 34:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]	3 rd person masculine plural, Qal perfect	Strong's #2076 BDB #256
lâmed (ל) [pronounced le]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
'êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43

Translation: ...then slaughter (animals to offer) to their [false] elohim,...

They will continue to offer up animals for their false gods. There will also be child sacrifice.

Exodus 34:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qârâ' (קָרָא) [pronounced kaw-RAW]	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]	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced le]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

⁷⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021. Quoted from Mentor Commentary-Exodus.

Exodus 34:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, 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
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal perfect	Strong's #398 BDB #37
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 BDB #577
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2077 BDB #257

Translation: ...and [afterward], they will call to you so (that) you will eat from their sacrifices.

After offering up animal sacrifices to their false gods, they will contact their neighbors, the Hebrew people and say, “Hey, we’re having a barbeque tomorrow; why don’t you join us?” Then you will go to them and eat this meat which is offered to idols.

Note that this is one of the changes which takes place with the new covenant. Under the new covenant, the believer might go to the restaurant where they serve the best meat in town, *but* that meat has first been offered to an idol—so, what does the diner do? Paul will tell the Corinthians, don’t worry about it. The idol is nothing; so the meat coming from a sacrifice made to nothing means nothing. Eat the meat; enjoy it.

Of course, the interesting question is, *why this change? Why was eating meat offered to idols illicit in the economy of Israel, but no big deal under the church economy?* Obviously, the big difference between the dispensations is, Jesus died for our sins at the end of the Age of Israel; before the beginning of the Church Age. But, another chief difference is, nation Israel was a theocracy. God ruled over nation Israel. In the Church Age, there are no theocracies (in the true sense, meaning that God actually rules over that nation). If God does not rule over a nation, then God cannot demand that nation be faithful to Him.

Application: Believers are going to find themselves in a variety of circumstances, because they do not live in a theocracy; and those circumstances are markedly different because of that. Quite obviously, the modern-day application is going to be somewhat different, because how many restaurants do you know of which are hooked up with the meat from animal sacrifices? Approximately zero. So how do we even understand this change? Or, better, *how exactly do we take this information and apply it?* Let me give you some examples: sometimes when we attend a wedding, it may take place in a Catholic Church or Mormon church. What do we do with that? In most cases, we simply attend, without making a great deal of snide remarks. Let’s say most of those on your wife’s side of the family are Catholics and her sister gets married in a Catholic church. You attend (assuming that you get along with your sister-in-law). The same is true of a funeral service, where the pastor/priest (whatever) is leading the service as a representative of a highly flawed religion. We do not refuse to step into a Catholic Church, if that is where a funeral is being held (for example). Now, would you want to make the gospel clear while you speak of your former friend or relative who has died? Your choice. But, in case you are waiting for a feeling, don’t expect one to happen. It is difficult to give the gospel message to anyone under any circumstance (some people find it easier to do than others).

The distinction is much more clear today between the truth and what is false. During the Age of Israel, many other religions also practiced animal sacrifices. It would have been much more difficult to distinguish how the Temple (or Tabernacle) where Y^ehowah is worshiped as being much different.

On the other hand, it is very easy to distinguish Jesus Christ from all other religious figures. He was sinless. He died for our sins; our sins were poured out upon Him and He paid for our sins. No other religious organization can make that claim about any religious figure in their organization.

Exodus 34:15 *For you will not make a covenant with anyone who inhabits the land, as [lit., and] they will chase after their elohim, then slaughter (animals to offer) to their [false] elohim, and [afterward], they will call to you so (that) you will eat from their sacrifices.* (Kukis mostly literal translation)

Notice a very important point made in this verse: these Hebrews are not the only ones who play the whore when they chase after other gods; those heathen in the land are also guilty of spiritual adultery. There is only one God, the God of Israel, the God of the Universe, Jesus Christ—anyone who worships anything or anyone else is guilty of spiritual adultery. Just as there is one right man and one right woman, there is one right God for everyone and that is Jesus Christ. Otherwise, the religious heathen is united with a demon or demons, to the detriment of his own soul. Such a one pays for this pleasure with eternity in the lake of fire, bound to the god of his whoredoms forever. We all have a free will choice as to who we choose to spend eternity with. We can spend it with the God of the Universe or with the god we have made in accordance to our own image. Anytime you say, "Now this is what God should behave like" or "This is what God is to me" or "This is who God is to me," we are making God in our own image and in truth worshiping ourselves.

God will have to have almost all of the inhabitants of the land destroyed so that Israel does not fall into spiritual adultery with them. There is a lot in the Old Testament made of Israel remaining racially pure and this was misapplied by many in the past. The racial purity of Israel was necessary in order to maintain their religious purity. Israel was not to make covenants with other nations, not to intermarry, and not to become close to heathen nations or their peoples; but, every time God issued a mandate in that regard, He always explained that this was to keep them from joining in with the heathen and their heathen religious rites. Even eating the food sacrificed to idols can invite spiritual compromise in the weak believer (or even when witnessed by the spiritually weak believer—1Cor. 8 10:18–21).

So we have gone from the Old Testament to the New Testament in that past sentence, but some would be wondering, "So, what application does that to me? I don't eat meat sacrificed to idols—I wouldn't even know where to buy it." There are associations in life which are wrong—attending apostate churches to eek out a grain of truth, involvement with the fast crowd, with illegal drugs, with drunkenness; these are things we do not do. And there are also associations which confuse the weak believer—associations which we are allowed to have, but the mature believer sometimes chooses not to in order to keep from derailing the weak believer. There might not be a decent church within 200 miles of where you live where the Bible is taught; this does not mean that you will get out on the golf course on Sunday morning. It is not wrong to golf and it is not wrong to golf on a Sunday morning during church; however, under the correct circumstances, it could cause a weak believer to stumble. Or, your Friday after work drink and happy hour and turned into a situation where a couple people become visibly drunk or takes place where several people get visibly drunk. Your being there, in some instances, can cause the weaker believer to stumble. You have the freedom to be there and it is possible that your group is not even drinking alcohol; however, this can cause the weaker believer to stumble. It is a case-by-case situation and the mature believer will understand when he needs to abstain from things which are not sinful in themselves. A pastor, a choir director or a Sunday school teacher may have to avoid R-rated movies for the same reason. This will all be covered in more detail in 1Corinthians.

Spiritual adultery today can take many different forms. In the United States, it is very common to place wealth or the gaining of wealth above spiritual growth. Philosophically, it is easy to think that there are political solutions to the circumstances we are in today in the United States (or in any country). Although there are certainly accurate teachings in Scripture about what is right and wrong in a nation, the means to a great United States is not going all in on specific candidates or a specific political party (although it is certainly a privilege to vote for out leaders).

The key to a better United States is always, more believers in the U.S.A. and more mature believers in this country. No other approach comes close.

Exodus 34:15 For you will not make a covenant with anyone who inhabits the land, as [lit., and] they will chase after their elohim, then slaughter (animals to offer) to their [false] elohim, and [afterward], they will call to you so (that) you will eat from their sacrifices. (Kukis mostly literal translation)

The reason why this is such a big deal to God is, throughout Scripture, Israel is presented as the wife of Y^ehowah.

Isaiah 54:5 For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called.

Jer. 31:31–32 "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, My covenant that they broke, though I was their husband, declares the LORD.

Hosea 2:18–20 And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety. And I will betroth you to Me forever. I will betroth you to Me in righteousness and in justice, in steadfast love [or, grace] and in mercy [or, compassion]. I will betroth you to Me in faithfulness. And you shall know the LORD. (ESV; capitalized)

Key in God's relationship with Israel is His righteousness and justice, along with His grace and His compassion. These are fundamental in our relationship to God. We can depend upon God keeping us and preserving us, because we meet His just demands. I am assured in my relationship with God because Jesus has met God's perfect demands, and I am in Christ.

We as believers do not stand with confidence in Christ due to maudlin sentimentality; we stand on the very justice of God. Jesus met every judicial requirement of God. I am not a child of God because Jesus taught me how to live a better life. It is a mistake for anyone to think that living a better life this week than you did last week counts for anything. We stand upon the righteousness of Jesus Christ; this is why we are accepted in the Beloved.

Exodus 34:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	2 nd person masculine singular, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510

Exodus 34:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Translation: Furthermore, you will take their daughters for your sons [in marriage],...

Another thing that will happen is, the sons of Israel will be living side-by-side the indigenous peoples, and there will be some intermarriage which takes place. The example is, the believing Israelite man will marry a heathen daughter. This is not a problem if the woman accepts the Revealed God of the Israelites. However, too often, the woman will not relinquish her idolatry.

To give you a modern day example, have you ever tried to talk a women out of her rosary beads? There is a great deal of idolatry to come out of the Catholic Church, and yet, it is deeply embedded in most Catholics.

As an aside, Catholics can surely be saved. In some Catholic churches, the gospel is made very clear (the Catholic churches in the Philippines, for instance). The great problem with these churches is, even once a believer is saved, they are never able to grow spiritually because of the idolatry and false doctrine taught by the Catholic Church. If you think that, to get back into fellowship, you must speak to a priest and then do whatever he tells you to do (like utter 10 Hail Marys, or whatever); then you will never be in fellowship. If you are never in fellowship, then you will never grow spiritually. Not even a tiny bit.

Exodus 34:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zânâh (זָנָה) [pronounced zaw-NAW]	<i>to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)</i>	3 rd person plural, Qal perfect	Strong's #2181 BDB #275
bath (בַּת) [pronounced bath]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #1323 BDB #123
'achârêy (אַחֲרָיָם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
'êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun with the 3 rd person feminine plural suffix	Strong's #430 BDB #43

Translation: ...and their daughters will pursue after their [false] elohim,...

Their daughters are not going to change. They are not going to suddenly believe in the Hebrew Elohim (some will, but in this illustration, they do not). So the heathen woman continues to worship her false idol.

Exodus 34:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
zânâh (זָנָה) [pronounced <i>zaw-NAW</i>]	<i>to cause to commit adultery; to force into prostitution; to commit fornication; to seduce for fornication</i>	3 rd person plural, Hiphil perfect	Strong's #2181 BDB #275
’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 BDB #84
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
’achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
’êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun with the 3 rd person feminine plural suffix	Strong's #430 BDB #43

Translation: ...causing your sons to chase after their [false] elohim. (Kukis mostly literal translation)

Her influence will be so great as to cause her husband to also pursue her false gods.

Exodus 34:16 Furthermore, you will take their daughters for your sons [in marriage], and their daughters will pursue after their [false] elohim, causing your sons to chase after their [false] elohim. (Kukis mostly literal translation)

God has recognized from the beginning the strength of the attraction of the male for the female (and it works the other way also). Men can be so in love that they lose all grounding in their beliefs and they compromise what is right and true with that which is false.

Solomon is the warning for us believers. 1Kings 11:1–8 Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. And so he did for all his foreign wives, who made offerings and sacrificed to their gods.

1Kings 11:9–13 And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not

go after other gods. But he did not keep what the LORD commanded. Therefore the LORD said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen." (ESV)

Now would be an excellent time to examine the **Doctrine of Interracial Marriage** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Stuart writes: *Intermarriage in the Bible is never discouraged on ethnic grounds, but religious intermarriage is consistently discouraged on religious grounds. In other words, there is nothing negative associated with the mixing of races, but great danger attends the mixing of religions.*⁷⁶

Precept Austin: *[Religious] intermarriage ensnared King Solomon, the wisest man in the world, but not wise when it comes to the wiles of women. He let his eyes wander and his flesh took control of his heart and it took him far from God and into abominable idolatry (1 Kings 11:4-8) which ultimately resulted in God's taking the Kingdom of Israel from his son and splitting the Kingdom.*⁷⁷

Women are continually asking for things—particularly a woman who might have been taken out of her culture in order to marry Solomon. Since she is one of a thousand women, this might not be that great of a deal. Solomon, no doubt out of some form of guilt, placated many of his wives by providing them with worship similar to what they enjoyed in their own land.

Exodus 34:12–16 Take heed, lest you make a covenant with those inhabiting the land, which [land] you are entering [to live] upon, lest they become a trap in your midst. For [by My command], you [all] will tear down their altars, you [all] will break into pieces their pillars; and you will cut down his [religious] groves. For [by My command] you will not bow down to another êl, for Y^ehowah's Name [is] *Jealousy*, [because] He [is] a jealous Êl. For you will not make a covenant with anyone who inhabits the land, as [lit., and] they will chase after their elohim, then slaughter (animals to offer) to their [false] elohim, and [afterward], they will call to you so (that) you will eat from their sacrifices. Furthermore, you will take their daughters for your sons [in marriage], and their daughters will pursue after their [false] elohim, causing your sons to chase after their [false] elohim. (Kukis mostly literal translation)

Exodus 34:12–16 Be careful not to make a covenant with those who presently occupy the land, or they will become a trap for you right in the midst of your land. As per My commandment, you will tear down their altars, you will break their religious pillars into pieces, and you will cut down their religious groves. Listen, you will not bow down to some other god, for I, Y^ehowah, am a jealous God. Therefore, you will not make a covenant with anyone who is presently living in the land, and this is why: they will continue to religiously pursue their gods and slaughter animals to celebrate their gods; and afterward, call you to come over and eat this tainted meat from their sacrifices. Furthermore, if you make a covenant with those in the land, your sons will take their daughters in marriage, and while remaining faithful to their own false gods, they will then cause your own sons to worship their gods. (Kukis paraphrase)

Vv. 17–28 are a set of laws which I believe have already been covered. Is there anything new in this section? If not, what is the real purpose of these 12 verses?

An elohim of molten metal you will not make for yourself.

Exodus
34:17

You will not make for yourself an elohim [from] casted metal.

You will not manufacture a god of metal.

⁷⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

⁷⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	An elohim of molten metal you will not make for yourself.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Molten gods thou shalt not make to thee.
Targum (Pseudo-Jonathan)	Molten gods you shall not make to you.
Revised Douay-Rheims	You will not make to yourself any molten gods.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make no cast idols for yourselves.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Gods that are molten you shall not make to yourselves.
Samaritan Pentateuch	Thou shalt make thee no molten gods.
Updated Brenton (Greek)	And you shall not make to yourself molded gods.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Do not melt metal to make images of false gods. melt when something hard becomes soft and wet. image (1) Something that seems to be like something else. — (2) Something that people made so that it looked real. It might look like a person or an animal. They made it out of wood, stone, metal or other material. It could be an idol.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Don't make idols.
God's Word™	"Never make an idol.
Good News Bible (TEV)	"Do not make gods of metal and worship them.
The Message	.
Names of God Bible	.
NIRV	"Do not make any statues of gods.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Don't make metal images of gods.
The Living Bible	You must have nothing to do with idols.
New Berkeley Version	.
New Life Version	.
New Living Translation	You must not make any gods of molten metal for yourselves.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Do not pour melted metal into molds to make statues to worship.

Partially literal and partially paraphrased translations:

American English Bible	'You aren't to mold [any images of] gods for yourselves.
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Beck's American Translation	.
Common English Bible	Don't make metal gods for yourself.
New Advent (Knox) Bible	Cast no metal to make thyself idols.
Translation for Translators	Do not pour melted metal into molds to make statues for you to worship.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Nor shall you make a metallic GOD for yourselves.
God's Truth (Tyndale)	You shall make you no gods of metal.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	"Do not make any idols.
Peter Pett's translation	.
Unfolding Bible Literal Text	Do not make for yourselves gods of molten metal.
Unlocked Literal Bible	.
Urim-Thummim Version	You will fashion and cast yourselves no metal elohim.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	You shall not make for yourselves molten gods. ^f f. [34:17] Lv 19:4; Dt 5:8–9.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	Do not make yourselves gods of cast metal.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Do not cast metal gods for yourselves.
exeGeses companion Bible	Work no molten elohim.
Hebraic Roots Bible	You shall not make for yourself casted Elohim.
Israeli Authorized Version	.
Kaplan Translation	Do not make any cast metal idols.
The Scriptures 2009	"Do not make a moulded mighty one for yourselves.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	...even were they to make molten they he of mighty ones.
Charles Thomson OT	.
Concordant Literal Version	Molten elohim you shall not make for yourself.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	Thou shalt make thee no elohei massekhah.
Rotherham's <i>Emphasized B.</i>	<Molten gods> shalt thou not make to thee.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

Kretzmann's Commentary

"Do not make gods of ·melted [cast] metal [20:4–6].

Thou shalt make thee no molten gods, idols cast out of any metal. While the participation in sacrificial meals of the heathen and intermarriages with heathen women only led to idolatry, the making of images was in itself a transgression of the First Commandment and a breaking of God's covenant. That is the distinct command of the Lord, that he who has forgiveness of sins should fear God and guard against backsliding, also by avoiding social intimacy with the godless world.

Syndein/Thieme .

The Voice

Here is a brief summary of some essentials found in the laws and ordinances handed down from the Eternal One to Moses.

You are not to cast metal images for yourselves of any gods.

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

NET Bible® .

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...you will not (make) (for) you an "**Elohiym** ^{Powers}" of a cast image,...

Charles Thomson 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. You shall not make for yourself *any* gods cast in metal.

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 ...a molten god you will not make to yourself.

The gist of this passage: God forbids the people to make metal images to represent God.

Exodus 34:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated <i>elohim, Elohim</i>	masculine plural construct	Strong's #430 BDB #43
maṣṣêkâh (מַצֵּכָה) [pronounced mahs-say-KAW]	molten metal, metal image, molten image, libation	feminine singular noun	Strong's #4541 BDB #651
lō' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Currid: <i>The severest form of negative in Hebrew, the apodictic 'no' (that is, the word lō' followed by an imperfective verb), is found here. The Hebrews are absolutely prohibited from constructing 'molten gods'.</i> ⁷⁸			
What the imperfect tense tells us is, the warning is, <i>don't do this now and don't do this in the future.</i>			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: You will not make for yourself an *elohim* [from] casted metal. (Kukis mostly literal translation)

Y^ehowah will continue with a list of laws, all of which the Hebrews had heard before. Moses will record these laws and re-emphasize their importance. When Moses was last on this mountain speaking to God, the Hebrews were down below making (or causing Aaron to make) the image of a calf. This does not outlaw sculpturing—it did, however, disallow the Hebrews to make items to worship. Just as they were not to pursue the gods of the Canaanites, they were not to produce their own gods either. Because the Hebrews were so short-sighted and faithless, God reiterates laws he had laid down before.

God tells Moses that His people cannot make their god out of some molten metal. This cannot be their god nor can it represent their god.

The second commandment reads: You shall not make for yourself an idol of any kind, or an image of anything in the heavens above, on the earth beneath, or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on their children to the third and fourth generations of those who hate Me, but showing loving devotion to a thousand generations of those who love Me and keep My commandments. (Exodus 20:4–6; BSB)

Obviously, the Hebrews could not make a god out of casted metal, of any sort.

Exodus 34:17 You will not make for yourself an *elohim* [from] casted metal. (Kukis mostly literal translation)

⁷⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

There are warnings against spiritual adultery throughout the Scriptures.

Isaiah 46:6–7 Those who lavish gold from the purse, and weigh out silver in the scales, hire a goldsmith, and he makes it into a god; then they fall down and worship! They lift it to their shoulders, they carry it, they set it in its place, and it stands there; it cannot move from its place. If one cries to it, it does not answer or save him from his trouble.

Jer. 10:14–15 Every man is stupid and without knowledge; every goldsmith is put to shame by his idols, for his images are false, and there is no breath in them. They are worthless, a work of delusion; at the time of their punishment they shall perish. (ESV)

Exodus 34:17 You will not manufacture a god of metal. (Kukis paraphrase)

Much of what God has said to Moses, which was to be conveyed to the people, covers many of the same themes as the 2nd commandment. This is what we have studied so far:

Exodus 34:6–7 The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

Exodus 34:12–16 Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. You shall tear down their altars and break their pillars and cut down their Asherim (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.

Exodus 34:17 "You shall not make for yourself any gods of cast metal." (Not sure)

And this is what the 2nd commandment says. You can see how many common themes that there are. Essentially, God is reiterating the 2nd commandment.

Exodus 20:4–6 "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My commandments." (ESV; capitalized)

This is exactly the command which the people of Israel violated. God had to make it clear, through repetition, that violating this was completely out of the question.

The three feasts, the firstborn, the Sabbath

Compare Exodus 12:15–20 13:2–10 20:9–11 23:12–17 Numbers 18:15–17 Deuteronomy 16:1–4, 16–17

I have listed a few parallel passages above, but this is not all of them. I stopped when it looked like I would exceed the width of the page.

In this subsection, we are going to study a number of topics in a very short period of time: the Feast of Unleavened Bread, redeeming the firstborn, the Sabbath, the Feast of Weeks, the feasts where men gather to Jerusalem, and things that seem as if they should not be mixed together. And then at the end, God tells Moses, "Write this stuff

down.” All of these topics are covered between vv. 18–27. We return to narrative with v. 28, which will carry us to the end of this chapter.

This appears to be a super-condensed version of the Law/Covenant already delivered to the Hebrew people. The question which occurs to me is, did God edit this material or did Moses?

A feast of unleavened bread you will keep. [For] seven days you will eat unleavened bread which I have commanded you, regarding an appointed time, a month of Abib. For in a month of Abib you came out from Egypt.

Exodus
34:18

You will keep the Feast of Unleavened Bread. You will eat unleavened bread [for] seven days, as I have commanded you, regarding the appointed time, [in] the month of Abib. For you came out from Egypt in the month of Abib.

You will keep the Feast of Unleavened Bread. So, for seven days, you will only eat unleavened bread, during the specific time that I authorize, which is the first month, Abib. This is because you came out from Egypt in the month of Abib.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A feast of unleavened bread you will keep. [For] seven days you will eat unleavened bread which I have commanded you, regarding an appointed time, a month of Abib. For in a month of Abib you came out from Egypt.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	The feast of the unleavened thou shalt keep. Seven days thou shalt eat unleavened (bread) as I have commanded thee, in the time of the month of Abiva; for in the month of Abiva thou didst come out of Mizraim.
Targum (Pseudo-Jonathan)	You shall observe the feast of the unleavened. Seven days thou shalt eat unleavened (cakes), as I have commanded thee, in the time of the month Abiba; for in the month of Abiba you came out free from Mizraim.
Revised Douay-Rheims	You will keep the feast of the unleavened bread. Seven days will you eat unleavened bread, as I commanded you in the time of the month of the new corn: for in the month of the spring time you camest out from Egypt.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib; for in the month Abib you came out from Egypt.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Keep the feast of unleavened bread for seven days; you will eat unleavened bread as I ordered you in the time of the month of the flowers, because in the month of Habiba you came out from Egypt.
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And you shall keep the Feast of Unleavened Bread: seven days shall you eat unleavened bread, as I have commanded you, at the season in the month of <i>the new grain</i> ; for in the month of <i>the new grain</i> you came out from Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Keep the feast of unleavened bread; for seven days your food is to be bread without leaven, as I gave you orders, at the regular time in the month Abib; for in that month you came out of Egypt
Easy English	Eat the Feast of Flat Bread every year. Eat bread that has no yeast in it for seven days, as I commanded you. Do this on the right day in the month of Abib. That is the month that you came out from Egypt. feast Large meal to remember something that is special. See festival. flat bread Bread that has no yeast in it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Celebrate the Festival of Unleavened Bread. For seven days, eat the bread made without yeast as I commanded you before. Do this during the month I have chosen, the month of Abib, because that is the month you came out of Egypt..
God's Word™	.
Good News Bible (TEV)	.
The Message	"Keep the Feast of Unraised Bread. Eat only unraised bread for seven days in the month of Abib—it was in the month of Abib that you came out of Egypt.
Names of God Bible	.
NIRV	"Celebrate the Feast of Unleavened Bread. For seven days eat bread made without yeast, just as I commanded you. Do it at the appointed time in the month of Aviv. You came out of Egypt in that month.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Don't fail to observe the Festival of Thin Bread in the month of Abib. Obey me and eat bread without yeast for seven days during Abib, because that is the month you left Egypt.
The Living Bible	"Be sure to celebrate the Feast of Unleavened Bread for seven days, just as I instructed you, at the dates appointed each year in March; that was the month you left Egypt.
New Berkeley Version	.
New Life Version	"Keep the special supper of bread without yeast. Eat bread without yeast for seven days as I told you, at the time set aside for it in the month of Abib. For you came out of Egypt in the month of Abib.
New Living Translation	"You must celebrate the Festival of Unleavened Bread. For seven days the bread you eat must be made without yeast, just as I commanded you. Celebrate this festival annually at the appointed time in early spring, in the month of Abib, ^[d] for that is the anniversary of your departure from Egypt. ^[d] 34:18 Hebrew <i>appointed time in the month of Abib</i> . This first month of the ancient Hebrew lunar calendar usually occurs within the months of March and April.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Each year, during the month of Aviv, celebrate the Festival of Bread with no Yeast. During that festival, for seven days you must not eat bread made with yeast, as I commanded you, because it was in that month that you left Egypt.

Partially literal and partially paraphrased translations:

American English Bible	'You must keep the Feast of Fermentation-Free Bread and eat fermentation-free bread for seven days, just as I've told you, in the month and season of new grain... because, that's when you came out of Egypt.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Observe the feast of unleavened bread. For seven days, in the first month of spring, thou shalt eat thy bread without leaven, as I bade thee; it was in that spring month thou didst escape from Egypt.
Translation for Translators	<i>Each year, during the month of/named Abib, celebrate the Festival of Eating Bread Made Without Yeast. During that festival, for seven days you must not eat bread made with yeast, as I commanded you, because it was in that month that you left Egypt.</i>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Repetition of Social Law. "You shall keep the feast of unleavened bread for seven days: You shall eat biscuits as I have commanded you, at the assembly in the harvest month,' for in the month of harvest I brought you from among the Mitzeraim.
God's Truth (Tyndale)	The feast of sweet bread shall you keep, and seven days you shall eat unleavened bread (as I commanded you) in the time appointed in the month of Abib: for in the month of Abib you came out of Egypt.
HCSB	"Observe the Festival of Unleavened Bread. You are to eat unleavened bread for seven days at the appointed time in the month of Abib ^[e] as I commanded you. For you came out of Egypt in the month of Abib. ^[e] Exodus 34:18 March–April; called Nisan in the post-exilic period; Neh 2:1; Est 3:7
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	The Feast of Unleavened Bread will you observe. Seven days you will eat unleavened bread as I commanded you at the Appointed Place in the month Abib, for in the month Abib you came out from Egypt.
Wikipedia Bible Project	The holiday of Matsot (unleaven bread/crackers) you will keep, seven days will you eat crackers, as I have commanded you, the event at the month of Aviv, because in the month of Aviv you came out of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	You shall hedge about the feast of unleavened bread; you shall eat unleavened bread seven days, what I commanded you, in the appointed meeting on the new moon of Abib, because in the new moon of Abib you came out from Egypt.
New American Bible (2002)	"You shall keep the feast of Unleavened Bread. For seven days at the prescribed time in the month of Abib you are to eat unleavened bread, as I commanded you; for in the month of Abib you came out of Egypt.
New American Bible (2011)	You shall keep the festival of Unleavened Bread. ⁹ For seven days at the appointed time in the month of Abib you are to eat unleavened bread, as I commanded you; for in the month of Abib you came out of Egypt.

	g. [34:18] Ex 12:15–20; 13:3–4.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	You are to celebrate the pilgrim-feast of Unleavened Bread: for seven days, as I have commanded you, you are to eat unleavened bread at the appointed time in the month of Abib, because it was in Abib that you came out from Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Keep the festival of <i>matzah</i> by eating <i>matzah</i> , as I ordered you, for seven days during the month of Aviv; for it was in the month of Aviv that you came out from Egypt.
exeGesés companion Bible	Guard the celebration of matsah. Seven days you eat matsah, as I misvahed you, in the season of the month Abib: for in the month Abib you came out from Misrayim.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Keep the Festival of Matzahs. Eat matzahs for seven days as I commanded, in the designated time in the month of standing grain. It was in the month of standing grain that you left Egypt.
The Scriptures 2009	“Guard the Festival of Matzot. ^b For seven days you eat unleavened bread, as I commanded you, in the appointed time of the new moon of <u>Abib</u> , because in the new moon of <u>Abib</u> you came out from Mitsrayim.
Tree of Life Version	^b Unleavened Bread. .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	The feast of unleavened bread you was to observe, even seven days you was to eat that unleavened, as I am to have given charge to you, at the time appointed of the moon month of Abib, for in the moon month of Abib I led you out of Egypt.
Charles Thomson OT	.
Concordant Literal Version	The celebration of unleavened cakes shall you observe seven days. You shall eat unleavened cakes just as I have instructed you for the appointed time in the month of Aviv, for in the month of Aviv you came forth from Egypt.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	The Chag Hamatzot shalt thou be shomer over. Shivat yamim thou shalt eat matzot, as I commanded thee, in the mo'ed of the month Aviv; for in the month Aviv thou camest out from Mitsrayim.
Rotherham's <i>Emphasized B.</i>	<The festival of unleavened cakes> shalt thou keep, <seven days> shalt thou eat unleavened cakes, which ^a I commanded thee, at the set time, in the month Abib,—for <in the month Abib> camest thou forth out of Egypt.
Third Millennium Bible	^a Some cod. (w. Sam., Onk., Jon., Sep., Syr., Vul.): “just as” (pl.)—G.n. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
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The Expanded Bible	“Celebrate the Feast of Unleavened Bread [12:17–20]. For seven days you must eat ·bread made without yeast [unleavened bread] as I commanded you. Do this ·during the month I have chosen, [¹ at the appointed time in] the month of Abib [13:4], because in ·that month [¹ the month of Abib] you came out of Egypt.
Kretzmann's Commentary	Verses 18-28 The Second Festivals The Feast of Unleavened Bread shalt thou keep. Cf Exodus 23:15. 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. Because of the defection of the Israelites the Lord here repents the ordinances regarding the chief festival days and seasons.
Syndein/Thieme The Voice	. You are to celebrate the Feast of Unleavened Bread <i>every year</i> as I have instructed you. Eat bread made without yeast for seven days at the designated time in the month of Abib, the month that you departed from Egypt.

Bible Translations with Many Footnotes:

The Complete Tanach	The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt.
	the month of spring: The month of early ripening, when the grain first ripens.
The Geneva Bible Kaplan Translation NET Bible®	. . “You must keep the Feast of Unleavened Bread. For seven days ³⁶ you must eat bread made without yeast, as I commanded you; do this ³⁷ at the appointed time of the month Abib, for in the month Abib you came out of Egypt. ³⁶ tn This is an adverbial accusative of time. ³⁷ tn The words “do this” have been supplied.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you will safeguard the feast of the unleavened bread, seven days you will eat the unleavened bread which I directed you (for) an appointed time in the (month) of the green grain, given that in the (month) of the green grain you went out from "Mits'rayim ^{Two straits} ,...
Charles Thomson OT	The festival of unleavened bread thou shalt keep. Seven days thou shalt eat unleavened bread as I commanded thee at the set time in the month of new things; for in the month of new things thou didst come out of Egypt.
C. Thompson (updated) OT Context Group Version English Standard Version Literal Standard Version	. . . You keep the Celebration of Unleavened Things; [for] seven days you eat unleavened things, as I have commanded you, at an appointed time, [in] the month of Abib: for in the month of Abib you came out from Egypt.
Modern English Version Modern Literal Version Modern KJV	. . .
New American Standard B.	“You shall keep the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as [Or <i>which</i>] I commanded you, at the appointed time in the month of Abib; for in the month of Abib you came out of Egypt.
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 .

"The feast of unleavened things you will keep; seven days you will eat unleavened things, as I have commanded you, at an appointed time, the month of Abib: for in the month of Abib you did come out from Egypt.

The gist of this passage: The Feast of Unleavened Bread has an appointed time in the month of Abib; no leavened bread is to be eaten during this 7-day feast.

Exodus 34:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [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 BDB #84
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice. A few times, this refers to the animal slaughtered, sometimes called <i>the victim</i> (Ex. 23:18 Mal. 2:3).			
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036

Translation: You will keep the Feast of Unleavened Bread.

One of the very first things which God told the Hebrews upon exiting Egypt to do was to celebrate the Feast of Unleavened Bread. In fact, they had not even left Egypt and God, in Exodus 12:14, told the Hebrews that feast would be a memorial to their manumission. This indicates to me that they had been in the desert for less than a year since the exodus and God was reminding them of this feast.

Is God disorganized?

This has been a question of mine for many years. There are a great variety of topics found in the Torah (the first 5 books of the Bible), but they are scattered throughout. Two verses here, five verses there. The same topic may be mentioned 4, 5 or 6 times in the Torah alone. If God the Holy Spirit is the Author of the Bible, then why didn't He simply pick a topic, deal with it completely, and then move on to the next topic?

For instance, the Feast of Unleavened Bread is mentioned 5 times in the book of Exodus alone; and I have often wondered, *why did not God, Who is very organized, put everything about this feast all in the same place?* This same question could be applied to a variety of topics which are found many times in the Mosaic Law.

There are two answers to this. (1) I come at this question from the perspective of a person who views the Bible daily, in written form, organized by book, chapter and verse. On a computer, it takes me very little time to search out a particular verse, a particular topic or anything else in the Bible. If I want to view every section of Scripture where the Feast of Unleavened Bread is mentioned, I can call up those passages in very short order. And, of course, I am within arm's length of a dozen or two Bible translations which I can just grab and read. However, this is not the perspective of those who originally read the Law. The largest percentage of Israelites would not have free and easy access to a Bible as I have. For most of them, when they went to the synagogue, they would hear the reading and sometimes the explanation for any given passage. The Hebrew believer would hear, on any given day, 5–20 different subjects—sometimes related to one another and sometimes not—and then the next time he attends his synagogue, he will hear the same number of topics, perhaps with overlapping of subject material (and perhaps not). Man learns through repetition. So, when a reading and study of the book of Exodus is done, and, let's say it is covered in 10 sessions (I simply used the number of chapters here and divided by 4, a person coming for those 10 sessions will hear about the Feast of Unleavened Bread. He will hear a little bit here, a little bit there, and he will begin to put it together. Just as, in Berachah Church, I am going to hear about the importance of Bible doctrine sometimes 3 or 4 times during a teaching hour; or sometimes 3 or 4 times over the period of a month. It is impractical that, every time we come across a passage which suggests the importance of knowing the Word of God, for the pastor of Berachah Church to then give a full-blown doctrine of the Importance of Bible doctrine. So, God gave this information knowing that, at the beginning, people would take in this information not by reading but by hearing. Let's consider the example of the Sabbath, which is mentioned 18 times in the book of the Exodus. If everything about the Sabbath was covered in just one passage, then, every tenth lesson, I would hear about the Sabbath. However, if the Sabbath is mentioned 18 times, scattered over 4 chapters, then I would hear about the Sabbath every second or third session of the book of Exodus. (2) Secondly, this guides those who have access to the Scriptures to study a number of different passages before coming to a set of particular conclusions about that topic. Topics are studied in the law much the same way they are studied throughout the entire Bible. One must go to many different passages to ascertain the complete truth. Otherwise, it is too easy to take one passage, elevate its meaning over all else, and, as a result, distort doctrine that we are supposed to learn. This is how many cults are started.

You may have heard the parable of the 5 blind men and the elephant. Each man is standing next to a different part of an elephant, and they each come to a conclusion as to what an elephant is, based upon what part of the elephant they are touching.

A group of blind men heard that a strange animal, called an elephant, had been brought to the town, but none of them were aware of its shape and form. Out of curiosity, they said: "We must inspect and know it by touch, of which we are capable". So, they sought it out, and when they found it they groped about it. The first person, whose hand landed on the trunk, said, "This being is like a thick snake". For another one whose hand reached its ear, it seemed like a kind of fan. As for another person, whose hand was upon its leg, said, the elephant is a pillar like a tree-trunk. The blind man who placed his hand upon its side said the elephant, "is a wall". Another who felt its tail, described it as a rope. The last felt its tusk, stating the elephant is that which is hard, smooth and like a spear."⁷⁹

The Blind Men and the Elephant (a graphic); By Illustrator unknown - From Charles Maurice Stebbins & Mary H. Coolidge, Golden Treasury Readers: Primer, American Book Co. (New York), p. 89., Public Domain, <https://commons.wikimedia.org/w/index.php?curid=4581171> (accessed April 6, 2021).

⁷⁹ From https://en.wikipedia.org/wiki/Blind_men_and_an_elephant accessed April 6, 2021.

The believer is exposed to the Scriptures bit by bit. Sometimes we study the trunk, sometimes we study the tusk; and some days, we might find out a little about the ears, the side and the tail. After many teaching sessions, we may come to an elementary understanding of the entire elephant. However, each teaching session brings to us more and more information.



Let me be more specific now. When I attended Berachah Church, I heard R. B. Thieme, Jr. teach the David series in real time. I took a lot of notes. About 30 years later, I listened to the same series again. It was as if I had never heard it before. There was so much information to be learned. What was even more remarkable was, how up-to-date the David series was, hearing it 30 years after R. B. Thieme, Jr. originally taught it. Bob had a gift for taking a passage or a chapter and he could, on the one hand, place us into that period of time, so that we understood what this meant and how it was originally understood. But, simultaneously, he would make these same words, written 2000 or 3000 years ago, and make it seem like the most current information on the spiritual life available.

Now, during the time I attended Berachah Church, I heard about the topic of adultery from the standpoint of the Law itself—it was prohibited. But I also heard about spiritual adultery and what that meant (something that we have studied in this chapter). And I have also learned about actual adultery in the study of David. Each time, from each perspective, I learn more and more. Since, in the spiritual life, there are hundreds, if not thousands, of subjects; we cannot learn everything there is to know about one subject and then move on from there. For many hundreds of years, people heard, in their synagogues, about the Sabbath. They may hear a little bit about it in two sessions; and then not hear anything for 4 or 5 sessions; and then hear a little more material in the 6th session. As this material was read and taught, each topic and concept of Scripture was brought more and more into focus.

Let me go to an analogy. When you take your meals, do you drink all of the milk that you need that year over a period of a week, to the exclusion of all else? Then, for the next two weeks, do you eat nothing but hamburger? Of course not! You have several different foods for each meal, some of which might be repeated the next day, some of which might not be eaten for another 10 or 20 days. Does this mean that you are disorganized about eating food? (Remember, the original question was, *is God disorganized?*). If you have, at any given meal, a variety of vitamins; of calories from fats, proteins and carbohydrates; a variety of fruits, vegetables and meats; then you are very organized.

My point being, the fact that God talks about the Sabbath in 4 different chapters in Exodus rather than putting all of that information in one place, in one or two chapters all together; what God does is *more* organized, not less. God the Holy Spirit places this material throughout the Scriptures, a little bit here, and a little bit there; because that is better suited to the way that we, as spiritual beings, learn. What God has done with all of the Scriptures has contributed to our ability to learn His Word.

It is very easy to take a couple of passages on God's sovereignty and conclude that our free will is nothing. But, it is also easy to study a couple of passages on free will, and conclude that our free will is everything. However, by taking all of these passages together, we develop a balanced overview of God's sovereignty and our free will, both coexisting.

So, even though we have touched on the Feast of Unleavened Bread 4x already, here it is again. Most of the time that this happens, we get a new detail or two; or a new insight; or a new relationship which we have not concerned ourselves with before. Interestingly enough, this appears to be identical to Exodus 23:15. That is because God is renewing His covenant with Israel (and the Feast of Unleavened Bread is a part of that).

Since there is nothing new here (apart from context), then the idea is, repetition. Make certain that the people are told what days to observe and what they are to do. They are to learn that this is all a part of their covenant with God.

Exodus 34:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shib ^{eo} âh (שִׁבְעָה) [pronounced shi ^b v ^o - GAH]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
’âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine singular, Qal perfect	Strong's #398 BDB #37
matstsâh (מַצָּה) [pronounced mahts- TSAWH]	unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread	feminine plural noun	Strong's #4682 BDB #595
’âsher (אֲשֶׁר) [pronounced uh-SHER]	that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]; what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]	1 st person singular, Piel perfect; with the 2 nd person masculine singular suffix	Strong's #6680 BDB #845

Translation: You will eat unleavened bread [for] seven days, as I have commanded you,...

God has, on 4 previous occasions, in the book of Exodus, commanded the Hebrew people to eat unleavened bread for seven days. Any sort of leavening (yeast) is to be put away and not found in any of the houses.

Exodus 34:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^o]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510

Exodus 34:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מוֹעֵד) [pronounced moh- 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 BDB #417
chôdesh (חֹדֶשׁ) [pronounced KHOH- desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
'âbîyb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun with the definite article	Strong's #24 BDB #1

Precept Austin: *Abib (024)(abib) means "young ear of grain," ripe, but soft. Thus, it became a designation of a specific time of the year, the time of the first harvest. Others say it means barley especially when it is just ripe and still soft and allows the grains to be eaten rubbed or roasted.*⁸⁰

This word is used to refer to grain or to a fresh head of grain in Exodus 9:31 and Leviticus 2:14.

Translation: ...regarding the appointed time, [in] the month of Abib.

This is to take place during the first month, the month of Abib.

Exodus 34:18d

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 BDB #471
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH- desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294

⁸⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

Exodus 34:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾābīb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun with the definite article	Strong's #24 BDB #1
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	2 nd person masculine singular, Qal perfect	Strong's #3318 BDB #422
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 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: For you came out from Egypt in the month of Abib. (Kukis mostly literal translation)

Application: A commentator noted, *what if we could live every day as if we had just come out of Egypt?* Or words to that effect. Throughout our Christian lives, we are going to experience a great deal of emotion—sometimes it will be related to our Christian life and sometimes it will be related to something else entirely. But the key to the Christian life is never how you feel. We, as believers in Jesus Christ, are going to experience the gamut of emotions. The Christian life is being filled with the Spirit; and this is achieved post-salvation every time that we name our sins. Then taking in Bible doctrine. That is the Christian life. Chasing after a feeling that you had, way back when, has nothing to do with spiritually.

Application: There are a number of things which make you feel better, and there is nothing wrong with these: enjoying the relationship you have with your spouse and your children; enjoying your work; eating reasonably healthy meals, exercising; but, more than anything else, daily taking in the Word of God while in fellowship. Bible doctrine is the key to appreciating all that God has given you.

Illustration: I had a good friend of mine—an unbeliever—who had rejected the gospel on a number of occasions. He, in fact, rejected the existence of God. When he was in his late 50's, he moved to a nice house (not a mansion) which overlooked the bend in a nice stream/river (it was deep enough for swimming or boating). From his front porch, he could see maybe 2 or 3 houses. One of them belong to his wife or wife's family. From his back porch, he could watch the stream go by. His life there was idyllic—and he recognized that. He could play music when he wanted, hang out working on his garden or at a small open-air reading room that he built next to the garden. He could play with his dogs. He could pretty much do anything that he wanted to. He lived in what many of us would consider the perfect environment. Due to a difficult incident which occurred at work, he went on disability. This affected his peace of mind. Nevertheless, he could enjoy his environment all day long. He could still walk, talk, read, play music, garden, built, boat, etc. The last time that I stayed at his house, I was struck by the lovely environment which he enjoyed; and also struck by the large number of pills in his medicine cabinets. They were all over. A few years ago, he committed suicide, in his mid-60's. He had pretty much what he wanted with a great amount of freedom to boot. He did not want a larger home, a different environment. He had essentially arrived at where he wanted to be at this stage in his life. He had one problem that happened at work, and it was a big one, but for the most part, his life was idyllic.

Application: The key would have been, to believe in Jesus Christ; and then to grow in grace and knowledge of the Lord. That would have made the greatest difference in his life.

Application: The more adjusted you are to God and His Person, the more you are adjusted to life.

The Feast of Unleavened Bread, like all of the feasts of Scripture, look back on a particular event and they celebrate that event in some unique way. As we have studied in the book of Exodus, the people would be leaving Egypt suddenly, and they would not have time to do anything but grab their stuff and go. They could not wait around for hours on end messing with rising dough (and dough cannot be carried on the back of a mule to rise either); nor could they stop during this time and bake the bread. As a result, they made bread to eat, but without leaven. That bread was baked and taken with them for the journey.

These feasts also look forward to something, although the people of Israel did not know what that something was. Leaven is associated with corruption; and in the New Testament, we are supposed to be separated from corruption.

Exodus 34:18 You will keep the Feast of Unleavened Bread. You will eat unleavened bread [for] seven days, as I have commanded you, regarding the appointed time, [in] the month of Abib. For you came out from Egypt in the month of Abib. (Kukis mostly literal translation)

Some commentators, like Guzik, see leaven as analogous to sin. I see it as being analogous to corruption; or as deviation from the truth.

Precept Austin: *The specific symbolism of the passover required the absence of leaven, which symbolizes a corrupting influence. Leaven is associated with fermentation which is a process of decay (thus representative of God's curse on the earth) and is also connected with the production of the toxic substance, alcohol.*⁸¹

Exodus 34:18 You will keep the Feast of Unleavened Bread. So, for seven days, you will only eat unleavened bread, during the specific time that I authorize, which is the first month, Abib. This is because you came out from Egypt in the month of Abib. (Kukis paraphrase)

And all which separates a womb [is] to Me and each of your livestock is remembered, a firstling of oxen and sheep. And a firstling of an ass, you will redeem by means of a young sheep. And if you do not redeem [the ass] and you have broken his neck. All firstborn of your sons you will redeem. And you will not appear [before] My faces empty [handed].

Exodus
34:19–20

All [those] who separate the womb [belong] to Me; and every [member] of your livestock is [to be] remembered—[every] firstborn of the oxen and sheep. For the firstborn of an ass, you will redeem [it] with a lamb. And if you do not redeem [the ass with a sheep], then you will break its neck. [Also] all of your firstborn sons you will redeem. And when you appear before Me, [you will] not [be] empty-handed.

All persons and animals who are firstborn belong to Me; and I will remember every member of your livestock—I will know each and every firstborn of your oxen and your sheep. For the firstborn of a large quadruped, you will redeem it with a lamb. And if you choose not to redeem the large animal, then you must break its neck instead. Furthermore, you will redeem your firstborn sons, because they belong to Me. And when you appear before Me on those three feastdays, you will not come empty-handed.

Here is how others have translated this verse:

⁸¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

Ancient texts:

Masoretic Text (Hebrew)	And all which separates a womb [is] to Me and each of your livestock is remembered, a firstling of oxen and sheep. And a firstling of an ass, you will redeem by means of a young sheep. And if you do not redeem [the ass] and you have broken his neck. All firstborn of your sons you will redeem. And you will not appear [before] My faces empty [handed].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	All that openeth the womb is Mine; all males of cattle thou shalt sanctify, the first born of oxen and of sheep. But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off. All the first born of thy sons thou shalt redeem. And let none appear before Me empty.
Targum (Pseudo-Jonathan)	Whatever openeth the womb is Mine; and of all cattle thou art to consecrate the males, of oxen, and of sheep. But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off with the blade. And each firstborn of thy sons thou must redeem; and they shall not appear before Me empty [JERUSALEM. All firstlings opening the womb thou shalt sanctify unto My Name; all the firstborn of your males, the first that breaketh. through the womb, of oxen and of sheep. My people of the house of Israel, it shall not be allowed you to see the Lord your God empty of any precept.]
Revised Douay-Rheims	All of the male kind that opens the womb, will be mine. Of all beasts; both of oxen and of sheep, it will be mine. The firstling of an ass you will redeem with a sheep: but if you will not give a price for it, it will be slain. The firstborn of your sons you will redeem: neither will you appear before me empty.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"All that opens the womb is mine; and all your livestock that is male, the firstborn of cow and sheep. The firstborn of a donkey you shall redeem with a lamb: and if you will not redeem it, then you shall break its neck. All the firstborn of your sons you shall redeem. No one shall appear before me empty.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Everything opening the womb to me and every firstborn of your cattle of oxen and of sheep. And the firstborn of oxen you shall redeem with a lamb, and if you will not redeem it, you shall kill it, and every firstborn of your sons you shall redeem and you shall not appear before me with nothing.
Samaritan Pentateuch	All that openeth the matrix [is] mine; and every firstling among thy cattle, [whether] ox or sheep, [that is male]. 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 a man, of thy sons, thou shalt redeem. And none shall appear before me empty.
Updated Brenton (Greek)	The males are Mine, everything that opens the womb; every firstborn of oxen, and every firstborn of sheep. And the firstborn of a donkey you shall redeem with a sheep, and if you will not redeem it you shall pay a price: every firstborn of your sons shall you redeem. You shall not appear before Me empty-handed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every first male child is mine; the first male birth of your cattle, the first male of every ox and sheep.
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Easy English

A lamb may be given in payment for the young of an ass, but if you will not make payment for it, its neck will have to be broken. For all the first of your sons you are to make payment. No one is to come before me without an offering.

Every firstborn child that a woman gives birth to belongs to me. That is also true for every firstborn male that your animals give birth to. That includes your cows and your sheep. For a firstborn donkey, you may pay for it with a lamb instead. If you do not pay for it, you must break the donkey's neck. You must pay me back for every firstborn son that you have.

Nobody may come to worship me without an offering to give me.

firstborn

The first child or the first son to be born in a family. It is also used about animals.

lamb

A young sheep.

offering

A gift for God (or for false gods). It could be food, or drink, or an animal. See also burnt offering, drink offering, friendship offering, peace offering, sin offering, thank offering, and sacrifice.

Easy-to-Read Version–2001

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Easy-to-Read Version–2006

"A woman's first baby always belongs to me. Even the first animals that are born from your cattle or sheep belong to me. If you want to keep a donkey that is the first born, then you can buy it with a lamb. But if you don't buy that donkey with a lamb, you must break the donkey's neck. You must buy back all of your firstborn sons from me. No one should come before me without a gift.

God's Word™

"Every first male offspring is mine, even the firstborn males [Greek, Latin; Hebrew meaning of the Masoretic Text uncertain.] of all your livestock, whether cattle, sheep, or goats. It will cost you a sheep or a goat to buy back the firstborn donkey. If you don't buy it back, then you must break the donkey's neck. You must buy back every firstborn of your sons.

"No one may come into my presence without an offering.

Good News Bible (TEV)

"Every first-born son and first-born male domestic animal belongs to me, but you are to buy back every first-born donkey by offering a lamb in its place. If you do not buy it back, break its neck. Buy back every first-born son. "No one is to appear before me without an offering.

The Message

"Every firstborn from the womb is mine, all the males of your herds, your firstborn oxen and sheep.

"Redeem your firstborn donkey with a lamb. If you don't redeem it you must break its neck.

"Redeem each of your firstborn sons.

"No one is to show up in my presence empty-handed.

Names of God Bible

NIRV

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"Every male animal born first to its mother belongs to me. That includes your livestock. It includes herds and flocks alike. Sacrifice a lamb to buy back every male donkey born first to its mother. But if you do not buy the donkey back, break its neck. Buy back all your oldest sons.

"You must not come to worship me with your hands empty.

New Simplified Bible

»Every first male offspring is mine. The firstborn males of all your livestock, whether cattle, sheep, or goats are mine. »It will cost you a sheep or a goat to buy back the firstborn donkey. If you do not buy it back, then you must break the donkey's neck. You must buy back every firstborn of your sons. No one may come into my presence without an offering.

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

Casual English Bible

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College Press Bible Study Contemporary English V.	. The first-born males of your families and of your flocks and herds belong to me. You can save the life of a first-born donkey by sacrificing a lamb; if you don't, you must break the donkey's neck. You must save every first-born son. Bring an offering every time you come to worship.
The Living Bible	“Every firstborn male [literally, “All that opens the womb.”] is mine—cattle, sheep, and goats. The firstborn colt of a donkey may be redeemed by giving a lamb in its place. If you decide not to redeem it, then its neck must be broken. But your sons must all be redeemed. And no one shall appear before me without a gift.
New Berkeley Version New Life Version	. Every first-born belongs to Me, and all your male animals, the first-born from cattle and sheep. But the life of a first-born donkey should be paid for with the blood of a lamb. If you do not pay for its life, you should break its neck. Pay for the life of all your first-born sons with the blood of a lamb. No one is to come before Me without a gift.
New Living Translation	“The firstborn of every animal belongs to me, including the firstborn males [As in Greek version; the meaning of the Hebrew word is uncertain.] from your herds of cattle and your flocks of sheep and goats. A firstborn donkey may be bought back from the Lord by presenting a lamb or young goat in its place. But if you do not buy it back, you must break its neck. However, you must buy back every firstborn son. “No one may appear before me without an offering.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘All the first-born males are Mine... yes, everything that opens the womb first, including all your first-born oxen and sheep. But when it comes to the first-born of burros; you must pay a ransom for them using a sheep or with money. You must also pay a ransom for your first-born sons... don't come to Me empty-handed!
Beck's American Translation	.
Common English Bible	Every first offspring is mine. That includes all your male livestock, the oldest offspring of cows and sheep. But a donkey's oldest offspring you may ransom with a sheep. Or if you don't ransom it, you must break its neck. You should ransom all of your oldest sons. No one should appear before me empty-handed.
New Advent (Knox) Bible	The first male thing that comes from every womb is forfeit to me; every such living thing, be it ox or ass, is mine by right. When an ass has her first foal, thou shalt offer a sheep in payment of its ransom; or, if thou hast no mind to ransom it, let it be killed. The first-born of thy own sons thou must ransom, presenting thyself before me with an offering.
Translation for Translators	Your firstborn sons and the firstborn <i>male</i> animals of your cattle and sheep <i>and goats</i> belong to me. The firstborn of your <i>male</i> donkeys <i>also belong to me</i> . But you may buy them back by <i>offering to me</i> lambs <i>in their place</i> . If you do not do that, you must <i>kill these animals</i> by breaking their necks. You must also buy back your firstborn sons. You must bring an offering to me [LIT] each time you come to <i>worship</i> me.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The first born of every womb will go to me, and every first born bull and lamb in your livestock. You will redeem every first born donkey by a lamb, and if you will not do
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	so you will cut off its head. You will redeem every one of your firstborn and you will not come empty handed to me.
Ferrar-Fenton Bible	"All breaking the womb is Mine; and every male of your possessions, of cattle or sheep bursting it; but an ass bursting it, you shall redeem with a sheep; and if you do not redeem it you shall break its neck. All your eldest sons you shall redeem, for you shall not see My presence empty-handed.
God's Truth (Tyndale)	All that breaks up the matrice shall be mine, and all that breaks the matrice among your cattle, if it be male: whether it be ox or sheep. But the first of the ass you shall buy out with a sheep, or if you redeem him not: see you break his neck. All the first born of your sons you must needs redeem. And see that no man appear before me empty.
HCSB	"The firstborn male from every womb belongs to Me, including all your male [LXX, Theod, Vg, Tg read males] [Hb obscure] livestock, the firstborn of cattle or sheep. 20 You must redeem the firstborn of a donkey with a sheep, but if you do not redeem it, break its neck. You must redeem all the firstborn of your sons. No one is to appear before Me empty-handed.
International Standard V	"Everything firstborn [Lit. Everything that first opens the womb] belongs to me: all the males of your herds, the firstborn of both cattle and sheep. You are to redeem the firstborn of a donkey with a sheep, and if you don't redeem it, you are to break its neck. You are to redeem every firstborn of your sons, and no one is to appear before me empty-handed.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	Every first offspring of a womb is for me—all of your male livestock, the first offspring of cattle and small livestock. But the first offspring of a donkey you will redeem with small livestock, and if you will not redeem it, you will break its neck. Every firstborn of your sons you will redeem, and you will not appear before me empty-handed.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	All the firstborn of the womb are Mine including every firstborn among your cattle, whether ox or sheep that's born a male. But the firstborn of a donkey you will ransom with a lamb, and if you ransom it not, then you will break its neck. All the firstborn of your sons you will ransom. And none will appear in My presence empty.
Wikipedia Bible Project	All that breaks opens a womb, and all your livestock remember, first birth a bull and a sheep. And first birth of donkeys you will redeem with a sheep, and if you will not redeem it, break its neck. All your firstborn sons, redeem, and they will not see my face devoid of these.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	To me belongs every male that opens the womb among all your livestock, whether in the herd or in the flock. ^h The firstling of a donkey you shall redeem with a lamb; if you do not redeem it, you must break its neck. The firstborn among your sons you shall redeem. No one shall appear before me empty-handed.
	h. [34:19–20] Ex 13:2, 12–13; 23:15.
New English Bible—1970	.
New Jerusalem Bible	.

New RSV

Revised English Bible—1989 .
 The first birth of every womb belongs to me, the males of all your herds, both cattle and sheep. The first birth of a donkey you may redeem with a lamb, but if you do not redeem it, you must break its neck. Every firstborn among your sons you must redeem, and no one is to come into my presence without an offering.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Everything that is first from the womb is mine. Of all your livestock, you are to set aside for me the males, the firstborn of cattle and flock. The firstborn of a donkey you must redeem with a lamb; if you won’t redeem it, break its neck. All the firstborn of your sons you are to redeem, and no one is to appear before me empty-handed.

exeGesés companion Bible

Every burster of the matrix is mine
 - and every burster among your chattel, ox or lamb:
 and redeem the he burro that bursts with a lamb:
 and if you redeem him not, break his neck:
 redeem all the firstbirth of your sons.
 And none be seen at my face empty.

Hebraic Roots Bible

Israeli Authorized Version

Kaplan Translation

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 .
 The first-born initiating every womb is Mine. Among all your livestock, you must separate out the males of the first-born cattle and sheep.

The first-born of a donkey must be redeemed with a sheep, and if it is not redeemed, you must decapitate it. You must [also] redeem every first-born among your sons.

Do not appear before Me empty-handed.

separate out the males

(see Ibn Janach; Radak, Sherashim).

decapitate

See Exodus 13:13 [Every firstling donkey must be redeemed with a sheep. If it is not redeemed, you must decapitate it. You must [also] redeem every first-born among your sons.].

The Scriptures 2009

Tree of Life Version

.
 “Every firstborn of the womb is Mine, and from all your cattle you are to sanctify the males, the firstborn of the ox and sheep. A firstborn donkey you are to redeem with a lamb, but if you do not redeem it, then you are to break its neck. You must redeem all your firstborn sons. No one should appear before Me empty-handed.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

THE MALES ARE MINE, EVERYTHING THAT OPENS THE WOMB; EVERY FIRST-BORN OF OXEN, AND EVERY FIRST-BORN OF SHEEP.
 AND THE FIRST-BORN OF AN DONKEY YOU SHALL REDEEM WITH A SHEEP,
 AND IF YOU WILL NOT REDEEM IT YOU SHALL PAY A PRICE: EVERY FIRST-BORN OF YOUR SONS SHALL YOU REDEEM: YOU SHALL NOT APPEAR BEFORE ME EMPTY-HANDED.

Awful Scroll Bible

He first to open the womb, and he first to open of the livestock or plowing beast, you was to with one of the small cattle, make a memorial. He first to open of the ass, you was to redeem with a lamb, even was you to redeem it, or is to have broken its neck. The first-born of your sons was you to redeem. Was you to appear turned before me empty?

Charles Thomson OT

Concordant Literal Version

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 Everyone opening up the womb is Mine, everyone of your make cattle, the one opening up of the kine and of the flocking.

Yet the male opening up of a donkey you shall ransom with a flockling, and if you should not ransom it then you will break its neck. Every firstborn of your sons you shall ransom. And none shall appear before Me empty-handed.

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

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All that openeth the rechem (womb) is Mine; and every firstling among thy cattle, whether ox or seh, that is zachary.
But the firstling of a donkey thou shalt redeem with a seh; and if thou redeem him not, then shalt thou break his neck. Kol bechor of thy banim thou shalt redeem. And none shall appear before Me empty.

Rotherham's *Emphasized B.*

||Every one that is the first to be born|| is mine,— and every one of thy cattle that is born a male, firstling of oxen or sheep. 20 But <the firstling of an ass> thou mayst redeem with a lamb, and <if thou wilt not redeem it> then shalt thou break its neck. <Every firstborn of thy sons> shalt thou redeem, and he must not see my face^b [with empty hand].

^b So it shd be—G. Intro. 458.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

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“The firstborn of every mother [^L Everything that first opens the womb] belongs to me, including every firstborn male animal that is born in your flocks and herds. 20 You may ·buy back [redeem; ransom] a donkey ·by paying for it with [^Lwith] a lamb, but if you don't want to ·buy back a donkey [^Lredeem; ransom], you must break its neck. You must ·buy back [redeem; ransom] all your firstborn sons [13:11–13].
“No one is to come before me ·without a gift [^Lempty-handed].

Kretzmann's Commentary

All that openeth the matrix is Mine, all the firstborn sons of the children of Israel; and every firstling among thy cattle, whether ox or sheep, that is male. This precept is here stated on account of its close connection with the Passover and its significance.

But the firstling of an ass thou shalt redeem with a lamb, ransom by the payment of a lamb or a kid; and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before Me empty. Cf Exodus 23:15.

Syndein/Thieme
The Voice

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All the firstborn belong to Me. Every male animal from your livestock, both cattle and sheep, that opens the womb is Mine. You may redeem the firstborn of a donkey with a lamb. If you choose not to redeem it, then you are to break its neck. Redeem all of your firstborn sons as well. No one may appear before Me empty-handed.

Bible Translations with Many Footnotes:

The Complete Tanach

All that opens the womb is Mine, and all your livestock [that] bears a male, [by] the emergence of ox or lamb.

All that opens the womb is Mine: Among humans.

and all your livestock [that] bears a male...: Heb. רָכַזַּת. And all your livestock that bears a [firstborn] male by the emergence of an ox or lamb [from the womb], meaning that a male will open its womb [i.e., its firstborn is a male].

emergence: Heb. רָכַזַּת, a word that means opening. Similarly, “The beginning of strife is like letting out (רָטַף) water” (Prov. 17:14). The “tav” of רָכַזַּת is an expression of the feminine, referring to the [animal] that gives birth.

And a firstborn donkey you shall redeem with a lamb; if you do not redeem it, you shall decapitate it; every firstborn of your sons you shall redeem, and they shall not appear before Me empty handed.

And a firstborn donkey: But not [the firstborn of] other unclean animals. -[from Bech. 5b]

you shall redeem with a lamb: [The owner] gives a lamb to the kohen, and it [becomes] the ordinary [unconsecrated] property of the kohen, and the firstborn donkey may be put to work by its owner. -[from Bech. 9b]

you shall decapitate it: He decapitates it with a cleaver. [The rationale is:] He caused the kohen to lose his money [by neglecting to give him the redemption lamb]. Therefore, he must lose his own money [by decapitating his donkey]. -[from Bech. 10b, Mechilta on Exod. 13:13]

every firstborn of your sons you shall redeem: His redemption is established as five selas, as it is said: "And his redemption you shall perform from the age of one month [by the evaluation of five shekels, etc.]" (Num. 18:16).

and they shall not appear before Me empty-handed: According to the simple meaning of the verse, this is a separate matter [from the rest of this verse] and is unrelated to the firstborn, because there is no obligation to appear [in the Temple] in the commandment dealing with the firstborn. Instead this is another warning, [meaning] and when you ascend [to the Temple] on the festivals, you shall not appear before Me empty-handed, [but] it is incumbent upon you to bring burnt offerings (Chag. 7a) whenever appearing before God. According to the way it is interpreted by a Baraita, this is a superfluous verse [for this was already stated in Exod. 23:15], and it is free [i.e., has no additional reason for being here other than] to be used for a הַיְשָׁרָה, [i.e.,] an instance of similar wording, to teach [us] about the provisions given a Hebrew slave [when he is freed]-that it is five selas from each kind [i.e., of sheep, grain, and wine], as much as the redemption of a firstborn. [This is elaborated upon] in tractate Kiddushin (17a).

The Geneva Bible
Kaplan Translation
NET Bible®

“Every firstborn of the womb³⁸ belongs to me, even every firstborn³⁹ of your cattle that is a male,⁴⁰ whether ox or sheep. Now the firstling⁴¹ of a donkey you may redeem with a lamb, but if you do not redeem it, then break its neck.⁴² You must redeem all the firstborn of your sons.

“No one will appear before me empty-handed.⁴³

^{38tn} Heb “everything that opens the womb.”

^{39tn} Here too: everything that “opens [the womb].”

^{40tn} The verb basically means “that drops a male.” The verb is feminine, referring to the cattle.

^{41tn} Heb “and the one that opens [the womb of] the donkey.”

^{42sn} See G. Brin, “The Firstling of Unclean Animals,” JQR 68 (1971): 1-15.

^{43tn} The form is the adverb “empty.”

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...all the bursting of the bowels is (for) me, all your livestock, the males bursting of the ox and ram, and the burstings of the donkey you will ransom (with) a ram, and if you will not ransom it (then) you will behead him, all the firstborn of your sons you will ransom and they will not [appear] (in front of) me empty,...

Charles Thomson 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 ^[p]firstborn from every womb belongs to Me, and all your male livestock, the ^[q]firstborn from ^[r]cattle and sheep. You shall redeem with a lamb the firstborn from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. ^[s]None are to appear before Me empty-handed.

^[p] Exodus 34:19 Lit *every firstborn of a womb*

^[q] Exodus 34:19 Lit *every firstborn of a womb*

^[r] Exodus 34:19 Or *oxen*

^[s] Exodus 34:20 Lit *They shall not*

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

“All opening a womb are Mine, and every firstling of your cattle born a male, ox or sheep; and the firstling of an ass you will ransom with a lamb; and if you will not ransom, then you have beheaded it; every first-born of your sons you will ransom, and they do not appear before Me empty.

The gist of this passage:
 19-20

The firstborn of man and cattle belong to God, and they must be redeemed.

Exodus 34:19a

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 # BDB #253
kôl (לכ) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
piṭrâh (הַרְטַפּ) [pronounced <i>piht-RAW</i>]; also spelled peṭer (רְטַפּ) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
rechem (רֶחֶם) [pronounced <i>REH-khem</i>]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun	Strong's #7358 (and #7356) BDB #933
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: All [those] who separate the womb [belong] to Me;...

Those who open (or separate) the womb are the firstborn; they are the first to be given birth to by the female. This applies to all cattle and to all males.

Exodus 34:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
kôl (לֹל) [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 BDB #481
mîq ^e neh (מִקְנֶה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) plural noun with the 2 nd person masculine singular suffix	Strong's #4735 BDB #889
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to be remembered [recalled, called to mind, called to memory]; to be born a male</i>	3 rd person feminine singular, Niphal imperfect	Strong's #2142 BDB #269
This appears to be a verb out of nowhere, unrelated to the rest of the passage. Owens suggests a different reading which, essentially, puts a definite article in front of the word. Some translations—including some with Strong's numbers—simply ignore this word. ⁸²			

Translation: ...and every [member] of your livestock is [to be] remembered...

Although there is a question here about the word *to remember*; I believe the sense is, God is going to remember all of a person's firstborn. He is not going to miss some stock here or there.

Exodus 34:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
piṭ ^r râh (פִּיטְרָה) [pronounced <i>piht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
w ^e (or v ^e) (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 # BDB #251
seh (שֶׁ) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: ...—[every] firstborn of the oxen and sheep.

This is the firstborn of all a person's animals. God will know about them and they must be redeemed.

⁸² Two versions of the KJV in e-sword leave this word out.

Exodus 34:19 All [those] who separate the womb [belong] to Me; and every [member] of your livestock is [to be] remembered—[every] firstborn of the oxen and sheep. (Kukis mostly literal translation)

A year has gone by and God is reminding them of what He told them at the time of the exodus (Exodus 13:2), prior to the pursuit and attack of the Egyptians. Much of this is reminding them of what they were all supposed to know.

Exodus 34:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
piṭṭêrâh (פִּתְּרֵאֵךְ) [pronounced <i>piht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
chămôwr (חֲמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun	Strong's #2543 BDB #331
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
seh (שֶׁ) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: For the firstborn of an ass, you will redeem [it] with a lamb.

I believe that the ass is representative of any large quadruped. These can be redeemed with a lamb, which is offered to God in sacrifice.

This idea is, there is a substitutionary sacrifice that is necessary.

Even though the firstborn is dedicated to God, the firstborn must be redeemed. All who are in God's plan must be redeemed. The imagery is this: God would give up His firstborn for us; He dedicates His Firstborn to us; we are to dedicate our firstborn to Him. However, all mankind must be redeemed, particularly those who serve Him; so God made certain that the Israelites realized that all of their males, even the firstborn, must be redeemed.

Exodus 34:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251

Exodus 34:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâdâh (פָּדָה) [pronounced paw-DAWH]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804
wê (or vê) (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
ʿâraph (עָרַפְתָּ) [pronounced gaw-RAHF]	<i>to break the neck of an animal; figuratively to overthrow, to destroy; originally to pluck, to seize, to pull</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #6202 BDB #791

Translation: And if you do not redeem [the ass with a sheep], then you will break its neck.

If this substitutionary sacrifice is not offered up, then God requires that the neck be broken. The large quadruped is to die, as it belongs to God.

Redeeming the firstborn of the animals was so important that if they could not be redeemed, their neck was to be broken. The concept of redemption was to be fundamental to the Israelite culture.

It would seem likely that no one ever chose not to redeem the donkey, so there would not have been a rash of donkeys having the necks broken.

Exodus 34:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Exodus 34:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâdâh (פָּדָה) [pronounced paw-DAWH]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804

Translation: [Also] all of your firstborn sons you will redeem.

A man's firstborn sons are also to be redeemed. The process is not given here; but that is must be done is reenforced right here.

The NET Bible: *The remarkable thing about this is that Yahweh did not keep the firstborn that was dedicated to him, but allowed the child to be redeemed by his father (Nu 18:15, 16). It was an acknowledgment that the life of the child belonged to God as the one redeemed from death, and that the child represented the family. Thus, the observance referred to the dedication of all the redeemed to God." The word offspring is more literally "every opener of a womb."*⁸³

Exodus 34:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 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>	2 nd person masculine plural, Niphal imperfect	Strong's #7200 BDB #906
pânîm (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815
rêyqâm (רֵיקָם) [pronounced ray-KAWM]	<i>empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly</i>	adverb	Strong's #7387 BDB #938

Translation: And when you appear before Me, [you will] not [be] empty-handed. (Kukis mostly literal translation)

And when people come before God—particularly at these feasts—they are not to come empty-handed. That is, they needed to bring with them sacrifices to be offered to God.

You may wonder what this is about, as such a parallel suggests works, does it not? But the idea is, these who have been redeemed are then to bring their works to God. We are not to live a life devoid of spiritual works.

⁸³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 31, 2021.

Currid makes the point that, because the Hebrew people would not leave Egypt empty-handed, they are not to come before God empty-handed.⁸⁴ It is simply appropriate that the Hebrew people, who owe everything to God, to come before Him with gifts and offerings. This is what would be considered a natural and normal response.

The people were not simply to *just show up* for the 3 feast gatherings (Passover, Pentecost, Tabernacles), but they are to both follow God's requirements (as seen in the first 7 or 8 chapters of Leviticus), and to show their appreciation to Him.

Application: We have a naturally rebellious nature towards God; yet, we need to show appreciation to Him for all that He has done for us.

At the end of our lives, we appear before the **Judgment Seat of Christ**. At that time, we ought not to appear empty-handed as well. 2Cor. 5:10 **For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.** (ESV) What have you done with the life that God has so graciously given you? A person can be eternally saved because they believe in Jesus Christ, and show up before God with nothing to show for it.

Application: On the one hand, God gives us many things in this life to enjoy; furthermore, His burden is light; His requirements are not burdensome (Matt. 11:30). God looks to bless us in this life; and it is glorifying to God when He blesses us. So we can live here, in the midst of the devil's world, and still receive great blessing from God. How do we get in on this great blessing? We build the **edification complex** in our souls; we **follow the colors** and reach the high ground of supergrace. All of this takes place within our souls. It is a matter of spiritual growth; and that takes place when you place yourselves under the authority of a well-qualified pastor-teacher, gathered together regularly to feed on the Word of God. We may do a great many things when gathered together as a congregation, but the focus is upon the teaching of the Word of God. Daily intake of the Word of God for 45 min. to an hour and a quarter is what is necessary for the believer to exploit the time he has been given on earth. Given that doctrinal churches meet at the most, for 4 sessions of week, it is necessary that you supplement your spiritual walk in some way. The pastor at your church may have supplementary lessons which you have easy access to; or he may suggest lessons by someone else to fill in the open days. Berachah Church met daily (except for Saturdays), for a very long time, and those who lived through that era can testify as to the importance of taking in the Word of God daily; and how this supercharged the spiritual life of thousands.

Application: In the typical day, we are exposed to 16 hours of human viewpoint. It is on our televisions, our radios, our webpages. What you need is an hour each day to counteract all of the cosmic system propaganda which you will typically face every single day. At the point that I write this, about 95% of the media is a mouthpiece for the Democrat party, which has never been more anti-God and anti-establishment before. Bible doctrine gives us the resources to live in such a world, and to understand God's thinking and to be able to align our thinking with His. Our thinking is not to be aligned with the cosmic system.

Application: Our own nation, the United States, appears to be in a moral and political free fall, where faith in God is declining; and those with Bible doctrine in their souls are under greater attack than ever before. One political party appears to be against everything related to God and His plan and against establishment; and, the other political party pretends to share our values, but is filled with politicians and leaders who lack any moral center or any actual willingness to do the right thing. One thing that we can count on—and it may become far, far worse than it is today—is divine discipline. Bible doctrine gives you the orientation to what your life is in this fallen world, and what your place is at this period of time.

Application: As you grow spiritually, your destiny and your purpose become more and more clear; and you function according to the plan of God. No matter what is happening in our nation or in the world, God has a plan, and we are a part of that plan. When we fulfill that plan—which plan requires spiritual growth—then we are able to come to God at the Judgment Seat of Christ, and our hands will not be empty. We have stored up eternal

⁸⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 31, 2021.

treasure which the moth cannot destroy and the thief cannot take. We hope to hear, when standing before our Lord, “Well done, My good and faithful servant.” Or, in my case, “You did okay, Kukis. Some of the time, anyway.”

Exodus 34:20 For the firstborn of an ass, you will redeem [it] with a lamb. And if you do not redeem [the ass with a sheep], then you will break its neck. [Also] all of your firstborn sons you will redeem. And when you appear before Me, [you will] not [be] empty-handed. (Kukis mostly literal translation)

Precept Austin: *The text probably makes mention of a donkey because they were the main means of transport for the Hebrews, and because of their value God mercifully allowed them to be redeemed with a lamb. What's going on with the poor donkey? This was alluded to above. When the firstborn of a beast was given to (devoted, sanctified) the LORD, it was sacrificed. The problem with the firstborn of a donkey is that this animal was considered unclean and could not be used as a sacrifice. However since donkeys were valuable animals used for many chores, the law allowed one to redeem his donkey with a lamb (again we see in essence the blood of a lamb paying the price to set the donkey free, all of these blood sacrifices of course -- and this one clearly a substitutionary sacrifice -- pointed to God's future Lamb for only His blood offered as a substitute could effect redemption of men from slavery to Sin and Satan.) If the donkey was not redeemed it had to be killed.*⁸⁵

Exodus 34:19–20 All [those] who separate the womb [belong] to Me; and every [member] of your livestock is [to be] remembered—[every] firstborn of the oxen and sheep. For the firstborn of an ass, you will redeem [it] with a lamb. And if you do not redeem [the ass with a sheep], then you will break its neck. [Also] all of your firstborn sons you will redeem. And when you appear before Me, [you will] not [be] empty-handed. (Kukis mostly literal translation)

Exodus 34:19–20 All persons and animals who are firstborn belong to Me; and I will remember every member of your livestock—I will know each and every firstborn of your oxen and your sheep. For the firstborn of a large quadruped, you will redeem it with a lamb. And if you choose not to redeem the large animal, then you must break its neck instead. Furthermore, you will redeem your firstborn sons, because they belong to Me. And when you appear before Me on those three feastdays, you will not come empty-handed. (Kukis paraphrase)

Stuart: *Redemption laws represent God's kindness to his people. By rights he owned everything that was born first among any group, whether animal or human, just as the firstfruits of what was grown were also his. But although he did insist on receiving the first of all that was harvested from crops, he did not in fact want his people to give away to him every person or animal that was born first. Some of these were best kept by their families or their owners. So although they technically belonged to God and ought in theory simply to be given to him, he would allow them to be “repurchased” from him by a payment, and he would receive the payment in lieu of the animal or person. Such was the basic idea behind redemption laws, as indicated by the language of v. 19.*⁸⁶

Hobbs: *These rites were meant to be more than symbols, more than memorials. They were to be vivid visual aids by which the older generation could instruct the younger in the ways of God. Man's memory is all too short, at best. Man needs reminders, especially in following faithfully a God unseen. Therefore the monuments left along God's mighty road of deliverance were to be teaching instruments perpetuating the life of God in the continuing life of Israel for all time to come.*⁸⁷

Paul reminds the Corinthians that they too have been bought with a price. 1Cor. 6:19–20 **Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.** (ESV) The concept of being purchased by God is even more clearly understood in the New Testament. Similar sentiment can be found in Titus 2:14 1Peter 2:9.

⁸⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 31, 2021.

⁸⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 31, 2021.

⁸⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 31, 2021.

Six of days you will work and the day the seventh, you will rest; in the plowing time and in the harvest, you will rest.

Exodus
34:21

You will work [for] six days and you will rest on the seventh day; [even] in the plowing season and during the harvest, you will rest [on the seventh day].

You will work for six days and you will rest on the seventh day; even during the busiest times of the year. Even during the plowing season and during the harvest, you will still rest on the seventh day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Six of days you will work and the day the seventh, you will rest; in the plowing time and in the harvest, you will rest.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Six days thou shalt labour, and on the seventh day rest; in sowing (time) and in reaping thou shalt rest.
Targum (Pseudo-Jonathan)	Six days shalt thou work, and in the seventh day have rest; in ploughing time and in harvest thou shalt rest. [JERUSALEM. In ploughing.].
Revised Douay-Rheims	Six days will you work, the seventh day you will cease to plough and to reap.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"Six days you shall work, but on the seventh day you shall rest: in ploughing time and in harvest you shall rest.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Six days you shall serve and in the seventh day you shall be rested; in sowing and in harvest you shall be rested.
Samaritan Pentateuch	Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.
Updated Brenton (Greek)	Six days you shall work, but on the seventh day you shall rest. <i>There shall be rest</i> in seed time and in harvest.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Six days let work be done, but on the seventh day take your rest: at ploughing time and at the grain-cutting you are to have a day for rest.
Easy English	You may work for six days each week, but on the seventh day you must rest. That is true even when it is the time to plough your fields. It is also true at harvest time. You must rest on the seventh day each week.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	"Do your work in six days. But you must rest on the seventh day. Even when you are plowing your land or gathering your crops, you must rest on the seventh day.

New Simplified Bible »You may work six days. On the seventh day you must not work. Even during the time of plowing or harvesting you must not work on this day.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do your work in six days and rest on the seventh day, even during the seasons for plowing and harvesting.
The Living Bible	“Even during plowing and harvest times, work only six days, and rest on the seventh.
New Berkeley Version	.
New Life Version	“Work six days, but rest on the seventh day. Rest even during plowing time and gathering time.
New Living Translation	“You have six days each week for your ordinary work, but on the seventh day you must stop working, even during the seasons of plowing and harvest.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Each week you may work for six days, but on the seventh day you must rest. Even during the times when you are plowing the ground and harvesting your crops, you must rest on the seventh day.

Partially literal and partially paraphrased translations:

American English Bible	‘You can work for six days, but you must rest on the seventh day, whether it’s during the seed-time or the harvest.
Beck’s American Translation	.
Common English Bible	You should do your work for six days, but on the seventh day you should rest. Even during plowing or harvesttime you should rest.
New Advent (Knox) Bible	Thou hast six days to work in; on the seventh, both ploughing and reaping must cease.
Translation for Translators	<i>Each week</i> you may work for six days, but on the seventh day you must rest. <i>Even</i> during the times when you plow <i>the ground</i> and harvest <i>your crops</i> , you must rest <i>on the seventh day</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	You will work six days but on the seventh day you will rest and you will not plow or harvest.
Ferrar-Fenton Bible	.
God’s Truth (Tyndale)	Six days you shall work, and the seventh you shall rest: both from earing and reaping.
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	Six days you will work but on the 7th day you will rest, in ploughing time and in harvest you will rest.
Wikipedia Bible Project	Six days will you work, and on the seventh day break. Of the plowing and the reaping you will break.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Six days you may labor, ⁱ but on the seventh day you shall rest; even during the seasons of plowing and harvesting you must rest. i. [34:21] Ex 20:9–10.
New English Bible—1970	.
New Jerusalem Bible	'For six days you will labour, but on the seventh day you will rest; you will stop work even during ploughing and harvesting.
New RSV	.
Revised English Bible—1989	For six days you may work, but on the seventh abstain from work; even at ploughing time and harvest you must cease work.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	Six days you serve, but on the seventh day you shabbathize - in ploughing and in harvest, you shabbathize:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	You may work during the six weekdays, but on Saturday, you must stop working, ceasing from all plowing and reaping. from all plowing and reaping (Lekach Tov; Rashbam; Ibn Ezra). Or, '[even] during plowing and planting season' (Saadia).
The Scriptures 2009	"Six days you work, but on the seventh day you rest – in ploughing time and in harvest you rest..
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	· SIX DAYS YOU SHALL WORK, BUT ON THE SEVENTH DAY YOU SHALL REST: THERE SHALL BE REST IN SEED-TIME AND HARVEST.
Awful Scroll Bible	Six days was you to work, and on the seventh day you was to rest, in plowing time and harvest you was to rest.
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	Sheshet yamim thou shalt work, but on the yom hashevi'i thou shalt rest; in plowing and in harvest thou shalt rest.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"You shall work for six days, but on the seventh day you shall rest; [even] in plowing time and in harvest you shall rest [on the Sabbath].
The Expanded Bible	"You must work for six days, but on the seventh day you must rest—even during the ·planting [plowing] season and the harvest season [20:8–11].

Kretzmann's Commentary *Six days thou shalt work, but on the seventh day thou shalt rest*, Cf Exodus 20:9; Exodus 23:12; *in earing time and in harvest thou shalt rest*, these two seasons being mentioned since they were the busiest season for the farmer, when he would be inclined to use also the Sabbath for work.

Syndein/Thieme
The Voice .
You are to work for six days; but when the seventh day arrives, you are to observe the Sabbath and rest. Even when it is the time to plow and harvest, you must still rest on the seventh day.

Bible Translations with Many Footnotes:

The Complete Tanach *Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest.*

in plowing and in harvest you shall rest: [If this refers to the Sabbath,] why are plowing and harvest mentioned [in particular, and not other kinds of work]? Some of our Rabbis say that this [verse prohibits] plowing before the seventh year [i.e., the sixth year] which enters the seventh year [i.e., plowing that benefits crops that grow in the seventh year], and the harvest of the seventh year that grows after the seventh year [i.e., crops that have at least one third of their growth during the seventh year must be treated with the sanctity of the seventh year]. This is to teach you that we must add from the unholy [the year preceding the seventh year] to the holy [the seventh year]. Accordingly, this is its meaning: "Six days you may work, and on the seventh day you shall rest" -and [concerning] the work of the six days, which I have permitted you, there is a year in which plowing and harvest are prohibited. The plowing and harvest of the seventh year need not be stated, because it already says: "Your field you shall not sow..." (Lev. 25:4). [Consequently, we deduce that this verse means the plowing before the seventh year and the harvest after the seventh year.] Others [of the Rabbis] say that [the verse] speaks only about the [weekly] Sabbath, and the plowing and harvest mentioned in its context are to inform you that just as [the prohibited] plowing is optional [plowing], so is harvest [referred to here] optional [harvesting]. The harvest of the omer [however] is excluded [from this prohibition] because it is mandatory, and [consequently] it supersedes the Sabbath. -[from R.H. 9a]

The Geneva Bible
Kaplan Translation
NET Bible® .
.
.
"On six days⁴⁴ you may labor, but on the seventh day you must rest;⁴⁵ even at the time of plowing and of harvest⁴⁶ you are to rest.⁴⁷

⁴⁴tn This is an adverbial accusative of time.

⁴⁵tn Or "cease" (i.e., from the labors).

⁴⁶sn See M. Dahood, "Vocative lamed in Exodus 2,4 and Merismus in 34,21," Bib 62 (1981): 413-15.

⁴⁷tn The imperfect tense expresses injunction or instruction.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. *...six days you will serve and in the seventh day you will cease (with) the plowing, and (with) the harvesting you will cease,...*

Charles Thomson OT *Six days perform works, but on the seventh thou shalt rest. In seeding time and harvest it shall be a rest.*

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version *You shall work six days, but on the seventh day you must rest. Even at the time of plowing and harvest you must rest.*

Modern Literal Version .

Modern KJV .

New American Standard B.	.
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	"Six days you will work, and on the seventh day you will rest; in ploughing-time and in harvest you will rest.

The gist of this passage: The Hebrew people were to be associated with the Sabbath day; they were to rest on the Sabbath.

Exodus 34:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	six	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	to work, to serve, to labor; to be a slave to	2 nd person masculine singular, Qal imperfect	Strong's #5647 BDB #712

Translation: You will work [for] six days...

One aspect of life is quite important, and that is work. A doctrinal teacher places this in the list of **divine institutions**, and I totally agree with him. Man worked in the garden before the fall; and man worked outside of the garden after the fall. Working is fundamental to mankind; and a great source of happiness. I have interacted with all kinds of people; and those who did not work (for whatever reason) were not happy.

Illustration: I write this during the time of the COVID pandemic, and quite a number of people have found out, the hard way, just how important work was to their daily schedule. I have talked to a number of people, who I strongly encouraged to find work during a difficult time to find work, and it is clear to me that restoring this aspect to their lives has been helpful to their mental and emotional health.

Illustration: At least half of this country understands that, you do not want to subsidize a large number of people, so that they do not work at all. Whereas, Christians certainly believe in helping the helpless, it has been my experience in life that, the welfare system which was developed in the United States has nothing to do with helping the helpless; nor does it have anything to do with giving a person (or family) a *leg up* in life. These programs seem to be designed to go on for a considerable period of time; and, too many times, they carry on from one generation to the next. Currently, in the United States, welfare benefits are being used to develop an imported underclass of people who will vote for one party.

On the other hand, it is not healthy for men to just work and work without taking any time off. That was not God's plan for His people.

Personal testimony: When I understood the importance of the divine institution of work, my entire attitude changed towards the concepts of work and retirement. I know that so many people my age (and decades younger than me), think a lot about retirement and doing whatever is necessary to hit those magic numbers to retire as soon as possible. However, I thank God for every day that I am able to go to work. I don't work the long hours of physical labor that I used to be able to do, but I appreciate the ability and the challenge of work which I face every day. Retirement is not a consideration to me. Certainly, the time will come when I am unable to work, but, until then, I look forward to working each and every day.

Exodus 34:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîy'yî (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbath (שַׁבָּת) [pronounced <i>shaw-BAATH</i>]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	2 nd person masculine singular, Qal imperfect	Strong's #7673 BDB #991 & #992

Translation: ...and you will rest on the seventh day;...

On the seventh day, the Hebrew people were to rest. This was a memorial to the week of the earth's restoration; and this was to be their day of worship as well.

Just as I work 5 and 6 days a week, I nearly always take off one day a week, which is usually Sunday. In the Jewish Age, the Israelites expressed appreciation towards God on the 7th day for all that He provided. I express this appreciation most every day; but my Sundays are devoted to writing and studying, for as long as I am able.

Exodus 34:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
chârîysh (חֲרִישׁ) [pronounced <i>khaw-REESH</i>]	<i>plowing, plowing-time</i>	masculine singular noun with the definite article	Strong's #2758 BDB #361

Exodus 34:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qâtsiyr (רִצֵּק) [pronounced <i>kaw-TZEER</i>]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun with the definite article	Strong's #7105 BDB #894
shâbath (שַׁבָּת) [pronounced <i>shaw-BAHTH</i>]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	2 nd person masculine singular, Qal imperfect	Strong's #7673 BDB #991 & #992

Translation: ...[even] in the plowing season and during the harvest, you will rest [on the seventh day]. (Kukis mostly literal translation)

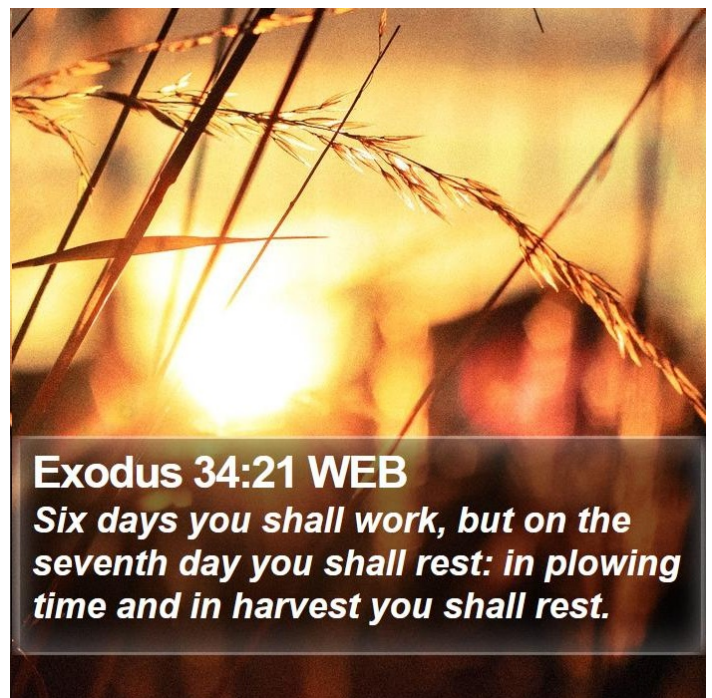
The observation of the Sabbath continued, even during the busiest times of the year, which would have been plowing, planting and harvesting. Obviously, there are times of the year when work increases. Nearly all professions experience this, whether teachers, builders, politicians, military types, etc. For Israel, they were still to observe the Sabbath.

Exodus 34:21 You will work [for] six days and you will rest on the seventh day; [even] in the plowing season and during the harvest, you will rest [on the seventh day]. (Kukis mostly literal translation)

After the Pharaoh and his men were drowned, God fed the people with manna and instituted the Sabbath day at that time. God repeated this with the Ten Commandments (Exodus 20) and in Exodus 23 and 31. God repeats this to them again, and emphasizes that this is to take place at any time of the year. One could not make up an excuse and claim that it was the harvest and they had to work 16 hour days, seven days a week until all was harvested. God did not give them that out. Regardless of the time or the season, the Hebrews were to take the Sabbath day.

Just so that there is no confusion in this area, Christians are not subject to the Sabbath (which is Saturday, not Sunday). Col. 2:16–17 **Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ.** (ESV) The concept of the Sabbath day is, God has provided everything that we need. Since the crucifixion of our Lord, that is even more clearly the case.

However, taking time off from work—once a week—is a normal and reasonable thing to do.



Exodus 34:21 WEB

Six days you shall work, but on the seventh day you shall rest: in plowing time and in harvest you shall rest.

Exodus 34:21 (WEB) (a graphic); from [Bible Verse Pictures](#); accessed March 29, 2021.

Exodus 34:21 You will work for six days and you will rest on the seventh day; even during the busiest times of the year. Even during the plowing season and during the harvest, you will still rest on the seventh day. (Kukis paraphrase)

Got Questions covers a great many concerns about the Sabbath day:

What is the Sabbath day?

How can we enter into God's rest?

What does it mean that the Sabbath was made for man and not man for the Sabbath?

What does it mean to remember the Sabbath day and keep it holy?

Why does Exodus 35:2 require the death penalty for working on the Sabbath?

Does God require Sabbath-keeping of Christians?

And a feast of weeks you will do—a firstfruits of a harvest of wheat and a feast of the ingathering, a circuit of the year.

Exodus
34:22

You will celebrate the feast of weeks, [which is] the firstfruits of the wheat harvest and the feast of the ingathering [or, *harvest*], a completion [or, *circuit, revolution, return*] of the year.

The final feast of the year is the feast of weeks, which will celebrate the firstfruits of the wheat harvest and the feast of the ingathering (or, *harvest*); which completes the circuit of the year.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a feast of weeks you will do—a firstfruits of a harvest of wheat and a feast of the ingathering, a circuit of the year.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the feast of Weeks thou shalt make to thee, of the firsts of the wheat harvest, and the feast of ingathering in the cycle of the year.
Targum (Pseudo-Jonathan)	The feast of weeks also shalt thou make to thee in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the ear.
Revised Douay-Rheims	You will keep the feast of weeks with the firstfruits of the corn of your wheat harvest, and the feast when the time of the year returns that all things are laid in.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall observe the feast of weeks with the first fruits of wheat harvest, and the feast of harvest at the year's end.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And the feast of sevens you shall make to you at the beginning of the harvest of wheat and at the feast of gathering in the outgoing of the year.
Samaritan Pentateuch	And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
Updated Brenton (Greek)	And you shall keep to Me the Feast of Weeks, the beginning of wheat-harvest; and the Feast of Ingathering in the middle of the year.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to keep the feast of weeks when you get in the first-fruits of the grain, and the feast at the turn of the year when you take in the produce of your fields.
Easy English	Eat the Feast of Weeks every year when you cut the first wheat in your fields. Eat the Feast of Harvest at the end of each year. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">See Deuteronomy 16:9-15. The Feast of Harvest was also called the Feast of Huts.</div> <p>feast Large meal to remember something that is special. See festival.</p> <p>wheat A plant that people grow on farms to make food. The seeds are called grain. People use the seeds to make flour. Then they use the flour to make bread.</p> <p>harvest The time when crops become ready to eat. People bring in the fruits and crops from their fields. Sometimes, 'the harvest' means the fruits and crops themselves.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Celebrate the Festival of Harvest. Use the first grain from the wheat harvest for this festival. And in the fall celebrate the Festival of Shelters.
God's Word™	"You must celebrate the Festival of Weeks with the first grain from your wheat harvest, and the Festival of the Final Harvest at the end of the season.
Good News Bible (TEV)	"Keep the Harvest Festival when you begin to harvest the first crop of your wheat, and keep the Festival of Shelters in the autumn when you gather your fruit.
The Message	"Keep the Feast of Weeks with the first cutting of the wheat harvest, and the Feast of Ingathering at the turn of the year.
Names of God Bible	.
NIRV	"Celebrate the Feast of Weeks. Bring the first share of your wheat crop. Celebrate the Feast of Booths. Hold it in the fall.
New Simplified Bible	»Celebrate the Festival of Weeks with the first grain from your wheat harvest. Celebrate the Festival of the Final Harvest at the end of the season.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Celebrate the Harvest Festival each spring when you start harvesting your wheat, and celebrate the Festival of Shelters each autumn when you pick your fruit.
The Living Bible	"And you must remember to celebrate these three annual religious festivals: the Festival of Weeks, the Festival of the First Wheat, and the Harvest Festival.
New Berkeley Version	.
New Life Version	Have the special supper of weeks at the first gathering of grain. Have the special supper of gathering time at the end of the year.
New Living Translation	"You must celebrate the Festival of Harvest ^[f] with the first crop of the wheat harvest, and celebrate the Festival of the Final Harvest ^[g] at the end of the harvest season. ^[f] 34:22a Hebrew <i>Festival of Weeks</i> ; compare 23:16. This was later called the Festival of Pentecost. It is celebrated today as Shavuot (or Shabuoth). ^[g] 34:22b Or <i>Festival of Ingathering</i> . This was later called the Festival of Shelters or Festival of Tabernacles (see Lev 23:33-36). It is celebrated today as Sukkot (or Succoth).
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Each year celebrate the Festival of Harvest when you begin to harvest the first crop of wheat, and also celebrate the Festival of Finished Harvest when you finish harvesting the grain and fruit.

Partially literal and partially paraphrased translations:

American English Bible	'You must also observe the Feast of Weeks for Me at the beginning of the wheat harvest and at the harvest in the middle of the year.
Beck's American Translation	.
Common English Bible	You should observe the Festival of Weeks, for the early produce of the wheat harvest, and the Gathering Festival at the end of the year.
New Advent (Knox) Bible	Thou shalt keep the feast of the seven weeks, with the first-fruits of thy wheat harvest, and another feast at the end of the year, when all is gathered in.
Translation for Translators	<i>Each year celebrate the Harvest Festival, when you begin to harvest the first crop of wheat, and also celebrate the Festival of Living in Temporary Shelters, when you finish harvesting the grain and fruit.</i>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And you will celebrate the holiday of weeks, of the first product of the wheat harvest, and the holiday of the gathering once the year ends.
Ferrar-Fenton Bible	You shall also make a festival of rest for yourselves at the first fruits of the wheat harvest; and a festival at the completion of the solar circuit of the year.
God's Truth (Tyndale)	You shall observe the feast of weeks with the first fruits of wheat harvest, and the feast of ingathering at the years end.
HCSB	"Observe the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering ^[h] at the turn of the agricultural year. Three times a year all your males are to appear before the Lord GOD, the God of Israel. For I will drive out nations before you and enlarge your territory. No one will covet your land when you go up three times a year to appear before the LORD your God. Vv. 23–24 are included for context. ^[h] Exodus 34:22 The Festival of Ingathering is called Festival of Booths elsewhere; Lv 23:34-36.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you yourself [Literally "for yourself" or "as for you, you will observe"] will observe the Feast of Weeks—the firstfruits of the wheat harvest—and the Feast of Harvest Gathering at the turn of the year.
NIV, ©2011	"Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year. [That is, in the autumn]
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And the holiday of weeks (Shevuoth) make for you, the first of the harvest of wheat, and the holiday of gathering the whole of the year's.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Celebrate the Feast of Weeks with the firstfruits of the wheat harvest and the Feast of Ingathering at the turning of the year.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	^j You shall keep the feast of Weeks with the first fruits of the wheat harvest, likewise, the feast of the Ingathering at the close of the year.* * [34:22] Feast of Weeks: the festival of thanksgiving for the harvest, celebrated seven weeks or fifty days after the beginning of the harvest. It was also called

Pentecost (fiftieth) and coincided with the giving of the law on Mount Sinai, fifty days after the offering of the first fruits; cf. Lv 23:10–11; Dt 16:9. Feast of the Ingathering: feast of Booths.

j. [34:22–23] Ex 23:16–17; Dt 16:10, 13, 16.

New English Bible–1970

New Jerusalem Bible

.
'You will observe the feast of Weeks, of the first-fruits of the wheat harvest, and the feast of Ingathering at the close of the year.

New RSV

Revised English Bible–1989

.
You are to observe the pilgrim-feast of Weeks, the firstfruits of the wheat harvest, and the pilgrim-feast of Ingathering at the turn of the year.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"Observe the festival of *Shavu'ot* with the first-gathered produce of the wheat harvest, and the festival of ingathering at the turn of the year.

exeGesés companion Bible

...and work the celebration of weeks,
of the firstfruits of wheat harvest
and the celebration of ingathering
at the revolution of the year.

Hebraic Roots Bible

Israeli Authorized Version

Kaplan Translation

.
.
Keep the Festival of Shavuoth through the first fruits of your wheat harvest. Also keep the Harvest Festival soon after the year changes.

Shavuoth

Literally, 'Weeks.' See Exodus 23:16.

Harvest festival...

Sukkoth. See Exodus 23:16.

The Scriptures 2009

"And perform the Festival of Shavu'oth^c for yourself, of the first-fruits of wheat harvest, and the Festival of Ingathering^d at the turn of the year.

^cWeeks. ^dFestival of Sukkot (Booths).

Tree of Life Version

"You are to observe the Feast of Shavuot, which is the firstfruits of the wheat harvest, as well as the Feast of Ingathering at the turn of the year.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

. AND YOU SHALL KEEP TO ME THE FIESTA OF WEEKS, THE BEGINNING OF WHEAT-HARVEST; AND THE FIESTA OF IN-GATHERING IN THE MIDDLE OF THE YEAR.

Awful Scroll Bible

You was to effect that of the feast of weeks; the firstfruits of your wheat harvest; and the feast of ingathering, at the year's circuit.

Charles Thomson OT

Concordant Literal Version

Darby Translation

exeGesés companion Bible

Orthodox Jewish Bible

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.
And thou shalt observe Chag Shavu'os [Ac chp 2], with the firstfruits the ketzir chittim (wheat harvest), and the Chag HaAsif (Festival of Ingathering, Harvesttime [Yn chp 7]) shall be at the tekufat hashanah (changing, turning of the year).

Rotherham's *Emphasized B.*

And <the festival of weeks> shalt thou make to thee, the firstfruits of the wheat harvest,—and the festival of ingathering, at the closing in of the year:...

Third Millennium Bible

.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall observe and celebrate the Feast of Weeks (Harvest, First Fruits, or Pentecost), the first fruits of the wheat harvest, and the Feast of Ingathering (Booths or Tabernacles) at the year's end.
The Expanded Bible	"Celebrate the Feast of Weeks when you gather the first grain of the wheat harvest [23:16]. And celebrate the Feast of ·Shelters [^L Ingathering] ·in the fall [^L at the turn of the year; 23:17].
Kretzmann's Commentary	And thou shalt observe the Feast of Weeks, of the first-fruits of wheat harvest, namely, Pentecost, and the Feast of Ingathering at the year's end, the Feast of Tabernacles at the end of the season.
Syndein/Thieme	.
The Voice	Also, you are to celebrate the Feast of Weeks, when the firstfruits from the wheat harvest are gathered. And when one year ends and another begins, celebrate the Ingathering Feast.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And you shall make for yourself a Festival of Weeks, the first of the wheat harvest, and the festival of the ingathering, at the turn of the year.</p> <p>the first of the wheat harvest: [This is the festival] on which you bring the two breads made from the wheat [as in Lev. 23:17].</p> <p>the first: For it is the first meal offering brought to Temple from the new wheat crop, because the meal offering of the omer on Passover is brought from the barley. -[from Men. 84a]</p> <p>and the festival of the ingathering: Heb. גִּזְרֵי הָאֲסִיף, [which occurs] at the time you gather your grain from the field into the house. This gathering (אֲסִיף) is a term denoting bringing into the house, like "you shall take it (אֶתְפָּסֵא) into your house" (Deut. 22:2).</p> <p>at the turn of the year: which is at the return of the year, at the beginning of the coming year. [I.e., it is in the month of Tishri, which is the first month of the year, counting from Creation.]</p> <p>at the turn of: Heb. תַּפְסֵא, a term denoting going around and encompassing (הֶפְקָה) [i.e., going in a circle].</p>
The Geneva Bible Kaplan Translation NET Bible®	<p>.</p> <p>.</p> <p>"You must observe⁴⁸ the Feast of Weeks – the firstfruits of the harvest of wheat – and the Feast of Ingathering at the end⁴⁹ of the year.</p> <p>⁴⁸tn The imperfect tense means "you will do"; it is followed by the preposition with a suffix to express the ethical dative to stress the subject.</p> <p>⁴⁹tn The expression is "the turn of the year," which is parallel to "the going out of the year," and means the end of the agricultural season.</p>

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will do the feast of weeks (for) you, firstfruits of the harvest of the wheat, and a feast of the gathering at the circuit of the year,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	And you shall observe the feast of weeks, [even] of the first fruits of wheat harvest, and the feast of ingathering at the year's end.
English Standard Version	.
Green's Literal Translation	.
Literal Standard Version	And you observe [the] Celebration of Weeks for yourself, of [the] first-fruits of wheat-harvest; and the Celebration of Ingathering at the revolution of the year.

Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And you shall celebrate the Feast of Weeks, <i>that is</i> , the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.
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 a feast of weeks you will observe for yourself; first-fruits of wheat-harvest; and the feast of in-gathering, at the revolution of the year.

The gist of this passage: Two additional feasts are named here: the Feast of Weeks (which is the firstfruits of the wheat harvest) and the Feast of Ingathering.

Exodus 34:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice. A few times, this refers to the animal slaughtered, sometimes called <i>the victim</i> (Ex. 23:18 Mal. 2:3).			
shâbûa' (שָׁבֻעַ) [pronounced <i>sha^b-VOO-ahg</i>]	<i>seven, period of seven (days or years), heptad, week; Feast of Weeks</i>	masculine singular noun	Strong's #7620 BDB #988
There are 3 ways for this word to be spelled: shâbuw'âh (שָׁבוּעַ) [pronounced <i>shaw-BOO-ghah</i>]; shâbua' (שָׁבֻעַ) [pronounced <i>shaw-BOO-ahg</i>]; sh ^e bu'âh (שָׁבֻעַ) [pronounced <i>shehb-oo-GAW</i>].			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass</i> . It is possible that this ought to be <i>to provide for</i> .			

Exodus 34:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: You will celebrate the feast of weeks,...

What appears to be the case, is this is actually an 8-day celebration with one feast on the first Sabbath and another on the second. It is also known as the Harvest, the (Feast of the) First Fruits, or Pentecost

We will save the Doctrine of the Feast Days for Leviticus 23; however, God has made Israel aware of these feasts back in Exodus 23.

James Rickard: *Interestingly, The Feast of Weeks (Pentecost), with its "wave offering", celebrates Jacob's blessed multiplication from a single patriarch into a great and mighty nation, cf. Deut 16:9-12. And as you know, the Feast of Pentecost after our Lord's Ascension was the beginning of the Church Age in which the Holy Spirit was given to every Church Age believer for permanent indwelling; a major portion of your Portfolio of Invisible Assets so that you can be an overcomer. In regard to the Feast of Tabernacles and the Millennial Reign of our Lord, Scripture tells us He will "judge between many peoples and will settle disputes for (RAB) strong nations far and wide, Micah 4:3, NIV. God also promised to save a remnant and make them into a (ATSUM), strong nation, Micah 4:7 NASB.*⁸⁸

Precept Austin: *The Feast of the Ingathering IS also referred to as the Feast of Booths (Lev 23:34, Dt 16:13, 16), the Feast of Tabernacles, (Lev 23:34KJV), the Festival of Temporary Shelters (Lev 23:34NET), or the Feast of Sukkot (Succoth means "booths").*⁸⁹

Got Questions: *The spiritual significances of the Feast of Weeks are many. Some see the two loaves of leavened bread that were to be a wave offering as foreshadowing the time when the Messiah would make both Jew and Gentile to be one in Him (Ephesians 2:14–15). This is also the only feast where leavened bread is used. Leaven in Scripture is often used symbolically of sin, and the leavened bread used in the Feast of Weeks is thought to be representative of the fact that there is still sin within the church (body of Christ) and will be until Christ returns again.*⁹⁰

Exodus 34:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bikkûwr (בִּכּוּר) [pronounced bihk-KOOR]	first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)	masculine plural construct	Strong's #1061 BDB #114

⁸⁸ From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

⁸⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 1, 2021.

⁹⁰ From <https://www.gotquestions.org/Feast-of-Weeks.html> accessed April 1, 2021.

Exodus 34:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
I don't know if there is much of a difference between the plural and the singular.			
qâtsîyr (קִצֵּיר) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular construct	Strong's #7105 BDB #894
chîttâh (חִטָּה) [pronounced kheet-TAW]	<i>wheat, wheat plant; wheat flour; wheat stalks</i>	feminine plural noun	Strong's #2406 BDB #334

Translation: ...[which is] the firstfruits of the wheat harvest...

My understanding of these few words—and there are not many to read—that this is celebrated first, perhaps on the Sabbath beginning the Festival of Weeks.

Exodus 34:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chag (חַג) [pronounced khahg]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
'âçîph/'âçîyph (אָפֶה/אָפִּי) [pronounced aw-SEEF]	<i>ingathering, harvest</i>	masculine singular noun with the definite article	Strong's #614 BDB #63

The word is found only twice in Scripture; both times in the book of Exodus.

Translation: ...and the feast of the ingathering [or, harvest],...

This is also known as the Feast of Booths or Tabernacles. Interestingly enough, the word *Ingathering* is only found here and in Exodus 23.

This is also called the Feast of Ingathering.

What is the Feast of Tabernacles / Booths / Sukkoth? (From Got Questions)

Answer: The Feast of Tabernacles, also known as the Feast of Booths and Sukkot, is the seventh and last feast that the Lord commanded Israel to observe and one of the three feasts that Jews were to observe each year by going to “appear before the Lord your God in the place which He shall choose” (Deuteronomy 16:16). The importance of the Feast of Tabernacles can be seen in how many places it is mentioned in Scripture. In the Bible we see many important events that took place at the time of the Feast of Tabernacles. For one thing, it was at this time that Solomon's Temple was dedicated to the Lord (1 Kings 8:2).

It was also at the Feast of Tabernacles that the Israelites, who had returned to rebuild the temple, gathered together to hear Ezra proclaim the Word of God to them (Nehemiah 8). Ezra's preaching resulted in a great revival as the Israelites confessed their sins and repented of them. It was also during this Feast that Jesus said,

What is the Feast of Tabernacles / Booths / Sukkoth? (From Got Questions)

“If anyone thirsts, let him come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:37–39).

The Feast of Tabernacles takes place on the 15th of the Hebrew month Tishri. This was the seventh month on the Hebrew calendar and usually occurs in late September to mid-October. The feast begins five days after the Day of Atonement and at the time the fall harvest had just been completed. It was a time of joyous celebration as the Israelites celebrated God’s continued provision for them in the current harvest and remembered His provision and protection during the 40 years in the wilderness.

As one of the three feasts that all “native born” male Jews were commanded to participate in, the Feast of Tabernacles is mentioned multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to the Lord, or the Feast of Booths (Exodus 23:16; Deuteronomy 16:13). As one of the pilgrim feasts (when Jewish males were commanded to go to Jerusalem), it was also the time when they brought their tithes and offerings to the Temple (Deuteronomy 16:16). With the influx of people coming to Jerusalem at that time, we can only imagine what the scene must have been like. Thousands upon thousands of people coming together to remember and celebrate God’s deliverance and His provision, all living in temporary shelters or booths as part of the requirements of the feast. During the eight-day period, so many sacrifices were made that it required all twenty-four divisions of priests to be present to assist in the sacrificial duties.

We find God’s instructions for celebrating the Feast of Tabernacles in Leviticus 23, given at a point in history right after God had delivered Israel from bondage in Egypt. The feast was to be celebrated each year on “the fifteenth day of this seventh month” and was to run for seven days (Leviticus 23:34). Like all feasts, it begins with a “holy convocation” or Sabbath day when the Israelites were to stop working to set aside the day for worshipping God. On each day of the feast they were to offer an “offering made by fire to the Lord” and then after seven days of feasting, again the eighth day was to be “a holy convocation” when they were to cease from work and offer another sacrifice to God (Leviticus 23). Lasting eight days, the Feast of Tabernacles begins and ends with a Sabbath day of rest. During the eight days of the feast, the Israelites would dwell in booths or tabernacles that were made from the branches of trees (Leviticus 23:40–42).

The Feast of Tabernacles, like all the feasts, was instituted by God as a way of reminding Israelites in every generation of their deliverance by God from Egypt. Of course, the feasts are also significant in that they foreshadow the work and actions of the coming Messiah. Much of Jesus’ public ministry took place in conjunction with the Holy Feasts set forth by God.

The three pilgrim feasts where all Jewish males were commanded to “appear before the Lord in the place he chooses” are each very important in regards to the life of Christ and His work of redemption. We know with certainty that the Passover and the Feast of Unleavened Bread are symbolic of Christ’s atoning sacrifice on the cross. Likewise, we know that Pentecost, which marked the beginning of the Feast of Weeks, was the time of Jesus’ bodily ascension. And most scholars would agree that the Feast of Tabernacles is symbolic of Christ’s Second Coming when He will establish His earthly kingdom.

There are also some who believe that it was likely during the Feast of Tabernacles that Jesus was born. While we celebrate Christ’s birth on December 25, most scholars acknowledge that this tradition was begun in the fourth century AD by the Roman Catholic Church and that the exact day of Jesus’ birth is unknown. Some of the evidence that Jesus might have been born earlier in the year during the Feast of the Tabernacles includes the fact that it would be unlikely for shepherds to still be in the field with their sheep in December, which is in the middle of the winter, but it would have been likely they were in the fields tending sheep at the time of the Feast of Tabernacles. The strong possibility that Jesus was born at the time of the Feast of Tabernacles is also seen in the words John wrote in John 1:14. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” The word John chose to speak of Jesus “dwelling” among us is the word tabernacle, which simply means to “dwell in a tent.”

What is the Feast of Tabernacles / Booths / Sukkoth? (From Got Questions)

Some believe it is very likely that John intentionally used this word to associate the first coming of Christ with the Feast of Tabernacles. Christ came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Lord of Lords. While it cannot be established with certainty that Jesus was born during the Feast of Tabernacles, some believe there is a strong possibility the Feast of Tabernacles not only looks forward to His second coming but also reflects back on His first coming.

The Feast of Tabernacles begins and ends with a special Sabbath day of rest. During the days of the feast all native Israelites were “to dwell in booths” to remind them that God delivered them out of the “land of Egypt” and to look forward to the coming Messiah, Jesus Christ, who would deliver His people from the bondage of sin. This feast, like all of the feasts of Israel, consistently reminded the Jews and should remind Christians as well that God has promised to deliver His people from the bondage of sin and deliver them from their enemies. Part of God’s deliverance for the Israelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land. The same holds true for Christians today. God protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land (heaven) and to be in the presence of God, He preserves us in this world as we await the world to come and the redemption that will come when Jesus Christ returns again to “tabernacle” or dwell among us in bodily form.

From <https://www.gotquestions.org/Feast-of-Tabernacles.html> accessed April 1, 2021.

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This might be the feast on the 8th day, the second Sabbath.

Exodus 34:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>t^equphâh (תְּקוּפָה) t^eqûwphâh (תְּקוּוּפָה) [pronounced t^ekoo-FAW]</p>	<p>a circuit, an orbit, a course, a revolution, a coming round; a coming about, a return [of the seasons or of a year]</p>	<p>feminine singular construct</p>	<p>Strong's #8622 BDB #880</p>
This word occurs only 4x in the Old Testament.			
<p>shânâh (שָׁנָה) [pronounced shaw-NAW]</p>	<p>year</p>	<p>feminine singular noun with the definite article</p>	<p>Strong's #8141 BDB #1040</p>

Translation: ...a completion [or, circuit, revolution, return] of the year. (Kukis mostly literal translation)

The *turn of the year* was the fall.

This is apparently the final festival of the year.

In any case, this will complete the circuit of feasts.

Exodus 34:22 You will celebrate the feast of weeks, [which is] the firstfruits of the wheat harvest and the feast of the ingathering [or, harvest], a completion [or, circuit, revolution, return] of the year. (Kukis mostly literal translation)

V. 22 lists 2 feasts, which the Israelites were expected to attend as a group.

Exodus 34:22 The final feast of the year is the feast of weeks, which will celebrate the firstfruits of the wheat harvest and the feast of the ingathering (or, *harvest*); which completes the circuit of the year. (Kukis paraphrase)

The 3 chief feasts appear to be the Feast of the Unleavened Bread (which includes the Passover), the Feast of Weeks (Harvest, First Fruits, or Pentecost), and the Feast of Ingatherings (Booths, Tabernacles).

Got Questions answers these questions:

What are the different Jewish festivals in the Bible?

What is the Feast of Weeks?

Three times in the year will appear all of your males to faces of the Adown, Y^ehowah, an Elohim of Israel. For I will cast out nations from your faces and I have enlarged your borders. Also, will not desire a man your land in your going up to appear to faces of Y^ehowah your Elohim three times.

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All your males will appear three times in the year before [your] Adown Y^ehowah, the Elohim of Israel. Furthermore [lit., *for*], I will cast nations out from before you and I will enlarge your borders. In addition, no man will desire your land when you go up to appear before Y^ehowah your Elohim [for these feastdays] three times [a year].

It is a religious requirement that all your males will appear three times each year before your Lord, Jehovah, the God of Israel. Furthermore, I will establish you in the land by throwing the other nations out before you and by enlarging your borders. And, in addition to that, I will see to it that none of your enemies will desire your property during the time that you come to appear before Jehovah your God these three times each year.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Three times in the year will appear all of your males to faces of the Adown, Y ^e howah, an Elohim of Israel. For I will cast out nations from your faces and I have enlarged your borders. Also, will not desire a man your land in your going up to appear to faces of Y ^e howah your Elohim three times.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Three times in the year shall all your males appear before the Master of the World, the Lord God of Israel. For I will drive out the nations before thee, and enlarge thy borders, and no man shall covet thy land when thou goest up to appear before the Lord thy God three times in the year.
Targum (Pseudo-Jonathan)	Three times in the year shall all thy males appear before the Master of the world, the Lord God of Israel. For I will drive out the nations from before thee, and enlarge thy borders; and no man shall covet thy land at the time of thy going up to appear before the Lord thy God thrice in the year.
Revised Douay-Rheims	Three times in the year all your males will appear in the sight of the almighty Lord the God of Israel. For when I will have taken away the nations from your face, and will have enlarged your borders, no man will lie in wait against your land when you will go up, and appear in the sight of the Lord your God thrice in a year.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Three times in the year all your males shall appear before Mar-Yah God, God of Yisrael. For I will drive out nations before you and enlarge your borders; neither

V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	<p>shall any man desire your land when you go up to appear before Mar-Yah, your God, three times in the year.</p> <p>.</p> <p>.</p> <p>Three times in a year your every memorial shall appear before LORD JEHOVAH, God of Israel.</p> <p>Because I shall destroy the nations from before you and I shall enlarge your borders and no man will lust for your land when you go up to appear before LORD JEHOVAH your God three times in a year.</p>
Samaritan Pentateuch	<p>Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.</p> <p>For I will cast out many 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.</p>
Updated Brenton (Greek)	<p>Three times in the year shall every male of yours appear before the Lord, the God of Israel. For when I have cast out the nations from before your face, and have enlarged your coasts, no one shall desire your land, whenever you may go up to appear before the Lord your God, three times in the year.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Three times in the year let all your males come before the Lord, the God of Israel. For I will send out the nations before you and make wide the limits of your land; and no man will make an attempt to take your land while you go up to give worship to the Lord, three times in the year.</p>
Easy English	<p>Three times in every year, all your men must come to worship the Lord God, the God of Israel. I will chase the nations out of the land as you move in. I will give you more and more land to live in. Three times each year you must come to worship the Lord your God. When you do that, nobody will try to take your land for themselves.</p> <p>Israel</p> <p>God changed Jacob's name to Israel. See Genesis 35. Jacob's 12 sons were the ancestors of the nation of Israel. The land where they lived was also called Israel. After King Solomon died, the nation of Israel became two kingdoms. The nation in the north was called Israel. The nation in the south was called Judah.</p> <p>nation</p> <p>A large group of people who belong to the same country. They have the same ruler or king. They usually speak the same language.</p>
Easy-to-Read Version--2001	.
Easy-to-Read Version--2006	<p>"Three times each year all your men must go to be with the Lord GOD, the God of Israel.</p> <p>"When you go into your land, I will force your enemies out of that land. I will expand your borders--you will get more and more land. You will go before the LORD your God three times each year. At that time no one will try to take your land from you.</p>
God's Word™	.
Good News Bible (TEV)	<p>"Three times a year all of your men must come to worship me, the LORD, the God of Israel. After I have driven out the nations before you and extended your territory, no one will try to conquer your country during the three festivals.</p> <p>"All your men are to appear before the Master, the GOD of Israel, three times a year. You won't have to worry about your land when you appear before your GOD three times each year, for I will drive out the nations before you and give you plenty of land. Nobody's going to be hanging around plotting ways to get it from you.</p>
The Message	

Names of God Bible	“Three times a year all your men must come into the presence of the Adonay, Yahweh Elohim of Israel. I will force nations out of your way and will expand your country’s borders. No one will want to take away your land while you’re gone three times a year to Yahweh’s festivals.
NIRV	Three times a year all your men must come to worship me. I am your LORD and King, the God of Israel. I will drive out nations ahead of you. I will increase your territory. Go up three times a year to worship me. While you are doing that, I will keep others from wanting to take any of your land for themselves. I am the LORD your God.
New Simplified Bible	»Three times a year all your men must come into the presence of the Sovereign Jehovah, the God of Israel. »I will force nations out of your way and will expand your country’s borders. No one will want to take away your land while you are gone three times a year to Jehovah’s festivals.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Your men must come to worship me three times a year, because I am the LORD God of Israel. I will force the nations out of your land and enlarge your borders. Then no one will try to take your property when you come to worship me these three times each year.
The Living Bible	On each of these three occasions all the men and boys of Israel shall appear before the Lord. No one will attack and conquer your land when you go up to appear before the Lord your God those three times each year. For I will drive out the nations from before you and enlarge your boundaries.
New Berkeley Version	.
New Life Version	Three times a year all your males are to come before the Lord God, the God of Israel. For I will drive nations out of your way and give you more land. No man will desire to have your land when you go to show yourselves before the Lord your God.
New Living Translation	Three times each year every man in Israel must appear before the Sovereign, the LORD, the God of Israel. I will drive out the other nations ahead of you and expand your territory, so no one will covet and conquer your land while you appear before the Lord your God three times each year.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Three times each year all the men must come to worship me, Yahweh, the God of the Israelite people. I will make the people groups leave the land, and I will make your territory larger. No one will try to conquer your country when you come to worship Yahweh your God three times each year, during your festivals.

Partially literal and partially paraphrased translations:

American English Bible	So, every male must appear before Jehovah the God of IsraEl three times each year. For after I've driven the nations away from before you and enlarged your borders, no one will really desire your land... that is, as long as you go up to appear before Jehovah your God three times each year.
Beck's American Translation	.
Common English Bible	All your males should appear three times a year before the Lord God, Israel's God. I will drive out nations before you and extend your borders. No one will desire and try to take your land if you go up and appear before the Lord your God three times a year.
New Advent (Knox) Bible	Thrice in the year all thy men folk shall present themselves before the Lord, the almighty God of Israel. And so, when I have dispossessed the nations at thy

Translation for Translators coming, and given thee wide lands to dwell in, three times a year present thyself before the Lord thy God, and thy lands none shall invade by treachery. Three times each year all the men must come to worship me, Yahweh, the God of the Israeli people. I will expel the people-groups that live in the land *where you will be*, and I will cause your territory to become very large. As a result, no group will try to conquer your country if you come to worship me each year during those three festivals.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Three times in a year your sons must appear before the LORD, God of Israel. I will remove other nations from you, and will expand your borders. No man will covet your land when you will come to see your LORD, three times a year.
Ferrar-Fenton Bible	"Three times in a year all your men shall appear before the Presence of the LORD , the EVER-LIVING GOD of Israel, for I will drive out the heathen before you, and will extend your boundaries, therefore no man of your land shall neglect to go up three times in a year to see the Presence of your EVER-LIVING GOD .
God's Truth (Tyndale)	Three times in a year shall all your men children appear before the Lord Jehovah God of Israel: for I will cast out the nations before you and will enlarge your coasts, so that no man shall desire your land, while you go up to appear before the face of the Lord your God, Three times in the year.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	Three times in the year all your males will appear before the Lord, Yahweh, the God of Israel, because I will evict nations before you, and I will enlarge your territory, and no one will covet your land when you go up to appear before Yahweh your God three times in the year.
NIV, ©2011	Three times a year all your men are to appear before the Sovereign LORD, the God of Israel. I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times each year to appear before the Lord your God.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	Three times a year, all your males will show themselves before the lord Yahweh, god of Israel. Because I will disenfranchise nations from before you, and I will expand your borders, and no man will covet your land, as you go up before Yahweh your lord, three times a year.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	All your males shall appear before the Lord Jehovah, God of Israel, three times in the year, Because I will possess the peoples before your face, and enlarge your boundaries; and when you shall go up to appear before the face of Jehovah, your God, three times in the year no man shall desire your land.
New American Bible (2002)	Three times a year all your men shall appear before the Lord, the LORD God of Israel. Since I will drive out the nations before you to give you a large territory, there will be no one to covet your land when you go up three times a year to appear before the LORD, your God.
New American Bible (2011)	.

New English Bible–1970	.
New Jerusalem Bible	'Three times a year all your menfolk will appear before Lord Yahweh, God of Israel, for I shall dispossess the nations before you and extend your frontiers, and no one will set his heart on your territory when you go away to appear before Yahweh your God three times a year.
New RSV	.
Revised English Bible–1989	Those three times a year all your males are to come into the presence of the Lord, the LORD the God of Israel; for after I have dispossessed the nations before you and extended your frontiers, there will be no danger from covetous neighbours when you go up those three times to enter the presence of the LORD your God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Three times a year all your men are to appear before the Lord, <i>ADONAI</i> , the God of Isra'el. For I am going to expel nations ahead of you and expand your territory, and no one will even covet your land when you go up to appear before <i>ADONAI</i> your God three times a year.
exeGesés companion Bible	Three times in the year have all your male sons be seen at the face of Adonay Yah Veh the Elohim of Yisra El. For I dispossess the goyim from your face and widen your borders: no man desires your land when you ascend to be seen at the face of Yah Veh your Elohim three times in the year.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Three times each year, all your males shall thus present themselves before God the Master, Lord of Israel. When I expel the other nations before you and extend your boundaries, no one will be envious of your land when you go to be seen in God's presence three times each year.
The Scriptures 2009	"Three times in the year all your men are to appear before the Master, הוהי, the Elohim of Yisra'el, for I dispossess nations before you, and shall enlarge your borders, and let no one covet your land when you go up to appear before הוהי your Elohim three times in the year.
Tree of Life Version	.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	· THREE TIMES IN THE YEAR SHALL EVERY MALE OF YOUR APPEAR BEFORE JESUS THE THEOS (<i>Alpha & Omega</i>) OF ISRAEL. FOR WHEN I SHALL HAVE CAST OUT THE NATIONS BEFORE YOUR FACE, AND SHALL HAVE ENLARGED YOUR COASTS, NO ONE SHALL DESIRE YOUR LAND, WHENEVER YOU MAY GO UP TO APPEAR BEFORE JESUS YOUR THEOS (<i>Alpha & Omega</i>), THREE TIMES IN THE YEAR.
Awful Scroll Bible	Three times in the year, the males were to appear turned before their lord, Sustains To Become, he of mighty ones of Isra-eternal life. I was to dispossess the nations turned before you, and am to have enlarged your borders - was there to be anyone to covet the solid grounds, as you is to go up and appear before Sustains To Become, he of mighty ones, three times in the year?
Charles Thomson OT	.
Concordant Literal Version	.

Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	Shalosh in the year shall all your men children appear before HaAdon Hashem Elohei Yisrael. For I will drive out the Goyim before thee, and enlarge thy borders; neither shall any man covet thy land, when thou shalt go up to appear before Hashem Eloheicha shalosh in the shanah.
Rotherham's <i>Emphasized B.</i>	And <the festival of weeks> shalt thou make to thee, the firstfruits of the wheat harvest,—and the festival of ingathering, at the closing in of the year: <three times in the year> shall every one of thy males see the face ^d of the Lord ^e Yahweh ^f the God of Israel. ^e For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goes up to see the face of Yahweh ^f thy God, three times in the year. V. 22 is included for context. ^d So it shd be—G. Intro. 458. ^e N.B.: that, in this passage, two divine names only are suffered to reach the ear of the listener when he hears read the R.V. or the A.V., although there are three in the Hebrew. Cp. Intro., Chapter IV., I., B., (I.). ^f The proper punctuation in Exod. xxxiv. 23 and Deut. xvi. 16 is yire'h 'shall see', and not yêrâ'eh 'shall appear.' G. Intro. 458.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Three times a year all your males shall appear before the Lord God [Heb YHWH (Yahweh), usually rendered LORD.], the God of Israel. For I will drive out and dispossess nations before you and enlarge your borders; nor shall any man covet (actively seek for himself) your land when you go up to appear before the Lord your God three times a year.
The Expanded Bible	“Three times each year all your males must ·come [^L appear] before the Lord God, the God of Israel. I will ·force out [dispossess] nations ahead of you and ·expand [enlarge] the borders of your land. You will go before the Lord your God three times each year, and at that time no one will ·try to take [^L covet] your land from you.
Kretzmann's Commentary	Thrice in the year shall all your men-children, all the males, the men, appear before the Lord God, the God of Israel. On these three great festivals the attendance of all Israelites was commanded; they were obliged to meet, first at the Sanctuary, and later in the Temple. For I will cast out the nations before thee, and enlarge thy borders, Cf Exodus 23:31; neither shall any man desire thy land when thou shalt go up to appear before the Lord, thy God, thrice in the year; the Lord promised to keep away all enemies at these times, so that they would not take advantage of the men's absence to invade the country.
Syndein/Thieme The Voice	. All your men are to appear before Me, the Lord and <i>one True</i> God of Israel, three times a year at these feasts. For I will force the people out of the land before you and expand your borders. No one will try to take your land while you are going up those three times a year to appear before Me, your God.

Bible Translations with Many Footnotes:

The Complete Tanach	Three times during the year shall all your male[s] appear directly before the Master, the Lord, the God of Israel.
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all your male[s]: Heb. רֹכֵז לְכָל, all the males among you. [This is repeated elsewhere as are] many commandments in the Torah, [which] are stated and repeated, many of them three or four times, in order to cause liability and mete out punishment according to the number of the negative commandments they contain and the number of positive commandments they contain.

When I drive out nations from before you and I widen your border, no one will covet your land when you go up, to appear before the Lord, your God, three times each year.

I drive out: Heb. שִׁירוּא as the Targum renders: גָּרַתָּא, I will drive out, and so is “begin to drive out (שָׁר) ” (Deut. 2:31), and so is “and he drove out (שָׁרִינוּ) the Amorites” (Num. 21:32), an expression of driving out.

and I widen your border: And [this way] you will be far from the Temple, and [so] you cannot constantly appear before Me. Therefore, I am setting these three pilgrimage festivals for you.

The Geneva Bible
Kaplan Translation
NET Bible®

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At three times⁵⁰ in the year all your men⁵¹ must appear before the Lord God,⁵² the God of Israel. For I will drive out⁵³ the nations before you and enlarge your borders; no one will covet⁵⁴ your land when you go up⁵⁵ to appear before the Lord your God three times⁵⁶ in the year.

^{50tn} “Three times” is an adverbial accusative.

^{51tn} Heb “all your males.”

^{52tn} Here the divine name reads in Hebrew הוֹי' וְיָהוָה (ha'adon yĕhvah), which if rendered according to the traditional scheme of “Lord” for “Yahweh” would result in “Lord Lord.” A number of English versions therefore render this phrase “Lord God,” and that convention has been followed here.

^{53tn} The title “Lord” is included here before the divine name (translated “God” here; see Exod 23:17), perhaps to form a contrast with Baal (which means “lord” as well) and to show the sovereignty of Yahweh. But the distinct designation “the God of Israel” is certainly the point of the renewed covenant relationship.

^{54tn} The verb is a Hiphil imperfect of שָׁרַי (yarash), which means “to possess.” In the causative stem it can mean “dispossess” or “drive out.”

^{55tn} The verb “covet” means more than desire; it means that some action will be taken to try to acquire the land that is being coveted. It is one thing to envy someone for their land; it is another to be consumed by the desire that stops at nothing to get it (it, not something like it).

^{56tn} The construction uses the infinitive construct with a preposition and a suffixed subject to form the temporal clause.

^{56tn} The expression “three times” is an adverbial accusative of time.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...three footsteps in the year all your men will [appear] at the face of the lord "YHWH" ^{He is} the "Elohiym" ^{Powers} of "Yisra'el" ^{He turns El aside}, given that I will [dispossess] the nations from your face, and I will widen your borders, and a man will not crave your land (with) you going up to [appear] at the face "YHWH" ^{He is} your "Elohiym" ^{Powers} three footsteps in the year,...

Charles Thomson 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. Three times a year all your males are to appear before the Lord ^[f]God, the God of Israel. For I will ^[u]drive out nations from you and enlarge your borders, and no one will covet your land when you go up three times a year to appear before the Lord your God.

^[f] Exodus 34:23 Heb YHWH, usually rendered *Lord*

^[u] Exodus 34:24 Or *dispossess*

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 .

“Three times in a year do all your males appear before the Lord Jehovah, God of Israel; for I dispossess nations from before you, and have enlarged your border, and no man does desire your land in your going up to appear before Jehovah your God three times in a year.

The gist of this passage: The men of Israel are Israel are to appear before Y^ehowah Elohim, meaning that they will gather at the Tabernacle for 3 specific feast days.

23-24

Exodus 34:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâlôsh (שָׁלֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
p ^e âmîym (פְּעָמַיִם) [pronounced peh-gaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
b ^e (ב) [pronounced b ^{eh}]	<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 # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
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 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkûwr (זָכוּר) [pronounced zaw-KOOR]	<i>male, males</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #2138 BDB #271

Exodus 34:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֵת) [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 BDB #84
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated ʾêth means <i>before, in presence of</i> .			
ʾādōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>Lord, lord, master, owner, superior, sovereign</i>	masculine singular noun	Strong's #113 BDB #10
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrāʾêl (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 BDB #975

Translation: All your males will appear three times in the year before [your] Adown Y^ehowah, the Elohim of Israel.

The verb in this passage is *râʾâ* (רָאָה) [pronounced *raw-AW*] which simply means *to see*. It is in the 3rd masculine singular, Niphal imperfect. Even though it does not look that way, *all of your males* is a singular subject, going with this verb. The Niphal is passive, therefore is translated *appear* (Gen. 1:9 12:7 Exodus 6:3).⁹¹

We have three names for our God in this verse. This was also a repeat of God's commandments to Israel from Exodus 23. Why are these things being repeated? God gave a clear commandment that the Hebrews were not to make any graven images of deity and not to engage in idolatry, yet they still did. God will begin to repeat and repeat until Israel has got it. This is a brief renewal of the covenant originally delivered to Israel while Israel committed adultery with another god.

Each year there would be three specific feasts where the men of Israel will be required to appear before God. This is the Feast of Unleavened Bread (which included the Passover); the Feast of Weeks and the Feast of booths. The Israelites were told not to arrive empty-handed.

After Solomon, this would mean a trek to Jerusalem. Prior to that, they would be going to the Tabernacle (which has been described but not yet built).

There would be three specific feasts which would require the men to attend.

⁹¹ Rotherham disagrees on this, claiming this is not the Niphal; however, citing Dr. C. D. Ginsburg's *Introduction to the Massoretico-Critical* edition of the *Hebrew Bible*; however, my other sources thought otherwise. Owen's Hebrew and Zodiastes, as well as most translations, translate this *appear*, which does make more sense.

Exodus 34:23 **All your males will appear three times in the year before [your] Adown Y^ehowah, the Elohim of Israel.** (Kukis mostly literal translation)

Exodus 34:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy</i>	1 st person singular, Hiphil imperfect	Strong's #3423 BDB #439
gôwyîm (גּוֹיִם) [pronounced goh-YIHM]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156
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 BDB #577
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, min + pânîym and the suffix mean <i>from before your face, out from before your face, from one's presence, from behind you, before you</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this is translated, <i>from your faces</i> .			

Translation: Furthermore [lit., for], I will cast nations out from before you...

Many Bibles translate this first verb as *cast out* or as *drive out*; however, the word here is yârash (יָרַשׁ) [pronounced yaw-RASH] and it means *take possession of, inherit, dispossess*. God will not necessarily cast these nations out or drive them out because in many cases, God will require the total slaughter of some nations, due to their degeneracy.

When Israel goes into the land, God is going to throw the other nations out of the land. They will be killed or they will retreat and go outside of the land. They will be dispossessed of their holdings within the land—including their homes and farms.

Exodus 34:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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

Exodus 34:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râchab (רָחַב) [pronounced raw-KHAH ^h V]	<i>to make large, to enlarge, to cause to grow [to be wide]; to be expanded</i>	1 st person singular, Hiphil perfect	Strong's #7337 BDB #931
'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 BDB #84
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1366 BDB #147

Translation: ...and I will enlarge your borders.

By doing this, God will continue to enlarge Israel's borders, as her population grows. Much of this expansion would take place during the time of King David where many surrounding nations would make war against Israel. David would defeat them and their land would be subsumed by Israel. Solomon expanded the size of Israel based upon the reputation of David and David's army.

Exodus 34:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # 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 BDB #518
châmad (חָמַד) [pronounced khaw-MAHD]	<i>to delight [in something]; to desire, to covet, to take pleasure in</i>	3 rd person masculine singular, Qal imperfect	Strong's #2530 BDB #326
'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 BDB #35
'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 BDB #84
'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 2 nd person masculine singular suffix	Strong's #776 BDB #75
b ^e (בּ) [pronounced b ^{eh}]	<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 # BDB #88

Exodus 34:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #5927 BDB #748
The infinitive construct, when combined with the bêyth 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.			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<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>	Niphal infinitive construct	Strong's #7200 BDB #906
The lâmed preposition + the infinitive construct often acts just like an English infinitive.			
’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 BDB #84
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated ’êth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
p ^{ee} âmîym (פְּעָמַיִם) [pronounced <i>peh-gaw-MEEM</i>]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
This sentence, which extends across two verses, begins with these two words and ends with them.			

Translation: In addition, no man will desire your land when you go up to appear before Y^ehowah your Elohim [for these feastdays] three times [a year]. (Kukis mostly literal translation)

One immediate concern of the Israelites is that their neighbors might observe their ritual of going before the Lord three times a year and decided to strike their land and to take it during that time. God assures them that during that period of time, no one will *desire* their land. We might even understand *desire* to be a metonym for *take*.

This is a fascinating promise by God, given how corrupt Israel would become. As long as their males attended the feasts herein named, they did not have to worry about foreign incursion during those times.

God guarantees that during these three feasts, people would not move in against them and take their land from them.

Exodus 34:24 Furthermore [lit., *for*], I will cast nations out from before you and I will enlarge your borders. In addition, no man will desire your land when you go up to appear before Y^ehowah your Elohim [for these feasts] three times [a year]. (Kukis mostly literal translation)

Exodus 34:23–24 All your males will appear three times in the year before [your] Adown Y^ehowah, the Elohim of Israel. Furthermore [lit., *for*], I will cast nations out from before you and I will enlarge your borders. In addition, no man will desire your land when you go up to appear before Y^ehowah your Elohim [for these feasts] three times [a year]. (Kukis mostly literal translation)

Exodus 34:23–24 It is a religious requirement that all your males will appear three times each year before your Lord, Jehovah, the God of Israel. Furthermore, I will establish you in the land by throwing the other nations out before you and by enlarging your borders. And, in addition to that, I will see to it that none of your enemies will desire your property during the time that you come to appear before Jehovah your God these three times each year. (Kukis paraphrase)

This covenant that God makes with Moses seems to quickly go over some bulletpoints; some specific items which the Hebrew people are to obey.

There are 4 commands here—the first two appear to apply to the Passover Feast; the 3rd applies to the Feast of the Firstfruits (or, Pentecost); and the 4th would, therefor, evoke the Feast of Tabernacles. These would be the 3 feasts which must be attended to by the males of Israel.

You will not slaughter upon leaven blood of My sacrifice and you will not leave to the morning a sacrifice of the feast of the Passover. The first of the Firstfruits of your ground you will bring [to] a house of Y^ehowah your Elohim. You will not seethe a kid in milk of his mother.”

Exodus
34:25–26

You will not slaughter My sacrifice [and mix] the blood with a leavened [bread offering]. You will not leave the sacrifice [from] the Passover feast [lay out uneaten] until the morning. You will bring the first of the firstfruits of your ground to the house of Y^ehowah your Elohim. You will not seethe a kid in his mother’s milk.”

You will not slaughter My sacrifice and then mix its blood with leaven or offer it with leavened bread. You will not allow your sacrifice from the Passover feast to remain until morning. You will always bring the first of your firstfruits of your ground to the house of Jehovah your God. You will not seethe a kid in his mother’s milk.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

You will not slaughter upon leaven blood of My sacrifice and you will not leave to the morning a sacrifice of the feast of the Passover. The first of the Firstfruits of your ground you will bring [to] a house of Y^ehowah your Elohim. You will not seethe a kid in milk of his mother.”

Dead Sea Scrolls
Jerusalem targum

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Targum (Onkelos)	Thou shalt not sacrifice the blood of My Pascha with leaven, nor shall the fat of the sacrifices of the Paschal feast be left without the altar till the morning. The chief of the firstfruits of thy land thou shalt bring to the sanctuary of the Lord thy God. Thou shalt not eat flesh with milk.
Targum (Pseudo-Jonathan)	You shall not sacrifice the victim of My passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. [JERUSALEM. You shall not sacrifice with leaven the blood of the paschal victim, nor suffer the flesh which you sacrifice on the night of the feast of the first of Pascha to remain from the evening till the morning.] The best of the firstfruits of your land ye shall bring to the sanctuary of the Lord your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together [JERUSALEM. The first (best) of the firstfruits of your produce ye shall bring to the sanctuary of the Lord your God. My people of the house of Israel, ye shall not be allowed to boil or to eat flesh and milk mixed together.].
Revised Douay-Rheims	You will not offer the blood of my sacrifice upon leaven; neither will there remain in the morning any thing of the victim of the solemnity of the Phase. The first of the fruits of your ground you will offer in the house of the Lord your God. You will not boil a kid in the milk of his dam..
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the Passover be left to the morning. "You shall bring the first of the first fruits of your ground to the house of Mar-Yah your God. "You shall not boil a young goat in its mother's milk."
V. Alexander's Aramaic T. Plain English Aramaic Bible	. 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. 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.
Lamsa's Peshitta (Syriac)	You shall not sacrifice blood of the sacrifice with leaven, and the sacrifice of the feast of Passover will not remain until the morning. The beginning of the harvests of your land you shall bring forth to the house of LORD JEHOVAH your God. You shall not boil a goat in the milk of its mother.
Samaritan Pentateuch Updated Brenton (Greek)	. You shall not offer the blood of My sacrifices with leaven, neither shall the sacrifices of the Feast of the Passover remain till the morning. The firstfruits of your land shall you put into the house of the Lord your God. You shall not boil a lamb in his mother's milk.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. When you offer the blood of an animal to me as your sacrifice, do not also offer any bread with yeast in it. When you kill a lamb for the Passover sacrifice, do not keep any of the meat until the next morning. When you cut the first crops from your fields, bring the best food to the house of the Lord your God. Do not cook a young goat in its mother's milk.'
	sacrifice A gift that you offer to God, or to a false god. For the Israelites it was often an animal that the priest killed in a special way.

yeast

People put yeast into flour and water when they make bread. The yeast makes the bread rise before they bake it.

Passover

An important holy festival for the Jews. It is a time to remember that they were slaves in the land of Egypt. But God rescued them, with Moses as their leader. It was the name of the meal that the Jews ate at the time when they left Egypt. You can read about this in Exodus 12. Every year Jewish people eat the Passover meal to remember that God rescued them.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 "When you kill an animal and offer its blood as a sacrifice, you must not include anything that has yeast in it. "Don't let any of the meat from the Passover meal remain until morning.

"Give the Lord the very first crops that you harvest. Bring them to the house of the LORD your God.

"Never cook a young goat in its mother's milk."

God's Word™ .

Good News Bible (TEV)

"Do not offer bread made with yeast when you sacrifice an animal to me. Do not keep until the following morning any part of the animal killed at the Passover Festival.

"Each year bring to the house of the LORD the first grain that you harvest.

"Do not cook a young sheep or goat in its mother's milk."

The Message

"Don't mix the blood of my sacrifices with anything fermented.

"Don't leave leftovers from the Passover Feast until morning.

"Bring the finest of the firstfruits of your produce to the house of your GOD.

"Don't boil a kid in its mother's milk."

Names of God Bible

"Never offer the blood of a sacrifice to me at the same time you offer anything containing yeast. No part of the sacrifice at the Passover Festival should be left over in the morning.

"You must bring the first and best of the produce harvested from your soil to the house of **Yahweh** your **Elohim**.

"Never cook a young goat in its mother's milk."

NIRV

"Do not include anything made with yeast when you offer me the blood of a sacrifice. You must not keep any of the meat from the sacrifice of the Passover Feast until morning.

"Bring the best of the first share of your crops to the house of the LORD your God.

"Do not cook a young goat in its mother's milk."

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

When you sacrifice an animal on the altar, don't offer bread made with yeast. And don't save any part of the Passover meal for the next day. I am the LORD your God, and you must bring the first part of your harvest to the place of worship. Don't boil a young goat in its mother's milk.

The Living Bible

"You must not use leavened bread with your sacrifices to me, and none of the meat of the Passover lamb may be kept over until the following morning. And you must bring the best of the first of each year's crop to the Tabernacle of the Lord your God. You must not cook a young goat in its mother's milk."

New Berkeley Version .

New Life Version

"Do not give the blood of My gift together with bread made with yeast. Do not leave any of the gift of the special supper of the Passover until morning. Bring the first of

New Living Translation	<p>the first-fruits of your ground into the house of the Lord your God. Do not boil the meat of a young goat in its mother's milk."</p> <p>"You must not offer the blood of my sacrificial offerings together with any baked goods containing yeast. And none of the meat of the Passover sacrifice may be kept over until the next morning.</p> <p>"As you harvest your crops, bring the very best of the first harvest to the house of the LORD your God.</p> <p>"You must not cook a young goat in its mother's milk."</p>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>.</p> <p>When you sacrifice an animal to me, do not offer bread that is made with yeast. During the Passover festival, when you sacrifice lambs, do not keep any of the meat until the next morning. You must bring to my tent of meeting the first part of the grain that you harvest every year. When you kill a young animal, do not cook it by boiling it in its mother's milk."</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'You must not offer the blood of My sacrifices with any fermentation, nor should the Passover sacrifices remain until the next morning.</p> <p>'The first fruits of your land must be taken to the House of your God Jehovah.</p> <p>'You must not boil a young goat in its mother's milk.'</p>
Beck's American Translation Common English Bible	<p>.</p> <p>Don't slaughter the blood of my sacrifice with anything leavened. The sacrifice of the Passover Festival shouldn't be left over until the morning.</p> <p>Bring the best of the early produce of your farmland to the Lord your God's temple.</p> <p>Don't boil a young goat in its mother's milk.</p>
New Advent (Knox) Bible	<p>When thou offerest living things in sacrifice to me, the bread that goes with them shall not be leavened, nor shalt thou leave any of the paschal victim till the morrow. When thou offerest living things in sacrifice to me, the bread that goes with them shall not be leavened, nor shalt thou leave any of the paschal victim till the morrow. Bring the first-fruits of thy land as an offering to the house of the Lord thy God. Seething a kid in its dam's milk is a rite forbidden thee.</p>
Translation for Translators	<p>When you sacrifice an animal [MTY] to me, do not offer with it bread that is made with yeast. And during the Passover Festival, when you sacrifice lambs, do not keep any of the meat until the next morning.</p> <p>I am Yahweh God. You must bring to my Sacred Tent the first part of the grain that you harvest each year. When you kill a young animal/kid <i>either a lamb or a calf</i>, do not <i>prepare to eat it</i> by boiling it in its mother's milk."</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>You will not sacrifice animals with leaveb, and you will not delay the passover sacrifice to the morning. You will bring he of first of the fruits of your land to the house of the LORD, your God. You will not cook a lamb in its mother's milk.</p>
Ferrar-Fenton Bible	<p>You shall not shed the blood of My sacrifices away from it; and you shall not leave until the morning the sacrifice of the Passover. You shall also decorate the house of your EVER-LIVING GOD with the first fruits of your fields when you come up. "You shall not boil a kid in its mother's milk."</p>
God's Truth (Tyndale)	<p>You shall not offer the blood of my sacrifice with leavened bread: neither shall anything of the sacrifice of the feast of Passover, be left unto the morning. The first of the first fruits of your land, you shall bring unto the house of the Lord your God. And see, that you seize not a kid in his mothers milk.</p>
HCSB	<p>"Do not present [Lit <i>slaughter</i>] the blood for My sacrifice with anything leavened. The sacrifice of the Passover Festival must not remain until morning.</p>

International Standard V	"Bring the best firstfruits of your land to the house of the Lord your God.
	"You must not boil a young goat in its mother's milk."
	"You are not to offer the blood of my sacrifice with anything leavened, nor are you to allow the sacrifice of the Festival of Passover to remain until morning.
	"You are to bring the best [Or the first] of the first fruits of the ground to the house of the Lord your God.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	"You are not to boil a young goat in its mother's milk."
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	"You will not slaughter the blood of my sacrifice on food with yeast, and the sacrifice of the Feast of the Passover will not stay overnight to the morning. The beginning of the firstfruits of your land you will bring to the house of Yahweh your God. You will not boil a young goat [Or "kid"] in its mother's milk."
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	.
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Wikipedia Bible Project	You will not offer the blood of my sacrifice with yeast, and the sacrifice of the Feast of the Passover will not be left until sunrise. The best of the first-fruits of your land you will bring to the House of YHWH Elohim. You will not boil a young male goat in his mother's milk.
	You will not slaughter the blood of my altar on leavened bread, and it will not be kept for the morning, the sacrifice of the holiday of passover. The first prime yields of your land bring to the house of Yahweh your god.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not offer the blood of a sacrifice to me together with leavened bread and do not let anything from the Passover Feast remain until morning. Exodus 12:15-20
	Bring the very best of the firstfruits of your soil to the house of Yahweh, your God. Do not boil a kid in the milk of its mother."
The Heritage Bible	You shall not sacrifice the blood of my sacrifice with leaven, and the sacrifice of the feast of the Passover shall not stay until the dawn.
	You shall bring the first of the firstfruits of your land to the house of Jehovah, your God. You shall not boil a kid in his mother's milk.
New American Bible (2002) New American Bible (2011)	.
	You shall not offer me the blood of sacrifice with anything leavened, nor shall the sacrifice of the Passover feast be kept overnight for the next day. The choicest first fruits of your soil you shall bring to the house of the LORD, your God.
New English Bible—1970 New Jerusalem Bible	You shall not boil a young goat in its mother's milk. ^k
	k. [34:25–26] Ex 23:18–19.
New RSV Revised English Bible—1989	.
	'You will not offer the blood of my sacrificial victim with leavened bread, nor is the victim offered at the feast of Passover to be left until the following day. 'You will bring the best of the first-fruits of your soil to the house of Yahweh your God. 'You will not boil a kid in its mother's milk.'
New RSV Revised English Bible—1989	.
	Do not offer the blood of my sacrifice at the same time as anything leavened; nor is any portion of the victim of the pilgrim-feast of Passover to remain overnight till morning. You must bring the choicest firstfruits of your soil to the house of the LORD your God. Do not boil a kid in its mother's milk.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to offer the blood of my sacrifice with leavened bread, and the sacrifice of the feast of <i>Pesach</i> is not to be left until morning. You are to bring the best firstfruits of your land into the house of <i>ADONAI</i> your God. "You are not to boil a young goat in its mother's milk."
exeGesés companion Bible	Neither slaughter the blood of my sacrifice with fermentation; nor have the sacrifice of the celebration of the pasach stay overnight to the morning: bring the first of the firstfruits of your soil to the house of Yah Veh your Elohim. Stew not a kid in the milk of his mother.
Hebraic Roots Bible	You shall not slaughter the blood of my sacrifice with leaven, nor shall the sacrifice of the Passover Feast pass the night until morning. You shall bring the first of the first-fruits of your ground to the house of YAHWEH your Elohim. You shall not boil a kid in the milk of its mother.
Israeli Authorized Version Kaplan Translation	. Do not slaughter the Passover sacrifice with leaven in your possession. Do not allow the Passover sacrifice to remain overnight until morning. Bring the first fruits of your land to the Temple of God your Lord. Do not [eat] meat cooked in milk [even that of] its own mother. Do not slaughter... See Exodus 23:18 [Do not sacrifice the blood of My [Passover] offering in the presence of leavened bread. Do not allow the fat of My offering to remain overnight until morning.]. Do not eat (Saadia; Chullin 115b). even that of... See Exodus 23:19 [Bring your first fruits to the Temple of God your Lord. Do not cook meat in milk, [even] that of its mother.]. Exodus 23:19 note: One reason for this law is that meat represents death (the slaughter of the animal), while milk represents new life, and it is not proper to mix life and death (Recanti; Tzeror HaMor; Zohar 2:124b). It is also forbidden because eating meat cooked in milk was an idolatrous practice, especially on festivals (Moreh Nevukhim 3:48; Ralbag).
The Scriptures 2009	"Do not slay the blood of My slaughtering with leaven, and do not let the slaughtering of the Festival of the Pěsah [Passover] remain until morning. "Bring the first of the first-fruits of your land to the House of יהוה your Elohim. Do not cook a young goat in its mother's milk."
Tree of Life Version	.

Weird English, 𐤀𐤁𐤅𐤄 English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT OFFER THE BLOOD OF MY SACRIFICES WITH LEAVEN, NEITHER SHALL THE SACRIFICES OF THE FIESTA OF THE PASSOVER REMAIN TILL THE MORNING. THE FIRST-FRUITS OF YOUR LAND SHALL YOU PUT INTO THE HOUSE OF JESUS YOUR GOD: YOU SHALL NOT BOIL A LAMB IN HIS MOM'S MILK.
Awful Scroll Bible	Was you to slaughter the blood of my sacrifice with leaven? - or was the sacrifice of the feast of the passover, to transpire the night till morning? The choicest of the firstfruits of the ground, you was to bring in to the house of Sustains To Become, he of mighty ones. Was you to cook a kid in its mother's milk?
Charles Thomson OT	.

Concordant Literal Version	You shall not slay the blood of My sacrifice with what is leavened, nor shall the sacrifice of the passover celebration lodge unto the morning. The first of the firstfruits of your ground shall you bring to the house of Yahweh your Elohim. You shall not cook a kid in the milk of its mother.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	Thou shalt not offer the dahm of My zevach with chametz; neither shall the zevach of the Chag HaPesach be left overnight unto the boker. The reshit bikkurim of thy land thou shalt bring unto the Beis Hashem Eloheicha. Thou shalt not cook a kid in cholov immo.
Rotherham's <i>Emphasized B.</i>	Thou shalt not slay, along with anything leavened, the blood of my sacrifice,—neither shall remain to the morning, the sacrifice of the festival of the passover. <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh, thy God. Thou shalt not boil a kid, in the milk of its dam. ⁹ ⁹ One cannot fail to be struck with the general similarity between the foregoing verses (from ver. 10) and the contents of the original Covenant Scroll (chaps. xxi.—xxiii.) that was sprinkled with blood. The occasion is similar. Then the covenant was made, now it is re-made.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“You shall not offer the blood of My sacrifice with leavened bread, nor shall the sacrifice of the Feast of the Passover (Unleavened Bread) be left over until morning. “You shall bring the very first of the first fruits of your ground to the house of the Lord your God. “You shall not ^[e] boil a young goat in his mother's milk [as some pagans do].” ^[e] Exodus 34:26 This may have been a pagan practice, perhaps a fertility rite.
The Expanded Bible	“Do not offer the blood of a sacrifice to me with anything containing yeast [leaven], and do not leave any of the sacrifice of the Feast of Passover until the next morning [12:10]. “Bring the best first crops [firstfruits; 23:19] that you harvest from your ground to the Tent [^L house] of the Lord your God. “You must not cook a young goat in its mother's milk [23:19].”
Kretzmann's Commentary	Thou shalt not offer the blood of My sacrifice, of the Passover lamb, with leaven; neither shall the sacrifice of the Feast of the Passover be left unto the morning; it should either be eaten to the last fragment, or the remainder burned with fire, Exodus 12:10. The first of the first-fruits of thy land thou shalt bring unto the house of the Lord, thy God, this being the most prominent rite of the Feast of Unleavened Bread. Thou shalt not seethe a kid in his mother's milk. Cf Exodus 23:19.
Syndein/Thieme The Voice	. You are not to offer blood from a sacrifice with bread made with yeast. Do not leave any of the meat from the Passover sacrifice until morning. Offer only the best of your harvest when you bring a gift to the house of the Eternal One your God. Also you are not to boil a young goat in its mother's milk.

Bible Translations with Many Footnotes:

The Complete Tanach	You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning.
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You shall not slaughter...: You shall not slaughter the Passover sacrifice as long as leaven still exists. This is a [specific] warning to the slaughterer, to the one who sprinkles the blood, or to one of the members of the group [bringing this sacrifice]. -[from Pes. 63b]

shall not remain overnight until the morning: As the Targum [Onkelos] paraphrases: [it shall not remain overnight until the morning away from the altar]. Remaining overnight on top of the altar has no effect [i.e., does not disqualify the sacrifice] (Mechilta, Exodus 23:18), and [the prohibition of] staying overnight is only completed at the break of dawn (Zev. 87a).

and the offering of the Passover feast: [This refers to] its sacrificial parts. From here you learn [to apply this rule to all instances of] burning the fats or the limbs [of sacrifices, namely that it may not be performed after the break of dawn if the sacrificial parts stayed off the altar all night until the break of dawn].

The choicest of the first of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk."

The choicest of the first of your soil: [This refers to the fruits] of the seven species delineated as the praise of your land, "A land of wheat and barley, vines, [figs, and pomegranates, a land of oil-producing olives,] and honey" (Deut. 8:8). That is the honey of dates. -[from Bikkurim 3:1]

You shall not cook a kid: This is the warning against [cooking] meat and milk [together]. This commandment is written in the Torah three times (Exod. 23:19, Deut. 14:21), one for eating, one for deriving benefit, and one for the prohibition of cooking. -[from Chul. 115b]

a kid: Heb. גִּידִי. Any young offspring is meant, even a calf or a lamb. Since [the Torah] had to specify in many places גִּידִי מִיֵּזַע [when a young goat is meant], you learn that [mention of] גִּידִי unqualified means all sucklings. -[from Chul. 113b]

in its mother's milk: This excludes fowl, which has no milk, which is not prohibited by the Torah but by the decree of the Scribes [the Sages]. -[from Chul. 113a]

The Geneva Bible
Kaplan Translation
NET Bible®

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"You must not offer the blood of my sacrifice with yeast; the sacrifice from the feast of Passover must not remain until the following morning."⁵⁷

"The first of the firstfruits of your soil you must bring to the house of the Lord your God.

You must not cook a young goat in its mother's milk."⁵⁸

^{57sn} See M. Haran, "The Passover Sacrifice," *Studies in the Religion of Ancient Israel* (VTSup), 86-116.

^{58sn} See the note on this same command in 23:19.

^{23:10} On this verse, see C. M. Carmichael, "On Separating Life and Death: An Explanation of Some Biblical Laws," *HTR* 69 (1976): 1-7; J. Milgrom, "You Shall Not Boil a Kid in Its Mother's Milk," *BRev* 1 (1985): 48-55; R. J. Ratner and B. Zuckerman, "In Rereading the 'Kid in Milk' Inscriptions," *BRev* 1 (1985): 56-58; and M. Haran, "Seething a Kid in Its Mother's Milk," *JJS* 30 (1979): 23-35. Here and at 34:26, where this command is repeated, it ends a series of instructions about procedures for worship.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...you will not slay the blood of my sacrifice upon the leavened bread, and the sacrifice of the feast of the "**Pesahh** ^{hopping}" will not stay the night to the morning, you will [bring] the summit of the firstfruits of your ground to the house of "**YHWH** ^{He Is} your "**Elohiym** ^{Powers}", you will not boil a male kid in the fat of his mother,...

Charles Thomson OT .

C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Literal Standard Version	You do not slaughter the blood of My sacrifice with a fermented thing; and the sacrifice of the Celebration of the Passover does not remain until morning. You bring the first of the first-fruits of the land into the house of your God YHWH. You do not boil a kid in its mother's milk."
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	"You shall not ^[v] offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to ^[w] be left over until morning. "You shall bring the very first of the first fruits of your soil into the house of the Lord your God. "You shall not boil a young goat in its mother's milk." ^[v] Exodus 34:25 Lit <i>slaughter</i> ^[w] Exodus 34:25 Lit <i>remain overnight</i>
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	"You will not slaughter with a fermented thing the blood of My sacrifice; and the sacrifice of the feast of the passover does not remain till morning: the first of the first-fruits of the land you will bring into the house of Jehovah your God; you will not boil a kid in its mother's milk."

The gist of this passage: The slaughter of an animal for the Passover is not to be mixed with anything having leaven in it. Nothing from the Passover is to remain in the morning. The best of the firstfruits are to be brought to God. A young goat is not to be boiled in its mother's milk.

25-26

Exodus 34:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לו' or לא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâchaṭ (שחַט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	2 nd person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
châmêts (חָמֵץ) [pronounced <i>khaw-MATES</i>]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

Exodus 34:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2077 BDB #257

This is Exodus 23:18a word-for-word.

Translation: You will not slaughter My sacrifice [and mix] the blood with a leavened [bread offering].

Shâchaṭ (שָׁחַט) [pronounced shaw-KHAT] means *to both slaughter and to pour out*; many translators opt to go with the word *offer*.

The sacrifices made to God were not to be mixed with leaven, as leaven represents false doctrine and infiltration of that which is false into that which is pure.

In this verse, in each case, *sacrifice* is in the singular, because there is but one sacrifice of Jesus Christ for our sins. Just as our Lord was removed from the cross before nightfall and not left out throughout the entire night until morning; similarly, the other sacrifices are not left out. Once Jesus died for our sins, His sacrificial offering was over and there was no need to humiliate Him by continuing to display his body.

Leaven is not to be a part of the sacrificial process. There will be one feast, the Passover, where leaven is not to be found anywhere; but this seems to be a general prohibition against leaven being used in any sacrificial sense. As previously discussed, leaven is representative of corruption.

In context, the Passover is mentioned. It appears that this is applied to all sacrifices; but is the mention of the blood (integral to the Passover) limit this limitation to just the Passover? Precept Austin asks this very question, noting that commentators come down on both sides of this question.⁹²

Leaven represents evil which is mixed with the whole and then affects the whole.

Douglas Stuart has an excellent note to help understand the reason for this prohibition - *Type of law: apodictic (unconditional, applying to all sacrifices by all Israelites at all times). Paradigmatic range: implicitly outlaw all sorts of other pagan rituals as well, not merely those specifically mentioned here because they represented some of the most common temptations for the Israelites...Ancient peoples were well aware that when the blood was drained from an animal, the animal would die. (The main reason for their familiarity with this fact was their regular observation of the common practice of slaughtering an animal by first stunning it, then bleeding it while it was still alive so that its heart would pump out its blood, a process that greatly speeds the removal of blood from the animal.) They thus rightly concluded that the life of an animal was in its blood (Cf. Gen 9:4; Lev 17:11, 14; Dt 12:23. The life of an animal is, of course, in other things as well (ancients knew that you could beat an animal to death without drawing much blood), but the absence of blood does indeed bring about the absence of life in animals.). In an attempt to strengthen or prolong their own lives, they started drinking or eating blood from animals sacrificed for worship or merely for eating, performing in effect an act of what is known as "sympathetic magic." This was strictly forbidden to the Israelites (Lev 3:17; 7:26; Deut 15:23) and even to the patriarchs long before there was an Israel (Gen 9:4). Drinking blood is*

⁹² From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 1, 2021.

somewhat unappetizing, but using the blood as an ingredient in breads of various sorts (indicated here by the wording “anything containing yeast”) was a method sometimes employed to enable people to consume the blood in a palatable way (Note that the wording of the prohibition in Hb. (יִמְחֹלֶע חֶבֶז־אֵל) (יִחְבֹּז־פֶּד) clearly speaks of mixing blood and yeast (to which flour and oil would be added) rather than simply consuming blood and yeast in the same meal or the like.) Of special interest in this connection is the fact that Jesus did allow—even required—the drinking of blood symbolically in the observance of the Lord’s Supper. (cf Jn 6:53, 55, 1 Cor 11:25) In this regard, the Lord’s Supper is actually a purer symbol of the transfer of life from the sacrificial Lamb (Christ) to the worshiper than any sacrifice in the Old Testament could be, in which the lamb’s death was simply understood as a substitute for that of the worshiper, without the aspect of transfer of life per se.⁹³

Exodus 34:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 BDB #518
lûwn (וּל) [pronounced <i>loon</i>]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
zebach (זֶבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820

There are a number of differences between Exodus 23:18b and 34:25b. I have suggested earlier that either Moses or God gave the Law, as previously given, but edited it considerably (the Law as we find here in Exodus 34 is less than a chapter long).

Translation: You will not leave the sacrifice [from] the Passover feast [lay out uneaten] until the morning.

⁹³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 1, 2021.

When the Passover is observed, the meat is never to be left unfinished. It must be eaten or what remains of it must be burned.

There are 3 feasts which the men of Israel were to attend. The first is the Passover, which is alluded to here by these first two commands. The Passover is the first day of the Feast of Unleavened Bread.

Exodus 34:25 You will not slaughter My sacrifice [and mix] the blood with a leavened [bread offering]. You will not leave the sacrifice [from] the Passover feast [lay out uneaten] until the morning. (Kukis mostly literal translation)

Exodus 34:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rê'shîyth (רֵאשִׁיִּית) [pronounced ray-SHEETH]	first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times	feminine plural construct	Strong's #7225 BDB #912
Inexplicably, Owens (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because this is a plural noun (always found in the plural form).			
bikkûwr (בִּכּוּר) [pronounced bihk-KOOR]	first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)	masculine plural construct	Strong's #1061 BDB #114
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	ground, soil, dirt, earth, tillable earth, land, surface of the earth	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #127 BDB #9
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	2 nd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

This is Exodus 23:19a, word-for-word. This is the first time I have checked this with parallel passages. I don't know how many times this has happened.

Translation: You will bring the first of the firstfruits of your ground to the house of Y^ehowah your Elohim.

Again, these are repeated commands. God is the provider of all things and Israel reveals her faith in God by bringing the first of the first fruits to Him. In a sacrifice, the animal sacrificed is generally burned, which represents judgement.

The first grain harvested must be brought before Y^ehowah. The people of Israel, by this, are acknowledging God in all that they do and in their sustenance.

The *house of Y^ehowah your Elohim* is a reference to the Tabernacle, which would be built in Exodus 40.

The 2nd feast the Hebrew males were to attend was that of the Firstfruits or Pentecost. This is noted here by this single command.

Exodus 34:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לו' or לא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâshal (בָּשַׁל) [pronounced <i>baw-SHAHL</i>]	<i>to cook [especially flesh], to bake, to simmer, to smoulder; to boil</i>	2 nd person masculine singular, Piel imperfect	Strong's #1310 BDB #143
g ^e dîy (גִּדִּי) [pronounced <i>g^{eh}-DEE</i>]	<i>kid (as in a young goat)</i>	masculine singular noun	Strong's #1423 BDB #152
b ^e (ב) [pronounced <i>b^{eh}</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 # BDB #88
châlâb (חֵלָב) [pronounced <i>khaw-LAW^bV</i>]	<i>milk; cheese</i>	masculine singular construct	Strong's #2461 BDB #316
'êm (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

This is Exodus 23:19b, word-for-word.

Translation: *You will not seethe a kid in his mother's milk.* (Kukis mostly literal translation)

This particular command is to evoke the Feast of Tabernacles, as it is given originally in that context.

This is an odd command, so it stands out. Most commandments have two levels of meaning. That is, there is a reason for the Hebrews to observe the commandment (beyond God telling them to); and there is often some meaning which we may take from it—often a meaning that was not obvious to the Hebrew people at the time.

Whedon appears to offer the best explanation:

“You will not boil a kid in its mother’s milk” (from several expositors)

First of all, this is not unknown. Precept Austin quoting Buckingham: *The mode of cooking alluded to in this passage, is not unknown among the Orientals, one traveler writing “We alighted at the tent of the sheikh, or chief, by whom we were well received, and invited to take shelter with him for the night. Immediately after our halting a meal was prepared for us; the principal dish of which was a young kid seethed in milk.”*⁹⁴

John MacArthur: *Canaanite ritual, according to excavations at Ras Shamra (ancient Ugarit), called for sacrificial kids to be boiled in milk, but the damaged Ugaritic text does not clearly specify mother’s milk. If it were so, then it is understandable that Israel was being prevented from copying pagan idolatrous ritualism. Another option suggests that the dead kid was being boiled in the very substance which had sustained its life; hence the prohibition. Until more archeological information comes to light, the specific religious or cultural reason remains as supposition.*⁹⁵

Stuart explains it this way: *Since mother’s milk (the milk of the goat doe) was what made the goat kids grow big and strong, the folk theory developed that doe’s milk employed in the process of a sacrifice (in this case by boiling rather than by roasting on an altar) (Even Israelite sacrifices were boiled, although not exclusively when the law was properly enforced. The main way that most sacrificial meat was cooked was via boiling, after or before which it was placed on the sacrificial altar just briefly and in a token manner, since the altar was too small to cook fully all the meat that needed to come in contact with it in a day. Cf. Lev 6:28; 1 Sam 2:14; 2 Chr 35:13; Zech 14:20–21) would somehow impart strength to the goat flock, making the whole flock more fertile.*

Stuart continues: *Such nonsense, if believed, could have led the Israelites to conclude that the power to shape their destiny and to live the abundant life was to be found in magical practices and fertility religion rather than in the only true, alive God. Even if all other people groups known to them practiced these sorts of rituals, the Israelites could not. As Yahweh’s people, they were to be above such things, attributing all life to the single Source thereof.*⁹⁶

Guzik presents some interesting information: *This strange-sounding command was actually a command to not imitate a common pagan fertility ritual. “It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking by these means to make them fruitful, that they might bring forth more abundantly in the following year.” (Cudworth cited in Clarke).*

Guzik continues: *But because of strange rabbinical interpretations, today this command is the reason why an observant Jew cannot eat a kosher cheeseburger. Observant Jews today will not eat milk and meat at the same meal (or even on the same plates with the same utensils cooked in the same pots), because the rabbis insisted that the meat in the hamburger may have come from the calf of the cow that gave the milk for the cheese, and the cheese and the meat would “boil” together in one’s stomach, and be a violation of this command.*

Guzik concludes: *This law also speaks of keeping distance between a mother and the death of her offspring. Meyer says this law was meant “to inculcate a tender appreciation of the natural order, and of the relation subsisting between the mother and her offspring. It was against nature to make the mother an accomplice in the death of her child.”*⁹⁷

Rayburn goes into greater detail that Guzik when it comes to the weird application of this: *The prohibition against cooking a young goat in its mother’s milk illustrates the importance of reading the Bible in its historical context. The rabbis never agreed on the reason for this law but nevertheless spun out regulations forbidding the eating of meat and dairy products in the same meal. Among the ultra orthodox Jews different crockery and cutlery must be used for meat and milk, and, where practicable, separate kitchens and refrigerators. [Ellison, 134].*

⁹⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

⁹⁵ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

⁹⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

⁹⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

“You will not boil a kid in its mother’s milk” (from several expositors)

Rayburn continues: *But this prohibition, archaeological evidence now almost certainly has shown, was, in effect, a command not to worship as the pagans did. It was a commandment requiring God’s people to be separate in their worship. Like the commandment in Deut. 14:1 against cutting oneself or shaving the front of one’s head for the dead, or the commandment against getting a tattoo, the objection is not to the act itself – which separated from its historical context in Canaanite usage is entirely unobjectionable – but to the act as part of pagan worship. An Ugaritic poem, describing a Canaanite rite, reads: “Cook a kid in the milk, a lamb in the cream.” This was apparently part of a fertility rite thought to have some magical power, the kind of magic forbidden already in 22:18.*⁹⁸

Whedon: *The boiling of a young kid in the milk of its own mother would seem an outrage upon the laws of nature, in violating the sacred relationship of parent and offspring. Some writers have, not without reason, supposed that a contemporary superstitious practice of this kind existed among the heathen, and led to the enactment of this law. Thomson says that the Arabs are now given to the practice of stewing a young kid in milk, mixed with onions and hot spices, and they call it “kid in his mother’s milk.” He observes, as the opinion of the Jews, “that it is unnatural and barbarous to cook a poor kid in that from which it derives its life. Many of the Mosaic precepts are evidently designed to cultivate gentle and humane feelings; but the ‘kid in his mother’s milk’ is a gross, unwholesome dish, calculated also to kindle up animal and ferocious passions.”*⁹⁹

Kaplan: *One reason for this law is that meat represents death (the slaughter of the animal), while milk represents new life, and it is not proper to mix life and death.*¹⁰⁰

The Cambridge Bible: *most suppose then it is aimed against some superstitious custom—perhaps...that of using milk thus prepared as a charm for rendering fields and orchards more productive.*¹⁰¹

Barnes: *The only explanation which accords with this connection is one which refers to a superstitious custom connected with the harvest; in which a kid was seethed in its mother’s milk to propitiate in some way the deities, and the milk was sprinkled on the fruit trees, fields and gardens, as a charm to improve the crops of the coming year. Others take it to be a prohibition of a custom of great antiquity among the Arabs, of preparing a gross sort of food by stewing a kid in milk, with the addition of certain ingredients of a stimulating nature: and others take it in connection with the prohibitions to slaughter a cow and a calf, or a ewe and her lamb, on the same day Lev. 22:28, or to take a bird along with her young in the nest Deut. 22:6. It is thus understood as a protest against cruelty and outraging the order of nature.*¹⁰²

Dr. Cudworth, from a manuscript comment of a Karaite Jew: *It was a custom with the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam’s milk; and then in a magical way, to go about and sprinkle all their trees, and fields, and gardens, and orchards with it, thinking by these means, that they should make them fruitful, and bring forth more abundantly in the following year. Wherefore, God forbid his people, the Jews, at the time of their in-gathering, to use any such superstitious or idolatrous rite.*¹⁰³

It is not boiled in its mother’s milk because the involvement of the mother has nothing whatsoever to do with the sacrifice of the kid; just as Mary, the mother of the humanity of Jesus Christ had absolutely nothing to do with His sacrifice for us on the cross.

Chapter Outline

Charts, Maps and Short Doctrines

⁹⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

⁹⁹ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus 23:19. Whedon is quoting from *The Land and the Book*, vol. i, p. 135.

¹⁰⁰ From Kaplan’s [footnote](#) on this verse. Accessed March 21, 2021.

¹⁰¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus 23:19b.

¹⁰² Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Exodus 23:19.

¹⁰³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Exodus 23:29.

Exodus 34:26 You will bring the first of the firstfruits of your ground to the house of Y^ehowah your Elohim. You will not seethe a kid in his mother's milk." (Kukis mostly literal translation)

Exodus 34:25–26 You will not slaughter My sacrifice [and mix] the blood with a leavened [bread offering]. You will not leave the sacrifice [from] the Passover feast [lay out uneaten] until the morning. You will bring the first of the firstfruits of your ground to the house of Y^ehowah your Elohim. You will not seethe a kid in his mother's milk." (Kukis mostly literal translation)

Exodus 34:25–26 You will not slaughter My sacrifice and then mix its blood with leaven or offer it with leavened bread. You will not allow your sacrifice from the Passover feast to remain until morning. You will always bring the first of your firstfruits of your ground to the house of Jehovah your God. You will not seethe a kid in his mother's milk." (Kukis paraphrase)

This passage appears to parallel Exodus 23:14–19 "Three times in the year you shall keep a feast to Me. You shall keep the Feast of Unleavened Bread. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed. You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor. Three times in the year shall all your males appear before the Lord GOD. You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my feast remain until the morning. The best of the firstfruits of your ground you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk." (ESV; capitalized)

And so says Y^ehowah unto Moses, "Write for yourself the words the these for upon a mouth of the words the these I have cut with you a covenant and with Israel."

Exodus
34:27

Y^ehowah then said to Moses, "Write these words down for yourself; for based upon these words [lit., *for upon a mouth of these words*], I have renewed [lit., *made*] [My] covenant with you and with Israel."

Then Jehovah concluded the words of this covenant by saying to Moses, "Write all of these words down, as they will constitute a covenant between Myself with you and with Israel."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, "Write for yourself the words the these for upon a mouth of the words the these I have cut with you a covenant and with Israel."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord said to Mosheh, Write for thee these words; for upon the expression of these words I make covenant with thee and with Israel.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Write thou these words; for upon the expression of these words have I stricken My covenant with thee and with the people of Israel.
Revised Douay-Rheims	And the Lord said to Moses: Write you these words, by which I have made a covenant both with you and with Israel.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Write you these words: for in accordance with these words I have made a covenant with you and with Yisrael."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac)	And LORD JEHOVAH said to Moshe, "Write for yourselves these statements, because I have established these words as a covenant with you and with all Israel."
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And the Lord said to Moses, Write these words for yourself, for on these words I have established a covenant with you and with Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Put all these words in writing; for on them is based the agreement which I will make with you.
Easy English	Then the Lord said to Moses, 'Write down these words. They are the rules of the covenant that I have made with you and with the Israelites.'
	covenant (1) Special agreement between two people, when they both agree to do certain things. — (2) Special agreement in which God promises to help his people.
	Israelites 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.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then the LORD said to Moses, "Write everything that I have told you. This is the agreement that I made with you and the Israelites."
God's Word™	.
Good News Bible (TEV)	The LORD said to Moses, "Write these words down, because it is on the basis of these words that I am making a covenant with you and with Israel."
The Message	.
Names of God Bible	Then Yahweh said to Moses, "Write down these words, because on the basis of these words I'm making a promise to Israel and to you."
NIRV	Then the Lord said to Moses, "Write down the words I have spoken. I have made a covenant with you and with Israel in keeping with those words."
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The LORD told Moses to put these laws in writing, as part of his agreement with Israel.
The Living Bible	And the Lord said to Moses, "Write down these laws [that is, the preceding laws in vv. 12-26.] that I have given you, for they represent the terms of my covenant with you and with Israel."
New Berkeley Version	.
New Life Version	.
New Living Translation	Then the Lord said to Moses, "Write down all these instructions, for they represent the terms of the covenant I am making with you and with Israel."
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Yahweh said to Moses, "Write down the words that I have told you. By giving you these commands, I have made a covenant with you and with the Israelite people."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses:
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'Write all of these words down, because they are the words of My Sacred Agreement with you and with IsraEl.'

Beck's American Translation .

Common English Bible

The LORD said to Moses: "Write down these words because by these words I hereby make a covenant with you and with Israel."

New Advent (Knox) Bible

Then the Lord said to Moses, Put these words in writing, as terms of the covenant I am making with thee and with Israel.

Translation for Translators

Yahweh also said to Moses/me, "Write down the words that I have told you. By giving you these commands, I have made a solemn agreement with you and with the *other* Israeli people."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And the LORD said to Moses, write down the following words, because with these words I have made a covenant with you and Israel.

Ferrar-Fenton Bible

Finally the **EVER-LIVING** said to Moses,—"Write these commands, for upon the basis of these Commands I have made a covenant with you, and with Israel."

God's Truth (Tyndale)

And the Lord said unto Moses: write these words, for upon these words I have made a covenant with you and with the children of Israel.

HCSB

The Lord also said to Moses, "Write down these words, for I have made a covenant with you and with Israel based on these words."

International Standard V

.

Jubilee Bible 2000

.

H. C. Leupold

.

Lexham English Bible

And Yahweh said to Moses, "Write for yourself these words, because according to [Literally "on the mouth of"] these words I have made a covenant with you and with Israel."

NIV, ©2011

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Peter Pett's translation

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Unfolding Bible Literal Text

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Unlocked Literal Bible

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Urim-Thummim Version

YHWH spoke to Moses, Write these Words because after the speaking of these Words I have carved a Covenant-Pledge with you and with Israel.

Wikipedia Bible Project

And Yahweh said to Moses: Write down these things for yourself, because by means of these words I have have forged the covenant with you and with Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then Yahweh said to Moses, "Write down these words, for these are the requirements of the covenant that I have made with you and with Israel."

The Heritage Bible

And Jehovah said to Moses, You write these words because I have cut a covenant with you and with Israel according to the mouth of these words.

New American Bible (2002)

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New American Bible (2011)

Radiance of Moses' Face.

Then the LORD said to Moses: Write down these words, for in accordance with these words I have made a covenant with you and with Israel.

New English Bible—1970

The LORD said to Moses, 'Write these words down, because the covenant I make with you and with Israel is in these words.'

New Jerusalem Bible

Yahweh then said to Moses, 'Put these words in writing, for they are the terms of the covenant which I have made with you and with Israel.'

New RSV

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Revised English Bible—1989

The LORD said to Moses, "Write these words down, because the covenant I make with you and with Israel is on those terms."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(vii) Adonai said to Moshe, "Write these words down, because they are the terms of the covenant I have made with you and with Isra'el."
exeGesés companion Bible	And Yah Veh says to Mosheh, Inscribe these words: for after the mouth of these words I cut a covenant with you and with Yisra El.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	<i>Moses Returns with the Tablets</i> God said to Moses, 'Write these words down for yourself, since it is through these words that I have made a covenant with you and Israel.' Write these words... Because of the Golden Calf, the covenant now had to be renewed (Ramban). The above verses, Exodus 34:11-26, are virtually a repetition of Exodus 23:10-23, which may have been the original 'book of the covenant' (Exodus 24:7).
The Scriptures 2009	And הוה said to Mosheh, "Write these Words, for according to the mouth of these Words I have made a covenant with you and with Yisra'ël."
Tree of Life Version	.

Weird English, 𐤀𐤎𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, WRITE THESE WORDS FOR YOURSELF, FOR ON THESE WORDS I HAVE ESTABLISHED A COVENANT WITH YOU AND WITH ISRAEL.
Awful Scroll Bible	Sustains To Become was to say to Moses: Be writing the concern, for on the ends of the concern, I am to have cut the covenant with Isra-el.
Charles Thomson OT	.
Concordant Literal Version	Yahweh said to Moses: Write for yourself these words, for at the bidding of these words I contract with you a covenant and with Israel.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And Hashem said unto Moshe, Write thou these devarim; for according to these devarim I have cut a brit with thee and with Yisroel.
Rotherham's <i>Emphasized B.</i>	And Yahweh said unto Moses, Write for thyself these words,—for [according to the tenor ^h of these words] have I solemnized with thee a covenant, and with Israel. ^h MI: "at (upon) the mouth."
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Then the Lord said to Moses, "Write down these words, because with these words I have ·made an agreement [¹ cut a covenant] with you and Israel."
Kretzmann's Commentary	And the Lord said unto Moses, Write thou these words, the ordinances were to be preserved in writing; for after the tenor of these words I have made a covenant with thee and with Israel. The first covenant had hereby been renewed or reinstituted.
Syndein/Thieme	.
The Voice	(to Moses) <i>Be sure to</i> write down all that I have said to you. By these words of Mine, I have made a covenant with you and with Israel.

Bible Translations with Many Footnotes:

The Complete Tanach	The Lord said to Moses: "Inscribe these words for yourself, for according to these words I have formed a covenant with you and with Israel."
	these words: But you are not permitted to write down the Oral Torah. -[from Gittin 60b]
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	The Lord said to Moses, "Write down ⁵⁹ these words, for in accordance with these words I have made a covenant with you and with Israel." ^{59tn} Once again the preposition with the suffix follows the imperative, adding some emphasis to the subject of the verb.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} " said to "Mosheh ^{Plucked out} ", write (for) yourself these words, given that (according to) the mouth of these words, I wrote you and "Yisra'el" ^{He turns El aside} a covenant,...
Charles Thomson 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.	Then the Lord said to Moses, "Write down [Lit <i>for yourself</i>] these words, for in accordance with these words I have made a covenant with you and with Israel."
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, "Write for yourself these words, for, according to the tenor of these words I have made with you a covenant, and with Israel."

The gist of this passage: God tells Moses to write these words down, as they form the basis for the covenant which God is establishing with Israel.

Exodus 34:27a

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

Exodus 34:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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 BDB #39
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 BDB #602
kâthab (כָּתַב) [pronounced <i>kaw-THAHB^y</i>]	<i>write, write down, record [chronicle, document], direct or decree in writing, proscribe; describe, inscribe</i>	2 nd person masculine singular, Qal imperative	Strong's #3789 BDB #507
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'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 BDB #84
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23). Together, they are often translated *these things*.

Translation: Y^ehowah then said to Moses, "Write these words down for yourself;...

It seems that several times God will tell Moses to write this or that set of things down. In particular, he is to write these words down.

Exodus 17:14 Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven."

Exodus 24:4 And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel.

Exodus 24:7 Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient."

Deuteronomy 31:9 Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. (ESV)

When it came to the Law and to the books of Moses (Exodus, Leviticus, Numbers and Deuteronomy), there is a strong emphasis upon these things being written down, something which we do not find in the book of Genesis. I believe that the book of Genesis was passed along orally, from one generation to the next, which specific men (Abraham, Isaac, and Jacob as well as Judah and Joseph) adding their own stories and experiences to the inspired words of Genesis. If Moses wrote these words down, it was a matter of copying down the oral tradition that many Hebrew people already knew (these words were memorized and spoken aloud at various times).

God Himself wrote upon the tablets is spoken of in Exodus 31:18 32:15–16.

Stuart: *Making permanent the covenant by reducing it to writing constituted a sign of its reinstitution, the very thing Moses had been appealing to God for throughout the last two chapters, ever since he had to acknowledge the abrogation of the first covenant by his destruction of its symbolic tablets (Ex 32:19). So Moses had to write down all the words of the covenant, not just the Ten Words/Commandments, which would be recorded separately and personally on the two tablets by God himself (Ex 34:1). What did Moses write? Everything from Ex 20:18 to the present point in the narrative that constitutes covenant commands that he had not written down already, specifically the content of Exodus 25–31 minus strictly narrative portions thereof and at least Ex 34:10–26.*¹⁰⁴

Exodus 34:27b

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 BDB #471
‘al (עַל) [pronounced gah]l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
‘al (עַל) [pronounced gah]l]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

This word can be used metaphorically for a *spokesman, a messenger, an orator; a commandment, expressed purpose*. In 2Sam. 13:32, this is rendered *command, intent, order, appointment* by translators who are generally very literal in their translation.

¹⁰⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

Exodus 34:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This combination of words literally means <i>upon the mouth of, on the mouth of</i> . These words are translated: <i>at the bidding of, at the commandment of, according to the word of, according to the mouth of, according to the command of; upon the testimony of; on the basis of; as had said</i> .			
d ^ê bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (הֵלֵךְ) [pronounced ALE-leh]	these, these things	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
The phrase <i>the words the these</i> can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23). Together, they are often translated <i>these things</i> .			
kârath (כָּרַת) [pronounced kaw-RAHTH]	to cut off, to cut down; to kill, to destroy; to make a covenant	1 st person singular, Qal perfect	Strong's #3772 BDB #503
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
b ^ê rîyth (בְּרִית) [pronounced b ^ê -reeth]	covenant; pact, alliance, treaty, alliance, contract	feminine singular noun	Strong's #1285 BDB #136
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Yis ^ê râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...for based upon these words [lit., for upon a mouth of these words], I have renewed [lit., made] [My] covenant with you and with Israel." (Kukis mostly literal translation)

In accordance with (translated in the KJV as *after the tenor of*) is literally *in accordance with the mouth of*. It is used in a similar manner in Gen. 41:40 and Exodus 17:1 (meaning *according to the command of*); Deut. 17:6 19:5 (meaning *according to the evidence of the sentence of*); and in Gen. 43:7 and in our passage (meaning *in accordance with*). When we use the word *mouth*, it refers to not the physical mouth in these passages, but to what has been spoken. In the masculine singular construct, this is properly *according to the mouth of these words*, which obviously is a little awkward in the English. *Mouth* comes first because the one who is saying these words

is being emphasized over the words themselves. I personally don't think that we would do the verse too great an injustice by translating this *in accordance with these words [which I have] spoken*. Furthermore, the verse is a bit more complex than most translations make it out to be. *These words* is actually a definite article, *words* (which is not in the construct), another definite article, and the word *these*.

God has made a covenant with Moses which is the federal head of Israel, so God has thereby made a covenant with Israel. Moses, will write these down twice, as covenants were done (for years during this past century, we used carbon copies until the Xerox machine came along). It might be a stretch here, but it is possible that the sentence structure implies two sets of laws (*for yourself* could be easily left out without affecting God's command to Moses to write these things down). In any case, there is no question here but that Moses could write and he had some sort of writing material with him.

Moses needs to write down these words in particular, so that he gets the terms of the covenant exactly right.

Exodus 34:27b ...for based upon these words [lit., *for upon a mouth of these words*], I have renewed [lit., *made*] [My] covenant with you and with Israel." (Kukis mostly literal translation)

Short Excursus on Solemn Nature of Covenant (from Precept Austin)

Covenant is the most solemn, binding, intimate contract known in the Bible. The Hebrew phrase for "make a covenant" is the idiom "Karath beriyth" which more literally is translated "cut a covenant". The noun Berit/berith/beriyth (word study) is a contract or agreement, one made by passing between pieces of cut flesh. The verb Karath means to divide or cut in two or to make a covenant.

Covenant was considered a binding agreement among the ancients, and so was not entered into lightly. After pieces of the sacrificial animal were laid opposite one another, the individuals who were cutting covenant would walk between the flesh. This walk represented the so-called "walk into death" indicating their commitment to die to independent living and to ever after live for their covenant partner and to fulfill the stipulations of their covenant. Furthermore, this "walk into death" was a testimony by each covenant partner that if either broke the covenant God would take their life, even as had been done to the sacrificial animal. In short, we see the gravity of entering into and then breaking covenant.

Covenant is a pledge unto death. Covenant represents a pledge cut in blood. In covenant the shedding of blood demonstrates as nothing else could the intensity and solemn nature of the commitment (cp Lev 17:11). By cutting covenant the two parties were bound for life. Thus the shedding of blood in the cutting of covenant symbolized the solemn, binding nature of this transaction. And both the Old and the New Covenants were inaugurated with blood. As Trumbull notes, the practice of cutting covenant is found throughout history with traces or remnants of covenant truth in every quarter of the globe, and in those remnants we can see that even the pagan world understood the gravity and binding nature of entering into covenant with another party.

From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 34:27 Y^ehowah then said to Moses, "Write these words down for yourself; for based upon these words [lit., *for upon a mouth of these words*], I have renewed [lit., *made*] [My] covenant with you and with Israel." (Kukis mostly literal translation)

A question I asked early on was, *did God or Moses edit God's words?* In Exodus 20–31, God gives Moses the basic covenant; what He expects from the people of Israel. There is still more to come—particularly with regards to the Levitical observances—but, for the most part, Exodus 20–31 appears to be the Law of God as well as the Covenant of God with Israel. Exodus 34:1–26 appear to be the Cliff Notes' version of Exodus 20–31. (Do people still know what **Cliff Notes** are?) In any case, it appears that someone—whether God or Moses—wrote the Cliff Notes' version of Exodus 20–31 for this chapter.

My reasoning is simple. I don't find any new thing in this section of the chapter. Most of the time when God repeats a principle or a law, there is additional information added to it. But I do not find any new information in this chapter of Exodus, vv. 10–27. I believe that the little bit which is reviewed here stands in for all of Exodus 20–31. That is, by this abbreviated section where God reiterates the covenant, He is not letting the people out of obeying the commandments not herein covered (as an example).

I believe that God (rather than Moses) edited His covenant with Israel, but my reasons here are not strong. Does it make more sense for God or for Moses to edit God's words? Moses is told to write all of these words down. It seems that it would be rather presumptive of Moses to be told to write all of these words down, but then present a much abbreviated version in this chapter. So, does that not clearly prove God edited His words and not Moses? Well, not so fast.

Had Moses not written down all of the words from Exodus 20–31 yet? If that were the case, and if God simply repeated all of that to Moses when he went up onto Mount Sinai the second time, then it would make sense for Moses to record everything in Exodus 20–31, but then give the abbreviated version (as he is guided by God the Holy Spirit) as the bulk of Exodus 34. So I have just made an argument for Moses editing God's words. Since he writes them all down in Exodus 20–31, and if God repeated all of that in Moses' second visit on the mountain; then Moses is not completely editing God's words. There would be no reason for him to write down all the words of God a second time. Hence, the abbreviated version. (In case you do not get what is happening here, I am debating this point with myself.)

In any case, someone edited God's words, giving us this short section.

Exodus 34:27 Then Jehovah concluded the words of this covenant by saying to Moses, "Write all of these words down, as they will constitute a covenant between Myself with you and with Israel." (Kukis paraphrase)

Moses is on the mountain 40 days/God writes the commandments on the tablets

Deuteronomy 9:9, 18, 25 10:4, 10

This is rather confusing. Moses is said to be up on Mount Sinai with the Lord for 40 days and 40 nights back in Exodus 24:18; but this seems to be repeated here in Exodus 34:28. This suggests two possibilities: (1) These two passages are equivalent; and Moses is placing us back with God on the mountain (as, quite obviously, we have clearly not yet exhausted all of the laws and regulations given by God to Moses). Or (2) Moses goes up the mountain a second time to commune with God and to receive more teaching in the Law (in which case, it would be virtually impossible to distinguish between which laws were given at the first and at the second).

The second time up the mountain seems to be, by far, the most logical understanding of what has taken place. There are many things which are different between the two treks up the mountain; and virtually nothing which appears to be overlapping. This second trip up the mountain seems to be a direct response to what took place at the base of the mountain from the first time Moses was communing with God.

The logical conclusion is, the information which Moses first gave was from his first excursion up Mount Sinai; and the information which Moses gave in this chapter came from the second trip up Mount Sinai. (Even though this, I believe, is a most logical interpretation; I like to consider any other option, just in case.)

And so he is there with Y^ehowah forty days and forty nights. Bread he had not eaten and waters he had not drunk. And so he writes upon the tablets the words of the covenant, ten of the words.

Exodus
34:28

Moses remained there [lit., and so he is there] with Y^ehowah for forty days and forty nights. He did not eat bread or drink water [in all that time]. And God [lit., he] wrote the words of the covenant upon the tables, the Ten Commandments [lit., words].

Moses was there with Jehovah for 40 days and 40 nights. During that time, he did not eat or drink anything. God also wrote the words of the covenant—the Ten Commandments—on the stone tables that Moses carried up the mountain.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is there with Y ^e howah forty days and forty nights. Bread he had not eaten and waters he had not drunk. And so he writes upon the tablets the words of the covenant, ten of the words.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And he was there before the Lord forty days and forty nights; bread he ate not, nor water did he drink; and he wrote upon the tablets the words of the covenant., the Ten Words.
Targum (Pseudo-Jonathan)	And he was there before the Lord forty days and forty nights; he ate no bread nor did he drink water; and he wrote upon the other tables the words of the covenant, the Ten Words which had been written upon the former tables.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he was there with the Lord forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the ten words of the covenant.
Aramaic ESV of Peshitta	He was there with Mar-Yah forty days and forty nights; he neither ate bread, nor drank water. He wrote on the tablets the words of the covenant, the Ten Commandments.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And he was there with LORD JEHOVAH forty days and forty nights; he ate no bread and he drank no water and he wrote on the tablets of stone the words of the covenant, The Ten Statements.
Samaritan Pentateuch	And he was there before the faces of 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.
Updated Brenton (Greek)	And Moses was there before the Lord forty days and forty nights; he did not eat bread, and he did not drink water; and He wrote upon the tablets these words of the covenant, the Ten Commandments.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for forty days and forty nights Moses was there with the Lord, and in that time he had no food or drink. And he put in writing on the stones the words of the agreement, the ten rules of the law.
Easy English	Moses was there on the mountain with the Lord for 40 days and 40 nights. He did not eat anything or drink anything during that time. He wrote the words of God's covenant on the flat stones. Those were God's ten special commands. command (1) To tell a person what they must do. — (2) Rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.
Easy-to-Read Version–2001	.

Easy-to-Read Version—2006	Moses stayed there with the LORD for 40 days and 40 nights. Moses did not eat any food or drink any water. And he wrote the words of the agreement (the Ten Commandments) on the two stone tablets.
God's Word™	.
Good News Bible (TEV)	.
The Message	Moses was there with GOD forty days and forty nights. He didn't eat any food; he didn't drink any water. And he wrote on the tablets the words of the covenant, the Ten Words.
Names of God Bible	Moses was there with Yahweh 40 days and 40 nights without food or water. He wrote on the tablets the words of the promise, the ten commandments.
NIRV	Moses was there with the LORD for 40 days and 40 nights. He didn't eat any food or drink any water. The LORD wrote on the tablets the words of the covenant law. Those words are the Ten Commandments.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses stayed on the mountain with the LORD for forty days and nights, without eating or drinking. And he wrote down the Ten Commandments, the most important part of God's agreement with his people.
The Living Bible	Moses was up on the mountain with the Lord for forty days and forty nights, and in all that time he neither ate nor drank. At that time God [see 34:1; Deuteronomy 10:1-4.] wrote out the Covenant—the Ten Commandments—on the stone tablets.
New Berkeley Version	.
New Life Version	Moses was there with the Lord forty days and forty nights. He did not eat bread or drink water. And he wrote on the stones the words of the agreement, the Ten Great Laws.
New Living Translation	Moses remained there on the mountain with the LORD forty days and forty nights. In all that time he ate no bread and drank no water. And the LORD [Hebrew <i>he</i> .] wrote the terms of the covenant—the Ten Commandments [Hebrew <i>the ten words</i> .]—on the stone tablets.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Moses was there on the top of the mountain with Yahweh for forty days and nights. During that time he did not eat or drink anything. He engraved on the stone slabs the words of the Ten Commandments which belonged to Yahweh's covenant.

Partially literal and partially paraphrased translations:

American English Bible	Well, Moses was there [on the mountain] with Jehovah for forty days and forty nights ; and during that entire time, he didn't eat any bread or drink any water. Then He wrote the words of the Sacred Agreement (the Ten Commandments) on the tablets.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	So, for forty days and nights, without food or drink, he remained there with the Lord; and he wrote down on the tablets the ten precepts of the covenant.[3] [3] The text is awkward, suggesting that Moses wrote on the two tablets of stone the precepts, largely ceremonial, given in the preceding verses (11-26). But it is clear from verse 1 above that it was God who wrote on this occasion, reinscribing the moral precepts of Ex. 20.2-17; Moses will have carried out the command given to him in verse 27 later on, with ordinary writing materials.

Translation for Translators Moses/I was there *on the top of the mountain with Yahweh* for 40 days and nights. During that time he/I did not eat or drink anything [SYN]. He/I engraved on the stone slabs the words of the Ten Commandments, *which were part of Yahweh's solemn agreement*.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And he was there with LORD for forty days and forty nights. He didn't eat bread and he didn't drink water, and he wrote on the tablet the words of the covenant, the ten commandments.
Ferrar-Fenton Bible	The Time Moses Stayed on Sinai. And he was there with the EVER-LIVING forty days and forty nights, and ate no bread, nor drank water, but wrote upon the tablets the commands of the Covenant; THE TEN COMMANDMENTS.
God's Truth (Tyndale)	And he was there with the Lord forty days and forty nights, and neither ate bread nor drank water. And he wrote in the tables the words of the covenant: even ten verses.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	The Shining Face of Moses And he was there with Yahweh forty days and forty nights. He ate no food and drank no water. And he wrote on the tablets the words of the covenant, the ten words.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Moses was there with YHWH 40 days and 40 nights and he did not eat bread or drink water. And YHWH engraved on the tablets the Words of the Covenant-Pledge, The 10 Commandments.
Wikipedia Bible Project	And he was there with Yahweh forty days and forty nights. He did not eat bread, and he did not drink water. And he wrote on the tablets the words of the covenant, the ten items.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses remained there with Yahweh forty days and forty nights without eating bread or drinking water. He wrote on the slabs the words of the Covenant—the Ten Commandments. Mt 4:2
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	So Moses was there with the LORD for forty days and forty nights, ¹ without eating any food or drinking any water, and he wrote on the tablets the words of the covenant, the ten words. I. [34:28] Ex 24:18; Dt 9:9, 18; 10:2, 4.
New English Bible—1970	So Moses stayed there with the LORD forty days and forty nights, neither eating nor drinking, and wrote down the words of the covenant, the Ten Words Or Ten Commandments, on the tablets.
New Jerusalem Bible	He stayed there with Yahweh for forty days and forty nights, eating and drinking nothing, and on the tablets he wrote the words of the covenant -- the Ten Words.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe was there with ADONAI forty days and forty nights, during which time he neither ate food nor drank water. [ADONAI] wrote on the tablets the words of the covenant, the Ten Words.
exeGesés companion Bible	And there he is with Yah Veh - forty days and forty nights; he neither eats bread, nor drinks water. and he inscribes on the slabs the words of the covenant - the ten words.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	[Moses] remained there with God [on the mountain] for 40 days and 40 nights without eating bread nor drinking water. [God] wrote the words of the covenant, consisting of the Ten Commandments, on the Tablets. 40 days... From 1 Elul until Yom Kippur (Seder Olam 6). God wrote (Rashbam; Ibn Ezra; see Exodus 34:1). However, according to others, '[Moses] wrote' (Lekach Tov on Exodus 34:27; Abarbanel). Ten Commandments Assereth HaDevarim in Hebrew, literally, 'ten statements.'
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES WAS THERE BEFORE JESUS FORTY DAYS, AND FORTY NIGHTS; HE DID NOT EAT BREAD, AND HE DID NOT DRINK WATER; AND HE WROTE UPON THE TABLES THESE WORDS OF THE COVENANT, THE TEN DECLARATIONS (<i>Commandments</i>).
Awful Scroll Bible	He is to be with Sustains To Become, forty days and forty nights - is he to have eaten bread or is to have drank water? - He was to engrave on the tablets the concern of the covenant, even ten concerns.
Charles Thomson OT	.
Concordant Literal Version	And he came to be there before Yahweh, forty days and forty nights. Bread he did not eat and water he did not drink. Thus he wrote on the tablets the words of the covenant, the ten words.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And he was there with Hashem arba'im yom and arba'im lailah; he did neither eat lechem, nor drink mayim. And he wrote upon the Luchot the Divrei HaBrit (Words of the Covenant), the Aseres Hadevarim (Ten Commandments).
Rotherham's <i>Emphasized B.</i>	So then he was there, with Yahweh, forty days and forty nights, <bread> did he not eat, and <water> did he not drink,—and He ⁱ wrote upon the tables, the words of the covenant, the ten words. ⁱ Cp. ver. 1.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
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The Expanded Bible	Moses stayed there with the Lord forty days and forty nights, and during that time he did not eat food or drink water. And Moses wrote the words of the Agreement [Covenant; Treaty]—the Ten Commandments [Words]—on the stone tablets.
Kretzmann's Commentary	And he (Moses) was there with the Lord forty days and forty nights, as he had been the first time, Exodus 24:18; he did neither eat bread, nor drink water, being miraculously sustained by the Lord. And He (God) wrote upon the tables the words of the covenant, the Ten Commandments, the Decalog. The true hallowing of God's name in the New Testament consists in this, that we gladly hear and learn the Word of God, and help to uphold the ministry in our midst and to spread the Gospel-news.
Syndein/Thieme The Voice	. In all Moses was with the Eternal One for 40 days and 40 nights. He fasted the entire time—no food or water. He wrote down the Ten Directives, the <i>essential</i> words of the covenant, on the two stone tablets.

Bible Translations with Many Footnotes:

The Complete Tanach	He was there with the Lord for forty days and forty nights; he ate no bread and drank no water, and He inscribed upon the tablets the words of the Covenant, the Ten Commandments.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	So he was there with the Lord forty days and forty nights; ⁶⁰ he did not eat bread, and he did not drink water. He wrote on the tablets the words of the covenant, the ten commandments. ⁶¹ ^{60tn} These too are adverbial in relation to the main clause, telling how long Moses was with Yahweh on the mountain. ^{61tn} Heb “the ten words,” though “commandments” is traditional.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he existed there with "YHWH ^{He Is} " / days and / nights, he did not eat bread and he did not gulp water, and he wrote upon the slabs the words of the covenant, ten of the words ,...
Charles Thomson 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.	So he was there with the Lord for forty days and forty nights; he did not eat bread or drink water. And He [i.e., the LORD] wrote on the tablets the words of the covenant, the Ten Commandments [Lit Words].
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 is there with Jehovah forty days and forty nights; bread he has not eaten, and water he has not drunk; and he writes on the tables the matters of the covenant—the ten matters.

The gist of this passage:

Moses was on Mount Sinai with God for 40 days, during which time, he did not eat or drink. God wrote the Ten Commandments on the stone tablets supplied by Moses.

Exodus 34:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿar ^e bâʿîym (אַרְבָּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿar ^e bâʿîym (אַרְבָּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation: Moses remained there [lit., and so he is there] with Y^ehowah for forty days and forty nights.

Much of this verse is easy; a portion of it is not. Moses remains up with Y^ehowah on Mount Sinai for 40 days and 40 nights.

I think that the preponderance of evidence will suggest that Moses went up on Mount Sinai twice, each time for 40 days and 40 nights. When he comes back down the mountain, there will be different things happening. This

time, Moses will descend with the new tablets of stone. The previous time, Moses came down and smashed the tablets of stone when he saw the insanity of his people (which act was emotional and stupid).

This time, Moses will hold it together.

Exodus 34:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לחם is the most common, all-comprehensive name for nourishment.</i> ¹⁰⁵			
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #398 BDB #37
wê (or vê) (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
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâthâh (שָׁתָה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059

Translation: He did not eat bread or drink water [in all that time].

For this entire time, Moses will not eat or drink anything. He will be sustained merely by being in God's Presence (that is my assumption here). Obviously, the human body is not able to survive this period of time without eating or drinking; so the sustenance of Moses was supernatural.

Of course, Moses is presented as a type of Christ here, Who will also go 40 days and nights without eating or drinking. Jesus will actually quote Moses regarding this. "Man does not live by bread alone, but by every word which comes from the mouth of God." (Matt. 4:4 Deuteronomy 8:3)

Exodus 34:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

¹⁰⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

Exodus 34:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâthab (כָּתַב) [pronounced kaw- THAHB ^v]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507
‘al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
lûwchôth (לְחֹלִי) [pronounced loo- KHOH TH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [for a door]</i>	masculine plural noun with the definite article	Strong's #3871 BDB #531
’êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr- EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136

Translation: And God [lit., *he*] wrote the words of the covenant upon the tables,...

Most of the time, when you have a named subject and a verb, the next verb, unless otherwise designated, has the very same subject. That is, we would expect Moses to be writing these words down, as he has been the subject of the previous verb in this verse. In the previous verse, God told Moses to write these things down.

Here, the words are being written down on the stone tablets, so it would make more sense for God to be doing the writing.

Although the text does not specifically say that God did the writing on these tablets (and we violate a minor rule where the subject of one verb is often carried over as the subject for subsequent verbs). However, it is God Who promised to write out these words on the tablets. Exodus 34:1 *The LORD said to Moses, "Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke.* Also, Moses told the people that it was God who wrote on these tablets of stone in Deuteronomy 10:1–4 *"At that time the LORD said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.' So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. And He wrote on the tablets, in the same writing as before, the Ten Commandments that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me."* (ESV; capitalized) Therefore, we may say unequivocally that it was God who wrote the Ten Commandments on the stone tablets.

Stuart: *The antecedent for "he wrote" is not Moses but Yahweh, the nearest grammatical antecedent in the verse. Moses had already made clear that it was God, not he, who wrote the Ten Words/Commandments on these tablets (34:1); so from the point of view of the narrative, there is no*

ambiguity about who “he” refers to in the statement. Note also that the term used for what God wrote is, once again, literally “the Ten Words.”¹⁰⁶

Exodus 34:28d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘asârâh (עֲשָׂרָה) [pronounced <i>gah-saw-RAW</i>]	<i>ten</i>	feminine numeral, construct form	Strong's #6235 BDB #796
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182

Translation: ...the Ten Commandments [lit., words]. (Kukis mostly literal translation)

This name that we have taken for the decalogue¹⁰⁷ is used here and in Deut. 4:13 10:4. The use of the term *words* here is technical. This is the Hebrew word *dâbâr* (דָּבָר) [pronounced *daw-BAWR*], which means *words* (it is in the plural in this verse); however, in this context, it is a technical term for *covenant stipulations*.¹⁰⁸

So, it is specified exactly what is written on the tablets, the Ten Commandments. Previously, what was written by God was emphasized. This time, it is not.

This forty days and forty nights appears to have been a period of testing. Moses remaining up there for that amount of time without food and water means that he lived on the word of God; in some way, God sustained him. Obviously, no one could do that—it is a miracle. Nevertheless, God is able to sustain Moses. “Man will not live on bread alone but by every word that comes out of the mouth of God” is what Jesus said to Satan after our Lord had gone without food for forty days and forty nights (and He was quoting Himself from Deut. 8:3).

Moses was with God for this period of time, foreshadowing our Lord fasting for 40 days, prior to being tested by Satan (Matt. 4 Luke 4).

Forty days and forty nights is much longer than it would have taken Moses to write the portion of the Law that he did (the short portion which is written in this chapter). Obviously he prayed and spoke with God and, possibly, what we have here is only a portion of God's words to Moses and Moses' response. It is possible that during this time, Moses composed the first portion of the book of Exodus. Much of what Moses wrote down is not recorded in Exodus 34 but will be said directly to the Hebrews (for instance, Exodus 35:1–3).

Exodus 34:28 Moses remained there [lit., and so he is there] with Y^ehowah for forty days and forty nights. He did not eat bread or drink water [in all that time]. And God [lit., he] wrote the words of the covenant upon the tables, the Ten Commandments [lit., words]. (Kukis mostly literal translation)

Quite frankly, we have many unanswered questions from this period of time. In terms of written material, we have the renewed covenant with God (vv. 10–27) and maybe the first few verses from Exodus 35. What teaching, exactly, occurred during this time? Did Moses spend much of this time in prayer? Did God reiterate the teaching from the previous 40 days? Did Moses, in some way, write down the words of God on some medium? If he did, there is nothing said about that in this or any other subsequent chapter.

¹⁰⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

¹⁰⁷ Deca means *ten* and *logue* is from *logos*, which means *word*

¹⁰⁸ NIV p. 114

Essentially, we are told three things: (1) God renewed His covenant with Israel; (2) Moses completely fasted—no water and no food—for that 40 days; and (3) God wrote out the words of the covenant, which were the Ten Commandments, on the stone tables.

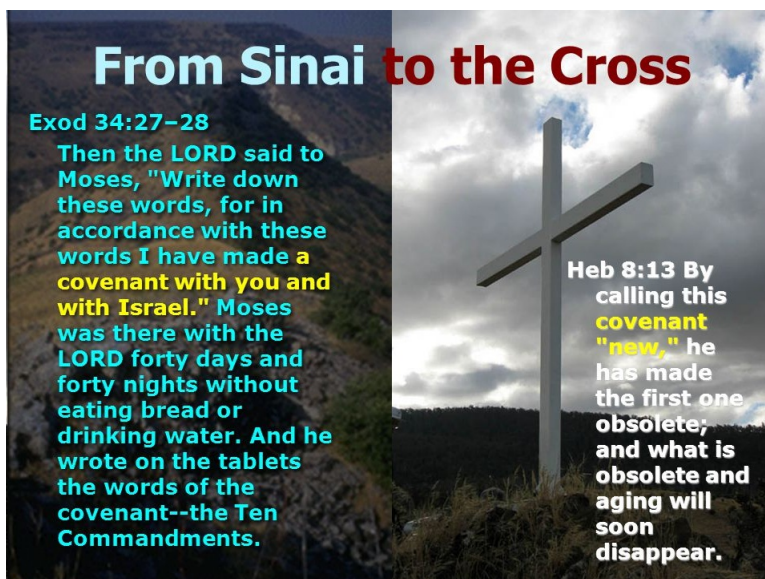
One of the reasons that I provide *the Big Picture* is, we can see what is coming up. Exodus 35–40 is all narrative. It is about building the Tabernacle and its furniture. So it does *not* appear that Moses comes down from the mountain and organizes long teaching sessions to pass on more of the Law to the people. Starting with Exodus 34:4, it is all about the building of the Tabernacle.

Although one might argue, what Moses teaches in Deuteronomy came from this meeting; but that is a stretch. Why did Moses wait until his final days on earth to share this information? Why would Moses not have written those words down along with the rest of the Scriptures which he recorded? I believed that approach to be logically indefensible.

This leads me to many unanswered questions. What did God teach Moses during that time? The best that I can come up with is, God reviewed the laws already given to Moses. He taught Moses what would become Leviticus (but let me caveat that with, God also taught Leviticus to Moses from the Tent, as the book of Leviticus will confirm. The least of my questions is, *how did Moses survive without eating or drinking?* We all know that, we cannot live even a week without food and water. These questions can lead us into a great deal of speculation, but will that result in any hard-and-fast answers? Right now, I am thinking, *we just don't know*. Maybe there will be clues in subsequent chapters; but I am not aware of any at this time.

Exodus 34:28 Moses was there with Jehovah for 40 days and 40 nights. During that time, he did not eat or drink anything. God also wrote the words of the covenant—the Ten Commandments—on the stone tables that Moses carried up the mountain. (Kukis paraphrase)

Exodus 34:27–28 Then Jehovah concluded the words of this covenant by saying to Moses, “Write all of these words down, as they will constitute a covenant between Myself with you and with Israel.” Moses was there with Jehovah for 40 days and 40 nights. During that time, he did not eat or drink anything. God also wrote the words of the covenant—the Ten Commandments—on the stone tables that Moses carried up the mountain. (Kukis paraphrase)



Exodus 34:27–28 (from Sinai to the Cross) (a graphic); from [Slide Player](#); accessed March 29, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Moses Returns to the People; His Face Glows with God's Reflected Glory

And so he is in a coming down of Moses from a mountain of Sinai and two of tablets of the testimony [are] in a hand of Moses in his coming down from the mountain. And Moses did not know that sent out rays skin of his faces in his speaking with Him. And so sees Aaron and all sons of Israel Moses and, behold, sent out rays skin of his face. And so they are afraid to come near unto him.

Exodus
34:29–30

And it was, when Moses was coming down from Mount Sinai, [there were] the two tablets of testimony in Moses' hand as he came down the mountain. Moses was unaware that his face shined [reflecting God's light] when he spoke with Him. Aaron and all the sons of Israel saw Moses and they saw that [lit., *behold, observe*] his face was shining. [Because of this,] they were afraid to come near to him.

It just so happened that, when Moses was coming down from Mount Sinai with the table of testimony in his hand, that his face was shining—reflecting the light of God—because he had been speaking with God. Aaron and the sons of Israel could see Moses' face shining, even from a distance, and this caused them to be afraid to come near to him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a coming down of Moses from a mountain of Sinai and two of tablets of the testimony [are] in a hand of Moses in his coming down from the mountain. And Moses did not know that sent out rays skin of his faces in his speaking with Him. And so sees Aaron and all sons of Israel Moses and, behold, sent out rays skin of his face. And so they are afraid to come near unto him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And it was when Mosheh descended from the mountain of Sinai with the two tablets of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not how great was the splendour of the glory of his countenance through His speaking with him. And Aharon and all the sons of Israel saw Mosheh, and, behold, great was the splendour of the glory of his countenance, and they were afraid to approach him.
Targum (Pseudo-Jonathan)	And it was at the time when Mosheh came down from the mountain of Sinai, with the two tables of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not that the visage (form) of his face shone with the splendour which had come upon him from the brightness of the glory of the Lord's Shekinah in the time of His speaking with him. [JERUSALEM. That the beams of his face did shine.].
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord. And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.
Aramaic ESV of Peshitta	It happened, when Mosha came down from Mount Sinai with the two tablets of the testimony in Mosha's hand, when he came down from the mountain, that Mosha did not know that the skin of his face shone by reason of his speaking with him. When Aaron and all the B'nai Yisrael saw Mosha, behold, the skin of his face shone; and they were afraid to come near him.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And when Moshe went down from the mountain of Sinai, two tablets of the Testimony were in the hand of Moshe when he went down from the mountain and Moshe did not know that the skin of his face shone as God spoke with him.

	And Ahron and all Israel saw that the skin of the face of Moshe shone, and they were afraid to approach him.
Samaritan Pentateuch	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.
	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.
Updated Brenton (Greek)	Now when Moses came down from the mountain (there were two tablets in Moses' hand as he came down from the mountain), Moses knew not that the appearance of the skin of his face was glorified, when God spoke to him. And Aaron and all the elders of Israel saw Moses, and the appearance of the skin of his face was made glorious, and they feared to approach him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when Moses came down from Mount Sinai, with the two stones in his hand, he was not conscious that his face was shining because of his talk with God. But when Aaron and all the children of Israel saw Moses, and the shining of his face, they would not come near him for fear.
Easy English	Moses' face shines Moses came down from Sinai mountain. He carried the two stones of the covenant in his hands. As he came down the mountain, he did not know that his face was shining. His face was shining because he had spoken with the Lord. When Aaron and all the Israelites saw Moses, they could see that his face was shining. They were afraid to come near him.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	When Moses came down from Mount Sinai, he carried the two stone tablets of the Agreement. Because he had talked with the Lord, his face was shining, but he did not know it. Aaron and all the people of Israel saw that Moses' face was shining bright. So they were afraid to go near him.
God's Word™	.
Good News Bible (TEV)	.
The Message	When Moses came down from Mount Sinai carrying the two Tablets of The Testimony, he didn't know that the skin of his face glowed because he had been speaking with GOD. Aaron and all the Israelites saw Moses, saw his radiant face, and held back, afraid to get close to him.
Names of God Bible	Moses Returns to the People Moses came down from Mount Sinai, carrying the two tablets with God's words on them. His face was shining from speaking with Yahweh , but he didn't know it. When Aaron and all the Israelites looked at Moses and saw his face shining, they were afraid to come near him.
NIRV	The Face of Moses Shines Moses came down from Mount Sinai. He had the two tablets of the covenant law in his hands. His face was shining because he had spoken with the Lord. But he didn't realize it. Aaron and all the people of Israel saw Moses. His face was shining. So they were afraid to come near him.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.

Contemporary English V.	Moses came down from Mount Sinai, carrying the Ten Commandments. His face was shining brightly because the LORD had been speaking to him. But Moses did not know at first that his face was shining. When Aaron and the others looked at Moses, they saw that his face was shining, and they were afraid to go near him.
The Living Bible	Moses didn't realize as he came back down the mountain with the tablets that his face glowed from being in the presence of God. Because of this radiance upon his face, Aaron and the people of Israel were afraid to come near him.
New Berkeley Version	.
New Life Version	Moses Goes Down from Mount Sinai Moses came down from Mount Sinai with the two stone writings in his hand. He did not know that the skin of his face was shining because of his speaking with the Lord. When Aaron and all the people of Israel saw Moses, they saw that the skin of his face was shining. They were afraid to come near him.
New Living Translation	When Moses came down Mount Sinai carrying the two stone tablets inscribed with the terms of the covenant, ^[1] he wasn't aware that his face had become radiant because he had spoken to the LORD. So when Aaron and the people of Israel saw the radiance of Moses' face, they were afraid to come near him. ^[1] The Hebrew word for "testimony" refers to the terms of the Lord's covenant with Israel as written on stone tablets, and also to the covenant itself.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	When Moses came back down the mountain carrying in his hand the two stone slabs on which were written the Ten Commandments, he did not know that his face was shining. When Aaron and the Israelite people saw Moses, they were amazed that his face was shining, and they were afraid to come near him.

Partially literal and partially paraphrased translations:

American English Bible	So when Moses came down the Mountain, he had the two tablets in his hands. But, as he was coming down, he didn't realize that his face was glowing because of his conversation with God. And when Aaron and all the elders of Israel saw Moses' face radiating, they were afraid to come any closer.
Beck's American Translation	.
Common English Bible	Moses' brightly shining face Moses came down from Mount Sinai. As he came down from the mountain with the two covenant tablets in his hand, Moses didn't realize that the skin of his face shone brightly because he had been talking with God. When Aaron and all the Israelites saw the skin of Moses' face shining brightly, they were afraid to come near him.
New Advent (Knox) Bible	Moses came down, after this, from Mount Sinai, bearing with him the two tablets on which the law was written; and his face, although he did not know it, was all radiant ^[4] after the meeting at which he had held speech with God. The sight of that radiance made Aaron and the sons of Israel shrink from all near approach to him; he must call out to Aaron and the leaders of the people before they would gather round him. To these he spoke first; then all the Israelites came to greet him, and he passed on to them all the commands he had received on mount Sinai. Vv. 31–32 are included for context. ^[4] Literally (in the Latin), 'his face was horned'.
Translation for Translators	Moses' face was shining as he returned to the people When Moses/I came back down the mountain, carrying in his/my hand the two stone slabs on which were written the Ten Commandments, his/my face was shining because he/I had been talking with Yahweh, but he/I did not know that his/my face was shining. When Aaron and the <i>other</i> Israeli people saw Moses/me, they were amazed/surprised that his/my face was shining. So they were afraid to come near him/me.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation
Conservapedia

And so, when Moses came down from down from mount Sinai with the two tablets of testimony in his hands, Moses did not know that the skin of his face shone while he spoke with Him.	There is considerable debate over the translation of "shone" in this passage, as well as the next (34:30). The original Hebrew may have meant "horned." [1] [I could not find this footnote]
And when Aaron and all the Sons of Israel saw Moses, the skin of his face shone, so they were afraid to approach him.	

Ferrar-Fenton Bible

The Splendor of the Face of Moses.
Then Moses descended from Mount Sinai with the Tables of the Testimony in the hands of Moses. On his descent, however, from the hill, Moses did not know that blinding rays of light² from his face, prevented their speaking to him!
² Literally "Horns of Light."—F.F.

God’s Truth (Tyndale)

And Moses came down from mount Sinai and the two tables of witness in his hand, and yet he knew not that the skin of his face shone with beams of his communing with him. And when Aaron and all the children of Israel looked upon Moses and saw that the skin of his face shone with beams, they were afraid to come near him.

HCSB
International Standard V

Moses’ Face Shines
When Moses came down from Mount Sinai, he had the two tablets in his hand, [Lit. hand as he came down from the mountain] and he did not know that the skin of his face was ablaze with light because he had been speaking with God. [Lit. him] Aaron and all the Israelis saw Moses and immediately noticed that the skin of his face was shining, and they were afraid to come near him.

Jubilee Bible 2000
H. C. Leupold
Lexham English Bible

And [Literally “And it was”] when Moses came down from Mount Sinai, the two tablets of the testimony were in the hand of Moses at his coming down from the mountain; and Moses did not know that the skin of his face shone because of his speaking with him. And Aaron and all the Israelites [Literally “sons/children of Israel”] saw Moses, and, to their amazement, [Literally “look” or “behold”] the skin of his face shone, and they were afraid of coming near to him.

NIV, ©2011
Peter Pett’s translation
Unfolding Bible Literal Text
Unlocked Literal Bible

When Moses came down from Mount Sinai with the two tablets of the covenant decrees in his hand, he did not know that the skin of his face had become radiant while speaking with God. When Aaron and the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him.
Now when Moses descended from Mount Sinai with the two tablets of Testimony in Moses' hand, when he descended from the mountain Moses did not know that the skin of his face radiated light while he had talked with Him. And when Aaron and all the children of Israel saw Moses, that the skin of his face radiated light, then they were afraid to come near to him.

Urim-Thummim Version

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Moses comes down from the mountain**

• ²⁹ *When Moses came down from Mount Sinai, with the two slabs of the Statement in his hands, he was not aware that the skin of his face was radiant after speaking with Yahweh. 2Cor 3:7—4:6*

³⁰ *Aaron and all the sons of Israel saw that Moses' face was radiant and they were afraid to go near him. [I could not tell you why the italics here.]*

• 29. *The skin of his face was radiant after speaking with Yahweh.* This exterior sign reveals the profound transformation worked by God in those who openly present themselves before him. This mystery will be clarified in Mark 9:2 and 2 Corinthians 3:12-18.

The Heritage Bible

And it was, Moses came down from Mount Sinai with the two tables of testimony in Moses' hand; he came down from the mount, and Moses did not know by seeing that horn-like rays shined from the skin of his face while he spoke with him.

And Aaron and all the children of Israel saw Moses, and behold, horn-like rays shined from the skin of his face, and they were afraid to come near him.

New American Bible (2002)

New American Bible (2011)

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As Moses came down from Mount Sinai with the two tablets of the covenant in his hands, he did not know that the skin of his face had become radiant* while he spoke with the LORD.

When Aaron, then, and the other Israelites saw Moses and noticed how radiant the skin of his face had become, they were afraid to come near him.

* [34:29] Radiant: the Hebrew word translated "radiant" is spelled like the term for "horns." Thus the artistic tradition of portraying Moses with horns.

New English Bible—1970

Moses comes down from Mount Sinai.

At length Moses came down from Mount Sinai with the two stone tablets of the Tokens in his hands, and when he descended, he did not know that the skin of his face shone because he had been speaking with the LORD. When Aaron and the Israelites saw how the skin of Moses' face shone, they were afraid to approach him.

New Jerusalem Bible

New RSV

Revised English Bible—1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When Moshe came down from Mount Sinai with the two tablets of the testimony in his hand, he didn't realize that the skin of his face was sending out rays of light as a result of his talking with [ADONAI]. When Aharon and the people of Isra'el saw Moshe, the skin of his face was shining; and they were afraid to approach him.

exeGeses companion Bible

THE EFFULGENCE OF MOSHEH

And so be it,
when Mosheh descends from mount Sinay
with the two slabs of witness in the hand of Mosheh,
when he descends from the mount,
Mosheh knows not that the skin of his face shines
while he words with him:
and Aharon and all the sons of Yisra El
see Mosheh,
and behold, the skin of his face shines
and they awe to come near him:...

Hebraic Roots Bible

Israeli Authorized Version

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Kaplan Translation	<p>Moses came down from Mount Sinai with the two Tablets of the Testimony in his hand. As Moses descended from the mountain, he did not realize that the skin of his face had become luminous when [God] had spoken to him.</p> <p>When Aaron and all the Israelites saw that the skin of Moses' face was shining with a brilliant light, they were afraid to come close to him..</p> <p>had become luminous</p>
The Scriptures 2009	<p>Karan in Hebrew. Literally, 'was giving off rays ('horns') of light' (Ibn Ezra).</p> <p>And it came to be, when Mosheh came down from Mount Sinai, while the two tablets of the Witness were in Mosheh's hand when he came down from the mountain, that Mosheh did not know that the skin of his face shone since he had spoken with Him. And Aharon and all the children of Yisra'el looked at Mosheh and saw the skin of his face shone, and they were afraid to come near him.</p>
Tree of Life Version	<p>Now it happened, when Moses came down from Mount Sinai with the two tablets of the Testimony in his hand when he came down from the mountain, that Moses did not know that the skin of his face was radiant, because God had spoken with him. When Aaron and all Bnei-Yisrael saw Moses, the skin of his face shone in rays, so they were afraid to come near him.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND WHEN MOSES WENT DOWN FROM THE MOUNTAIN, THERE WERE THE TWO TABLES IN THE HANDS OF MOSES,— AS THEN HE WENT DOWN FROM THE MOUNTAIN, MOSES KNEW NOT THAT THE APPEARANCE OF THE SKIN OF HIS FACE WAS GLORIFIED, WHEN THE THEOS (Alpha & Omega) SPOKE TO HIM.</p> <p>AND AARON AND ALL THE ELDERS OF ISRAEL SAW MOSES, AND THE APPEARANCE OF THE SKIN OF HIS FACE WAS MADE GLORIOUS, AND THEY FEARED TO APPROACH HIM.</p>
Awful Scroll Bible	<p>Moses is to descend from Mount Sinai, the two tablets of the testimony in the hands of Moses, as he is to descend the mountain - even is Moses to have known, that the skin of his face is to have become radiant, as he is to speak? -</p> <p>Aaron, and the sons of Isra-el, were to look on Moses, even that the skin of his face is to have become radiant, and they were to be afraid to draw near to him.</p>
Charles Thomson OT Concordant Literal Version	<p>.</p> <p>It came to be when Moses descended from Mount Sinai with the two tablets of testimony in Moses' hands, when he descended from the mount, that Moses did not realize that the skin of his face gleamed because of His speaking to him.</p> <p>Then Aaron and all the sons of Israel saw Moses, and behold, the skin of his face gleamed. So they feared to come close to him.</p>
Darby Translation exeGesés companion Bible Orthodox Jewish Bible	<p>.</p> <p>.</p> <p>And it came to pass, when Moshe came down from Mt. Sinai with the two Luchot HaEdut in the yad Moshe, when he came down from HaHar, that Moshe had no da'as that the ohr (skin) of his face had become radiant when he had spoken with Him.</p> <p>And when Aharon and kol Bnei Yisroel saw Moshe, hinei, the ohr (skin) of his face was radiant; and they were afraid to come near him.</p>
Rotherham's <i>Emphasized B.</i>	<p>And it came to pass <when Moses came down out of Mount Sinai, with the two tables of testimony^j in the hand of Moses, when he came down out of the mount> that Moses knew not that the skin of his face shone, through his having spoken with him. And Aaron and all the sons of Israel saw Moses, and lo! the skin of his face shone,—and they stood in awe of drawing nigh unto him.</p> <p>^jOr: "two witness'-tables."</p>
Third Millennium Bible	<p>.</p>

Expanded/Embellished Bibles:*The Amplified Bible***Moses' Face Shines**

When Moses came down from Mount Sinai with the two tablets of the Testimony in his hand, he did not know that the skin of his face was shining [with a unique radiance] because he had been speaking with God. When Aaron and all the Israelites saw Moses, behold, the skin of his face shone, and they were afraid to approach him.

*The Expanded Bible***The Face of Moses Shines**

Then Moses came down from Mount Sinai, carrying the two stone tablets of the Agreement [Covenant; Testimony; Treaty] in his hands. But he did not know that his face was shining because he had talked with the Lord [^c reflecting God's holiness and glory and demonstrating Moses' authority]. When Aaron and all the people [^L sons; children] of Israel saw that Moses' face was shining, they were afraid to go near him.

*Kretzmann's Commentary***Verses 29-35**

The Shining Face of Moses

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 (knew) not that the skin of his face shone while He (God) talked with him. This wonderful brilliancy was caused by the vision of God on Mount Sinai. A reflection of the divine glory lingered in the face of Moses for some time after his return from the mountain.

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. Even the reflection of the glory of the Lord is too much for sinners.

Syndein/Thieme

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 knew/wist not that the skin of his face shone while he talked with him.

{Note: Moses' face glowed with the reflected Glory of the Lord!}

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 Voice

When Moses went back down Mount Sinai, he carried the two *stone* tablets in his hands as a witness to their agreement. But he did not realize that the skin on his face was glowing *and radiant* because he had been speaking with God.

When Aaron and the Israelites saw that Moses' face was shining, they were afraid to get too close to him.

Bible Translations with Many Footnotes:*The Complete Tanach*

And it came to pass when Moses descended from Mount Sinai, and the two tablets of the testimony were in Moses' hand when he descended from the mountain and Moses did not know that the skin of his face had become radiant while He had spoken with him...

And it came to pass when Moses descended: when he brought the latter [second] tablets on Yom Kippur.

that... had become radiant: Heb. וַיִּכָּר, an expression meaning horns (סִינִיָּה) because light radiates and protrudes like a type of horn. From where did Moses [now] merit these rays of splendor [which he did not have when he descended with the first tablets (Gur Aryeh)]? Our Rabbis said: [Moses received it] from the cave, when the Holy One, blessed is He, placed His hand on his face, as it is said: "and I will cover you with My hand" (Exod. 33:22). -[from Midrash Tanchuma 37]

...that Aaron and all the children of Israel saw Moses and behold! the skin of his face had become radiant, and they were afraid to come near him.

and they were afraid to come near him: Come and see how great the power of sin is! Because when they had not yet stretched out their hands to sin [with the golden calf], what does He say? "And the appearance of the glory of the Lord was like a consuming fire atop the mountain, before the eyes of the children of Israel" (Exod. 24:17), and they were neither frightened nor quaking. But since they had made the calf, even from Moses' rays of splendor they recoiled and quaked. [from Sifrei Nasso 11, Pesikta d'Rav Kahana, p. 45]

The Geneva Bible
Kaplan Translation
NET Bible®

The Radiant Face of Moses

⁶² Now when Moses came down⁶³ from Mount Sinai with⁶⁴ the two tablets of the testimony in his hand⁶⁵ – when he came down⁶⁶ from the mountain, Moses⁶⁷ did not know that the skin of his face shone⁶⁸ while he talked with him. When Aaron and all the Israelites saw Moses, the skin of his face shone;⁶⁹ and they were afraid to approach him.

^{62sn} Now, at the culmination of the renewing of the covenant, comes the account of Moses' shining face. It is important to read this in its context first, holding off on the connection to Paul's discussion in 2 Corinthians. There is a delicate balance here in Exodus. On the one hand Moses' shining face served to authenticate the message, but on the other hand Moses prevented the people from seeing more than they could handle. The subject matter in the OT, then, is how to authenticate the message. The section again can be subdivided into three points that develop the whole idea: I. The one who spends time with God reflects his glory (29-30). It will not always be as Moses; rather, the glory of the Lord is reflected differently today, but nonetheless reflected. II. The glory of Yahweh authenticates the message (31-32). III. The authentication of the message must be used cautiously with the weak and immature (33-35).

^{63tn} The temporal clause is composed of the temporal indicator ("and it happened"), followed by the temporal preposition, infinitive construct, and subjective genitive ("Moses").

^{64tn} The second clause begins with "and/now"; it is a circumstantial clause explaining that the tablets were in his hand. It repeats the temporal clause at the end.

^{65tn} Heb "in the hand of Moses."

^{66tn} The temporal clause parallels the first temporal clause; it uses the same infinitive construct, but now with a suffix referring to Moses.

^{67tn} Heb "and Moses."

^{68tn} The word *qaran* (qaran) is derived from the noun *qeren* (qeren) in the sense of a "ray of light" (see Hab 3:4). Something of the divine glory remained with Moses. The Greek translation of Aquila and the Latin Vulgate convey the idea that he had horns, the primary meaning of the word from which this word is derived. Some have tried to defend this, saying that the glory appeared like horns or that Moses covered his face with a mask adorned with horns. But in the text the subject of the verb is the skin of Moses' face (see U. Cassuto, Exodus, 449).

^{69tn} This clause is introduced by the deictic particle *hinneh* (hinneh); it has the force of pointing to something surprising or sudden.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (it) (came to pass) (with) "**Mosheh** ^{Plucked outⁿ} going down from the hill of "**Sinai** ^{My sharp thornsⁿ}", and the two slabs of the evidence were in the hand of "**Mosheh** ^{Plucked outⁿ}", (with) his going down from the hill, and "**Mosheh** ^{Plucked outⁿ} [had] not known that the skin of his face had horns (with) his speaking (with) him, and "**Aharon** ^{Light bringerⁿ}, and all the sons of "Yisra'el ^{He turns El asideⁿ}, saw "**Mosheh** ^{Plucked outⁿ}, and look, the skin of his face had horns , and they feared (to) draw near to him,...

Charles Thomson OT

And when Moses came down from the mount with the two tables in his hands, he did not know, while he was coming down from the mount, that the skin of his face had been irradiated with glory by his talking with him; but when Aaron and all the elders of Israel saw Moses, and that the skin of his face was irradiated with glory, they were afraid to approach him.

C. Thompson (updated) OT
Context Group Version

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When Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mountain, Moses didn't know that the skin of his face shone by reason of his speaking with him. And when Aaron and all the sons of Israel saw Moses, look, the skin of his face shone; and they were afraid to come near him.

English Standard Version
Literal Standard Version

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And it comes to pass, when Moses is coming down from Mount Sinai (and the two tablets of the Testimony [are] in the hand of Moses in his coming down from the mountain), that Moses has not known that the skin of his face has shone in His speaking with him, and Aaron sees—all the sons of Israel also—Moses, and behold, the skin of his face has shone, and they are afraid of coming near to him.

Modern English Version

Moses' Radiant Face

When Moses came down from Mount Sinai with the two tablets of testimony in the hands of Moses, when he came down from the mountain, Moses did not know that the skin of his face shone while he talked with Him. So when Aaron and all the children of Israel saw Moses, amazingly, the skin of his face shone, and they were afraid to come near him.

Modern Literal Version
Modern KJV

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New American Standard B.

Moses' Face Shines

And it came about, when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to approach him.

New European Version

Moses Talks with the People

It happened, when Moses came down from Mount Sinai with the two tablets of the testimony in Moses' hand, when he came down from the mountain, that Moses didn't know that the skin of his face shone by reason of His speaking with him. When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him.

Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17
A Voice in the Wilderness

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And it came to pass, when Moses came down from Mount Sinai (the two tablets of the Testimony being in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while He spoke with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.

Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

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And it comes to pass, when Moses is coming down from mount Sinai (and the two tables of the testimony are in the hand of Moses in his coming down from the mount), that Moses has not known that the skin of his face has shone in His speaking with him, and Aaron sees—all the sons of Israel also—Moses, and lo, the skin of his face has shone, and they are afraid of coming near unto him.

The gist of this passage:
29-30

Moses returns to the people from Mount Sinai. His face is shining.

Exodus 34:29a

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 # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 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 ^e (ב) [pronounced b ^{eh}]	<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 # BDB #88
yârad (דָּרַי) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	Qal infinitive construct	Strong's #3381 BDB #432
The infinitive construct, when combined with the bēyth 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 moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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 BDB #577
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

Translation: And it was, when Moses was coming down from Mount Sinai,...

That time has ended and Moses is coming down the mountain.

This time that Moses comes down Mount Sinai, there is a completely different set of circumstances, which suggests that he went up the mountain twice, and each time, spend 40 days and nights up there. I mention this because there is at least one instance in the book of Exodus where the same meeting with Pharaoh appears to be recorded twice.

Exodus 34:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
sh ^e nêy (שְׁנַי) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֹלֶת) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531
‘êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
b ^e (ב) [pronounced <i>b^{eh}</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 # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
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 BDB #602
b ^e (ב) [pronounced <i>b^{eh}</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 # BDB #88
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	Qal infinitive construct	Strong's #3381 BDB #432
The infinitive construct, when combined with the bēyth 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.			
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 BDB #577
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...[there were] the two tablets of testimony in Moses' hand as he came down the mountain.

Moses came down with the tables of testimony—those which he himself cut out of the rock (or ordered someone to do it). He is holding them. God wrote the Ten Commandments on them.

You will recall that the last time Moses descended from Mount Sinai, the people were out of control. He threw down the tablets of the Law and smashed them, one of the most meaningless gestures ever recorded in the Word of God. What exactly did that achieve? The people below—some of them—may have seen what happened, but, so *what*? They did not know what those tablets were.

This time, the tablets of the law were carved out by Moses (or under his guidance). Moses, no matter what he sees happening below, is *not* going to throw them down and smash them.

Illustration: If an angry guy rents a house, there is the possibility that he might try to put his fist through the wall, in order to make some kind of statement. However, if he was the one who put up the sheetrock, and textured it and then painted it, it is highly unlikely that he would do the same thing. He would better appreciate the work involved in building that wall.

Illustration: One time, in 4th grade, I used my compass to carve a deep indentation into my desk at school. When this was discovered, I had to pay for it (my parents did not); and that involved mowing 3 or 4 lawns, if memory serves, in order to pay for it. That was a lot of work for a 9 year old, without any personal remuneration. I guarantee you, that was the last desk that I defaced.



Moses returns from Mount Sinai with the two tablets of the Law (a graphic); from [the Wandering Shepherd](#); accessed March 28, 2021.

Exodus 34:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # 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 BDB #602
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 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHÇ</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>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
With the negative, this can mean, <i>did not realize, was unaware, did not know</i> .			
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 BDB #471

Exodus 34:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâran (קָרַן) [pronounced kaw-RAHN]	<i>to send out rays, to shine; to display (send out) horns</i>	3 rd person masculine singular, Qal perfect	Strong's #7160 BDB #902
ʿôwr (עוֹר) [pronounced gôhr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

The Latin text has: ...and he knew not that his face was horned from the conversation of the Lord.

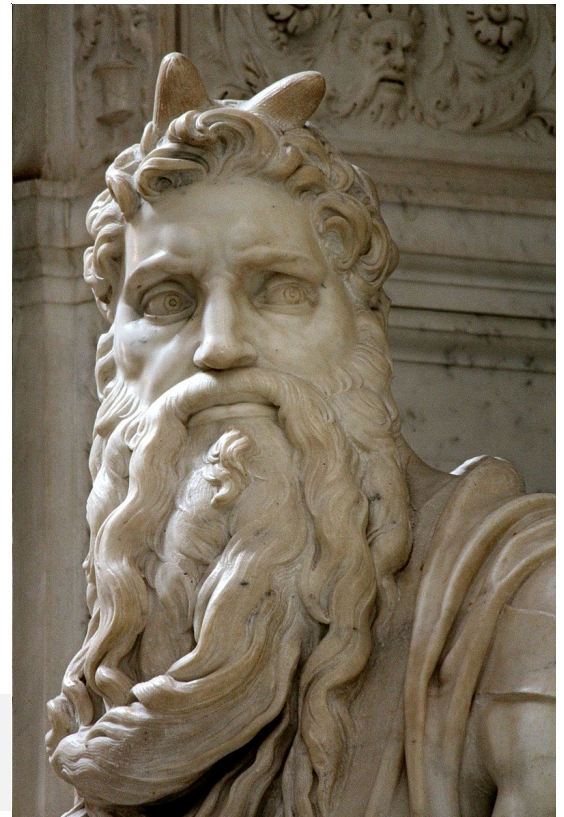
Translation: Moses was unaware that his face shined [reflecting God's light]...

Moses has been speaking with God and his face is shining. It is a reflection of God's light; and this could possibly be similar to Moses' face appearing as if he has been bombarded with radioactive material (and it is possible that he was).

First we have to cover the vocabulary. Some translations, principally the Latin Vulgate, has Moses sprouting horns at this point. It is possible that you have even seen pictures of Moses portrayed with horns and you wondered what is the deal here? What are these horns all about? The problem is this noun *keren* (קֶרֶן) [pronounced KEH-ren] and it undoubtedly means *horns* in Gen. 22:13 Dan. 8:3, 5. It refers to a musical instrument shaped like a horn (Dan. 3:5, 7). This word may also refer to radiance or light beams (Hab 3:4). The latter two uses are far in the minority. However, the verb cognate, *kâran* (קָרַן) [pronounced kaw-RAN] in the Qal appears to mean *radiate light* (it is found only in this passage: Exodus 34:29–30) and in the Hiphil it clearly appears to mean *to sprout horns* (found only in Psalm 69:31).

Moses (a photo of a statue' by Michelangelo); from [Wikipedia](#); accessed December 29, 2019. In this chapter, we will explain what that is all about.

There are many pictures and statues of Moses, with horns. For the many reasons already stated, Moses face shown with light. He did not have horns.



Chapter Outline

Charts, Graphics and Short Doctrines

The reason for our taking this stand that Moses did not have horns but had a radiant face is five-fold: (1) The subject of this verb three times is *the skin of his face*. (2) Moses was unaware that this occurred (he would more than likely noticed recently sprouted horns). (3) To cover this, he wore

a veil, not a hat. (4) The Septuagint, the first translation of the Old Testament, agrees with this rendering. (5) This is how Paul interprets this passage under the ministry of God the Holy Spirit in 2Cor. 3:7–18.

Digression #1: You may be thinking, *those are some pretty good arguments, Kukis; so why does any translation or commentator have Moses with horns coming out of his forehead?* When a translator is working on the entire Bible, or even with one particular testament, it is very difficult for them to consider every argument for every part of their translation. Similarly, I may disagree with a commentator about the interpretation of this or that, and even quote from them in order to make a more persuasive argument; however, I will rarely make light of their work. I know the amount of time and work I put into each chapter. When I complete the commentary for a chapter from the Bible, it is the equivalent of writing a book; and, much as I try to get everything right, I still make mistakes (theoretically speaking). There are certainly a number of times when I don't put enough thought into, *what if I translated this passage in this way instead?* Or, *what about this other interpretation; does it have any merit?* By the time my life is over, how many books of the Bible will I have translated and exegeted? 10? 20? As a result, I have an appreciation and respect for a student of the Word of God who has translated the entire Bible or for a commentator who has commented on virtually every verse in one or both testaments. That is a tremendous undertaking! And they, like me, have a tremendous amount of respect for the Word of God. There is a personal integrity issue when it comes to getting the meaning accurate. I was obviously strongly influenced by R. B. Thieme, Jr.; but even in this chapter, there is a verse (not from this chapter) which I interpreted differently than Bob did, because I believe the corrected translation that I settled on was more accurate than his. I have no doubts that, years from now, someone will correct a translation of mine or the interpretation of a passage; and had I given the proper amount of thought to it, my translation or interpretation would have been different.

Digression #2: There have been so many critics of the Bible over the years, and modern ones all make the same assumption that men decided which books should be in the Bible, and, on the basis of that, the Bible is flawed. I have spent the better part of 50 years studying the Scriptures and the past 25 years writing. The amount of material found in the Bible, and its depth, are phenomenal. The idea that a handful of men oversaw the choosing of the books to be kept in the **canon of Scripture**, in order to sell some theological viewpoint, is a ridiculous notion. There are still depths to be plumb from the Scriptures. What R. B. Thieme, Jr. did was revolutionary; and this is 2000 years after the completion of the canon of Scripture (yet, Bob's work is, nonetheless, **orthodox**). I discovered what I consider a significant breakthrough in the understanding of this chapter—that Moses' experience seeing God was not recorded with much detail, and that was quite significant—insofar as I know, I may be the first person to point this out (I don't know for certain, because I have not read every commentary written).

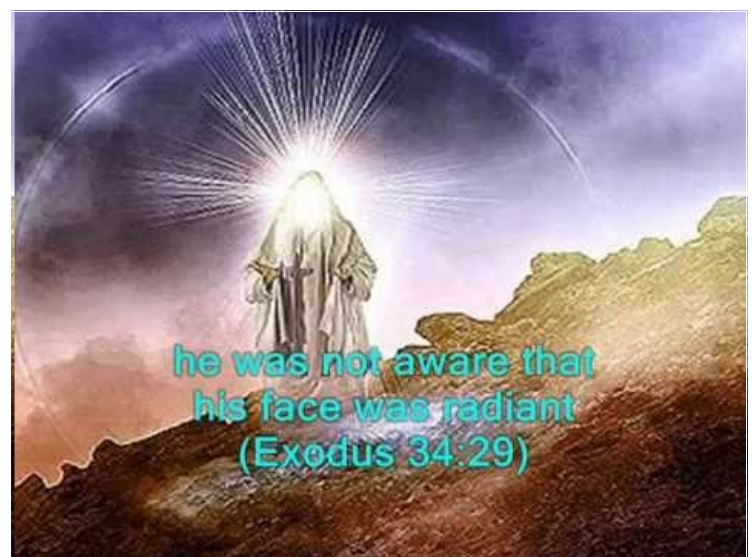
Digression #2 (continued): Those who were involved with determining the canon of Scripture were many; the process was very organic, and yet, the end was determined by God the Holy Spirit. The 27 books of the New Testament were not decided on by a group of men who ran the Catholic Church, for instance. The history of determining the canon of Scripture was far more complex than that. For further investigation of this, see

Canonicity and Ancient Manuscripts ([HTML](#)) ([PDF](#)) ([WPD](#)); **Canon of the New Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 34:29c **Moses was unaware that his face shined [reflecting God's light]...**

Moses was unaware that his face was radiant (Exodus 34:29) (a graphic); from [YouTube](#); accessed March 28, 2021.

This is the reflected glory. Moses had asked to see God's glory and was unaware that he was now radiant. He is reflecting some of God's glory. Moses had shone a great deal of growth during this period of time (from his first meeting with God on Mount Sinai to the second). R. B. Thieme, Jr. may have



called this going from supergrace into ultra supergrace. This shining is God's reflected glory. Moses reflects God's character and essence, having spent that much time with Him on Mount Sinai. Moses face shown here but this is not mentioned the first time that he came down from the mountain. My first guess is that there had been minimal growth in the children of Israel and now they could see this? However, Moses' servant, Joshua, has always shown inklings of spiritual maturity and he would have seen this both times. Another guess would be that this occurred before, but was not mentioned before. However, that won't wash because of the reaction that we see below. If this were the second time that this happened, it would have been less likely to have occurred. My final guess, which I would go with, is Moses had shown great growth and we, when we have matured, reflect God's glory and God's character. We do not have the same physical manifestation as Moses, but people see God's reflected glory and, whether they know what it is or not, they respect it.

As a tangent from this verse: we all have enemies and we all have people who do not like us for one reason or another. Sometimes they are very justified in their feelings and sometimes they are having an old sin nature reaction. However, if we reflect God's glory, then some—in fact, often many people—will have respect for us. If no one in our periphery has any respect for us, then we are not reflecting God's glory but our own natural sin nature. If those in your periphery only think of you in terms of using you; have no respect for you; dislike you, etc.; then you are not reflecting God's character. **But if the ministry of death, in letters, engraved on stones, became glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, it was fading; how shall the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory...but we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit (1Cor. 3:7–9, 18).**

There is a reasonable chance that this is related to Saint Stephen as well, whose face shown when God he was taken into custody. Acts 6:12–15 **And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us." And gazing at him, all who sat in the council saw that his face was like the face of an angel. (ESV)**

As mentioned previously, the Latin text has: **...and he knew not that his face was horned from the conversation of the Lord.**

Exodus 34:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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 # BDB #88
dābar (דָּבַר) [pronounced daw ^b -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>	Piel infinitive construct	Strong's #1696 BDB #180
'ēth (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 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...when he spoke with Him.

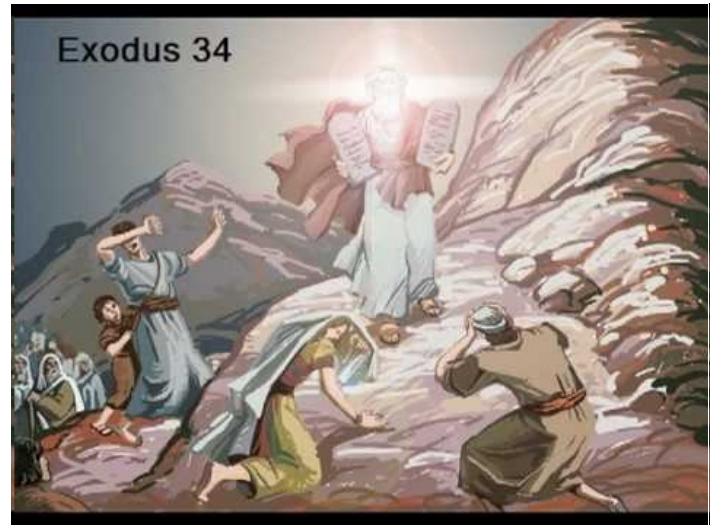
Moses' face shined because he spoke with God.

It is interesting that this did not happen before. My explanation is, Moses was out of fellowship before. When he came down the mountain and saw his people engaging in idolatry, Moses was furious, and he threw down the tables of the law in disgust. That is anger.

However, Moses has just spend 40 days and nights in the presence of God.

Exodus 34:29 And it was, when Moses was coming down from Mount Sinai, [there were] the two tablets of testimony in Moses' hand as he came down the mountain. Moses was unaware that his face shined [reflecting God's light] when he spoke with Him. (Kukis mostly literal translation)

Moses' shining face as he returns from the mountain (a graphic); from [YouTube](#); accessed March 28, 2021.



We know that Moses descended from this mountain with a face that shines; and this did not happen before.

So, what is the difference? In both cases, Moses spoke to God but it appears that Moses' connection to God was closer the second time. When Moses last spoke with God, He asked, "Let me see You." God agreed, but with some conditions. As we have already discussed, it appears that this request of Moses was fulfilled in this chapter, but with less detail than we would have expected. However, this close contact is probably what resulted in Moses' shining face, which reflected the glory of God (even though God promised Moses to shield him enough to preserve his life).

Exodus 34:30a

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 # BDB #253
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	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 34:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [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
ʾêth (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 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Aaron and all the sons of Israel saw Moses...

Aaron and the sons of Israel could see Moses. The change of Moses's face was visible.

Exodus 34:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 (and #518, 2006) BDB #243
qâran (קָרַן) [pronounced kaw-RAHN]	<i>to send out rays, to shine; to display (send out) horns</i>	3 rd person masculine singular, Qal perfect	Strong's #7160 BDB #902
ʾôwr (אוֹר) [pronounced ôhr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Translation: ...and they saw that [lit., behold, observe] his face was shining.

The people of Israel—even from a distance—could see that Moses' face was shining.

Exodus 34:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
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 BDB #577
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	Qal infinitive construct	Strong's #5066 BDB #620
Gibson writes that the infinitive construct can act just like a verb prior to the object. That is, the substantive which follows is the object of the verb. A construct generally acts as a genitive of relation and we often place between it and the following substantive the word <i>of</i> to indicate that. However, the infinitive construct <i>can serve in any nominal capacity: subject, predicate, object of a preposition</i> . ¹⁰⁹ The infinitive construct is one of the two infinitives found in the Hebrew language without reference to person, gender or number.			
'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 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: [Because of this,] they were afraid to come near to him. (Kukis mostly literal translation)

Because of what the people could see, they were afraid of Moses. They did not know exactly what this shining face meant, but they were afraid, simply because people are often afraid of things that they do not understand.

I think that, by this time, the people knew to be afraid of Moses. They understood that he really did have a close relationship with God.

Recall that this is Moses the one who ripped these people to shreds verbally and ground down their idol to dust, mix it with water and made many of them drink the water. They still have respect for Moses. These Hebrews may have had considerable shortcomings, but they recognize God's reflected glory and this frightened them. This time they did not build any golden calves and go off the deep end in their behavior. Since Moses had been gone forty days and forty nights before, this did not seem to be an excessive amount of time this time around. In the light of God's glory, our pitiful sin nature, our meaningless dreams and aspirations are shown for the waste of time that they are. To the immature believer, coming to close to God's glory is an intimidating thing.

Moses returning with a face that is lit up was very likely intimidating to these people. They don't know what he is going to do; they don't know what God is going to do about them. Moses returning with a face that is lit up frightens the people.

¹⁰⁹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.



Exodus 34:30 Aaron and all the sons of Israel saw Moses and they saw that [lit., *behold, observe*] his face was shining. [Because of this,] they were afraid to come near to him. (Kukis mostly literal translation)

Precept Austin: *Notice the interjection behold here expressing strong feelings of surprise at something not seen before. They had never seen a man with a face like Moses now had. The text does not explain how his face shone, but just that it did shine forth. Clearly this was a supernatural shining forth.*¹¹⁰

Exodus 34:29–30 And it was, when Moses was coming down from Mount Sinai, [there were] the two tablets of testimony in Moses' hand as he came down the mountain. Moses was unaware that his face shined [reflecting God's light] when he spoke with Him. Aaron and all the sons of Israel saw Moses and they saw that [lit., *behold, observe*] his face was shining. [Because of this,] they were afraid to come near to him. (Kukis mostly literal translation)

Exodus 34:29–30 It just so happened that, when Moses was coming down from Mount Sinai with the table of testimony in his hand, that his face was shining—reflecting the light of God—because he had been speaking with God. Aaron and the sons of Israel could see Moses' face shining, even from a distance, and this caused them to be afraid to come near to him. (Kukis paraphrase)

I believe that Moses' shining face is evidence that he did see God, as God had promised in Exodus 33:19–23. However, Moses did not record the incident of seeing God.

The Shining Face of Moses (an artistic interpretation); from [Dwelling in the Word](#); accessed March 29, 2021. I don't know who created this, but this is quite an interesting representation.

And so called unto them Moses and so return unto him Aaron and all the leaders in the congregation. And so talks Moses unto them. And after so came near all sons of Israel and so he commands them all which had spoken Y^ehowah with him in a mountain of Sinai.

Exodus
34:31–32

Moses summoned them so [that] Aaron and all the leaders returned to him. Moses talked to them. Then all of the sons of Israel came near and he instructed them [concerning] all that Y^ehowah had said to him on Mount Sinai.

Moses summon Aaron and the leaders to come to him and they did. He spent some time telling them what he had experienced. Then all of the sons of Israel were brought near and he instructed them about all that Jehovah had said to him on Mount Sinai, in order to restore the covenant.

Here is how others have translated this verse:

Ancient texts:

¹¹⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 2, 2021.

Masoretic Text (Hebrew)	And so called unto them Moses and so return unto him Aaron and all the leaders in the congregation. And so talks Moses unto them. And after so came near all sons of Israel and so he commands them all which had spoken Y ^e howah with him in a mountain of Sinai.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	But Mosheh called to them, and Aharon and all the chiefs of the congregation returned to him, and Mosheh conversed with them. And afterward all the sons of Israel drew near, and he taught them all that the Lord had said to him on Mount Sinai.
Targum (Pseudo-Jonathan)	And Aharon and all the sons of Israel saw Mosheh, and, behold, the glory of the form of his face shined, and they were afraid to come near to him. And Mosheh called to them and Aharon, and all the princes who had been appointed chiefs in the congregation returned, and Mosheh conversed with them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them, And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord on Mount Sinai.
Aramaic ESV of Peshitta	Mosha called to them, and Aaron and all the rulers of the congregation returned to him; and Mosha spoke to them. Afterward all the B'nai Yisrael came near, and he gave them all of the commandments that Mar-Yah had spoken with him on Mount Sinai. And then all of the children of Israel approached him and he commanded them everything that LORD JEHOVAH spoke with him in the mountain of Sinai. And the children of Israel were looking at the face of Moshe because the skin of the face of Moshe shone; and Moshe was taking the veil from his face when he was entering to speak with Him.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Ahron and all Israel saw that the skin of the face of Moshe shone, and they were afraid to approach him. And Moshe called them and Ahron and all the Leaders of the Assembly came to him and Moshe spoke with them.
Samaritan Pentateuch	And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh to him: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.
Updated Brenton (Greek)	And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them. And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in Mount Sinai.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses sent for them; and Aaron, with the chiefs of the people, came to him; and Moses had talk with them. And later, all the children of Israel came near, and he gave them all the orders which the Lord had given him on Mount Sinai.
Easy English	But Moses called out to them. So Aaron and the leaders of the people came back to him. Then Moses talked to them. 32 After this, all the Israelites came near to Moses. He told them all the commands that the Lord had given to him on Sinai mountain.

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
<i>God's Word™</i>	.
Good News Bible (TEV)	.
<i>The Message</i>	Moses called out to them. Aaron and the leaders in the community came back and Moses talked with them. Later all the Israelites came up to him and he passed on the commands, everything that God had told him on Mount Sinai.
Names of God Bible	.
NIRV	But Moses called out to them. So Aaron and all the leaders of the community came to him. And Moses spoke to them. After that, all the Israelites came near him. And he gave them all the commands the Lord had given him on Mount Sinai.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses called out for Aaron and the leaders to come to him, and he spoke with them. Then the rest of the people of Israel gathered around Moses, and he gave them the laws that the LORD had given him on Mount Sinai.
The Living Bible	But Moses called them over to him, and Aaron and the leaders of the congregation came and talked with him. Afterwards, all the people came to him, and he gave them the commandments the Lord had given him upon the mountain.
New Berkeley Version	.
New Life Version	.
New Living Translation	But Moses called out to them and asked Aaron and all the leaders of the community to come over, and he talked with them. Then all the people of Israel approached him, and Moses gave them all the instructions the LORD had given him on Mount Sinai.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	However, when Moses called to them, Aaron and all the heads of the gathering turned toward him, as he started speaking to them. And after that, all the children of Israel also came to him, and he told them all the Commandments that Jehovah had given to him on Mount Sinai (Horeb).
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1	Horeb
<p>On which mountain did Moses meet with God... Mt. Sinai or Mt. Horeb?</p> <p>Actually, both names seem to be mentioned interchangeably in most Bibles.</p> <p>For at Exodus 34:2, Moses was told:</p> <p>'So, be ready to climb Mount Sinai in the morning, then stand there [and wait] for Me on top of the Mountain.'</p> <p>But notice that at Exodus 33:6, the Israelites were said to be gathered at Mount Horeb.</p> <p>Why were both names used?</p> <p>Well, Horeb may not have actually been a name, but a description that has been mistranslated as a name... Something that has happened with several other words in the Bible.</p> <p>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.</p>	

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.

Beck's American Translation .

Common English Bible

But Moses called them closer. So Aaron and all the leaders of the community came back to him, and Moses spoke with them. After that, all the Israelites came near as well, and Moses commanded them everything that the Lord had spoken with him on Mount Sinai.

New Advent (Knox) Bible

Translation for Translators

But Moses/I called to them. Then Aaron and the other Israeli leaders came to him/me, and he/I talked with them. 32 Afterwards, all the other Israeli people came near, and he/I told them all the laws that Yahweh had given to him/me on Sinai Mountain.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Conservapedia

And Moses called them to come to him, and Aaron and all the heads of the tribes came to him, and Moses talked to them.	"Nasi'im", the word translated into "rulers of the congregation" in the KJV, originally meant the heads of the tribes of Israel.
Afterwards all the Sons of Israel came to him, and he gave them the commandments the LORD has spoken to him on mount Sinai.	

Ferrar-Fenton Bible

Moses, however, called to them, when Aaron turned to him, with all the leaders of the Assembly, and Moses addressed them and after that all the children of Israel approached, and he communicated all that the **EVER-LIVING** had commanded him in Mount Sinai.

God's Truth (Tyndale)

But he called them to him, and then Aaron and all the chief of the company came unto him, and Moses talked with them.

And at the last all the children of Israel came unto him, and he commanded them all that the Lord had said unto him in mount Sinai.

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

And Moses called to them and Aaron and all the chiefs of the assembly returned to him, and Moses talked with them. Then afterwards all the children of Israel came near, and he charged them with all that YHWH had spoken with him in Mount Sinai. And Moses called to them, and they returned to him, Aaron and all the testimony holders, and Moses spoke to them. And afterward, they approached all the sons of Israel, and he commanded them of all that Yahweh had told him on mount Sinai.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Moses called them, and Aaron with all the leaders of the community drew near, and Moses spoke to them. Afterwards all the Israelites came near and he told them all that Yahweh had commanded him on Mount Sinai.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Only after Moses called to them did Aaron and all the leaders of the community come back to him. Moses then spoke to them. Later, all the Israelites came up to him, and he enjoined on them all that the LORD had told him on Mount Sinai.
New English Bible—1970	He called out to them, and Aaron and all the chiefs in the congregation turned towards him. Moses spoke to them, and afterwards all the Israelites drew near. The remainder of v. 32 will be placed with the next passage for context.
New Jerusalem Bible	But Moses called to them, and Aaron and all the leaders of the community rejoined him, and Moses talked to them, after which all the Israelites came closer, and he passed on to them all the orders that Yahweh had given to him on Mount Sinai.
New RSV	.
Revised English Bible—1989	He called out to them, and Aaron and all the chiefs in the community turned towards him. Moses spoke to them, and after that all the Israelites drew near. He gave them all the commands with which the LORD had charged him on Mount Sinai.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Moshe called to them; then Aharon and all the community leaders came back to him, and Moshe spoke to them. Afterwards, all the people of Isra'el came near; and he passed on to them all the orders that <i>ADONAI</i> had told him on Mount Sinai.
exeGeses companion Bible	And afterward all the sons of Yisra El come nigh: and he misvahs them all Yah Veh worded with him in mount Sinay. [My ECB does not have a v. 31.]
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Moses summoned them, and when Aaron and all the community leaders returned to him, Moses spoke to them. After that, all the Israelites approached, and [Moses] gave them instructions regarding all that God had told him on Mount Sinai. <i>Moses gave them instructions...</i> Some say that this relates to Exodus 35:4-17, which was told to him during the last 40 days (see note on Exodus 25:1 ▼). <i>God spoke to Moses...</i> Some say that this was said to Moses during the 40 days on the mountain (Tanna DeBei Eliahu Rabbah 17; Lekach Tov on Exodus 35:1; Ibn Ezra; Baalei Tosafoth; Zohar 2:194a, 224a). According to others, it was said after the Golden Calf, when Moses went up for the second set of tablets (Exodus 34:29; Seder Olam Rabbah 6 from Exodus 34:32; Tanchuma 8; Rashi on Exodus 31:18, 33:11). See notes on Exodus 25:16, 26:30.
The Scriptures 2009	.
Tree of Life Version	But Moses called out to them, so Aaron and all the rulers of the congregation returned to him, and Moses spoke to them. Afterward all Bnei-Yisrael came near, and he gave them all the mitzvot that Adonai had spoken to him in Mount Sinai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES CALLED THEM, AND AARON AND ALL THE RULERS OF THE SYNAGOGUE TURNED TOWARDS HIM, AND MOSES SPOKE TO THEM. AND AFTERWARDS ALL THE CHILDREN OF ISRAEL CAME TO HIM, AND HE COMMANDED THEM ALL THINGS, WHATSOEVER JESUS HAD COMMANDED HIM IN THE MOUNT OF SINAI.
Awful Scroll Bible	Moses was to call out to them, and Aaron and the lifted up ones of the assembly, were to turn back, and Moses was to converse with them. Afterwards the sons of Isra-el are to have drawn near. He was to lay on them the charges, that Sustains To Become is to have declared to him on Mount Sinai.
Charles Thomson OT Concordant Literal Version	.
Darby Translation	.
exeGeser's companion Bible	.
Orthodox Jewish Bible	And Moshe called unto them; and Aharon and kol HaNesi'im of the Edah returned unto him; and Moshe spoke with them. And afterward kol Bnei Yisroel came near; and he gave them in commandment all that Hashem had spoken with him in Mt Sinai.
Rotherham's <i>Emphasized B.</i>	So then Moses called unto them, and Aaron and all the princes in the assembly returned unto him,—and Moses spake unto them. And <afterwards> came nigh all the sons of Israel,— and he gave them in commandment ^a all that Yahweh had spoken with him in Mount Sinai. ^a Or: “charged them with.”
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	But Moses called to them, so Aaron and all the leaders of the people [^l men of the community/congregation/assembly] returned to Moses, and he talked with them. After that, all the people [^l sons; children] of Israel came near him, and he gave them all the commands that the Lord had given him on Mount Sinai.
Kretzmann's Commentary	And Moses called unto them, encouraged first the leaders of the people to hear the precepts of the Lord; and Aaron and all the rulers of the congregation returned unto him. And Moses talked with them. And afterward all the children of Israel came nigh, having been inspired with some measure of courage by the action of the rulers; and he gave them in commandment all that the Lord had spoken with him in Mount Sinai, all the people thus hearing Jehovah's precepts, with which He had again established the covenant.
Syngein/Thieme	.
The Voice	But when Moses summoned them, Aaron and all the leaders of the community <i>were reassured</i> and approached him. Moses talked to them. After this, all the rest of the people of Israel approached Moses, and he instructed them to do everything that the Eternal had told him on Mount Sinai.

Bible Translations with Many Footnotes:

The Complete Tanach	But Moses called to them, and Aaron and all the princes of the community returned to him, and Moses would speak to them. the princes of the community: Heb. הַדְּעָב מֵאַשְׁנָה lit., the princes in the community, like הַדְּעָה יְאִישָׁן, the princes of the community. and Moses would speak to them: [sharing] the Omnipresent's message, and this entire passage is in the present tense. Afterwards all the children of Israel would draw near, and he would command them everything that the Lord had spoken with him on Mount Sinai.
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Afterwards... would draw near: After he taught the elders, he would repeat and teach the chapter or the halachah to the Israelites. The Rabbis taught: What was the order of teaching? Moses would learn from the mouth of Almighty. Aaron would enter, and Moses would teach him his chapter. Aaron would move away and sit at Moses' left. His [Aaron's] sons would enter, and Moses would teach them their chapter. They would move away, and Eleazar would sit at Moses' right and Ithamar would sit at Aaron's left. [Then] the elders would enter, and Moses would teach them their chapter. The elders would move away and sit down on the sides. [Then] the entire nation would enter, and Moses would teach them their chapter. Thus, the entire nation possessed one [lesson from Moses], the elders possessed two, Aaron's sons possessed three, Aaron possessed four, etc., as is stated in Eruvin (54b).

The Geneva Bible .
 Kaplan Translation .
 NET Bible® .
 New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out}" called out to them, and "**Aharon** ^{Light bringer}" and all the captains in the company turned back to him, and "**Mosheh** ^{Plucked out}" spoke to them, and <afterward> all the sons of "**Yisra'el** ^{He turns El aside}" were drawn near, and he directed them (with) all which "**YHWH** ^{He Is}" spoke (with) him in the hill of "**Sinai** ^{My sharp thorns}" ,...

Charles Thomson 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. Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them. Afterward all the sons of Israel came near, and he commanded them to do everything that the Lord had spoken to [Lit with] him on Mount Sinai.

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 Moses calls unto them, and Aaron and all the princes in the company return unto him, and Moses speaks unto them; and afterwards have all the sons of Israel come nigh, and he charges them with all that Jehovah has spoken with him in mount Sinai.

The gist of this passage: Moses calls to Aaron and to the leaders of the congregation. Then the people are brought near, and Moses speaks to them about what God told him from Mount Sinai.

Exodus 34:31a

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 # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<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>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'el (לָא) [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 rd person masculine plural suffix	Strong's #413 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 BDB #602

Translation: Moses summoned them...

Moses calls for Aaron and the leaders of Israel to come to him. This may help us to understand how the doctrines from God were taught to the people.

Exodus 34:31b

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 # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<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 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
'el (לָא) [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 rd person masculine singular suffix	Strong's #413 BDB #39
'Ahârôn (אֲהָרֹן) [pronounced ah-huh-ROHM]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 34:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [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 BDB #481
n°sîy'im (נָשִׂיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural noun with the definite article	Strong's #5387 BDB #672
b° (ב) [pronounced b°h]	<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 # BDB #88
°êdâh (עֲדָה) [pronounced gā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: ...so [that] Aaron and all the leaders returned to him.

What appears to be the case is, these people saw Moses, saw his shining face, and backed off. In fact, they simply went away from him. So Moses called out to them and they returned to him. These are the people that God would use to speak to the people. There were too many people for Moses to speak to by himself.

Despite their fears, Aaron and the leaders of Israel came back into Moses' presence; after being summoned.

The more mature of the exodus generation of believers were able to approach and speak with Moses. It was the immature and reversionistic¹¹¹ believers who were afraid to be near Moses.

In reading that portion of Thieme's book, I am reminded of how indebted I am to Bob not only for the spiritual growth which I experienced under his ministry and the ability to go to a passage of God's Word and correctly exegete it, but also for the marvelous vocabulary which he provided. In the beginning of the book of *Reversionism*, Bob points out that the English language has greatly changed since the 1600's (the time of the King James Version), and that our spiritual vocabulary needed an overhaul due to anachronism, misuse and overuse. Thieme coined several dozen words which I personally believe will become commonly used by theologians in the 21st century and beyond.¹¹²

¹¹¹ This is one of R. B. Thieme, Jr.'s terms for a believer who, instead of growing on God's Word and remaining in fellowship, he has retrogressed to a place where he is, for all intents and purposes, an enemy of God. Quoting directly from Thieme's book *Reversionism* (pp. 8–9), *reversionism is a maladjustment of the justice of God...a state of spiritual decadence brought on by rejection or neglect of Bible doctrine...as a result, he remains in a state of carnality...and is therefore under perpetual divine discipline.*

¹¹² This is in no way to try to glorify Bob Thieme, but to offer thanks and appreciation for the time that he put into his personal study of God's Word, which I estimate to be in excess of 100,000 hours. It is men of his character and vision whose shoulders I stand upon when I teach God's Word. At first I had trouble with his personalized spiritual vocabulary, but in retrospect, I can see that it was long overdue.

Exodus 34:31c			
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 # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'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 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: Moses talked to them.

Moses spent some time talking with them, reassuring them, and telling them what he saw and about what God said to him.

Exodus 34:31 Moses summoned them so [that] Aaron and all the leaders returned to him. Moses talked to them. (Kukis mostly literal translation)

Exodus 34:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to draw near, to be brought near</i>	3 rd person plural, Niphil perfect	Strong's #5066 BDB #620

Exodus 34:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [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: Then all of the sons of Israel came near...

Then the sons of Israel come near to him. Now, I am assuming that, under these conditions, the people would move closer to Moses and the mountains would have acted as an amphitheater. Nevertheless, given the number of people there, these things had to be presented in shifts to different groups of people. It is possible that the Levites took this information in and taught it as well.

Exodus 34:32b

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 # BDB #253
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect; with the 3 rd person masculine plural suffix	Strong's #6680 BDB #845
'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 BDB #84
kôl (לֹל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl 'ăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

Exodus 34:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced b ^{eh}]	<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 # BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

Translation: ...and he instructed them [concerning] all that Y^ehowah had said to him on Mount Sinai. (Kukis mostly literal translation)

The first verb is the Piel imperfect, 3rd masculine plural suffix of tsâvâh (צָוָה) [pronounced tsaw-VAWH], and it means, *to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct* [as in, giving an order]. The word *them* comes from the suffix. The people of Israel are reasonably afraid of Moses due to his shining face. However, when they see that the elders can stand in his presence and not suffer harm, they, like curious children, move forward to speak with Moses.

Moses tells Aaron and the leaders everything that Y^ehowah taught him on Mount Sinai—probably from both teaching sessions (which may have been very nearly identical).

This ability of Moses to be able to instruct the people is not fully explained. We can certainly understand Moses gathering the leaders of Israel to him and speaking with them. Did Moses give these men instructions and then they went to their people and gave them the same instructions? Did Moses teach the Levites and then they went out to teach the other tribes? Or did God make it possible for Moses to speak to all of the people (in shifts or whatever)? There could even have been a supernatural set of circumstances—but the text never suggests that.

When we studied the plagues, we were never told how much of the plague was a natural event and how much of it was supernatural (if any of them were). God's omnipotence is at work, either way. Well, here—and no doubt, elsewhere—there are some things which occur which may be supernatural, yet nothing is specifically said about that.

Exodus 34:32 Then all of the sons of Israel came near and he instructed them [concerning] all that Y^ehowah had said to him on Mount Sinai. (Kukis mostly literal translation)

Despite their original fear, the leaders and Aaron returned to Moses.

Did the people gather in groups and Moses taught them? Or did they gather as a whole and God made it possible for all of them to hear? Does Moses instruct Aaron and the elders, and they gather the people into groups to instruct them? One might take this verse, and argue for any of those three theories.

Given what happened the last time that Moses descended from Mount Sinai to the camp, it seems doubtful that he was able to teach much at all regarding the Law which God instructed him in. So it seems logical that Moses would have taught the entire Law—as much as he had heard—to the people at this time (probably through others who acted as teachers). Logically, Moses would have taught more than the portion of the Law which we read in this chapter (again, we do not know if Moses or God edited the portion of this chapter where God speaks).

Exodus 34:31–32 Moses summoned them so [that] Aaron and all the leaders returned to him. Moses talked to them. Then all of the sons of Israel came near and he instructed them [concerning] all that Y^ehowah had said to him on Mount Sinai. (Kukis mostly literal translation)

Exodus 34:31–32 Moses summon Aaron and the leaders to come to him and they did. He spent some time telling them what he had experienced. Then all of the sons of Israel were brought near and he instructed them about all that Jehovah had said to him on Mount Sinai, in order to restore the covenant. (Kukis paraphrase)

In translating the final 3 verses, there were 2 or 3 specific words where I needed to use secondary meanings in order for this to make sense. There was also a section where I really messed up on the translation; I think that I have fixed that. I am pretty certain that I got the translation correct, but it was somewhat difficult to determine exactly when Moses wore the mask and when he did not. My understanding is, when speaking to the people and speaking to God, Moses did not wear a veil. For the rest of the time, he had the veil on.

The point of possible disagreement is, did Moses wear the veil when speaking to the people or not. There are one or two words, depending upon how they are translated, might allow for either interpretation. I think the text here is lengthy only because Moses did *not* wear the veil when speaking to the people. Otherwise, the text would have been much simpler. *Moses did not wear the veil when speaking to God; he wore the veil all the rest of the time.* The more complex text seems to demand at least two times when Moses did not wear a mask. This should help give you the big picture when going through this passage phrase by phrase.

Secondly, it is clear that the people, at times, saw the shining face of Moses. There appear to be one or two times when Moses' veil would be off: when he spoke directly to the people (as a group; or as broken up into groups); and when he was going to the tent to speak to God (it is not quite clear to me that Moses went there with his veil on or off).

And so finished Moses from speaking with them and so he sets upon his faces a veil. And in a going of Moses to faces of Y^ehowah to speak with Him, he removes a veil until he goes out. And he has come out and he spoke unto sons of Israel that [which] he is commanded. And have seen sons of Israel faces of Moses that sends out rays, skin of faces of Moses; and restore Moses a veil over his faces as far as his going out to speak with them.

Exodus
34:33–35

When Moses completed speaking [or, *prepared to speak*] with them, he placed the veil upon his face. When Moses went to speak directly to Y^ehowah, he removed the veil (until he went out [again]). Then Moses would speak to the sons of Israel that which he has been commanded to. The sons of Israel observed the face of Moses, for the face of Moses shone [brightly]. Moses would restore the veil over his face until going out to speak with them [again].

When Moses was done speaking to the people, then he would place a veil over his face. However, when he went back to the Tent of Meeting to speak directly to Jehovah, he removed the veil (until he went back out again). Moses would come out of the Tent of Meeting and tell the people what God has said to him. However, because his face would shine with the reflected light of God, Moses would put the veil back on after speaking with them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so finished Moses from speaking with them and so he sets upon his faces a veil. And in a going of Moses to faces of Y ^e howah to speak with Him, he removes a veil until he goes out. And he has come out and he spoke unto sons of Israel that [which] he is commanded. And have seen sons of Israel faces of Moses that sends out rays, skin of faces of Moses; and restore Moses a veil over his faces as far as his going out to speak with them.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And when Mosheh had completed to speak with them, he put a veil upon his face. But when Mosheh went in before the Lord to speak with Him, he removed the veil until he came out. And he went forth and spake with the sons of Israel of that which was commanded. And the children of Israel saw the face of Mosheh, that the splendour of the glory of Mosheh's face was great; and Mosheh put the veil again upon his face until he went in to speak with Him.
Targum (Pseudo-Jonathan)	And afterward drew nigh all the sons of Israel, and he taught them all that the Lord had spoken to him on Mount Sinai. And when Mosheh had finished to speak with them, he put over the form of his face a veil. [JERUSALEM. A cloth.] And when Mosheh went in before the Lord to speak with Him, he removed the veil from his countenance until he came forth; and he came forth and spake to the sons of Israel what had been commanded. And the sons of Israel saw the countenance of Mosheh, that the glory of the form of Mosheh's face was shining. And Mosheh replaced the veil upon his face until the time of his going in to speak with Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And having done speaking, he put a veil upon his face. But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him. And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them.
Aramaic ESV of Peshitta	When Mosha was done speaking with them, he put a veil on his face. But when Mosha went in before Mar-Yah to speak with him, he took the veil off, until he came out; and he came out, and spoke to the B'nai Yisrael that which he was commanded. The B'nai Yisrael saw Mosha's face, that the skin of Mosha's face shone: and Mosha put the veil on his face again, until he went in to speak with him.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And when Moshe had finished speaking with them he cast a veil over his face. And when Moshe was entering before LORD JEHOVAH to speak with Him, he was taking the veil to himself until he would go out, and when he had gone out, he said to those of the house of Israel anything that he was commanded..
Samaritan Pentateuch	And [till] Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

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

Updated Brenton (Greek)

And when he ceased speaking to them, he put a veil on his face. And whenever Moses went in before the Lord to speak to Him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him. And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with Him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And at the end of his talk with them, Moses put a veil over his face. But whenever Moses went in before the Lord to have talk with him, he took off the veil till he came out. And whenever he came out he said to the children of Israel what he had been ordered to say; And the children of Israel saw that the face of Moses was shining: so Moses put the veil over his face again till he went to the Lord.

Easy English

When Moses had finished speaking to the people, he covered his face with a thin cloth. But when he went into the special tent to speak with the Lord, he would remove the cloth. When he came out again, he would tell God's commands to the Israelites. They could see that his face was shining. So Moses would put the thin cloth over his face again. The cloth would stay on his face until he went into the special tent again to speak with the Lord.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

And when Moses had finished speaking with them, he put a veil over his face. Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

God's Word™

Good News Bible (TEV)

When Moses had finished speaking with them, he covered his face with a veil. Whenever Moses went into the Tent of the LORD's presence to speak to the LORD, he would take the veil off. When he came out, he would tell the people of Israel everything that he had been commanded to say, and they would see that his face was shining. Then he would put the veil back on until the next time he went to speak with the LORD.

The Message

When Moses finished speaking with them, he put a veil over his face, but when he went into the presence of GOD to speak with him, he removed the veil until he came out. When he came out and told the Israelites what he had been commanded, they would see Moses' face, its skin glowing, and then he would again put the veil on his face until he went back in to speak with GOD.

Names of God Bible

When Moses finished speaking to them, he put a veil over his face. But whenever Moses went into **Yahweh's** presence to speak with him, he took off the veil until he came out. Whenever he came out and told the Israelites what he had been commanded, they would see that Moses' face was shining. Then Moses would put the veil back on until he went in again to speak with **Yahweh**.

NIRV

Moses finished speaking to them. Then he covered his face with a veil. But when he would go to speak with the LORD, he would remove the veil. He would keep it off until he came out. Then he would tell the people what the Lord had commanded. They would see that his face was shining. So Moses would cover his face with the veil again. He would keep it on until he went in again to speak with the LORD.

New Simplified Bible Moses put a veil over his face when he finished speaking. When Moses went into Jehovah's presence to speak with him, he took off the veil until he came out. When he came out and told the Israelites what he had been commanded, they would see that Moses' face was glowing. Moses would put the veil back on until he went in again to speak with Jehovah.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The face of Moses kept shining, and after he had spoken with the people, he covered his face with a veil. Moses would always remove the veil when he went into the sacred tent to speak with the LORD. And when he came out, he would tell the people everything the LORD had told him to say. They could see that his face was still shining. So after he had spoken with them, he would put the veil back on and leave it on until the next time he went to speak with the LORD.
The Living Bible	When Moses had finished speaking with them, he put a veil over his face; ^[h] but whenever he went into the Tabernacle to speak with the Lord, he removed the veil until he came out again; then he would pass on to the people whatever instructions God had given him, and the people would see his face aglow. Afterwards he would put the veil on again until he returned to speak with God. ^[h] Exodus 34:33 put a veil over his face, so that the people would not see the glory fade; see 2 Corinthians 3:13.
New Berkeley Version	.
New Life Version	When Moses had finished speaking with them, he covered his face with a piece of cloth. But whenever Moses went before the Lord to speak with Him, he would take off the face covering until he came out. Then he would tell the people of Israel what the Lord had said for them to do. The people of Israel saw that the skin of Moses' face shone. So Moses would put the covering over his face again until he went in to speak with the Lord.
New Living Translation	When Moses finished speaking with them, he covered his face with a veil. But whenever he went into the Tent of Meeting to speak with the LORD, he would remove the veil until he came out again. Then he would give the people whatever instructions the Lord had given him, and the people of Israel would see the radiant glow of his face. So he would put the veil over his face until he returned to speak with the LORD.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Then, after he had finished speaking to them, he put a veil over his face. Yet, whenever Moses went in to speak to Jehovah, he would remove the veil until he [came back outside] to tell the children of IsraEl what the Lord had said to him. [Of course], it was because the children of IsraEl could see Moses' face radiating that he wore the veil over it after going in to speak to the Lord.
Beck's American Translation	.
Common English Bible	When Moses finished speaking with them, he put a veil over his face. Whenever Moses went into the LORD's presence to speak with him, Moses would take the veil off until he came out again. When Moses came out and told the Israelites what he had been commanded, the Israelites would see that the skin of Moses' face was shining brightly. So Moses would put the veil on his face again until the next time he went in to speak with the LORD.

New Advent (Knox) Bible	When he had finished speaking, he put a veil over his face, which he only laid aside when he went into the Lord's presence and had speech with him. Afterwards he would come out, and tell the Israelites what commands had been given him; so they saw his face, as he came out, still radiant, but always, when he spoke to them, he veiled his face as before.
Translation for Translators	When Moses/I finished talking to the people, he/I put a veil over his/my face. But whenever Moses/I entered the Sacred Tent to talk with Yahweh, he/I removed the veil. When he/I came back out, he/I would always tell to the Israeli people everything that Yahweh had commanded him/me <i>to tell them</i> . The Israeli people would see that Moses'/my face was <i>still</i> shining. Then he/I would put the veil back on his/my face again until the next time that he/I went into <i>the Sacred Tent</i> to talk with Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Until Moses finished speaking to them, he put a veil on his face. And when Moses came to the LORD to speak with him, he took of the veil, until he came out. And he came out, and told the Sons of Israel what he commanded. And the Sons of Israel saw the face of Moses while the skin of Moses' face shone. Moses put back the veil on his face until he returned to speak with Him.
Ferrar-Fenton Bible	But that Moses might speak to them, he put a veil over his face. But when Moses went to speak with the EVER-LIVING he removed the veil from his face, until he returned, and came and related to them what he had been commanded. So the children of Israel feared in the presence of Moses, for rays of splendour preceded Moses, therefore Moses placed the veil over his face when he went to speak with them.
God's Truth (Tyndale)	And as soon as he had made an end of communing with them, he put a covering upon his face. But when he went before the Lord to speak with him, he took the covering off until he came out. And he came out and spoke unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of his face shone with beams: but Moses put a covering upon his face, until he went in to commune with him.
HCSB	.
International Standard V	When Moses finished speaking with them he put a veil over his face, and then whenever Moses would come in the Lord's presence to speak with him, he would remove the veil until he left the Lord's presence. [The Heb. lacks the Lord's presence] When he went out, he would tell the Israelis what he had been commanded. The Israelis would see the face of Moses and that the skin of his face shone; then Moses would put the veil back over his face until he went in to speak with God. [Lit. him]
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	And after Moses had finished speaking to them he took a veil and put it over his face. But when Moses went in before YHWH to speak with him he took the veil off until he came out. And when he came out to speak to the children of Israel what he had been commanded then the children of Israel saw the face of Moses' skin radiating light and Moses put the veil back on his face again until he went in to speak with Him again.

Wikipedia Bible Project

And Moses ceased speaking with them, and he put a veil on his face. and in Moses coming before Yahweh, to speak to him, he would remove the veil, until he left. And he left and he spoke to the sons of Israel, that which will be commanded. And the sons of Israel saw the face of Moses, that it shone, the skin of Moses's face. And Moses replaced the veil on his face, until he would come to talk to Him.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) ³³ *When Moses had finished speaking with them, he put a veil over his face.*
 • ³⁴ *Whenever Moses went before Yahweh to speak with him, he took off the veil until he came out again. And when he came out and told them what he had been commanded, ³⁵ the Israelites saw that his face was radiant. Moses would then replace the veil over his face until he went again to speak with Yahweh.*
 • *34. The continuation of remembrances about the Israelites' life in the desert is in chapters 11–16 and 20–24 of the Book of Numbers.*
- The Heritage Bible
 And Moses ended speaking with them, and he gave a veil on his face.
 And when Moses went in before the face of Jehovah to speak with him, he took off the veil until he came out. And he came out and spoke to the children of Israel that which he was commanded.
 And the children of Israel saw the face of Moses, that hornlike rays shined from the skin of Moses' face, and Moses returned the veil upon his face until he went in to speak with him.
- New American Bible (2002) ⁴ *When he finished speaking with them, he put a veil over his face. Whenever Moses entered the presence of the LORD to converse with him, he removed the veil until he came out again. On coming out, he would tell the Israelites all that had been commanded. Then the Israelites would see that the skin of Moses' face was radiant; so he would again put the veil over his face until he went in to converse with the LORD.*
⁴ [33] He put a veil over his face: St. Paul sees in this a symbol of the failure of the Jews to recognize Jesus as the promised Messiah: the true spiritual meaning of the writings of Moses and the prophets is still veiled from the unbelieving Jews. Cf → 2Cor 3:7-18.
- New American Bible (2011) *When Moses finished speaking with them, he put a veil over his face. Whenever Moses entered the presence of the LORD to speak with him, he removed the veil until he came out again.^m On coming out, he would tell the Israelites all that he had been commanded. Then the Israelites would see that the skin of Moses' face was radiant; so he would again put the veil over his face until he went in to speak with the LORD.*
^m. [34:33–34] 2 Cor 3:13, 16.
- New English Bible–1970
 He gave them all the commands with which the LORD had charged him on Mount Sinai, and finished what he had to say.
 Then Moses put a veil over his face, and whenever he went in before the LORD to speak with him, he removed the veil until he came out. Then he would go out and tell the Israelites all the commands he had received. Whenever the skin of Moses' face shone in the sight of the Israelites, he would put the veil back over his face until he went in again to speak with the LORD. A portion of v. 32 is included for context.
- New Jerusalem Bible
 Once Moses had finished speaking to them, he put a veil over his face. Whenever Moses went into Yahweh's presence to speak with him, he took the veil off until he came out. And when he came out, he would tell the Israelites what orders he had been given, and the Israelites would see Moses' face radiant. Then Moses would put the veil back over his face until he went in to speak to him next time.
- New RSV
 .
- Revised English Bible–1989 *When Moses finished what he had to say, he put a veil over his face. But whenever he went in before the LORD to speak with him, he left the veil off until he came out.*

Then he would go out and tell the Israelites all the commands he had received. The Israelites would see how the skin of Moses' face shone, and he would put the veil back over his face until he went in again to speak with the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>(Maftir) Once Moshe had finished speaking with them, he put a veil on his face. 34 But when he went in before ADONAI for him to speak, he would take the veil off until he came out; then, when he came out, he would tell the people of Isra'el what he had been ordered. But when the people of Isra'el saw Moshe's face, that the skin of Moshe's face shone, he would put the veil back over his face until he went in again to speak with [ADONAI].</p> <p>Haftarah Ki Tissa: M'lakhim Alef (1 Kings) 18:1–39 (A); 18:20–39 (S) B'rit Hadashah suggested reading for Parashah Ki Tissa: Luke 11:14–20; Acts 7:35–8:1; 1 Corinthians 10:1–13; 2 Corinthians 3:1–18.</p>
exeGeses companion Bible	<p>And Mosheh finishes wording with them and he gives a veil on his face: and when Mosheh goes in at the face of Yah Veh to word with him, he turns aside his veil, until he comes out. And he comes out and words to the sons of Yisra El what he is misvahed: and the sons of Yisra El see the face of Mosheh, that the skin of the face of Mosheh shines: and Mosheh returns the veil on his face, until he goes in to word with him.</p>
Hebraic Roots Bible Israeli Authorized Version Kaplan Translation	<p>.</p> <p>.</p> <p>When Moses finished speaking with them, he placed a hood over his face. Whenever Moses came before God to speak with Him, he would remove the hood until he was ready to leave. He would then go out and speak to the Israelites, [telling them] what he had been commanded. The Israelites would see that the skin of Moses' face was glowing brilliantly. Moses would then replace the hood over his face until he would [once again] speak with God.</p> <p>hood (Targum Yonathan). Or, 'mask' (Rashi; Targum); or 'veil' (Lekach Tov; Radak, Sherashim).</p>
The Scriptures 2009	<p>And when Mosheh ended speaking with them, he put a veil on his face. But whenever Mosheh went in before הוה to speak with Him, he would remove the veil until he came out. And when he came out he spoke to the children of Yisra'el what he had been commanded, and the children of Yisra'el would see the face of Mosheh, that the skin of Mosheh's face shone, and Mosheh would put the veil on his face again, until he went in to speak with Him.</p>
Tree of Life Version	<p>When Moses was done speaking with them, he put a veil over his face. But when Moses went before Adonai, so that He could speak with him, he took the veil off until he came out. When he came out and spoke to Bnei-Yisrael what he was commanded, Bnei-Yisrael saw the face of Moses and that the skin of his face glistened. So Moses put the veil back over his face until he went in to speak with Him.</p>

Weird English, 𐤇𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND WHEN HE CEASED SPEAKING TO THEM, HE PUT A VEIL ON HIS FACE. AND WHENEVER MOSES WENT IN BEFORE JESUS TO SPEAK TO HIM, HE TOOK OFF THE VEIL TILL HE WENT OUT, AND HE WENT FORTH AND SPOKE TO ALL THE CHILDREN OF ISRAEL WHATSOEVER JESUS COMMANDED HIM. AND THE CHILDREN OF ISRAEL SAW THE FACE OF MOSES, THAT IT WAS GLORIFIED; AND MOSES PUT THE VEIL OVER HIS FACE, TILL HE WENT IN TO SPEAK WITH HIM.

Awful Scroll Bible

As Moses was to finish to declare them, he was to set the veil on his face. As Moses is to come in, turned before Sustains To Become to speak, he was to turn aside the veil a turning aside, until he is to come out, even is he to come out and is to have declared to the sons of Isra-el, what was to be laid charge to him. The sons of Isra-el are to have looked on the face of Moses, that the skin of the face of Moses is to have become radiant, even is Moses to have turned back the veil over his face, a turning back till he is to go in to speak with him.

Charles Thomson OT
Concordant Literal Version

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When Moses finished speaking with them, then he put a covering on his face. Yet whenever Moses entered before Yahweh to speak with Him he took away the covering until he went forth. When he came forth, then he spoke to the sons of Israel that which he was instructed. And the sons of Israel saw the face of Moses, that the skin of Moses's face gleamed. Yet Moses restored the covering on his face until he entered to speak with Him.

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

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When Moshe had finished speaking with them, he put a masveh (veil, mask) on his face. But when Moshe went in before Hashem to speak with Him, he took the masveh off, until he came out. And he came out, and spoke unto the Bnei Yisroel that which he was commanded. And the Bnei Yisroel saw the face of Moshe, that the ohr of the face of Moshe was radiant; and Moshe put the masveh upon his face again, until he went in to speak with Him.

Rotherham's *Emphasized B.*

And <when Moses had made an end of speaking with them> he put over his face, a veil; but <as often as Moses went in before Yahweh^b to speak with him> he put aside the veil, until he came out,—and <as often as he came out and spake unto the sons of Israel, that which he had been commanded> the sons of Israel saw the face of Moses, that the skin of Moses face shone,—so Moses again put the veil over his face, until he went in to speak with him.

^b Clearly, within the extemporised “tent of meeting.” See chap. xxxiii. 7–11.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

When Moses had finished speaking with them, he put a veil over his face. But whenever Moses went in before the Lord to speak with Him, ^[f]he would take off the veil until he came out. When he came out and he told the Israelites what he had been commanded [by God], the Israelites would see the face of Moses, how his skin shone [with a unique radiance]. So Moses put the veil on his face again until he went in to speak with God.

^[f] Exodus 34:34 The apostle Paul refers to this incident when he says that we all may, with unveiled faces, behold the glory of the Lord, and be transformed (2Cor 3:13-18). That ability to personally approach God was once given only to the great leader of Israel, but it is now within reach of each individual believer. The

	gospel has no boundary keeping people at a distance from God; all believers may reverently approach Him.
The Expanded Bible	When Moses finished speaking to the people, he put a ·covering [veil] over his face. Anytime Moses went before the Lord to speak with him, Moses took off the ·covering [veil] until he came out. Then Moses would come out and tell the Israelites what the Lord had commanded. They would see that Moses' face was shining. So he would ·cover [veil] his face again until the next time he went in to speak with the Lord [2 Cor. 3:12–18].
Kretzmann's Commentary	<p>And till Moses had done speaking with them, while he was laying the ordinances of the Lord before them, he put a veil on his face.</p> <p>But when Moses went in before the Lord to speak with Him, in the tent and afterwards in the Tabernacle, he took the veil off until he came out. And he came out and spake unto the children of Israel that which he was commanded; he transmitted to them the Lord's commandments.</p> <p>And the children of Israel saw the face of Moses, that the skin of Moses' face shone, the splendor being renewed whenever Moses appeared before the Lord. And Moses put the veil upon his face again, until he went in to speak with Him. This splendor of Moses' face symbolized the glory of the Mosaic office, 2Cor. 3:5 if. Since the Law was the Word of God, it also had a glory. But the glory of the New Testament office, that of the Gospel, exceeds it in beauty. For the Law is the letter that killeth, but the Gospel is the spirit that maketh alive. And the glory of the Old Testament passed away, while the glory of the Gospel remains forever. All fear and terror is driven out of the heart by the comforting assurances of the Gospel, by its promises of life and salvation.</p>
Syndein/Thieme The Voice	<p>·</p> <p>When Moses finished sharing <i>the words of God</i> with them, he covered his face with a veil. From this time on whenever Moses went into the meeting tent to talk with the Eternal, he took off the veil until he left to share with the Israelites the Eternal's instructions. <i>As Moses was speaking</i>, the Israelites could see that the skin on his face was all aglow. Then Moses would put the veil back over his face until the next time he went to speak with God.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	When Moses had finished speaking with them, he placed a covering over his face.
	<p>he placed a covering over his face: Heb. הָוֹסֵם, as the Targum [Onkelos] renders: הָוֹסֵם [הָוֹסֵם] is an Aramaic expression. In the Talmud (Keth. 62b) [we read]: הָוֹסֵם הָבֵל, her heart saw, and also in [tractate] Kethuboth (60a): אֶק הָוֹסֵם אֶק הָוֹסֵם an expression meaning “looking.” He [the nursing infant] was looking at her [his mother]. Here too, הָוֹסֵם is a garment placed in front of the face and a covering over the eyes. In honor of the rays of splendor, so that no one would derive pleasure from them, he [Moses] would place the covering in front of them [his eyes] and remove it when he spoke with the Israelites, and when the Omnipresent spoke to him until he left. When he would leave, he would leave without the covering.</p>
	When Moses would come before the Lord to speak with Him, he would remove the covering until he left; then he would leave and speak to the children of Israel what he would be commanded.
	<p>and speak to the children of Israel: And they would see the rays of splendor on his face, and when he would leave them.</p>
	Then the children of Israel would see Moses' face, that the skin of Moses' face had become radiant, and [then] Moses would replace the covering over his face until he would come [again] to speak with Him.

Moses would replace the covering over his face until he would come [again] to speak with Him.: And when he came to speak with Him, he would remove it from his face.

The Geneva Bible
Kaplan Translation
NET Bible®

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When Moses finished⁷⁰ speaking⁷¹ with them, he would⁷² put a veil on his face. But when Moses went in⁷³ before the Lord to speak with him, he would remove the veil until he came out.⁷⁴ Then he would come out and tell the Israelites what he had been commanded.⁷⁵ When the Israelites would see⁷⁶ the face of Moses, that⁷⁷ the skin of Moses' face shone, Moses would put the veil on his face again, until he went in to speak with the Lord.⁷⁸

^{70tn} Heb "and Moses finished"; the clause is subordinated as a temporal clause to the next clause.

^{71tn} The Piel infinitive construct is the object of the preposition; the whole phrase serves as the direct object of the verb "finished."

^{72tn} Throughout this section the actions of Moses and the people are frequentative. The text tells what happened regularly.

^{73tn} The construction uses a infinitive construct for the temporal clause; it is prefixed with the temporal preposition: "and in the going in of Moses."

^{74tn} The temporal clause begins with the temporal preposition "until," followed by an infinitive construct with the suffixed subjective genitive.

^{75tn} The form is the Pual imperfect, but since the context demands a past tense here, in fact a past perfect tense, this is probably an old preterite form without a vav consecutive.

^{76tn} Now the perfect tense with vav consecutive is subordinated to the next clause, "Moses returned the veil...."

^{77tn} Verbs of seeing often take two accusatives. Here, the second is the noun clause explaining what it was about the face that they saw.

^{78tn} Heb "with him"; the referent (the Lord) has been specified in the translation for clarity.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked outn} finished speaking (with) them, and he (placed) a hood upon his face, and (with) "**Mosheh** ^{Plucked outn} coming to the face of "**YHWH** ^{He isn} to speak (with) him, he turned aside the hood until his going out, and he went out and he spoke to the sons of "**Yisra'el** ^{He turns El aside} (with) (what) he directed, and the sons of "**Yisra'el** ^{He turns El aside} saw the face of "**Mosheh** ^{Plucked outn}, given that the skin of the face of "**Mosheh** ^{Plucked outn} had horns , and "**Mosheh** ^{Plucked outn} turned back the hood upon his face until his coming to speak (with) him,...

Charles Thomson OT And when he had done speaking to them he put a veil on his face. But when Moses went in before the Lord to speak to him he took off the veil until he came out, and when he came out and rehearsed to all the children of Israel what the Lord commanded him (as the children of Israel saw that Moses' face was irradiated with glory therefore) Moses put the veil on his face until he should go in to speak to him.

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. When Moses had finished speaking with them, he put a veil over his face. But

whenever Moses went in before the Lord to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses,

that the skin of Moses' face shone. So Moses would put the veil back over his face until he went in to speak with Him.

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 Moses finishes speaking with them, and puts on his face a veil; and in the going in of Moses before Jehovah to speak with Him, he turns aside the veil until his coming out; and he has come out and has spoken unto the sons of Israel that which he is commanded; and the sons of Israel have seen the face of Moses that the skin of the face of Moses has shone, and Moses has put back the veil on his face until his going in to speak with Him.

The gist of this passage:

Moses found out that he needed a veil in order to cover up his shining face. His face shown after talking with God.

33-35

Exodus 34:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	wâw consecutive	No Strong's # BDB #253
kâlâh (הִלָּךְ) [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>	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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 BDB #577
dâbar (דָּבַר) [pronounced daw ^b -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>	Piel infinitive construct	Strong's #1696 BDB #180

Exodus 34:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine plural suffix	Strong's #854 BDB #85

Translation: *When Moses completed speaking* [or, *prepared to speak*] *with them*,...

Most of the time when we have the word *kâlâh* (כָּלָה) [pronounced *kaw-LAWH*], it means, *to complete, to finish*. This word also means *to prepare*, and I believe that is how it should be translated. This simply comes down to, before God, Moses did not wear a veil; before man, he did.

Here, Moses prepared to speak with the sons of Israel.

Exodus 34:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
maç ^e veh (מַסְכֶּה) [pronounced <i>mahs-VEH</i>]	<i>veil, a face cover</i>	masculine singular noun	Strong's #4533 BDB #691

This word is only found 3x in the Old Testament; all of those times in this passage.

Translation: *...he placed the veil upon his face.*

We have two ways to understand this: (1) when Moses prepared to speak to the people, he would put a veil over his face, knowing that it would shine before the people. Or, (2) once Moses completed speaking to the people, then he puts his mask/veil on.

I believe that it is most logical that Moses, when speaking to the people, spoke without a veil, simply so that they could hear and understand him. However, he would put the veil back on afterwards—I think to demonstrate his humility.

Moses would have told the congregation what occurred in his speaking with God and he would have read what he had written—direct quotes from God. In the midst of all this, Moses would have exhorted and upbraided the

people. As he spoke, God's glory shown in his face. Ideally, the people were in fellowship when Moses spoke to them and could look upon his face (those who were not possibly could not look up at him). Then he covered his face with a veil, because he was no longer speaking God's Word.

It is logical that Moses would continue to wear this veil until his face stopped shining.

Exodus 34:33 **When Moses completed speaking** [or, *prepared to speak*] **with them, he placed the veil upon his face.** (Kukis mostly literal translation)

Exodus 34:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</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 # BDB #88
bôw' (אוּב) [pronounced <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 BDB #97
The infinitive construct, when combined with the bêyth 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 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דָּבַר) [pronounced <i>daw^b-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>	Piel infinitive construct	Strong's #1696 BDB #180

Exodus 34:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: When Moses went to speak directly to Y^ehowah,...

I shortened up this phrase considerably, but I don't think that I mistranslated anything.

Moses would sometimes speak to the people and sometimes speak directly with God. V. 34a is Moses speaking directly with God. Recall that there is this tent of meeting where Moses would go to speak with God. Very little information is given to us about this tent, but both it and the Tabernacle were called *the tent of meeting*.

Exodus 34:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çûwr (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>	3 rd person masculine singular, Hiphil imperfect	Strong's #5493 (and #5494) BDB #693
'êth (אֵת) [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 BDB #84
maç ^e veh (מַסְכֶּה) [pronounced mahs-VEH]	<i>veil, a face cover</i>	masculine singular noun	Strong's #4533 BDB #691
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal perfect	Strong's #3318 BDB #422

Translation: ...he removed the veil (until he went out [again]).

Moses would remove his veil when speaking to God; but that would only be as long as Moses remained there.

This also indicates that Moses spoke to God quite a number of times, which would suggest that this took place at the Tabernacle or at the **pre-tabernacle**.

Precept Austin: [Moses] was unveiled when he was before the LORD. And the radiance was recharged, because Paul tells us in 2Cor 3:7 that "the glory of his face" was fading.¹¹³

¹¹³ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

Stuart: *All who know Christ as Savior and live for him reflect his glory—even more powerfully than Moses did, though without the visible frightening effect—by reason of living the transforming life of the Spirit (2Cor 3:18).*¹¹⁴

Exodus 34:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # BDB #251
dâbar (דָּבַר) [pronounced <i>daw^b-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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'el (לְ) [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 BDB #39
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e 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 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	<i>generally untranslated; sometimes translated to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>to whom, towards whom; how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to be commanded [mandated, appointed]; to be commissioned, to be ordained</i>	3 rd person masculine singular, Pual imperfect	Strong's #6680 BDB #845

Translation: Then Moses would speak to the sons of Israel that which he has been commanded to.

When it was time for Moses to speak to the people, he would tell them all that God told him to say. This would be the entire Law, given to him up to this point in time.

Exodus 34:34 When Moses went to speak directly to Y^ehowah, he removed the veil (until he went out [again]). Then Moses would speak to the sons of Israel that which he has been commanded to. (Kukis mostly literal translation)

¹¹⁴ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

Moses still went into the tent of meeting and spoke to God. He went before God on Mount Sinai to receive the Ten Commandments once again (along with the other laws), all of which was a covenant between God and Israel. Furthermore, these commandments were written with the finger of God in stone. However, the rest of God's laws, ordinances and requirements were learned in the tent of meeting (and later in the tabernacle) when Moses met with God there.

Exodus 34:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 # 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 rd person plural, Qal imperfect	Strong's #7200 BDB #906
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e 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 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	<i>generally untranslated; sometimes translated to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
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 BDB #602

Translation: [The sons of Israel observed the face of Moses,...](#)

So, when Moses went to the tent of meeting (the original one or the one commanded by God), Moses would go there unmasked. He would speak to God without a veil.

When the Israelites saw the face of Moses, it shone brightly. Moses would be speaking to very large groups, so this is something that the people could observe from a distance.

Exodus 34:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 BDB #471

Exodus 34:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâran (קָרַן) [pronounced kaw-RAHN]	<i>to send out rays, to shine; to display (send out) horns</i>	3 rd person masculine singular, Qal perfect	Strong's #7160 BDB #902
ʿôwr (עוּר) [pronounced gôhr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
See v. 29c.			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: ...for the face of Moses shone [brightly].

Perhaps this even hurt there eyes, like looking into a welding flame. For whatever reason, it does not appear that this caused any problems for Moses.

This became the *modus operandi* of Moses. He would go into the tent of meeting and later into the Tabernacle, remove his veil and then speak to God. When he would exit, his face would be shining, so he would cover it with a veil. When he spoke directly to the children of Israel, Moses would remove this veil in order to speak to them. This would have been a visual sign to a huge crowd that he was about to speak God's Word. However, it was Paul who properly interpreted this passage for us. Moses did not wear the veil because no one could look upon his face unless he wore the veil. He wore this veil because the glory of God reflected in his face was fading, yet the authority of Moses was not fading, nor was his spiritual life in trouble. The veil hid the fact that after speaking to God, the radiance in Moses' face did fade. So, (1) Moses would go into the tabernacle or into the tent of meeting with a veiled face; (2) he would remove the veil and talk to God; (3) He would exit the tent of meeting or the tabernacle with a radiant face which reflected God's glory; (4) he would speak to the children of Israel, telling them what he was told; (5) and he would put the veil back on because this radiance would soon fade (1Cor. 3:13).

Why would someone come up with a translation like *having horns*? Certainly the Hebrew allows for this, but why would some people buy into it? Archeologists have found figures of horned gods in the ancient Near East and in pre-Christian Europe.¹¹⁵ These horns believed to be upon Moses could be no more than pagan influence. Even some coins bearing the likeness of Alexander the Great have him with horns. As we have studied, horns are a symbol of power in the Bible (and it is possible that is how they are understood in other cultures).

Exodus 34:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹¹⁵ *What the Bible Really Says*, M. Barthel, p. 123

Exodus 34:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (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 BDB #84
maç ^e veh (מָוֶה) [pronounced mahs-VEH]	<i>veil, a face cover</i>	masculine singular noun	Strong's #4533 BDB #691
'ad (דַּעַ) [pronounced ġahd]	<i>while; until, so long as; even to; even that, so that</i>	conjunction	Strong's #5704 BDB #723
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
'ad (דַּעַ) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
The infinitive construct, when combined with the bêyth 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.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דָּבַר) [pronounced daw ^b -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>	Piel infinitive construct	Strong's #1696 BDB #180

Exodus 34:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: Moses would restore the veil over his face until going out to speak with them [again]. (Kukis mostly literal translation)

So, Moses would put the veil back on until he went out to speak with the people. As we have found out, it is difficult to speak out from a mask. So it appears that Moses would speak to the people without a mask; and so they could see his face continue to shine.

*Currid: Before the people, the divine glow confirmed the message and demonstrated the authority of the messenger.*¹¹⁶

Exodus 34:35 The sons of Israel observed the face of Moses, for the face of Moses shone [brightly]. Moses would restore the veil over his face until going out to speak with them [again]. (Kukis mostly literal translation)

What is marvelous about this passage when compared to 1Cor. 3 is that only Moses was allowed to look into the face of God, as it were, and reflect God's matchless glory. We may now look intently into the perfect law of liberty—which is God's Word—and, no matter what our station in life, reflect God's glory in our own faces through the power of the Holy Spirit and the working of the Word in our lives. This glory is not some pansified, holier-than-thou expression peppering our language with religious slogans and tripe, but a glory which is strength and character and intelligence; a glory which is kind, grace-oriented and thoughtful; a glory which reflects the true character of God. Every Christian can experience this glory. This is not the sorry personality imitation of some man, or the pathetic matching of voice-inflections with those who have influence over us—this is God's glory, God's presence which is perceived and respected by some of those in our periphery. This is available to every believer in Jesus Christ.

And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and 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 arise and worship, each at the entrance of his tent. Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent....But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him. (Exodus 33:8-11 Ex 34:34-35; translation taken from **Precept Austin**)

Precept Austin: Notice that both the Israelites and Moses had "close encounters" with Jehovah, but the difference was that Moses' encounter was a "face to face" encounter and the people's encounter (with the pillar of cloud) was at a distance. And yet even though their encounter was distant, it was sufficiently impressive that they responded with worship. But here is the question -- whose face was changed? Only the face of Moses, the one who had a "face to face" encounter with the Living Lord.

¹¹⁶ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

Precept Austin continues: *Can you see the application? If Christians today desire to grow in grace and Christ-likeness, the only way is by a "face to face" encounter with Jehovah. It follows that we need to be (1) daily looking into the "mirror" of God's Word and (2) we need to do more than just "gaze" at it like the Israelites did. We need to sit at Jesus' feet and soak in the Word -- we need to be like Mary instead of Martha! (Lk 10:38-42)! We we do our part, the Spirit will take the glorious Word and transform us from glory to glory making us more and more like Christ! And not only that but our glory is even better than that Moses experienced, for in contrast to Moses, our transforming glory is increasing, not decreasing (see 2 Cor 3:13).*¹¹⁷

Unfortunately, too many current commentators recommend *reading your Bible*, to a point that, what I will suggest might seem vaguely blasphemous. Growth takes place for the believer in the local church under a well-qualified pastor-teacher. Now, don't give me any of this nonsense about *I don't want no corporate Christianity*. You know why you don't? Human arrogance. You hate the idea of someone have authority over you (like a pastor-teacher). For most churches, there is no corporation or conglomerate. There is something put together to organize the church, as the pastor-teacher's job is not to build the church, empty the wastebaskets and also teach. The larger the church, by necessity, the larger the organization. I have been to faithful churches with 5 congregants and, what existed there, by way of *corporate religion* was nothing. What is very tough is the dedication of a pastor with a small congregation. But a pastor needs to keep on keeping on, as does his congregation. I can find many passages in Scripture about the pastor-teacher in the Church Age; but I am not sure how many passages I can find where the Bible says, "Read Me, that is all you have to do."

Exodus 34:33–35 *When Moses completed speaking [or, prepared to speak] with them, he placed the veil upon his face. When Moses went to speak directly to Y^ehowah, he removed the veil (until he went out [again]). Then Moses would speak to the sons of Israel that which he has been commanded to. The sons of Israel observed the face of Moses, for the face of Moses shone [brightly]. Moses would restore the veil over his face until going out to speak with them [again].* (Kukis mostly literal translation)

Exodus 34:33–35 *When Moses was done speaking to the people, then he would place a veil over his face. However, when he went back to the Tent of Meeting to speak directly to Jehovah, he removed the veil (until he went back out again). Moses would come out of the Tent of Meeting and tell the people what God has said to him. However, because his face would shine with the reflected light of God, Moses would put the veil back on after speaking with them.* (Kukis paraphrase)

John Currid: *when Moses finished reciting the law to the Hebrews he veiled his face. Why? Certainly it was out of humility, so that Moses should not receive the applause of men. But it was also to accommodate the weakness of those to whom he was ministering. The text gives the impression that the radiance slowly vanished, until it was relit in the presence of God. If the Israelites had seen it fade, they undoubtedly would have been led into unbelief. This is the conclusion of Paul in his exegesis found in 2 Corinthians 3:13.*¹¹⁸

Stuart: *the veil he donned when neither atop Sinai nor at the tent of meeting was undoubtedly for the people's sake—not because his unveiled face would physically harm them but because it apparently scared them so much psychologically that they found it hard to be near him.*¹¹⁹

John MacArthur: *When not speaking to the Lord or authoritatively on His behalf to the people, Moses veiled his face. The Apostle Paul advised that the veil prevented the people from seeing a fading glory and related it to the inadequacy of the old covenant and the blindness of the Jews in his day (see notes on 2Co 3:7–18).*"¹²⁰

¹¹⁷ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

¹¹⁸ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

¹¹⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

¹²⁰ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

Precept Austin: *Believers need to UNMASK! Believers need to keep the "veil" off so the lost world can see Christ in us the hope of glory (Col 1:27), the absolute assurance that believers will one day share His glory (1 Jn 3:2). In the meantime, we are to "Let your light shine (aorist imperative see our need to depend on the Holy Spirit to obey) before men in such a way that they may see your good works, and glorify your Father Who is in heaven." (Mt 5:16+). Paul adds "Do all things without grumbling or disputing; so that (purpose of not grumbling) you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, (Php 2:14-15).*¹²¹

All of this takes place based upon spiritual growth

Where can I find a doctrinally sound local church?

Spiritual growth takes place primarily in the local church under the teaching of a well-qualified pastor-teacher. Reading and self-study are fine, but these are not going to advance you spiritually as much as you need to grow. For most people, it might be difficult to find a pastor-teacher who gives you enough accurate teaching to cause you to grow spiritually. But, that is your base of operations, and you need to keep searching for a local church where accurate, consistent and regular teaching of the Word of God takes place.

Now, I live in the same world that you do, and I realize that it may be very difficult to find a good church. But good churches go hand-in-hand with positive volition. Some people gather around an MP3 player to hear a pastor from another city or state. That is how I started to learn doctrine (it was a tape recorder back then). However, in the city that I came from, I know of at least a half-dozen believers (if not more) who live in that same area, and they have not organized a local church. As far as I know, a local church has not been established there (since I left) under R. B. Thieme, Jr. or under his son. The one that I attended there was up and running for about 5 years. Throughout the United States, there are a number of small doctrinal churches, with, generally speaking, limited attendance.

Right now, in Little Rock, AR, there are at least 3 very well-qualified pastor-teachers; but none of them head up a local church (I write this in 2021). What appears to be missing is the positive volition necessary to sustain such a local church.

For those who understand what good teaching is and how important it is, it is possible to make a local church run on a shoe string budget. One of the churches which was previous established in Little Rock, under an excellent pastor-teacher, had only 5 members in his congregation. They found a public building where they could gather and meet for free. They owned no land, no building and collected no offering (if memory serves). This is pretty much the opposite of (so-called) *corporate Christianity*.

Today, with technology being what it is, a pastor-teacher can have an expanded ministry to dozens of other cities. There potentially could be congregations of 3 or 5 or 10 people under a pastor-teacher teaching in another city or state. What is missing is the positive volition. Berachah Church has had such satellite churches for the past 50 years or more, so they are not a brand new concept or a brand new thing. What is brand new is, today's technology makes it easier to establish such a church. If there is not a pastor-teacher doing his job in the area where you live, there are dozens of well-qualified pastor-teachers throughout the United States who are more than willing to help you establish a local church under that person's ministry. It can be done and it has been done. Through most of my life, I have met in private homes and private businesses (after hours) under the excellent teaching of R. B. Thieme, Jr. (and today, under his son) in congregations of 3–15 people.

¹²¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

And, as an aside, of the pastors I know, not a single one of them is going to charge you some sort of fee to set up a satellite church, apart from an equipment fee if they supply the equipment. Where I attend church, we hear the pastor teacher right as he is speaking, 35 miles away, via a very inexpensive piece of equipment which amplifies the sound of a phone line. If your group is too small for a direct line hookup, the teaching of such pastors can be gotten as MP3 or as video files. Accurate teaching of the Bible is in short supply in the United States, but it does exist.

The alternative to positive volition is the direction our country appears to be going in. In my lifetime, there was never greater blessing that what could be found on any other place on earth than the United States. Also, in my lifetime, I have never seen greater evidence of a nation about the crash and burn than our country today. We have freedom and prosperity; but we need to acknowledge the God Who made all of that possible by attending doctrinally sound churches.

Let me first suggest some doctrinal churches from **the List** ([HTML](#)) ([PDF](#)) ([WPD](#)). Let me add that, it is not a crazy thing to move to a place there is a doctrinally sound church and positive volition. As an aside, I was put in a position where I had to move from California to somewhere else. I put the Houston area on my list of 3 places to move to because that is where Berachah Church was. However, Houston was way, way down on that list of 3. Circumstances worked out that I ended up in the Houston area. It took me some time to adjust, but this was the best thing that could have ever happened to me. I moved there without knowing a soul or without a home to move to (I did line up a job). God worked out all of the details that I did not work out.

Let me also point out that, if you are in a place where there is positive volition, then there are going to be protections and blessings in place from God for that place.

We have specific instances in the Bible where God moves a person from point A to point B (Abraham, Joseph and Moses are great examples of this). In every case, this was exactly what God planned for them, even though all 3 men were not thrilled with where God moved them (at first). From my own experience, for the first 6 years of living in Houston, it was always in my plan to return to California (I am a rather hard-headed person). By the 7th year, I realized that I was in the Houston area to stay.

The commentary on Precept Austin seemed to be pretty much on point here. Paul uses this experience of Moses to explain how believers then were to understand the fading away of the Old Covenant in the light of Jesus Christ.

Paul interprets Moses and the Veil in 2Corinthians 3:7–18

2Corinthians 3:7-18	Text/Commentary
But if the ministry of death, in letters engraved on stones (Old Covenant), came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit (New Covenant) fail to be even more with glory?	Moses, after speaking to God on Mount Sinai, had a face that shined—apparently supernaturally. If, under the Old Covenant, there was a glory (as seen in Moses' face), how much more is there a glory today, under the New Covenant and the empowerment of God the Holy Spirit?
For if the ministry of condemnation (Old Covenant) has glory, much more does the ministry of righteousness (New Covenant) abound in glory.	If there was glory under the Old Covenant, how much more will the glory be under the New Covenant?
For indeed what (Old Covenant) had glory, in this case has no glory (by comparison) because of the glory (of the New Covenant) that surpasses it.	The glory of the New Covenant surpasses the glory of the Old Covenant.

Paul interprets Moses and the Veil in 2Corinthians 3:7–18

2Corinthians 3:7-18	Text/Commentary
For if that (Old Covenant) which fades away was with glory, much more that (New Covenant) which remains is in glory.	The glory of the Old Covenant would eventually fade; but the glory under the New Covenant would not fade at all.
Therefore having such a hope (absolute assurance of future good not condemnation), we use great boldness in our speech, and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away.	We have hope in the period of the Church Age; and we may speak boldly. The glory of the New Covenant will not fade as did Moses' face.
But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.	The veil which covered the Old Covenant is removed by Christ.
But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away.	Reading only the Law in this new era is not enough. People will hear it with a veil over their hearts. But when the person turns to the Lord, that veil is removed.
Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.	Where the Spirit of the Lord is, there we have freedom.
But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.	When we learn the Bible doctrines of the new era, we are transformed by them, into the image of glory. We go from glory to glory (meaning that this is a process).

Translation taken from <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 2021.

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Why did Moses have to wear a veil? (From *Got Questions*)

Answer: When God began to give the Law to Israel, He did so accompanied by an overwhelming atmospheric display of thunder and lightning, smoke and fire, and the sound of a trumpet on the top of Mt. Sinai. This was to warn the people that He is holy and should not be approached. Anyone who tried to come up the mountain would be killed. (See Exodus 19 and Hebrews 12:18–19.)

When God delivers the Ten Commandments, the people are so frightened that they are afraid to have God speak. They ask that Moses deliver the Law instead (Exodus 20:18–21). So Moses approaches God and receives the Law in Exodus 21–23. He delivers it to the people who are called to affirm their willingness to obey in chapter 24.

In Exodus 25–31 Moses goes up to the mountain and receives the plans for the tabernacle and the tablets of stone on which God had engraved the Ten Commandments. Upon his return to the Israelite camp, Moses finds the Israelites worshiping the golden calf in violation of the Law they had just agreed to keep. In anger Moses smashes the stone tablets to bits and proceeds to address this sin in the camp (chapter 32.)

After the sin had been dealt with, God invites Moses to come back up the mountain to receive the Law again, engraved on new tablets of stone. Moses goes up the mountain alone and meets with God. There he begs for

Why did Moses have to wear a veil? (From *Got Questions*)

pardon for the nation. God forgives and renews the covenant with Israel and once again provides a summary form of the Law, the Ten Commandments (see Exodus 34:1–27). Moses spends 40 days and nights with God on the mountain, and during that time he did not eat or drink (verse 28). It seems that the glory of God sustained him.

After spending this extended amount of time with God, Moses comes down the mountain, and his face is shining with the glory of God (Exodus 34:29). We don't know exactly what this would have looked like, but it was frightening to his brother, Aaron, the high priest; and to all the rest of the people. Because everyone was afraid to come near Moses (verse 31), he wore a veil over his face to shroud the glory (verses 33–35). We are not told how long this lasted, but presumably the glory began to fade when Moses was no longer regularly going into the presence of God. How long Moses wore the veil is unknown, but the veil is not mentioned during the remaining years of his leadership—roughly 38 years.

The story of Moses' veil as recorded in the Old Testament is pretty straightforward. But Paul's mention of the veil in the New Testament has caused some to take a second look at the reason Moses chose to wear a veil. Second Corinthians 3:13 says, **"We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away."** This makes it sound as if Moses put the veil over his face to prevent the Israelites from seeing that the glory was beginning to fade. If this verse is read in isolation, it would indeed seem to imply that Moses' veil was designed to make people think his face was still shining, even when it wasn't; however, such an interpretation simply highlights the danger of reading verses in isolation. When 2 Corinthians 3:13 is read in the context of Paul's total argument, we find that it says nothing about Moses' motive for veiling his face.

In 2 Corinthians 3, Paul is contrasting the glories of the Old and New Covenants, and he concludes that the New Covenant is far more glorious.

- The Old Covenant was written on tablets of stone; the New Covenant is written on the heart (verse 3).
- The Old Covenant is the letter of the Law, while the New Covenant is of the Spirit. The letter kills but the Spirit gives life (verse 6).
- The Old Covenant brings condemnation; the New Covenant brings righteousness (verse 9).
- The Old Covenant had a glory that faded; the New Covenant has a glory that remains and in fact so far surpasses it that the Old Covenant appears to have no glory by comparison (verses 10–11).

Second Corinthians 3:12–13 gives another contrast. Ministers of the New Covenant are unlike Moses. New Covenant ministers proclaim the unfading glory in a bold manner, while Moses wore a veil to shield Israel from a fading glory. Paul is not giving us new insight into what Moses was doing. There is no new information in 2 Corinthians 3 concerning the events in Exodus 34. The main point is that the Old Covenant glory was temporary; the shining of Moses' face was destined to fade, just as the Law he proclaimed. The emphasis is that the veil prevented the Israelites from seeing a temporary glory, not that they were prevented from noticing that the glory was gradually fading, much less that Moses had some personal (perhaps prideful) reason for hiding the fact that it was fading. This paraphrase may help: Unlike Moses, who wore a veil to conceal the temporary glory of the Old Covenant, we boldly proclaim the permanent glory of the New Covenant.

Paul goes on to say that, just as Moses gave Israel the Law with a veil over his face, even today, when the Law is read, a veil descends over the hearts of unbelieving Israelites. Then and now, Israel's vision is obscured, and they are hard of heart. The "veil" prevents them from seeing the true glory of God. The veil is only taken away when they turn to Christ (2 Corinthians 3:14–16).

Paul ends his illustration of Moses' veil by making something of a comparison to Moses. Moses beheld the glory of God, and his face reflected God's glory; so New Testament believers behold the glory of God and are transformed into that glory (2 Corinthians 3:18).

Why did Moses have to wear a veil? (From *Got Questions*)

Moses wore a veil for the reason stated in Exodus 34—his shining face frightened the Israelites. Paul uses that historical incident to contrast the ministries of the Old and New Covenants.

From <https://www.gotquestions.org/Moses-veil.html> accessed April 4, 2021.

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[Exegetical Studies in Exodus](#)

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 34 is in the Word of God

1. We obviously need to find out, what happens next, after Israel's horrendous failure, when Moses first came back down the mountain.
2. Moses had asked God to be able to see Him. This request appears to have been answered in vv. 5–7 (although what God previously promised is not clearly fulfilled).
3. God reveals His essence to Moses.
4. God's covenant with Israel is renewed.

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 34

1. We find that Moses' ultimate experience, to see God, is not quite as ultimate as he thought it might be.
2. We learn the great importance of God's covenant with Israel.
3. We studied the four generation curse.
4. Because information about this or that topic is scattered throughout the Bible, I ask the question, *Is God disorganized?* Obviously, He is not; but how can we reconcile His organization of the Bible with God's character?
5. The blind men and the elephant provide us with a great analogy to learning Bible doctrine.
6. When Moses returned, His face shined; and Paul used this fact to discuss in detail the glory of the Old and New Covenant.
7. The text led me to discuss the need for anyone reading this to find a doctrinal church. Also, I provided options of establishing a doctrinal church, based upon the ministry of a pastor in another city or state.

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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 34

Who Moses meets on Mount Sinai would be Jesus Christ in His Preincarnate form. It is God the Son Who reveals Himself to Moses.

Moses, by acting as an intermediary between God and the people, is a type of Christ.

Moses, by going 40 days without food and water, foreshadows Jesus doing the same thing.

The glory reflected in Moses' face is the glory of Christ Jesus.

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An abbreviated exegesis of Exodus 34 (A Faithful Version is the translation used, with the subtitles taken from e-sword):

Moses Makes New Tablets

The context is this. Moses has already been on Mount Sinai speaking with God and God gave him the Law, which was a covenant between God and Israel. When Moses had come down from the mountain, the people of Israel were worshiping a golden calf. When Moses came down from the mountain and saw this, he broke the tablets of the Law, given him by God. He threw them down onto the ground in disgust.

This places the relationship between God and Israel on a rough footing.

Exodus 34:1 [And the LORD said to Moses, "Cut out two tablets of stone like the first ones. And I will write upon the tablets the words that were in the first tablets which you broke.](#)

God is going to meet with Moses again on Mount Sinai, but Moses will have to provide the stone tablets this time.

Logically, Moses would cut out tablets similar to the ones which God made for Israel.

Exodus 34:2 [And be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.](#)

Moses is to come up to Mount Sinai the next morning.

Exodus 34:3 [And no man shall come up with you, neither let any man be seen throughout all the mountain. Also do not let the flocks nor herds feed before that mountain."](#)

No one is to accompany Moses—not even to come partway up. The people are not to graze or feed their livestock at the foot of the mountain.

Exodus 34:4 [And he cut out two tablets of stone like the first ones. And Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and took in his hand the two tablets of stone.](#)

Moses obeys God. He may have cut out the tablets of stone or had someone with that skill among the Israelites do this.

Exodus 34:5 And the LORD came down in the cloud, and stood with him there, and proclaimed the name of the LORD.

It appears that God here appeared to Moses, just as Moses had requested.

Interestingly enough, although there are several corresponding words here which are found in Moses' request; there are some things which God promised, but are not recorded here. If this is the fulfillment of what God promised Moses, it seems to be rather downplayed in this chapter.

Exodus 34:6 And the LORD passed by before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

God, through His words, reveals His character to Moses.

Exodus 34:7 Keeping mercy to the thousandth generation, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation."

God tells Moses how His policies will be with Israel. A generation that fails may have rippled effects to the next 3 or 4 generations.

Exodus 34:8 And Moses made haste and bowed his head toward the earth, and worshiped.

Moses was appropriately respectful.

Exodus 34:9 And he said, "If now I have found grace in Your sight, O LORD, I pray You, let my LORD go among us, although it is a stiffnecked people. And pardon our iniquity and our sin, and take us for Your inheritance."

Moses now pleads for the people.

The Covenant Renewed

Interestingly enough, what follows is going to be bits and pieces from the Law, already delivered to Israel (as this is the renewing of their covenant with God); but without anything new.

Exodus 34:10 And He said, "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation. And all the people in whose midst you are shall see the work of the LORD, for it is an awesome thing that I will do with you.

God will remain with Israel, and there will be even greater things that He will do before them.

Exodus 34:11 Observe that which I command you this day. Behold, I drive out before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.

God will drive out the various indigenous peoples of Canaan.

Exodus 34:12 Take heed to yourself, lest you make a covenant with the people of the land where you go, lest it be for a snare in the midst of you.

God warns the people not to make a covenant with the degenerate peoples of the land. This is because, when Israel marches into Canaan, these groups of people will be at maximum degeneracy.

Exodus 34:13 But their altars you shall destroy, their images you shall break, and their groves you shall cut down,

All of the religious artifacts belonging to this people of Canaan will be destroyed by Israel.

Exodus 34:14 For you shall worship no other god; for the LORD, Whose name is Jealous, is a jealous God;

God is not going to tolerate Israel adhering to any other sets of gods.

Exodus 34:15 Lest you make a covenant with the inhabitants of the land, and they go whoring after their gods, and do sacrifice to their gods, and call you, and you eat of his sacrifice;

Because of the golden calf incident, God strongly warns Israel of them whoring after the gods of the land of Canaan.

Exodus 34:16 And lest you take from their daughters for your sons, and their daughters go whoring after their gods and make your sons go whoring after their gods.

The people of Israel are warned about intermarriage, because this would cause Israelites to abandon Y^ehowah.

Exodus 34:17 You shall make no molten gods for yourselves.

Israel is not to make any other gods.

Exodus 34:18 You shall keep the Feast of Unleavened Bread. You shall eat unleavened bread seven days, as I commanded you, in the time of the month Abib, for in the month Abib you came out from Egypt.

The Feast of the Unleavened Bread follows the Passover. It was not observed in Egypt, but Egypt will celebrate this once they have exited Egypt and a year has passed.

Exodus 34:19 All that opens the womb is Mine; all firstlings of male livestock, of oxen or sheep.

Everything which opens the womb—all of the firstborn—belong to God.

Exodus 34:20 But the firstling of a donkey you shall redeem with a lamb. And if you do not redeem it, then you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty.

Israel must acknowledge this and offer up something to redeem their large livestock and their firstborn sons.

Exodus 34:21 You shall work six days, but on the seventh day you shall rest. In plowing time and in harvest you shall rest.

The Sabbath day is to be observed, even in the busiest times of the year.

Exodus 34:22 And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.

There are two more important feasts to be observed: the Feast of Weeks and the Feast of Ingathering.

Exodus 34:23 Three times in the year shall all your males appear before the Lord GOD, the God of Israel,

Israel was to appear before God for these 3 feasts.

Exodus 34:24 For I will cast out the nations before you and enlarge your borders. Neither shall any man desire your land when you shall go up to appear before the LORD your God three times in the year.

Israel is not to worry about this time which the devote to meeting with God. God will protect their land during this time.

Exodus 34:25 You shall not slaughter the blood of My sacrifice with leavened bread. Neither shall the sacrifice of the feast of the Passover be left to the morning.

Blood sacrifices are not to be mixed the leavened bread. The Passover lamb is not to remain until the next day.

Exodus 34:26 The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a kid in its mother's milk."

The firstfruits are to be brought to the Tabernacle (called *the house of Y^ehowah* here).

A kid was not to be boiled in its mother's milk.

Exodus 34:27 And the LORD said to Moses, "Write these words for yourself, for in accordance to these words I have renewed [My] covenant with you and with Israel."

Moses is to write these things down; and this would be the covenant between God and Israel.

Exodus 34:28 And he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And He wrote upon the tablets the words of the covenant, the Ten Commandments.

Moses fasted for 40 days and nights, not eating or drinking. This foreshadows the Lord's temptation.

God writes the Ten Commandments on the tablets which Moses fashioned.

The Shining Face of Moses

Exodus 34:29 And it came to pass as Moses was going down from the mountain of Sinai, the two tablets of the testimony being in Moses' hand as he went down from the mountain, Moses did not know that the skin of his face had become luminous through His speaking with him.

When Moses returns from the mountain, his face is luminous. He could not see it, but everyone else could.

Exodus 34:30 And Aaron and all the children of Israel saw Moses, and behold, the skin of his face had become luminous. And they were afraid to come near him.

The people of Israel were afraid to approach him, due to his shining face.

Exodus 34:31 And Moses called to them. And Aaron and all the rulers of the congregation returned to him, and Moses talked with them.

Moses summoned them anyway.

Exodus 34:32 And afterward all the children of Israel came near. And he commanded them all that the LORD had spoken with him in Mount Sinai.

All that God said to Moses, he said to the people (either directly in groups, or through the elders or the Levites).

Exodus 34:33 And Moses finished speaking with them, and he put a veil on his face.

When Moses was done speaking with them, he covered his face with a veil.

Although we might see this as Moses being humble; Paul said the veil kept hidden the fact that his glory was slowly fading away.

Exodus 34:34 **But when Moses went in before the LORD to speak with Him, he took the veil off until he came out. And he came out and spoke to the children of Israel that which he was commanded.**

Whenever Moses spoke with God (this would be at the temporary tent of meeting or later at the Tabernacle), he removed his mask. He put the mask back on when exiting the tent.

Exodus 34:35 **And the children of Israel saw the face of Moses, that the skin of Moses' face had become luminous. And Moses put the veil upon his face again until he went in to speak with Him.**

The people observed that Moses face shown—and this appears to be the case even after Mount Sinai.

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 34

Moses Becomes Stanley Kubrick and Everyone Goes Home Semi-Happy

- God tells Moses to recut some stone for new tablets and meet him on the mountain alone. Spooky much?
- God proclaims his power with this nifty poem in 34:6-8:
- "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,/ 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."
- Basically, God wants to have his cake and eat it too. He wants to be seen as mercifully stern and sternly merciful at the same time. Confused? Read about God in our "Figures" section.
- God renews the covenant with Moses and tells him that new wonders will be on their way when God drives the inhabitants of Canaan out for the Israelites.
- One warning, though: there must be no hanky-panky with any Canaanite girls or Canaanite gods. He tells Moses that the Israelites must stick to their ritual guns, or else.
- God reiterates that all the firstborn belong to him (in terms of circumcision). He repeats festival law and notes that "the best of the first fruits of your ground you shall bring to the house of the Lord your God" (34:26). Gotta give God the best.
- In an interesting twist, God tells Moses that the Ten Commandments will now be dictated; God won't write them himself, but Moses will write down what God says.
- When Moses comes down from the mountain this time, his face shines when he looks at the people.
- Everyone's freaked out, naturally, so Moses puts on a veil to cover himself.

From <https://www.shmoop.com/study-guides/bible/exodus/summary#chapter-34-summary> accessed December 30, 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 13, entitled *Moses A Second Time On The Mount - On His Return His Face Shineth*.

Edersheim Summarizes Exodus 34

THE covenant relationship between God and Israel having been happily restored, Moses was directed to bring into the mount other two tables -this time of his own preparing - instead of those which he had broken, that God might once more write down the "ten words." (Exodus 34:1-4) Again he passed forty days and forty nights on

Edersheim Summarizes Exodus 34

Sinai without either eating or drinking (34:28). The communications which he received were preceded by that glorious vision of Jehovah's brightness, which had been promised to him. What he saw is nowhere told us; only what he, heard, when Jehovah "proclaimed" before him what Luther aptly designates as "the sermon about the name of God." It unfolded His inmost being, as that of love unspeakable - the cumulation of terms being intended to present that love in all its aspects. And, in the words of a recent German writer "Such as Jehovah here proclaimed, He also manifested it among Israel at all times, from Mount Sinai until He brought them into the land of Canaan; and thence till He cast them out among the heathen. Nay, even now in their banishment, He is 'keeping mercy for thousands, who turn to the Redeemer that has come out of Zion.'"

When Moses thus fully understood the character of Jehovah, he could once more plead for Israel, now converting into a plea for forgiveness even the reason which had seemed to make the presence of Jehovah among Israel dangerous - that they were a stiff-necked people (ver. 9). In the same manner had the Lord, in speaking to Noah, made the sin of man, which had erst provoked judgment, the ground for future forbearance. (Genesis 6:5, 6; Genesis 8:21) And the Lord now graciously confirmed once more His covenant with Israel. In so doing He reminded them of its two conditions, the one negative, the other positive, but both strictly connected, and both applying to the time when Moses should be no more, and Israel had entered on possession of the Promised Land. These two conditions were always to be observed, if the covenant was to be maintained. The one was avoidance of all contact with the Canaanites and their idolatry (vers. 11-16); the other, observance of the service of Jehovah in the manner prescribed by Him (vers. 17-26).

Another confirmation of the Divine message which Moses bore from the mount, appeared on his return among Israel. All unknown to himself, the reflection of the Divine glory had been left upon him, and "the skin of his face shone * (shot out rays) because of His (God's) talking with him." **

* The Hebrew word is derived from a horn, and some versions actually translate; "he wist not that his face was horned." From this the representation of Moses with horns on his forehead has had its origin.

** So literally.

As Aaron and the children of Israel were afraid of this reflection of the Divine glory, Moses had to use a covering for his face while speaking to them, which he only removed when conversing with the Lord. It is to this that the apostle refers (2 Corinthians 3:7) when he contrasts the Old Testament glory on the face of Moses, which "was to be done away" at any rate at the death of Moses - and which was connected with what, after all, was "the ministration of death," with "the ministration of the Spirit" and its exceeding and enduring glory. Moreover, the veil with which Moses had to cover his face was symbolical of the veil covering the Old Testament, which is only "done away in Christ" (2 Corinthians 3:13, 14).

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-13.html> accessed December 30, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Addendum

This is in reference to [Exodus 34:1–9](#).

Moses recounts this set of events in Deuteronomy 10:1–10, so it may be worthwhile seeing what he said there.

The ESV (capitalized) will be used below.

Moses Speaks of His Visit with God to the People in Deuteronomy 10:1–10

Scripture	Text/Commentary
Deuteronomy 10:1–2 "At that time the LORD said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.'	<p>Moses is recalling before the people what took place when he last went up on Mount Sinai.</p> <p>The tablets of law, which represented the covenant between God and man, needed to be renewed. God required Moses to carve out the stone tablets this time.</p> <p>There appears to have been some editing of Exodus 34, given that the Ark of God is not mentioned in this chapter. On the other hand, Moses may be taking two things said by God at different times and combined them.</p>
Deuteronomy 10:3 So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand.	<p>Moses himself did not make the Ark of acacia wood, but he had artisans do this. This was all done after the second meeting with God on Mount Sinai.</p> <p>Moses either carved out the stone tablets himself or had someone else do it.</p>
Deuteronomy 10:4 And He wrote on the tablets, in the same writing as before, the Ten Commandments that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me.	<p>God wrote the Ten Commandments on the stone tablets.</p> <p>I do not recall a fire mentioned in this chapter nor is it clear what assembly Moses is speaking of here. Could he be talking about himself being assembled there with God on Mount Sinai?</p>
Deuteronomy 10:5 Then I turned and came down from the mountain and put the tablets in the ark that I had made. And there they are, as the LORD commanded me."	<p>We have two options here. Moses already had his workmen begin making the furniture for the Tabernacle; or, Moses did put the stone tablets into the Ark, but that would have been after it was built. The latter makes the most sense.</p>
Deuteronomy 10:6–9 (The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place. From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of water. At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him and to bless in his name, to this day. Therefore Levi has no portion or inheritance with his brothers. The LORD is his inheritance, as the LORD your God said to him.)	<p>This is an odd interlude or parentheses here. I am not sure exactly how this relates exactly to Moses' topic at hand.</p>

Moses Speaks of His Visit with God to the People in Deuteronomy 10:1–10

Scripture	Text/Commentary
Deuteronomy 10:10 "I myself stayed on the mountain, as at the first time, forty days and forty nights, and the LORD listened to me that time also. The LORD was unwilling to destroy you.	Moses tells the people that he was on the mountain for 40 days and nights and that he intervened on behalf of Israel at that time. His intervention was necessary to save Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

This is in reference to Exodus 34:5–9.

The passages do not appear to correspond with one another, so it would be best to place them side-by-side in order to determine if Exodus 34 fulfills the promise made by God in Exodus 33.

I had to see these passages side-by-side in order to acknowledge that Exodus 33 is the promise and 34 contains the fulfillment of that promise.

the ESV (capitalized) text will be used below (emphasis mine):

Comparing God’s Promise in Exodus 33 to a Possible Fulfillment in Exodus 34

Exodus 33	Exodus 34
Exodus 33:18 Moses said, "Please show me Your glory."	Exodus 34:5–7 The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. The LORD passed before him and proclaimed , "The LORD, the LORD, a God merciful and gracious , slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."
Exodus 33:19 And He said, "I will make all My goodness pass before you and will proclaim before you My name 'The LORD.' And I will be gracious to whom I will be gracious , and will show mercy on whom I will show mercy ."	

God’s glory is the cloud by which God manifests Himself to Moses.

There are many words found in God’s promise to Moses which are also found in Exodus 34:5–6 (some of the parallel words are cognates).

Cognates are words with the same base and meaning, but might be adjectives rather than nouns, or verbs rather than adverbs. *Mercy, merciful, showing mercy* and *mercifully* are examples of cognates.

Originally, I was of the opinion that the fulfillment of God’s promise was not even recorded; however, there were so many parallel words in the promise and Exodus 34:5–6, that I had to logically conclude that Exodus 34:5–9 is the fulfillment of God’s promise in Exodus 33:19–23.

Nevertheless, there are significant things left out of the recorded fulfillment.

Exodus 33:20 But," he said, "you cannot see my face, for man shall not see me and live."	Exodus 34:8 And Moses quickly bowed his head toward the earth and worshiped.
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Comparing God's Promise in Exodus 33 to a Possible Fulfillment in Exodus 34

Exodus 33	Exodus 34
Exodus 33:21–23 And the LORD said, "Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will 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."	Exodus 34:9 And he said, "If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance."
God makes the promise to Moses.	Nothing is said here about the fulfillment of God's promises.
God is very specific about a cleft in the rock; and His protective hand.	There is nothing said about God's hand or a cleft in the rocks. In fact, Moses bows down onto the ground and worships God.
God speaks of Moses not seeing His face, but seeing God from behind.	Moses records seeing the cloud pillar.

Although it is reasonable to assume that God fulfilled Moses' request to see Him (Exodus 33:18) during the time that Moses was on Mount Sinai with God (Exodus 34:28a), the narrative of Exodus 34 leaves out a lot of details. We know that it would happen, based upon God's words at the end of Exodus 33. We might even postulate the Moses' shining face (Exodus 34:29–30) is evidence that this took place. However, the fulfillment of God's promise is Moses appears to have been recorded, but with a number of details left out.

The point that I am trying to make is, from a human standpoint, wouldn't Moses want to savor, in a literary sense, every bit of his experience of seeing God? And yet, he clearly does not, leaving out a number of details.

It is reasonable to question, *why is that?* *Moses asked to see God and God said that He would grant this request to Moses, so why didn't Moses record the entire incident?* The key is, God's Word is far more important than any spiritual experience a believer might have. Moses records God's Word here and throughout his 4 books (Exodus through Deuteronomy) but not the entirety of this experience. God's Word is more important than any individual experience that we might have. We have Scriptural evidence for this:

At the end of Psalm 138:2, David wrote: **You [God] have exalted above all things Your Name and Your Word.** (ESV; capitalized) God's Name is His Person, His Essence, His Glory, His Reputation. And what does God place on an equal basis with His Name? *His Word!*

Chapter Outline

Charts, Graphics and Short Doctrines

This is from **Exodus 34:5**.

Some related Scriptures: *Call on the Name of* - 1Kings 18:24–25; 2 Ki. 5:11; Isa. 44:5; Zeph. 3:9; Rom. 10:13; 1 Co. 1:2

Called upon the Name of - Gen. 4:26; Ps. 116:13; Psalm 116:17, see also Gen. 12:8; Gen. 26:25; Exod. 34:5; Psalm 116:4

What does it mean to call upon the name of the Lord? (From Got Questions)

Answer: The first mention in Scripture of people calling on the name of the Lord is Genesis 4:26: "Seth also had a son, and he named him Enosh. At that time people began to call on the name of the LORD." Here, to call on the name of the Lord means that people began to gather for corporate worship and seeking the help of the Creator. Cain's family line is contrasted with Seth's: descendants of Cain began to practice herding (verse 20), music production (verse 21), and metallurgy (verse 22). At the same time, the world was becoming more and

What does it mean to call upon the name of the Lord? (From Got Questions)

more wicked (verses 19 and 23). Seth's descendants stood out from their corrupt society in that they began to call on the name of the Lord.

When Abram entered Canaan, he camped between Ai and Bethel. There, "he built an altar to the Lord and called on the name of the Lord" (Genesis 12:8). In other words, Abram publicly thanked God, praised His name, and sought His protection and guidance. Years later, Abraham's son Isaac built an altar to the Lord in Beersheba and also "called on the name of the Lord" (Genesis 26:25).

To call on the name of the Lord is to invoke His proper name "in audible and social prayer and praise" (Albert Barnes). To call on the name of the Lord is to approach Him in thanksgiving, worship, and petition, and in so doing proclaim the name of God. To call on the name of the Lord is to pray "in a more public and solemn manner" (Matthew Poole). Those who are children of God will naturally call on the name of the Lord.

Calling on the name of the Lord is basic for salvation and presupposes faith in the Lord. God promises to save those who, in faith, call upon His name: "Everyone who calls on the name of the LORD will be saved" (Romans 10:13; cf. Joel 2:32). Everyone who invokes the name of God for mercy and salvation, by or in the name of Jesus, shall be saved (Acts 2:21). "There is salvation in no one else! God has given no other name under heaven by which we must be saved" (Acts 4:12, NLT).

Using a person's name expresses familiarity and helps connect one person to another. The first thing we do upon meeting someone is to extend a hand and introduce ourselves. This builds familiarity for future interactions. To call upon the name of the Lord is a sign of knowing Him and a way of connecting to Him. There is a difference between knowing about God and knowing Him personally. Calling on the name of the Lord indicates personal interaction and relationship. When we call upon the name of the Lord, as a form of worship, we recognize our dependence upon Him.

What saves a person is not the action, *per se*, of "calling upon" the name of Jesus; what saves is God's grace in response to one's personal faith in the Savior being called upon. Calling on the name of the Lord is more than a verbal expression; it is also shown in the heart and in deed through repentance. "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9). "Repent, then, and turn to God, so that your sins may be wiped out" (Acts 3:19).

Calling on the name of the Lord is to be a lifelong pursuit (Psalm 116:2). God commands us to call on Him in times of trouble (Psalm 50:15). The one who "dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Psalm 91:1) and has God's promise of blessing: "'Because he loves me,' says the Lord, 'I will rescue him; I will protect him, for he acknowledges my name. He will call on me, and I will answer him; I will be with him in trouble, I will deliver him and honor him'" (Ps 91:14–15).

Those who refuse to call upon the name of the Lord are also described in Scripture, along with the results of their disobedience: "Will the workers of iniquity never learn? . . . They refuse to call upon the LORD. There they are, overwhelmed with dread, where there was nothing to fear" (Psalm 79:5–6).

In His sovereignty, God also shows grace to some of those who do not call on His name: "I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, 'Here am I, here am I'" (Isaiah 65:1).

In 1 Corinthians 1:2, those who call upon the name of the Lord are identified as believers: "To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours." Calling on the name of the Lord is one of the marks of a Christian.

In summary, those who call on the name of the Lord are those who recognize Him as Savior. Whether it is a

What does it mean to call upon the name of the Lord? (From Got Questions)

first-time calling upon Jesus' name for forgiveness of sins or a continuous calling as the relationship progresses and grows, giving Him lordship over our lives in surrender to His will, calling on the name of the Lord is vital to spiritual life. Ultimately, calling on the name of the Lord is a sign of humility and dependence on God our Creator and Redeemer. (Source: GotQuestions.org)

From <https://www.gotquestions.org/call-upon-the-name-of-the-Lord.html> (I accessed this through [Precept Austin](#).)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is in reference to [Exodus 34:5–9](#).

Moses records God's words, but he does not record the entirety of his marvelous experience of *seeing* God. I have just asked *why is that* and then presented the correct answer. The Apostle Peter also gives a similar testimony near the end of his life in 2Peter 1. Peter did see the risen Christ and He saw Jesus glorified before him; but, what is greater than that? God's certain Word, which Peter (and the other Apostles) had and were teaching.

R. B. Thieme, Jr.'s Correct Translation will be used below. Bob's translation came out of his 1972 Hebrews series.

Peter's Testimony About God's Word Being Greater Than Any Experience

Scripture	Text/Commentary
2Peter 1:12 <i>Therefore I will always be ready to keep reminding you all concerning these things, although you have known and have become stabilized by means of resident doctrine.</i>	Peter is going to continue to remind his congregation (whom he speaks to by letter) of a very important principle.
2Peter 1:13 <i>Moreover I consider it my duty as long as I am in this tabernacle [this human body], to arouse you [to turn you on] to doctrine by means of a reminder.</i>	In fact, as long as Peter is alive, he is going to continue to teach this principle.
2Peter 1:14 <i>Knowing that the laying aside of my body [lit., tabernacle] is imminent [I am about to die], just as our Lord Jesus Christ has made clear to me. (John 21:18–19)</i>	Peter knows that his death is imminent.
2Peter 1:15 <i>Indeed I will be diligent, in fact at any time you may have the doctrine after my death to call to remembrance these things.</i>	Peter asks those reading this letter (epistle) to remember his teaching.
2Peter 1:16 <i>For not having followed as our source of authority cleverly concocted myths, when we had communicated to you all the power and coming of our Lord Jesus Christ, but we have become spectators of his majestic magnificence [appearance of the second advent].</i>	The people to whom Peter writes knows that he has not followed carefully concocted myths. The recipients of this letter know about Jesus; and some of them saw Jesus in person.
2Peter 1:17 <i>For when He had received from God the Father honour and glory, such a unique voice having been carried to him by His majestic glory, This One Christ is My Son, My beloved One, with reference to whom I have been well pleased.</i>	Peter, along with James and John, saw the glorified Christ. They heard God the Father speak from heaven.
2Peter 1:18 <i>And we heard this same voice, having been carried from heaven, when we were with Him on the holy mountain.</i>	This all took place on the Mount of Transfiguration. James and John were witnesses to this event.

Peter's Testimony About God's Word Being Greater Than Any Experience

Scripture	Text/Commentary
2Peter 1:19 We keep. possessing this prophetic doctrine as something more reliable, with reference to which doctrine, you perform honorably when you habitually become occupied with doctrine; doctrine as a lamp shining in a dark place until the day dawns and a morning star [Venus] has come up.	But there is something which is more reliable than this experience (an experience which Peter can confirm with two other witnesses). They (the Apostles) possess the prophetic word, the Word of God, which is like a lamp shining from a dark place.
2Peter 1:20–21 Knowing this first that all prophecy of Scripture does not originate from one's own explanation for prophecy was never produced from human design or volition; but men (human authors) communicated from God being carried along by the Holy Spirit.	The prophecy of Scripture does not come from individuals just thinking it up; but it is communicated to them from God as they are carried along by God the Holy Spirit.

Peter is saying, even greater than the experience of seeing the glorified Christ, is the Word that they are teaching, which is the Word of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is in reference to [Exodus 34:7](#).

This is at the end of Griffin's excellent booklet, Whirlwind, Four Generation Curse.

Principles from Joe Griffin's Booklet, Four Generation Curse

Virtuous political leadership cannot override the decadence of the people.

God's matchless grace is freely given, never earned or deserved, as is His divine plan of love and integrity revealed in His blessings for mankind.

Freedom without authority is anarchy while authority without freedom is tyranny.

When parents have no virtue, the next generation lacks virtue, becomes insecure, and the nation declines.

WE hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.

Once apostasy infests the souls of a majority of people, political solutions are no longer effective in restoring order

Good society is marked by high degree of order, justice, and freedom. Among these, order has primacy: for justice cannot be enforced until a tolerable civil social order is attained, nor can freedom be anything other than violence until order gives us laws.

No one suffers the 4 Generation Curse unless culpable, which is always the result of the volition of the individual in any generation. There is a simple two-fold method of breaking the 4 Generation Curse.

Curse on an individual: faith alone in Christ alone followed by inculcation and application of biblical truth. Only by habitual love for God and personal desire to learn, defend, and apply His Word can the positive believer have the invisible historical impact that our nation's current disorder urgently needs.

This is taken from joegriffin.org accessed March 29, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

This is in reference to **Exodus 34:13**.

Why is idol worship such a powerful temptation? (From Got Questions)

Answer: Ultimately, the answer to this question is “sin.” It is the sin nature of man that causes us to worship modern idols, all of which are, in reality, forms of self-worship. The temptation to worship ourselves in various ways is a powerful temptation indeed. In fact, it is so powerful that only those who belong to Christ and have the Holy Spirit within them can possibly hope to resist the temptation of modern idolatry. Even then, resisting the worship of idols is a lifelong battle that is part of the Christian life (Ephesians 6:11; 1 Timothy 6:12; 2 Timothy 2:3).

When we hear the word idol, we often think of statues and objects reminiscent of those worshiped by pagans in ancient cultures. However, the idols of the 21st century often bear no resemblance to the artifacts used thousands of years ago. Today, many have replaced the “golden calf” with an insatiable drive for money or prestige or “success” in the eyes of the world. Some pursue the high regard of others as their ultimate goal. Some seek after comfort or a myriad of other passionate, yet empty, pursuits. Sadly, our societies often admire those serving such idols. In the end, however, it doesn’t matter what empty pleasure we chase after or what idol or which false god we bow down to; the result is the same—separation from the one true God.

Understanding contemporary idols can help us to understand why they prove to be such a powerful temptation. An idol can be anything we place ahead of God in our lives, anything that takes God’s place in our hearts, such as possessions, careers, relationships, hobbies, sports, entertainment, goals, greed, addictions to alcohol/drugs/gambling/pornography, etc. Some of the things we idolize are clearly sinful. But many of the things we idolize can be very good, such as relationships or careers. Yet Scripture tells us that, whatever we do, we are to “do it all for the glory of God” (1 Corinthians 10:31) and that we are to serve God only (Deuteronomy 6:13; Luke 16:13). Unfortunately, God is often shoved out of the way as we zealously pursue our idols. Worse yet, the significant amount of time we often spend in these idolatrous pursuits leaves us with little or no time to spend with the Lord.

We sometimes also turn to idols seeking solace from the hardships of life and the turmoil present in our world. Addictive behaviors such as drug or alcohol use, or even something like excessive reading or television viewing, may be used as a means of temporarily “escaping” a difficult situation or the rigors of daily life. The psalmist, however, tells us that those who place their trust in this behavior will, essentially, become spiritually useless (Psalm 115:8). We need to place our trust in the Lord “who will keep [us] from all harm” (Psalm 121:7) and who has promised to supply all of our needs when we trust in Him. We also need to remember the words of Paul, who teaches us not to be anxious about anything, but rather to pray about everything so the peace of God, which surpasses all understanding, can guard our hearts and our minds (Philippians 4:6–7).

There is another form of idolatry prevalent today. Its growth is fostered by cultures that continue to drift away from sound biblical teaching, just as the apostle Paul warned us, “For the time will come when men will not put up with sound doctrine” (2 Timothy 4:3). In these pluralistic, liberal times, many cultures have, to a large degree, redefined God. We have forsaken the God revealed to us in Scripture and have recast Him to comply with our own inclinations and desires—a “kinder and gentler” god who is infinitely more tolerant than the One revealed in Scripture. One who is less demanding and less judgmental and who will tolerate many lifestyles without placing guilt on anyone’s shoulders. As this idolatry is propagated by churches around the world, many congregants believe they are worshiping the one, true God. However, these made-over gods are created by man, and to worship them is to worship idols. worshiping a god of one’s own making is particularly tempting for many whose habits and lifestyles and drives and desires are not in harmony with Scripture.

The things of this world will never fully satisfy the human heart. They were never meant to. The sinful things deceive us and ultimately lead only to death (Romans 6:23). The good things of this world are gifts from God,

Why is idol worship such a powerful temptation? (From Got Questions)

meant to be enjoyed with a thankful heart, in submission to Him and for His glory. But when the gift replaces the Giver or the created replaces the Creator in our lives, we have fallen into idolatry. And no idol can infuse our lives with meaning or worth or give us eternal hope. As Solomon beautifully conveys in the book of Ecclesiastes, apart from a right relationship with God, life is futile. We were created in God's image (Genesis 1:27) and designed to worship and glorify Him as He alone is worthy of our worship. God has placed "eternity in man's heart" (Ecclesiastes 3:11), and a relationship with Jesus Christ is the only way to fulfill this longing for eternal life. All of our idolatrous pursuits will leave us empty, unsatisfied, and, ultimately, on the broad road that most people take, the one that leads to destruction (Matthew 7:13).

From <https://www.gotquestions.org/idol-worship.html> accessed March 29, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is in reference to [Exodus 34:13](#).

Who was Asherah / Ashtoreth? (From Got Questions)

Answer: Asherah, or Ashtoreth, was the name of the chief female deity worshiped in ancient Syria, Phoenicia, and Canaan. The Phoenicians called her Astarte, the Assyrians worshiped her as Ishtar, and the Philistines had a temple of Asherah (1 Samuel 31:10). Because of Israel's incomplete conquest of the land of Canaan, Asherah-worship survived and plagued Israel, starting as soon as Joshua was dead (Judges 2:13).

Asherah was represented by a limbless tree trunk planted in the ground. The trunk was usually carved into a symbolic representation of the goddess. Because of the association with carved trees, the places of Asherah worship were commonly called "groves," and the Hebrew word "asherah" (plural, "asherim") could refer either to the goddess or to a grove of trees. One of King Manasseh's evil deeds was that he "took the carved Asherah pole he had made and put it in the temple" (2 Kings 21:7). Another translation of "carved Asherah pole" is "graven image of the grove" (KJV).

Considered the moon-goddess, Asherah was often presented as a consort of Baal, the sun-god (Judges 3:7, 6:28, 10:6; 1 Samuel 7:4, 12:10). Asherah was also worshiped as the goddess of love and war and was sometimes linked with Anath, another Canaanite goddess. Worship of Asherah was noted for its sensuality and involved ritual prostitution. The priests and priestesses of Asherah also practiced divination and fortune-telling.

The Lord God, through Moses, forbade the worship of Asherah. The Law specified that a grove of trees was not to be near the altar of the Lord (Deuteronomy 16:21). Despite God's clear instructions, Asherah-worship was a perennial problem in Israel. As Solomon slipped into idolatry, one of the pagan deities he brought into the kingdom was Asherah, called "the goddess of the Sidonians" (1 Kings 11:5, 33). Later, Jezebel made Asherah-worship even more prevalent, with 400 prophets of Asherah on the royal payroll (1 Kings 18:19). At times, Israel experienced revival, and notable crusades against Asherah-worship were led by Gideon (Judges 6:25-30), King Asa (1 Kings 15:13), and King Josiah (2 Kings 23:1-7).

From <https://www.gotquestions.org/who-Asherah.html> accessed March 29, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are additional related topics to be found at [Got Questions](#):

[What is an Asherah pole?](#) Also, [Why was the worship of Baal and Asherah a constant struggle for the Israelites?](#)

This references back to Exodus 34:21–23.

Calendar of Convocations in the Law of Moses (William D. Barrick, Th.D.)

Title	Date	Purpose	Significance	New Testament
Sabbath Lev 23:3	7th day	Worship & Rest Exod 31:15; 35:2; cp. Lev 25:4	Recognition of God as the Sovereign Creator and Lord	Salvation by faith, not by works. cp. Heb 4:1-11
Passover Lev 23:5; Num 28:16	14th Day	Worship & Remembrance	Recognition of God as the Redeemer/Savior (esp. out of Egypt)	Christ died: John 19:14, 36 (cf. Exod 12:46); 1 Cor 5:7
Feast of Unleavened Bread Lev 23:6-8; Num 28:17- 25	14th to the 21 st Day	In Egypt: Readiness/Obedience In the Wilderness: Provision of Manna	Recognition of God as the Provider and Lord Dedication of the Firstborn (cf. Exod 34:19-20; also, 12:29)	(Christ in Hades) 1 Cor 5:8 Christ resurrected: cf. Rom 8:29; Col 1:15,18
Firstfruits Lev 23:10-14; Num 28:26a	1st Day of the week after the Sabbath following the Passover	In the Land: Rejoicing & Thanksgiving Barley Harvest – Latter Rain	Recognition of God as the Provider cf. Joel 2:23	Christ resurrected: 1 Cor 15:20, 23 Giving to God: 2 Cor 8–9
Weeks Lev 23:15-22; Exod 34:22; Deut 16:16 or Feast of Firstfruits Num 28:26b-31 or Pentecost	50 Days after the Firstfruits of Abib/Nisan – sometime in the 3rd Month (Sivan = May-June)	Rejoicing & Thanksgiving Arrival at Sinai(?) cf. Exod 19:1 Covenant at Sinai(?) cf. 2 Chr 15:10-15 Day of Fellowship Lev 23:16, 18, 20, 22 End of the Wheat Harvest	Recognition of God as the Provider and Sustainer Theophany(!)	Commencement of the New Testament Church: Acts 2:1 cf. Jas 1:18; 1 Pet 2:9-10 cf. 1 Cor 10:16-17; 11:23-34
Feast of Trumpets or (Civil) New Year Lev 23:24-25; Num 29:1-6	7th Month (Ethanim/Tishri = Sept-Oct), 1st Day	Sabbatical Month: Worship & Rest Former Rain cf. Lev 26:4; Deut 11:14	Recognition of God as the Creator, Refresher, and Restorer	Call for the Church to enter the full Sabbath rest for wholehearted worship. 1 Thess 4:16; 1 Cor 15:51-58
Day of Atonement Lev 16; 23:27-32; Num 29:7-11	7th Month (Ethanim/Tishri), 10th Day	Renewal of the Covenant and Rest Lev 16:31; 23:32)	Recognition of God as the Holy & Faithful One	cf. Heb 8–10; 1 John 1:9
Feast of Tabernacles (or Booths) or Feast of Ingathering Lev 23:34-43; Num 29:12-39	7th Month (Ethanim/Tishri), 15th-21st Days	Remembrance, Rejoicing, & Thanksgiving cf. Neh 8:13-18 Final Harvesting Exod 34:22	Recognition of God as the Provider cf. Deut 8:7-18; Neh 9:15, 21; Hab 3:17-18	Matt 6:19-21; Luke 12:16-31; 1 Tim 6:6-12, 17-19

Got Questions: *Each of three “solemn feasts”—Passover, the Feast of Weeks, and the Feast of Tabernacles—required that all able-bodied Jewish males travel to Jerusalem to attend the feast and offer sacrifices. All three of these feasts required that “firstfruit” offerings be made at the temple as a way of expressing thanksgiving for God’s provision. The Feast of Firstfruits celebrated at the time of the Passover included the first fruits of the barley harvest. The Feast of Weeks was in celebration of the first fruits of the wheat harvest, and the Feast of Tabernacles involved offerings of the first fruits of the olive and grape harvests.*¹²²

From <https://drbarrick.org/files/studynotes/Leviticus/CalendarLev23.pdf> (I took this chart and modified it somewhat).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is in reference to **Exodus 34:28**.

The footnotes for portions of this translation are so extensive as to demand their own space. Sometimes, I will only provide the online link.

Footnotes for the American English Bible

40 Days and 40 Years

Numerous Bible prophecies show that a prophetic day can be prophetic of a year.

Consider these examples:

- For the 40 days that the IsraElites spent spying out the Promised Land (because they turned against God and refused to enter it), the IsraElites had to wander in the desert for 40 years (Numbers 14:34).
- Ezekiel was instructed to lie on his left side for 390 days and then on his right sided for 40 days as part of a prophecy to show the people when the 10-tribe kingdom of IsraEl and the 2-tribe kingdom of Judah would be destroyed, which was to happen at the end of 390 years (the last 40-year portion of which was to be the destruction of the tribe of Judah).

40-Day and 40-Year Periods of Cleansing and/or Rejection

Notice that 40 days and 40 years often indicate periods of cleansing. For example, rain fell on the earth for forty days and nights to cleanse it during the time of Noah.

Also, because of their lack of faith; IsraEl had to spend 40-years wandering in the desert prior to entering the Promised Land.

And Jesus seems to have undergone two 40-day periods of cleansing, the first being the 40-days that he spent in the desert without food or water after his baptism and before he was tempted by the Slanderer, and the second 40 days happened between his resurrection and the time that he was allowed to reenter the heavenly presence of God.

The same thing was true of the Prophet EliJah... at 1 Kings Chapter 19 we are told that he had to go without food or water for forty days as he traveled to the Dry Mountain (Horeb) to be in the presence of God.

Did Moses In Fact Write the Pentateuch?

Yes, Moses did write parts of the first five books of the Bible, because the accounts say so (see Numbers 33:1, 2), and Hebrew historians have always claimed that he did.

Yet, the fact that in most cases where his name is mentioned it is shown in the third person may also indicate that this isn't totally true. For if Moses wrote the words found at Numbers 12:3, 'Now, Moses was the humblest man on the earth;'

¹²² From <https://www.gotquestions.org/Feast-of-Weeks.html> accessed April 1, 2021.

Footnotes for the American English Bible

then, what he said was an oxymoron (a saying that disproves itself).

So, we have concluded that although Moses was likely responsible for the words that were said (and possibly for the compilation of the words of Genesis), the things that he said and did may have initially been written by a secretary or scribe... possibly Moses' close assistant Joshua.

For notice what was written at Joshua 24:26:

'Then he (Joshua) wrote those words in The Scroll of the Laws of God.'

However, notice that even Joshua's name is occasionally written in the third person in those accounts. And though speaking of one's self in the third person isn't an unusual style for Bible writers (we find Matthew, Mark, and John doing that in their accounts), their names aren't usually mentioned in the third person, as were the names Moses and JoShua. Nor is it unusual for Bible writers to use secretaries, because that's what Paul obviously did because of his poor vision.

So, the fact that Moses' and JoShua's names were used so frequently and in so many places (sometimes up to three times per sentence in the ancient text) indicates that someone else likely did the compiling and writing.

The book of Deuteronomy is a good example of what we're talking about here. A close examination of the texts shows that the book was actually a compilation of written speeches that were delivered on the day that the IsraElites were to enter the Promised Land (see Deuteronomy 1:1).

So, Moses likely did write most of the speeches, which clarified how the Law would apply once they had entered the Promised Land, but these speeches were later collected and compiled into the book of Deuteronomy by someone else after his death. This has to be true, because Moses' death is also mentioned in Deuteronomy. Therefore, though Moses wrote the Laws and the speeches, he likely wasn't the one that recorded the details.

You might then notice that the Bible book of Joshua thereafter picks up its narrative immediately following things that are described in the book of Deuteronomy, as does the book of Judges after Joshua, and as does the book of Ruth after Judges (just read the ending of each book and the start of the next book, and you'll see why we're saying this).

So, it clearly looks like all the Bible books from Genesis to Ruth were originally compiled and written as a single document by someone that lived after the time of King David (because David is mentioned at the end of Ruth)... and the likely source is the Fifth-Century BCE scribe Ezra.

Yet, if you look at all the intricate details (in the Books of Leviticus and Numbers, for example), you'll see that all of the above works had to have been originally written during or shortly after the events being described.

Thereafter, it was possibly as late as the Third-Century BCE (when the Septuagint was created) that this single writing was separated into books, which were each given the names that we are so familiar with today.

The Sacred Agreement With Israel

This is a pretty large topic for the AEB, and may be found [here](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Purpose of the Old Covenant (from Precept Austin)

1). Law reveals sin for what it is.

"Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the Seed (Christ) should come (Gal 3:19+).

"Through the Law comes the knowledge of sin" (Ro 3:20+),

The Purpose of the Old Covenant (from Precept Austin)

"What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." But Sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law Sin is dead. I was once alive apart from the Law; but when the commandment came, Sin became alive and I died." (Ro 7:7-9+)

Though the law is not itself sinful ("the Law is holy, and the commandment is holy and righteous and good." Ro 7:12+), the Law does have the effect to arouse sin!

"For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death." (Ro 7:5+)

PRINCIPLE - The law by itself arouses within us the desire to disobey. There is something about saying "Don't" that makes us want to "Do." There is something about saying "Do" that makes us want to "Not Do." We all by nature instinctively rebel inwardly against rules and regulations. The sign says, "Wet Paint. Do not touch." What do you do? You touch it.

Calvin - "As in a mirror we discover any stains upon our face, so in the Law...."

Matthew Henry - There is no way of coming to that knowledge of sin, which is necessary to repentance, and therefore to peace and pardon, but by trying our hearts and lives by the law.

Spurgeon - There could not have been a better law. Some talk about the law of God being too severe, too strict, too stringent, but it is not. If the design had been that men should live by the law, there could not have been a better law for that purpose; and hence it is proved that, by the principle of law nobody ever can be justified because, even with the best of laws, all men are sinful, and so need that justification which comes only by grace through faith.

Plumb lines (plumb bobs) are not meant to straighten the building but to tell one how crooked it is and where change is needed. The Law was given as a plumb line to show us our need for a "divine reconstruction."

2). Law shuts up (shut in on all sides, describes fish caught in a net or trap which is a common way of fishing) all men under sin... (until they enter) "by faith (into) Christ Jesus"

"But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe." (Gal 3:22+)

Spurgeon - All of us, by nature are shut up like criminals in a prison that is so securely bolted and barred that there is no hope of escape for any who are immured within it. But why are all the doors shut and fastened? Why in order that Christ may come and open the one only eternal door of salvation: "that the promise by faith of Jesus Christ might be given to them that believe."

3). Law keeps men in custody under the Law. Keep is a military term for soldier on guard, the Law keeps unbelievers under protective custody - they cannot escape.

"But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed." (Gal 3:23+) "until we could put our faith in the coming Savior" (NLT)

Spurgeon - Well do I remember when I was "shut up" in this fashion. I struggled and strove with might and main to get out, but I found no way of escape. I was "shut up" until faith came, and opened the door and brought me out into "the glorious liberty of the children of God."

4). Law serves as a tutor ("guardian," "custodian," "disciplinarian.") to lead us to Christ. The "pedagogue" had the responsibility of taking a child to the schoolmaster in the morning and leaving him there) -

"Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith." (Gal 3:24+) "until Christ came" (NLT)

The Purpose of the Old Covenant (from Precept Austin)

Spurgeon - The pedagogue was a slave who led the children to school, and sometimes whipped them to school. That is what the law did with us; it took us under its management, and whipped us, and drove us to Christ.

Translation taken from <https://www.preceptaustin.org/exodus-34-commentary> accessed April 4, 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. ⁽¹⁶⁾

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.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed December 30, 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:

A Complete Translation of Exodus 34	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God calls for Moses to return to Mount Sinai and to bring two tablets of stone	
Y ^e howah then said to Moses, “Chisel out, for yourself, two stone tablets like the first ones [which I made] and I will write on [those] tablets the words which were [written] on the first [set of] tablets—[the ones] which you broke (into pieces).”	Jehovah then said to Moses, “You need to carve out two stone tablets like the original tablets, which you broke into pieces. I will write on those tablets the words which I wrote on the first set of tablets.”
Be prepared for the morning; (for) you will go up [on] Mount Sinai in the morning. You will stand towards Me there up on the mountain top.	Be prepared with these tablets for tomorrow morning; because you are going to climb up Mount Sinai in the morning and stand before Me at the top of the mountain.
No man will come up [there] with you; and no [other] man is to be seen [anywhere] on the mountain. Furthermore, no flock or herd are to be fed towards the front of this mountain.”	No one is to come up the mountain with you, and I do not want to see anyone anywhere around on the mountain. I do not even want any flocks or herds to be grazed near the front of the mountain.”
God reveals Himself to Moses	
So Moses [lit., <i>he</i>] cut out two tablets of stone like the first ones. Then he [lit., <i>Moses</i>] rose up early in the morning and he went up Mount Sinai, as Y ^e howah had commanded him. He took the two tablets of stone in his hand.	Moses cut out two tablets of stone like the first ones. Then he rose up early in the morning and he went up Mount Sinai, as Yehowah had commanded him. He carried the two tablets of stone in his hand.
Y ^e howah descended [over Moses] in a cloud; and God [lit., <i>he</i>] stations Himself there with him [or, possibly, <i>...and Moses stations himself there with God</i>]. God [lit., <i>he</i>] proclaims [His Own character and essence] in the name of Y ^e howah.	Jehovah descended as a cloud; and the cloud is all around Moses. God stations Himself there with Moses. Then God proclaimed His name to Moses.
Y ^e howah then passes over him and proclaims, “Y ^e howah, Y ^e howah, an Êl [Who is] merciful and gracious, slow [to] anger, and [having] and abundance of grace and truth [or, <i>faithfulness</i>], keeping grace for the thousands, lifting up [and forgiving] [their] iniquity, transgressions and sins.	Jehovah then passes over Moses and He proclaims, “Jehovah, Jehovah, is a God Who is merciful and gracious; a God Who is slow to hanger and Who has an abundance of grace and truth, keeping and making available His grace to the thousands. He will lift up the burdens from upon the people. He will forgive their sins, iniquity and transgressions.
However, [God] certainly does not acquit [the guilty], [even to] placing [lit., <i>visiting</i>] the iniquity of the fathers upon [their] sons and upon their sons’ sons; [and] upon the third and fourth [generations].”	However, God does not acquit the guilty without reason. He will even place the guilt of the fathers on their children and grandchildren. He may even place this iniquity on the 3 rd and 4 th generations.”
Moses asks God to forgive Israel for their iniquities	

A Complete Translation of Exodus 34

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Therefore, Moses quickly bowed down to the earth and worshiped [the Lord]. Then he said, “If, my Adonai, I have found grace in Your sight, [then] now will my Adonai go in our midst? Though the people [are certainly] stiff-necked, You have forgiven our iniquity and our sins and You have taken us (as [Your] possession).”</p>	<p>Therefore, Moses quickly bowed down to the earth and worshiped the Lord. Then he reasoned, “If now, my Lord, I have found grace in Your sight, then will my Lord not travel along with us? Although this people is clearly obstinate, nevertheless, You have forgiven our iniquity and our sins—we are Your possession.”</p>
Y ^e howah renews His covenant with Israel	
<p>Then Y^ehowah [lit., <i>He</i>] said, “Listen, I am making [this] covenant [with you]: I will do incredible works before all your people, [works] which have not been done in all the earth or in any nation.</p>	<p>Then Jehovah said to Moses, “Listen carefully: I am making this covenant with you right now: I will do incredible works in the sight of all your people, works which have not been done anywhere else on earth or in any other nation.</p>
<p>Furthermore, the people, which you are in the midst of, will see the works of Y^ehowah; for these works [lit., <i>he</i>] that I am doing among you will be feared and respected.</p>	<p>Furthermore, these people will see the works of Jehovah—the people in whose midst you are. All that I am doing will be feared and respected among the people with doctrine in their souls.</p>
<p>Guard this which I am commanding you this day: See Me driving out from you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites.</p>	<p>Pay attention to what I am saying here and remember it: you will be observing Me as I drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites from before you in the land of Canaan.</p>
<p>Take heed, lest you make a covenant with those inhabiting the land, which [land] you are entering [to live] upon, lest they become a trap in your midst.</p>	<p>Be careful not to make a covenant with those who presently occupy the land, or they will become a trap for you right in the midst of your land.</p>
<p>For [by My command], you [all] will tear down their altars, you [all] will break into pieces their pillars; and you will cut down his [religious] groves.</p>	<p>As per My commandment, you will tear down their altars, you will break their religious pillars into pieces, and you will cut down their religious groves.</p>
<p>For [by My command] you will not bow down to another êl, for Y^ehowah’s Name [is] <i>Jealousy</i>, [because] He [is] a jealous Êl.</p>	<p>Listen, you will not bow down to some other god, for I, Y^ehowah, am a jealous God.</p>
<p>For you will not make a covenant with anyone who inhabits the land, as [lit., <i>and</i>] they will chase after their elohim, then slaughter (animals to offer) to their [false] elohim, and [afterward], they will call to you so (that) you will eat from their sacrifices.</p>	<p>Therefore, you will not make a covenant with anyone who is presently living in the land, and this is why: they will continue to religiously pursue their gods and slaughter animals to celebrate their gods; and afterward, call you to come over and eat this tainted meat from their sacrifices.</p>
<p>Furthermore, you will take their daughters for your sons [in marriage], and their daughters will pursue after their [false] elohim, causing your sons to chase after their [false] elohim.</p>	<p>Furthermore, if you make a covenant with those in the land, your sons will take their daughters in marriage, and while remaining faithful to their own false gods, they will then cause your own sons to worship their gods.</p>

A Complete Translation of Exodus 34	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will not make for yourself an elohim [from] casted metal.	You will not manufacture a god of metal.
The feasts, the firstborn and the Sabbath	
You will keep the Feast of Unleavened Bread. You will eat unleavened bread [for] seven days, as I have commanded you, regarding the appointed time, [in] the month of Abib. For you came out from Egypt in the month of Abib.	You will keep the Feast of Unleavened Bread. So, for seven days, you will only eat unleavened bread, during the specific time that I authorize, which is the first month, Abib. This is because you came out from Egypt in the month of Abib.
All [those] who separate the womb [belong] to Me; and every [member] of your livestock is [to be] remembered—[every] firstborn of the oxen and sheep.	All persons and animals who are firstborn belong to Me; and I will remember every member of your livestock—I will know each and every firstborn of your oxen and your sheep.
For the firstborn of an ass, you will redeem [it] with a lamb. And if you do not redeem [the ass with a sheep], then you will break its neck.	For the firstborn of a large quadruped, you will redeem it with a lamb. And if you choose not to redeem the large animal, then you must break its neck instead.
[Also] all of your firstborn sons you will redeem.	Furthermore, you will redeem your firstborn sons, because they belong to Me.
And when you appear before Me, [you will] not [be] empty-handed.	And when you appear before Me on those three feastdays, you will not come empty-handed.
You will work [for] six days and you will rest on the seventh day; [even] in the plowing season and during the harvest, you will rest [on the seventh day].	You will work for six days and you will rest on the seventh day; even during the busiest times of the year. Even during the plowing season and during the harvest, you will still rest on the seventh day.
You will celebrate the feast of weeks, [which is] the firstfruits of the wheat harvest and the feast of the ingathering [or, <i>harvest</i>], a completion [or, <i>circuit, revolution, return</i>] of the year. All your males will appear three times in the year before [your] Adown Y ^e howah, the Elohim of Israel.	The final feast of the year is the feast of weeks, which will celebrate the firstfruits of the wheat harvest and the feast of the ingathering (or, <i>harvest</i>); which completes the circuit of the year. It is a religious requirement that all your males will appear three times each year before your Lord, Jehovah, the God of Israel.
Furthermore [lit., <i>for</i>], I will cast nations out from before you and I will enlarge your borders.	Furthermore, I will establish you in the land by throwing the other nations out before you and by enlarging your borders.
In addition, no man will desire your land when you go up to appear before Y ^e howah your Elohim [for these feastdays] three times [a year].	And, in addition to that, I will see to it that none of your enemies will desire your property during the time that you come to appear before Jehovah your God these three times each year.
You will not slaughter My sacrifice [and mix] the blood with a leavened [bread offering].	You will not slaughter My sacrifice and then mix its blood with leaven or offer it with leavened bread.
You will not leave the sacrifice [from] the Passover feast [lay out uneaten] until the morning.	You will not allow your sacrifice from the Passover feast to remain until morning.

A Complete Translation of Exodus 34	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will bring the first of the firstfruits of your ground to the house of Y ^e howah your Elohim.	You will always bring the first of your firstfruits of your ground to the house of Jehovah your God.
You will not seethe a kid in his mother's milk."	You will not seethe a kid in his mother's milk."
Y ^e howah then said to Moses, "Write these words down for yourself; for based upon these words [lit., <i>for upon a mouth of these words</i>], I have renewed [lit., <i>made</i>] [My] covenant with you and with Israel."	Then Jehovah concluded the words of this covenant by saying to Moses, "Write all of these words down, as they will constitute a covenant between Myself with you and with Israel."
Moses remained there [lit., <i>and so he is there</i>] with Y ^e howah for forty days and forty nights. He did not eat bread or drink water [in all that time].	Moses was there with Jehovah for 40 days and 40 nights. During that time, he did not eat or drink anything.
And God [lit., <i>he</i>] wrote the words of the covenant upon the tables, the Ten Commandments [lit., <i>words</i>].	God also wrote the words of the covenant—the Ten Commandments—on the stone tables that Moses carried up the mountain.
After speaking with God, Moses' face shines	
And it was, when Moses was coming down from Mount Sinai, [there were] the two tablets of testimony in Moses' hand as he came down the mountain. Moses was unaware that his face shined [reflecting God's light] when he spoke with Him.	It just so happened that, when Moses was coming down from Mount Sinai with the table of testimony in his hand, that his face was shining—reflecting the light of God—because he had been speaking with God.
Aaron and all the sons of Israel saw Moses and they saw that [lit., <i>behold, observe</i>] his face was shining. [Because of this,] they were afraid to come near to him.	Aaron and the sons of Israel could see Moses' face shining, even from a distance, and this caused them to be afraid to come near to him.
Moses summoned them so [that] Aaron and all the leaders returned to him. Moses talked to them. Then all of the sons of Israel came near and he instructed them [concerning] all that Y ^e howah had said to him on Mount Sinai.	Moses summon Aaron and the leaders to come to him and they did. He spent some time telling them what he had experienced. Then all of the sons of Israel were brought near and he instructed them about all that Jehovah had said to him on Mount Sinai, in order to restore the covenant.
When Moses completed speaking [or, <i>prepared to speak</i>] with them, he placed the veil upon his face. When Moses went to speak directly to Y ^e howah, he removed the veil (until he went out [again]).	When Moses was done speaking to the people, then he would place a veil over his face. However, when he went back to the Tent of Meeting to speak directly to Jehovah, he removed the veil (until he went back out again).
Then Moses would speak to the sons of Israel that which he has been commanded to. The sons of Israel observed the face of Moses, for the face of Moses shone [brightly]. Moses would restore the veil over his face until going out to speak with them [again].	Moses would come out of the Tent of Meeting and tell the people what God has said to him. However, because his face would shine with the reflected light of God, Moses would put the veil back on after speaking with them.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 34

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1969 Basics (#201)	#59	Exodus 34:6–7
	1995 Fourth of July: Higher Purpose of Freedom (#835)	#9	Exodus 34:29–34
Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search “Exodus”)		
Jeremy Thomas	https://fbgbible.org/?s=exodus		
Syndein	http://syndein.com/exodus.html		
Keil and Delitzsch Commentary on Exodus	https://www.gracenotes.info/exodus/exodus.pdf		
Todd Kennedy overview of Exodus	http://www.spokanebiblechurch.com/books/exodus		

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

