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Exodus 34

(2020)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Exodus 34.

(A brief overview of the main topics).

Topics.

- Moses takes the second set of stone tablets up Mount Sinai.
- The LORD descends on Mount Sinai and passes Moses by.
- Sins of the fathers passed onto the children.
- Passover Day and the Feast of Unleavened Bread.
- The Feast of Weeks and the Feast of Ingathering.
- Moses writes the words of the covenant in a book.
- Moses first forty days and forty nights on Mount Sinai.
- Moses descends from the LORD on Mount Sinai with his Face shining.

INTRODUCTION: in the book of Exodus, God fulfilled His promise to Abraham by multiplying Abraham's descendants into a great nation delivering them from slavery in Egypt to journey to the Promised Land, and then binding them to Himself with a covenant at Mount Sinai. Moses, under the direct command of God and as leader of Israel, received the Ten Commandments from God, along with other laws governing Israel's life and worship. He also led the nation in building the Tabernacle, a place where God's presence can dwell among his people and where they can make sacrifices for sin. Most Jews and Christians recognise Moses as the author, writing sometime after the Exodus from Egypt (about 1445 B.C.). Note: the promise God made to Abraham will be perfectly fulfilled when Christ returns in glory and all those (Jews and Gentiles) who belong to God's Kingdom are gathered to him. (See also the introduction to chapter one).

NOTE: for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

EXODUS 34:1-4

Moses takes the Second set of Stone Tablets up Mount Sinai.

- **Exodus 34:1-4:** 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 shattered. ²"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 mountain. ³And no man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain." ⁴So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand.

When Moses descended from Mount Sinai the first time and saw Israel worshipping the golden calf, he broke the first set of stone tablets so the LORD told him to cut two more stone tablets like the former ones, and He would write on the new tablets the words that were on the former tablets which Moses had shattered. The LORD then invites Moses to the top of Mount Sinai. No one was to go up the mountain with Moses, or even be seen on Mount Sinai and flocks or herds were not to graze opposite it. Moses cut two tablets of stone like the first and went up on Mount Sinai early in the morning and the LORD descended in the cloud and stood with Moses.

The LORD descends on Mount Sinai and Passes Moses By.

- **Exodus 34:5-7:** And the LORD descended in the cloud and stood there with him as he called upon the name of the LORD. ⁶Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in loving kindness and truth; ⁷who keeps loving kindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

Moses called upon the name of the LORD and the LORD descends in a cloud and passed by Moses proclaiming that the LORD, the LORD:

- Is compassionate and gracious.
- Is slow to anger, and abounding in loving kindness and truth.
- Shows loving kindness to thousands and forgives iniquity and sin.
- Does not let the guilty go unpunished.

Moses quickly bowed his head toward the earth, worshiped and asked the LORD to go in the midst of the people and pardon their iniquity and their sin and take them for the LORD'S inheritance.

Sins of the fathers passed onto the children: since there has been much confusion over the words, "The LORD will visit the iniquity of fathers on the children and on the grandchildren to the third and fourth generations," we will take a little time out to discover what they mean. To gain insight and some understanding we will start by looking at the following verses which show two aspects of God's character which are justice and love as revealed in the following verses:

1. God will visit the iniquity of the fathers on the children and the children's children, to the third and the fourth generation of those who hate Him and by no means clear the guilty.
2. God is merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness forgiving iniquity and transgression of thousands, who love Him and keep His commandments

In the book of Exodus, Numbers and Deuteronomy we read:

- 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, ⁶but showing steadfast love to thousands of those who love me and keep my commandments (Exod. 20:5-6).
- 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, ⁷keeping 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" (Exod. 34:6-7).
- The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation' (Num. 14:18).
- 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 fourth generation of those who hate me, ¹⁰but showing steadfast love to thousands of those who love me and keep my commandments (Deut. 5:9-10).

NOTICE: the punishment of the fathers' iniquity and transgression is only passed on to those the children who are guilty, rebellious and hate the LORD and continue to follow on in the same sins that that their rebellious

fathers did. If they repent and turn from the wicked ways of their fathers God's forgiveness abounds, He loves those do what is right and those who love Him are loved by Him.

Children will not suffer for the sins of the fathers: the following verses show that children will not suffer for the sins of their fathers nor will the fathers suffer for the iniquity of their sons and also show that everyone will die for their own sin and that the wicked will die for their own wickedness and everyone will be judged according to their own actions.

- Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin (Deuteronomy 24:16).
- You show steadfast love to thousands, but you *repay the guilt of fathers to their children after them*, O great and mighty God, whose name is the LORD of hosts, ¹⁹great in counsel and mighty in deed, whose eyes are open to all the ways of the children of man, *rewarding each one according to his ways* and according to the fruit of his deeds (Jer. 32:18).
- 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 (Ezek. 18:20).
- But when a righteous person turns away from his righteousness and does injustice and does the same abominations that the wicked person does, shall he live? None of the righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed, for them he shall die (Ezek. 18:24).
- When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die. ²⁷Again, when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life (Ezek. 18:26-27).
- Therefore, I will judge you, O house of Israel, every one according to his ways, declares the Lord GOD (Ezek. 18:30).

These verses shine a spotlight on the following four truths:

1. Every man and woman will be judged according to their own sin no parent will be judged because of the bad behaviour of their children and no child will be judged because of the corrupt behaviour of their parents. Everyone will be rewarded or judge according to their own ways and their own good deeds or lack of them.
2. God's judgment of the wickedness of the wicked will be upon them and them only and the reward of the righteous will be upon them and them only. No one's righteousness will advantage another likewise no one's wickedness will disadvantage other at judgment.
3. When a righteous person turns away from their righteousness and turns to injustice and wickedness none of their righteous deeds will be remembered at judgment, they will die for the sin they have committed.
4. If a wicked person turns away from their wickedness and does what is just and right, they will save their life.

The final conclusion is: the LORD will judge every one according to his or her ways.

The fathers have eaten sour grapes: Jeremiah wrote:

- In those days they shall no longer say: "The fathers have eaten sour grapes, and the children's teeth are set on edge. ³⁰But everyone shall die for his own sin. Each man who eats sour grapes, his teeth shall be set on edge" (Jer. 31:29-30).

The words, "The fathers have eaten sour grapes, and the children's teeth are set on edge" means the fathers have done wrong and the children are suffering for it. It was a proverb used by the following two groups of people:

1. The children born during the seventy-year Babylonian captivity used it because they were suffering the consequences of their father's sins rather than of their own.
2. The wicked used it as a proverb against Israel, because the LORD had said God will visit the iniquity of the fathers on the children to the third and the fourth generation.

The author of Lamentations wrote:

- Our fathers sinned, and are no more; and we bear their iniquities (Lam. 5:7).

Lamentations is mourning the destruction of Jerusalem, the Temple of God and the ruin of Israel's cities, homes farms and the people of Israel and Judah who have been taken captive by Babylon for seventy years. The words, "Our fathers sinned, and are no more; and we bear their iniquities," refers to the generation of Judah and Israel prior to the Babylonian captivity. The children born during the seventy-year captivity are saying that they are suffering because of the gross sins and rebellion of their fathers. But the following verses show that God terminated this principle during the seventy-year Babylonian captivity for the new generation because during this captivity rebellious Judah and corrupt Israel turned to God and re-united as one faithful nation before the LORD their God and God delivered them from their captivity and they returned to their beloved city Jerusalem with great rejoicing and joy

Concerning this period of time Ezekiel wrote:

- What do you mean by repeating this proverb concerning the land of Israel, 'The fathers have eaten sour grapes, and the children's teeth are set on edge'? ³As I live, declares the Lord GOD, this proverb shall no more be used by you in Israel. ⁴Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die (Ezek. 18:2-4).

The LORD will repay the guilt of fathers to their children after them only applies to the generations who continue to follow in the sins of their fathers, if the children of the new generation turn to God, repents and forsakes their wicked ways God's forgiveness abounds in love and blessings.

Following are four examples of children reaping the sins of their fathers:

1. The children born in the wilderness who suffered for forty years because their fathers refused to enter the Promised Land.
2. The children born in the seventy-year captivity who suffered because their fathers rebelled against God.
3. Children born into nations that teach their populations it is OK to oppress the poor to make greater profits will suffer because of their leader's greed.
4. Eventually we will all suffer the sin of our fathers because every generation who has gone before us has plundered the earth, we live upon rather than caring for it.

But in regards eternal life each individual person is held accountable before God for their own sin. We will either suffer loss according to our corrupt and wicked behaviour and actions or be rewarded according to our good behaviour and good deeds.

The apostle Paul wrote:

- No one can lay a foundation other than that which is laid, which is Jesus Christ. ¹²Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—
¹³each one's work will become manifest, for the Day will disclose it, because it will be

revealed by fire, and the fire will test what sort of work each one has done. ¹⁴If the work that anyone has built on the foundation survives, they will receive a reward. ¹⁵If anyone's work is burned up, they will suffer loss, though they themselves will be saved, but only as through fire (1 Cor. 3:10-23).

God is a jealous God: at the beginning of this study, we read that God is a jealous God (Exod. 20:4-5) (Deut. 5:7-9) since most of us think of jealousy as being a bad thing this statement seems to contradict the nature and character of God, but the word jealous carries two ideas, one good and one bad. Good jealousy is to be protective, watchful and trusting of someone. Bad jealousy is to be envious, covetous, resentful and bitter. When God is spoken of as being jealous it carries the idea that His only desire for His people is for their well-being so His wrath and judgment falls upon any nation that brings harm upon His people and should His own people act corruptly or turn to other gods (i.e., commit spiritual adultery against God) they bring God's judgment upon themselves. It is very much like a man who is deeply in love with his wife and she betrays him by constantly sleeping with another man. The husband of course is not only going to stop buying her gifts and showering her with presents, but is also going to withdraw any favours he has been giving his wife. Likewise, it is with God when his people act corruptly and betray Him by turning to other gods, He withdraws his protective, watchfulness, His trust and His blessings.

EXODUS 34:8-10

Moses humbles Himself before the LORD and prays for Israel.

- **Exodus 34:8-10:** And Moses made haste to bow low toward the earth and worship. ⁹And he said, "If now I have found favor in Thy sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate; and do Thou pardon our iniquity and our sin, and take us as Thine own possession." ¹⁰Then God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced 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, for it is a fearful thing that I am going to perform with you.

Moses being totally aware that the people of Israel were a rebellious and obstinate people immediately kneels and prays that the LORD would pardon Israel's iniquity and their sin and take them for His own possession." God tells Moses He is going to make a covenant with all the people of Israel and will perform miracles which have not been produced in all the earth and all Israel will see the awesome work of the LORD.

EXODUS 34:11-17

The LORD tells Israel He will drive out the Nations in Canaan.

- **Exodus 34:11-17:** Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. ¹²Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. ¹³You shall tear down their altars and break their pillars and cut down their Asherim ¹⁴(for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), ¹⁵lest 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, ¹⁶and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods. ¹⁷You shall not make for yourself any gods of cast metal.

The LORD will drive out before Israel the following six nations:

1. The Amorites.

2. The Canaanites.
3. The Hittites.
4. The Perizzites.
5. The Hivites.
6. The Jebusites.

The people must not make a covenant with the inhabitants of the land to which they go or it will be a snare in their midst, they are to tear down their altars and break their pillars and cut down their Asherim. They must not worship any other god or make any gods of cast metal for themselves or to whom after their gods and sacrifice to their gods when they are invited to eat their sacrifice nor were they to take daughters of the inhabitants of the land for Israel's sons because they will whore after their gods and will make Israel's do the same.

God is a jealous God: since most of us think of jealousy as being a bad thing the statement, "The LORD, whose name is Jealous, is a jealous God," (Exod. 34:14) seems to contradict the nature and character of God, but the word jealous carries two ideas, one good and one bad. Good jealousy is to be protective, watchful and trusting of someone. Bad jealousy is to be envious, covetous, resentful and bitter. When God is spoken of as being jealous it carries the idea that His only desire for His people is for their well-being so His wrath and judgment falls upon any nation that brings harm upon His people and should His own people act corruptly or turn to other gods (i.e., commit spiritual adultery against God) they bring God's judgment upon themselves. It is very much like a man who is deeply in love with his wife and she betrays him by constantly sleeping with another man. The husband of course is not only going to stop buying her gifts and showering her with presents, but is also going to withdraw any favours he has been giving his wife. Likewise, it is with God when his people act corruptly and betray Him by turning to other gods, He withdraws his protective, watchfulness, His trust and His blessings.

EXODUS 34:18-20

Passover Day and the Feast of Unleavened Bread.

- **Exodus 34:18-20:** 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. ¹⁹All that open the womb are mine, all your male livestock, the firstborn of cow and sheep. ²⁰The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed.

Passover and the Feast of Unleavened Bread were to celebrate and remember that God in haste delivered Israel out of Egypt by night. On the 10th day of the first Jewish calendar month of the year (called Abib) all Israel were to take from their own flock one male lamb from their sheep or goats a year old and without blemish for each household and keep it until the 14th day. On the 14th day in the evening at sunset the entire nation of Israel was to kill and eat the Passover at the place God choose to make His name dwell. If the members of a household were too few to eat a complete lamb, they could invite their neighbour. (This was because all the flesh of the Passover had to be eaten by morning). The people who had gone to their neighbours to eat the Passover could not return to their own tents until the morning. Immediately following Passover Day was the seven-day Feast of Unleavened Bread, the first day (15th) and the last day (21st) of the seven Day Feast of Unleavened Bread were Sabbath Days in which no secular work could be done. Food offering were to be presented to the LORD during these seven days (they became food for the

priesthood and their families). If any Israelite ate leavened bread during the Feast they were to be cut off from Israel because only unleavened bread was to be eaten. (Unleavened bread was a symbol of affliction). All the offerings were to be offered besides the evening and morning offering with their grain and drink offering. Nearly all of these offerings became food for the priesthood and their families. Israel was to offer all of their firstborn sons to the LORD as a constant reminder that the LORD brought them out of Egypt by a mighty hand, but they were to redeem (buy) them back.

EXODUS 34:21

- **Exodus 34:21:** Six days you shall work, but on the seventh day you shall rest. In plowing time and harvest time you shall rest.

Saturday the seventh day of the Jewish calendar was to be kept as a Sabbath Day of rest throughout all Israel's generations forever. For further information concerning the Passover, see the title:

- Passover in the Old and New Testament.

In Various Topics (ON WEBSITE MENU).

EXODUS 34:22-26

The Feast of Weeks and the Feast of Ingathering.

- **Exodus 34:22 -26:** You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. ²³Three times in the year shall all your males appear before the LORD God, the God of Israel. ²⁴For I will cast out nations before you and enlarge your borders; no one shall covet your land, when you go up to appear before the LORD your God three times in the year. ²⁵"You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning. ²⁶The best of the firstfruits of your ground you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk."

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The Feast of Weeks: is also called Shavuot (meaning weeks), the Feast of Harvest, and the Day of the Firstfruits, the Latter Firstfruits and Pentecost. It is called Pentecost because it starts exactly fifty days from the Feast of Firstfruits, this is why it became known as Pentecost meaning fifty.

The Feast of Ingathering: is also called the Feast of Booths and the Feast of Tabernacles.

Three feasts all males were to appear before the LORD: in (Exod. 23:14, 17) (Exod. 34:23-24) we read those three times in the year Israel is to keep three feasts to the LORD in which all males are to appear before the LORD, these three feasts were:

- 1 The Feast of Unleavened Bread (Exod. 23:15) this embraced the Passover and the Feast of Firstfruits.
- 2 The Feast of Harvest, of the first fruits (Exod. 23:16). This feast is also called the Feast of Weeks and the Feast of Pentecost.
- 3 The Feast of Ingathering at the end of the year, when the fruit was gathered in from the field (Exod. 23:16). This feast is also called the Feast of Booths/Tabernacles.

Each of the three solemn feasts: Passover, the Feast of Weeks (Pentecost) and the Feast of Booths/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 first fruit 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. For further information concerning the feasts, see the title:

- The Seven Feast of Israel in:

In, Articles (ON WEBSITE MENU).

EXODUS 34:27-28

Moses writes the Words of the Covenant in a Book.

- **Exodus 34:27-28:** Then LORD said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.”²⁸ So he was there with the LORD forty days and forty nights; he (Moses) did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

Moses first forty days and forty nights on Mount Sinai: the first time Moses was on Mount Sinai forty days and forty nights (Exod. 24:12-18) he received the tablets of stone, with the law and the commandment, which the LORD had written for Israel’s instruction and all the instructions for the tabernacle, its furniture and the priesthood and their garments and the sacrifices. While Moses was with the LORD the people enticed Aaron to make a golden calf (Exod. 32:1-5), Moses came down the mountain and upon seeing the golden calf broke the two stone tablets of the testimony (Exod. 32:7-19).

The second forty days and forty nights on Mount Sinai: after this Moses cut two more tablets of stone and went back up Mount Sinai (Exodus 34:1-4) and the LORD told him He is making a covenant before Israel and will do awesome marvels that have not been created in all the earth or in any nation and if the people observe all that the LORD has command, He will drive out all the nations in the land to which they are going (Exod. 34:10-11). Added to this the LORD gave Moses’ instruction for the Feast of Unleavened Bread/Passover (Exod. 34:7), the Feast of Weeks/Pentecost (Exod. 34:22) and the Feast of Ingathering/the Feast of Booths (Exod. 34:22). So, Moses was with the LORD another forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments (Exod. 34:28). Moses then came down the Mountain with the second set of stone tablets and told the people all that the LORD had said (Exod. 34:29-32). The following verses of Deuteronomy tells us that during this time Moses also interceded for Israel as he had prayed for them during his first forty days and forty nights on Mount Sinai.

- Then I lay prostrate before the LORD as before, forty days and forty nights. I neither ate bread nor drank water, because of all the sin that you had committed, in doing what was evil in the sight of the LORD to provoke him to anger. ¹⁹For I was afraid of the anger and hot displeasure that the LORD bore against you, so that he was ready to destroy you. But the LORD listened to me that time also (Deut. 9:18-19)

Forty days of fasting: Moses, Elijah and Jesus are the only men the Bible speaks of fasting for forty days.

- When I (Moses) went up the mountain to receive the tablets of stone, the tablets of the covenant that the LORD made with you, I remained on the mountain forty days and forty nights. I neither ate bread nor drank water (Deut. 9:9) (Deut. 9:18).
- Elijah arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God (1 Kings 19:8).
- Jesus was led up by the Spirit into the wilderness to be tempted by the devil and after fasting forty days and forty nights, he was hungry (Matt. 4:1-2).

Fasts of this extraordinary duration are absolutely miraculous and modern attempts to copy them are viewed by scientific men as being simply foolish and certainly damaging to the health of the body. Moses, Elijah and Jesus were able to complete such fasts without any damage to their health because they were in such near communion with God that the Spirit of God and His power supported them.

Did Moses or the LORD write on the stone tablets? Exodus thirty-four verse twenty-eight says:

- Moses was with the LORD forty days and forty nights; he did not eat bread or drink water and he wrote on the tablets the words of the covenant, the Ten Commandments (Exodus 34:28).

It has been concluded by some from this statement that Moses engraved the words upon the second tablets of stone. If the passage stood alone this would certainly be the case since it naturally suggests this meaning. But if the passage is put in the context and agreement of the following verses:

- 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. (Ex. 34:1).
- 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 (Deut. 10:2).
- 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 (Deut. 10:4).

These verses show that the second set of stone tablets, were written with the finger of God as were the first set of tablets as the following verses show:

- The LORD gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God (Exod. 31:18)
- The tablets were the work of God, and the writing was the writing of God, engraved on the tablets (Exod. 32:16)

Another evidence that it was the LORD who wrote the second set of stone tablets is the fact that for Moses to engrave upon stone without the proper instruments, which there is no mention that he had with him on Mount Sinai. The words:

- Moses wrote on the tablets the words of the covenant, the Ten Commandments. (Exodus 34:28).

Can be harmonised with all other Scriptures when it is considered that the Ten Commandments were engraved in stone by the finger of God and Moses wrote on scrolls all the civil laws and all the ceremonial laws for the nation of Israel which he put in a book called the Book of the Covenant.

EXODUS 34:29-35

Moses descends from the LORD on Mount Sinai with his Face Shining.

- **Exodus 34:29-35:** 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. ³⁰So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. ³¹Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them. ³²And afterward all the sons of Israel came near, and he commanded them to do

everything that the LORD had spoken to him on Mount Sinai. ³³When Moses had finished speaking with them, he put a veil over his face. ³⁴But 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, ³⁵ 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.

This is the second time Moses has returned from the top of Mount Sinai (the first time he broke the stone tablets). As Moses carried the two tablets of stone down the mountain, he was unaware that the skin of his face shone because he had been speaking with the LORD. All Israel saw his face shining and were afraid to go near him, but after they saw Moses speaking to Aaron and the rulers, they came near to him and Moses told all Israel to do everything the LORD had spoken to him on Mount Sinai. Whenever Moses went into the tent of meeting to speak with the LORD, he would remove the veil from his face, but whenever he spoke to the people after talking with the LORD, he would cover his face with the veil.

MOSES FIRST TRIP UP MOUNT SINAI

Moses goes up the mountain: the LORD tells Moses to tell the people if they obey the LORD and keep his covenant, they will be His treasured possession among all peoples, and be to the LORD a kingdom of priests and a holy nation.

Moses goes down the mountain: and tells the people all the LORD had spoken and they answered, "All that the LORD has spoken we will do."

Moses goes up the mountain: and tells the LORD that the people had agreed to obey. The LORD then tells Moses He is coming down on the mountain on the third day in the sight of all the people.

Moses goes down the mountain: and tells the people, "Be ready for the third day". On the third day Moses and the people stood at the foot of Mount Sinai and the LORD descended on it. God called Moses to the top of the mountain.

Moses goes up to the top of the mountain: and the LORD tells him to go down to the people and warn them not to go upon the mountain.

Moses goes down the mountain: and warns the people.

- Out of the thundering cloud and lightening surrounding Mount Sinai God speaks the Ten Commandments to Moses and the people standing at the foot of the mountain and all the people hear the voice of the LORD. But when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking and heard the voice of the LORD they feared the LORD and told Moses to go and speak with the LORD and they will listen to him so Moses left the people and walked far closer toward the thick cloud where the LORD was and goes up the mountain. (Exodus 20).

NOTE: the following three things would have contributed to the peoples fear of the LORD:

1. The mountain trembling and the fearfully dramatic thunder and lightning surrounding it.
2. The trumpet supernaturally sounding out of the dark cloud.
3. The fact all the people of Israel have just heard the voice of the LORD speak the Ten Commandments out of the thick cloud. Imagine standing before the Almighty God and have him speak to you the Commandments this in itself would certainly be a fearful thing indeed (especially without knowing the mercy and grace of God that we do today through the Lord Jesus Christ).

Moses goes up the mountain: Moses leaves the people at the foot of Mount Sinai and goes up to the LORD in the thick cloud.

- **Exodus 21:** On the mountain: the LORD gives human rights laws and laws concerning animals to Moses for the nation of Israel.
- **Exodus 22:** On the mountain: the LORD gives further laws to Moses for the nation of Israel.
- **Exodus 23:** On the mountain: the LORD gives further laws to Moses for the nation of Israel.
- **Exodus 24:** On the mountain: the LORD now tells Moses to go back to the people and bring Aaron, Nadab, and Abihu, and seventy of the elders of Israel up the mountain to worship the LORD, but only Moses himself is to go near to the LORD the others are to remain some distance from the LORD (Exod. 24:1).

Moses goes down the mountain: and writes down all the words of the LORD which he called the Book of the Covenant and read it to all the people and they said, "All that the LORD has spoken we will do." Moses seals the Covenant with blood.

MOSES FIRST FORTY DAYS AND FORTY NIGHTS ON MOUNT SINAI

Moses goes up the mountain: with Aaron, Nadab, and Abihu, and seventy of the elders of Israel on the mountain and they see some type of vision form of God. The LORD then tells Moses to come further up the mountain and wait for Him and He will give Moses the tablets of stone, with the law and the commandment, which He has written for Israel's instruction." Moses with Joshua goes further up the mountain and Aaron Hur and the seventy elders remain further down on the mountain. Six days later on the seventh day the LORD calls to Moses out of the midst of the cloud and Moses entered the cloud and was on the mountain forty days and forty nights.

- **Exodus 25:** On the mountain: the LORD gives Moses' instructions for the tabernacle.
- **Exodus 26:** On the mountain: the LORD gives Moses further instructions for the tabernacle.
- **Exodus 27:** On the mountain: the LORD gives Moses further instructions for the tabernacle.
- **Exodus 28:** On the mountain: the LORD gives Moses' instructions for the priesthood.
- **Exodus 29:** On the mountain: the LORD gives Moses' instructions for the priesthood and sacrifices.
- **Exodus 30:** On the mountain: the LORD gives Moses' instructions for priesthood and the tabernacle.
- **Exodus 31:** On the mountain: the LORD finishes speaking with Moses on Mount Sinai and gives him the two tablets of the testimony, tablets of stone, written with the finger of God.
- **Exodus 32:** The people worship the golden calf; Moses turns the LORD from immediately destroying Israel.

Moses with Joshua goes down the mountain: with the two tablets of the testimony written on both sides. Moses breaks the tablets of stone and ordains the sons of Levi for the service of the LORD. Moses then goes to the LORD (not on the mountain, but in the tent of meeting) (Exod. 33:8-9) to make atonement for Israel's sin, and the LORD tells Moses "Whoever has sinned against me, I will blot out of my book," and a plague comes upon the people who worshipped the golden calf. The LORD tells Moses to lead the people to the place which He had spoken to him about. (Moses is still at the bottom of the mountain).

- At this time the LORD would speak with Moses at the tent of meeting. Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. When 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 (Exod. 33:8-9).

The LORD tells Moses to leave Mount Sinai and go to the land flowing with milk and honey which He swore to give to the offspring of Abraham, Isaac, and Jacob. Moses asks to see the LORD'S glory and the LORD tells him that He will put Moses in a cleft of the rock, and cover him with His hand until He has passed by, then He will take away His hand, and Moses will see His back, but not His face. (Moses is talking with the LORD at the tent of meeting at this time).

MOSES SECOND FORTY DAYS AND FORTY NIGHTS ON MOUNT SINAI

The LORD tells Moses to cut another two tablets of stone:

- 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. ³ No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.” ⁴ So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. (Exodus 34:2-4).

Moses goes up the mountain: with the second set of stone tablets. The LORD descends in a cloud Moses asks the LORD to forgive and pardon Israel. The LORD tells Moses He is making a covenant with Israel and will show them awesome things. The LORD gives Moses' instructions for the Feast of Unleavened Bread/Passover, the Feast of the Feast of Weeks/Pentecost and the Feast of Ingathering/Tabernacles. The LORD tells Moses to write all the words of the covenant he has made with Israel so Moses was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

Moses goes down the mountain: with his face shining and with the two tablets of the testimony and told the people all that the LORD had said.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
