



## Moses Has Horns

By Noel Joshua Hadley

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AND then one day we all woke up to the latest news. Mosheh has horns. At first it was only **Michelangelo**'s *Moses* statue which nabbed our attention but then soon, very soon, it occurred to us how prevalent the horn issue truly was. It was more like an epidemic. Horns were sprouting up everywhere across this motionless plane of ours. Not Mosheh portrait was safe, not even in books. People are like sheep and so naturally fickle about things like this but who can really blame them? Also, gatekeepers can be found in all professions. It would be up to the theologians this time around to calm the normies indiscriminately poking around on Intel-net search engines by stating that horns are totally Biblical and that there is nothing to see here, so stop asking about it. Mosheh having horns was a

small oversight is all. The Enlightenment stone cutters were financed by the Catholic church and so advanced in their Vulgate studies as to be centuries ahead of the horn or no horn debate, obviously. Well, that is dandy and all. It doesn't answer the question as to why nobody, not even the modern-day Seminary students, seemed to notice the supernatural growth until the whereabouts of the Obama administration.



Wait, hold on, I am over generalizing again. It happens in my moments of passion sometimes. Yes, there were *some* people who noticed the horns on Mosheh's head long before the rest of us. There is one in every room. They could even make a case for it being in the Bible decades ago. Apparently, they decided to withhold that information from the rest of the class in church and Sunday school as well as all those in home Bible studies until the quote-unquote collective false memory syndrome came along and made a great deal many of us question our reality. Good thing we have them around in our hour of need. Oh, I'm sure the horns were debated night and day in that person's reality. I'm not being sarcastic either. This is another one of those instances where the horns of Mosheh may be very Scriptural. And totally badass if he did. Nothing says a leader

of the people quite like a pair of rammers. Mostly because they would come in handy when the effeminate manna whimperers pissed you off and needed removed from the room. Way to make them butt hurt, Mosheh! He should have taken Korach out with those things. That is what is absent from our lawmaking politicians nowadays, you know. What I am saying here is that Mosheh may indeed have grown a pair in another parallel reality and I am not here to question that. It most certainly wasn't my own though.



The horns issue in case you were wondering derives from Exodus 34. I will show you the passage but first here is some need-to-know context. When Mosheh came down from the Mountain with the first set of tablets, he encountered the moral depravity of Yashar'el in so much that they were tired of waiting around for him and had succumbed to the worship of a golden calf. In a fit of rage, Mosheh threw down the tablets, breaking them into pieces. Securing the 10 Commandments would require another return hike to the summit of Sinai. Follow along.

<sup>29</sup> And it came to pass, when Mosheh came down from Mount Ciynai with the two caphires of testimony in Mosheh's hand, when he came down from the Mount, that **Mosheh knew not the skin of his face shone** [קָרַן *qā-ran*] while he talked with them. <sup>30</sup> And when Aharon and all the children of Yashar'el saw Mosheh, behold, **the skin of his face shone** [קָרַן *qā-ran*] **and they were afraid to come nigh him.** <sup>31</sup> And Mosheh called unto them; and Aharon and all the ruler of the assembly returned unto him: and Mosheh talked with them. <sup>32</sup> And afterward all the children of Yashar'el came nigh: and he gave them in commandment all that Yahuah had spoken with him in Mount Ciynai. <sup>33</sup> And till Mosheh had done speaking with

them, **he put a veil on his face**.<sup>34</sup> But when Mosheh went in before Yahuah to speak with him, **he took the veil off**, until he came out. And he came out and spoke unto the children of Yashar’el which he was commanded.<sup>35</sup> And the children of Yashar’el saw the face of Mosheh, that **the skin of Mosheh’s face shone** [קָרַן qā-ran]; and **Mosheh put the veil upon his face again**, until he went in to speak with him.

Shemoth (Exodus) 34:29-35 [Cepher]

A straightforward reading has the people afraid of Mosheh’s *shining* face, though I admit there may be more going on here. I have highlighted for you the three different occurrences when the writer claims the skin of Mosheh *shone*. In Hebrew it is קָרַן—qā-ran, which undoubtedly relates to the word *qeren*, meaning ‘horns,’ or in the very least something that is projected outward in a similar manner to horns.



The idea that a divine being would strut the catwalk among mortals with a pair of bullish knobs would not be foreign to the Hebrew inhabitants of Mitsriym and Mesopotamia and in fact the Greek and Roman world as a whole. Seems as though they were all the rage among the ruling Elite. I am showing you four separate examples as courtroom evidence. Clockwise from left to right we have before us an unknown horned elohiym from Cyprus followed by **Jupiter Ammon** and then in Mitsriym we have the cow goddess **Bat**. And lastly, need we forsake decades of Nephilim research? The horned wild man **Enkidu** with the giant Gilgamesh has been an ongoing topic in these parts, as has the Osiris-Horus-Isis trinity. **Isis** was curved in all the right places, you know.

There are others. I could go on and on showing you pictures of Pan and Lucifer and Beelzebub but then the mistake I'd be making is in failing to highlight the elephant in the room. That horns may very well relate to the mysteries of heaven. Just because the surrounding nations understood their elohiym to feature them doesn't mean it's a strictly pagan notion. *Consider.*

<sup>10</sup> **All the horns of the wicked also will I cut off: but the horns of the righteous shall be exalted.**

Tehilliym (Psalms) 75:10

Well, well, well. You can't very well tell me that having horns isn't Biblical. The wicked may grow a pair from time to time but then so do the righteous. Take it up with the complaint department if you have issues with that. The Psalmist very well may have had horned neighbors for all I know. And you thought you had bad neighbors. Bet you've never been gorged before. Can't say it's not a possibility anymore. You will tell me it was horns then, and if so, then hold your horses. There is nothing in Exodus 34 that would warrant the idea that Mosheh had horns to begin with. Hear me out. Why would they put a veil or a paper bag over his skin if it was horns that they were trying to hide? Seems to me that what Mosheh needed was a hat or a hoodie. If it is horns rather than a shining skin tone, then *when* did they fall off or are we expected to believe they were a permanent feature? We are never told. Probably because the scenario is one which describes a veil intended to cover the skin until its radiant glow wears off. Don't take my word for it though. Here is how the rabbinical commentators describe the same scene.

On Mosheh's return from heaven, the people were greatly amazed to see his face shining, and there was fear, too, in their amazement. This fear was a consequence of their sin, for formerly they had been able to bear without fear the sight of "the glory of Yahuah that was like devouring fire," although it consisted of seven sheaths of fire, laid one over another; but after their transgression they could not even bear to look upon the countenance of the man who had been the intermediary between themselves and Elohiym. But Moses quieted them, and instantly set about imparting to the people the Torah he had received from Elohiym.

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The reason why Moshe's skin glowed with radiance is because the summit of heaven doubled as a launching pad into the heavens and the devouring fire of Elohiym was rubbing off on him. That is typically what happens in these scenarios. Some have even used the word radiation. I mean, I could dig through various other extra-Biblical texts and show you similar descriptions, particularly as they pertain to the righteous being transformed in heaven. Rather than doing that though, because the illuminating process is a given, I would much prefer finding any Scriptural text where the transfiguration includes the growing of horns. So far as I know, growing horns in the presence of Yahuah would be exclusive to this account. It will no doubt take the Mandela Effect to bring others into the fold. Perhaps we can have this horns conversation again in a year or two from now. And at any rate, the Aramaic Targum currently agrees with the radiance theory. It may not always but let's at least see what it has to say at the present.

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 splendor which had come upon him from the brightness of the glory of Yahuah's Shekinah in the time of His speaking with him. That the beams of his face did shine.**

Shemoth 34:29 [Jerusalem Targum]

The writer of the Jerusalem Targum makes the direct comparison between Moshe's visage and the brightness of the glory of Yahuah's Shekinah. It doesn't take a connect the dots specialist to figure this one out. It's also what I was indicating earlier when stating there is no context for horns. I suppose the writer could have said "the beams of his face did *horn*" rather than *shine*. The beams shown as horns but that's not the same thing as saying Moshe was a ram or a bull or a jackalope.

So far, I have used LOTJ and the Targum for evidence, which will cause some of you to want to horn Moshe even harder. You will want to slap the biggest Bullwinkle bazookas imaginable onto his noggin so as to prove the Jews wrong on this one. Well then, I'm not quite through with the writings. We turn now to the Septuagint.

<sup>29</sup> And when Moshe went down from the mountain, the two tables in the hands of Moshe, —as then he went down from the mountain, **Moshe knew not that the appearance of the skin of his face was glorified, when Elohiym spoke to him.**

Exodus 34:29 [Septuagint]

Somebody is prepared to tell me the LXX is still Jewish reading material. Very well, explain to me who wrote the New Testament then. *Mm-hmm*, the same people. You'd also be aware then of their source material. It couldn't be any more obvious in the Septuagint that the skin of his face was glorified due to his meeting with Elohiym. That is what the Hebrew writer was attempting to convey in saying that Moshe's skin was *horned*. It was amplified, glorified, exalted. If his look could be compared with sound then Moshe was emanating the living, breathing, blast of a shofar. The total opposite would be to claim that he had become a hybrid but we're no longer going there.

And just so you know, I haven't even brought out the big guns yet. I hope you were saving your '*amens*' for an opportune moment such as this one, because admit it, for many of you Pa'al is your final authority—the quintessential nuke option. I know what it is to bring a knife to a gunfight, and so, I came prepared with the semi-automatic of Scripture memory verses this time around. 2 Corinthians. Read it and weep.

But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of **Israel could not steadfastly behold the**

face of Moses for the glory of his countenance,  
which **glory** was to be done away.

## 2 Corinthians 3:7 [KJV]

Obviously, Pa'al is referring to the quote-unquote "horns" incident in Shemoth 34. Only there are no horns to be found anywhere. It's why I'm thinking the other half of my reading audience will want to *horn* Moshe all that much harder after hearing Pa'al's understanding of the passage. Everyone is free to their own opinion, but I'm convinced on this one, seeing as how everything he writes is apparently suspect, LOL. If I'm reading this right, and I know you are too, it was the face of Moshe which they could not withstand due to the glory of his countenance. Seems legit. I mean, if you grew a pair of shofars and came over to my house for dinner without having shed them yet, the conversation between us may be a difficult one but I think I could manage in the end. Sitting there with sunglasses on and crying: "My eyes!" seems a bit extreme.



Tell me, does that look like the Lawgiver to you? I'm not seeing any glorious radiance emanating from his cheeks. More like an ashy hue. If I had to guess, Moshe just returned from a KISS concert, having confused manna with the shrooms the guy in the parking lot was handing out. I've visited a petting zoo or two in my day and those are devil horns. Also, there are groups of Christians out there who hate the Torah so much that they actually go out of their way to call Yahuah the Demiurge. They will say Mashiach's heavenly father was entirely different than the so-called slave driver on Sinai, often going so far as to claim Moshe was ultimately working for Satan. What do you suppose they will do when they are finally privy to the Mandela Effect? With evidence such as this, they will say he'd just returned from somewhere alright, and it wasn't heaven.





This rendition looks straight-up evil. That's a Sith Lord if ever I've seen one. Somebody is about to be placed in a chokehold. Where have the pupils in his eyeballs gone? I'm not seeing any. My only conclusion is that they've slid up into his skull. Ask your mother, that isn't healthy.



Though there are many horned statues of Moshe cropping up everywhere across our realm, the one which draws the most attention is undoubtedly Michelangelo's Moses. I am showing you the cover of a soundtrack from my person vinyl collection. **Elmer Bernstein** conducts his own score to 'The Ten Commandments', the one starring **Charlton Heston**. They chose the statue because it depicts a scene from the movie. In fact, the

grand finale. In a few minutes you will understand why that is so important to this discussion. Presently, the two horns make Moshe look like he's posing on the cover of TIME Magazine, *wink-wink*.

There's no possible way something like that went unnoticed by American audiences in the Fifties. You know how it goes with those Sunday brunch pork eaters. They would have dropped the 2 Corinthians 3:7 Pa'al passage decades before I finally got around to it. Hell, they would have kickstarted the Satanic panic a decade or two before Donahue and Oprah got around to it in the Eighties. That's the other excuse I keep hearing from the naysayers. We just think horns are evil now because they slapped them on gargoyles in the middle-ages. If this is you, then you may want to repeat that sentence a few times over. Say it again out loud and then tell me how it sounds on your end.



One of Michelangelo's earliest biographers was somebody named **Giorgio Vasari**. Vasari's book, 'The Life of Michelangelo,' contains the earliest description of the Moses statue that I've so far come across.

"Michelangelo finished the Moses in marble, a statue of five braccia, unequaled by any modern or ancient work. Seated in a serious attitude, he rests with one arm on the tablets, and with the other holds his long glossy beard, the

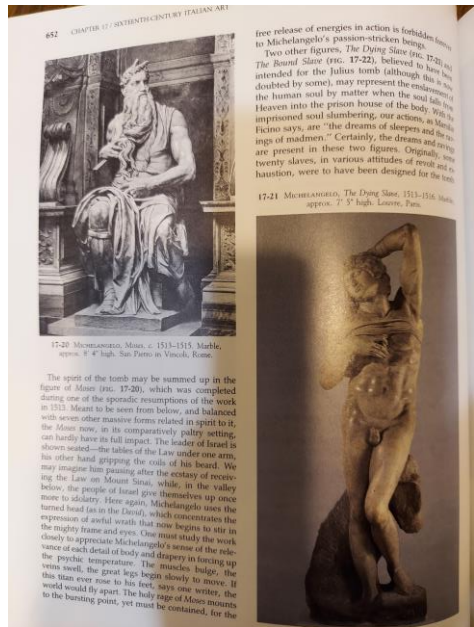
hairs, so difficult to render in sculpture, being so soft and downy that it seems as if the iron chisel must have become a brush. **The beautiful face, like that of a saint and mighty prince, seems as one regards it to need the veil to cover it, so splendid and shining does it appear,** and so well has the artist presented in the marble **the divinity with which God had endowed that holy countenance.** The draperies fall in graceful folds, the muscles of the arms and bones of the hands are of such beauty and perfection, as are the legs and knees, the feet were adorned with excellent shoes, that Moses may now be called the friend of God more than ever, since God has permitted his body to be prepared for the resurrection

before the others by the hand of Michelangelo. The Jews still go every Saturday in troops to visit and adore it as a divine, not a human thing.”

Well, that’s strange. I’m not seeing a reference to Moshe’s horns anywhere. They’re painstakingly difficult to miss. They literally make up Moshe’s magnetic north, seeing as how the eyes just gravitate there. But then look at how Vasari describes the absent veil. It was intended to cover his splendid and shining horns face. He furthermore describes his horns face as the appearance of divinity which Elohiym had endowed upon him. If the Moses of Michelangelo’s imagination was crowned with horns, then his biographer missed a grand opportunity to comment upon them.

The same can be said for the writers of this vintage art book. A reader pulled it from their parent’s home and sent it to me. Another perfect opportunity to comment upon those horns of his. Let’s see what it *says*.

“The spirit of the tomb may be summed up in the figure of Moses, which was completed during one of the sporadic resumptions of the work in 1513. Meant to be seen from below and balanced with seven other massive forms related in spirit to it, the Moses now, in its comparatively paltry setting, can hardly have its full impact. The leader of Israel shown seated—the tables of the Law under one arm, his other hand gripping the coils of his beard. We may imagine him pausing after the ecstasy of receiving the Law on Mount Sinai, while, in the valley below, the people of Israel give themselves up once more to idolatry. Here again, Michelangelo uses the turned head (as in the David), which concentrates the expression of awful wrath that now begins to stir in the mighty frame and



**eyes.** One must study the work closely to appreciate Michelangelo's sense of the relevance of each detail of body and drapery in forcing up the psychic temperature. The muscles bulge, the veins swell, the great legs begin slowly to move. If this titan ever rose to his feet, says one writer, the world would fly apart. The holy rage of Moses mounts to the bursting point, yet must be contained, for the free release of energies in action is forbidden forever to Michelangelo's passion-stricken beings."

*Busted.* The Mandela Effect screwed up royally this time around. First and foremost, there is no mention anywhere of the horns. Let's get that out of the way. But then unlike Vasari, the art commentators seem to think Moshesh is coming down from Sinai on the first go-around. Recall what happened. He turned in anger after learning about the golden calf. That is made evident to us in that Michelangelo used the same sort of expression as David turning towards Goliath. The statue expresses his authority and anger. Certainly not the occasion when he grew a pair. I think my favorite part is when they write: "One must study the work closely to appreciate Michelangelo's sense of the relevance of each detail of body and drapery in forcing up the psychic temperature." Man, they must have not studied this closely then. Seems like the horns escaped just about everyone until the whereabouts of the Mandela Effect, when the theologians thought it was in everybody's best interest to make excuses for them.



Could it be any more obvious what look Cecil B. DeMille was going for here? I have given you two scenes to choose from throughout the course of this conversation. Moshe descended from the Mountain on one occasion and then another afterwards. His anger burned on the first go-around, resulting in the smashing of the Ten Commandments. Hence the concentrated expression in Michelangelo's statue. It is only after his second ascent that we are pressed to debate the horns incident. Which do you suppose Charlston Heston is attempting to convey? I have seen the movie and can tell you it ends with the Golden Calf. And yet we can clearly see he is mimicking the statue without ever thinking to grow a pair. I just thought of the opening line which I wish I would have gone with. The devil is in the details.