

Exodus 32 - The Golden Calf; Moses Entreats the Lord; Does God Change His Mind?; Moses Descends the Mount

II. Israel's Covenant: Instruction to be redeemed nation (Ex 19:1—40:38)

(4) Tabernacle (Ex 25:1—40:38)

(B) Covenant disruption and restoration (Ex 32:1—34:35)

(a) Israel's failure (32:1-35)

(i) Israel's apostasy (32:1-10)

(ii) Moses' intercession for Israel (32:11-35)

(a) Intercession (32:11-14)

(b) Moses confronts Israel (32:15-24)

(c) Moses purifies Israel (32:25-29)

(d) Intercession (32:30-35)

Exodus 32

(B) Covenant disruption and restoration (Ex 32:1—34:35)

(a) Israel's failure (32:1-35)

(i) Israel's apostasy (32:1-10)

1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled around Aaron and said to him, "Come, make us a god who will go before us; **for this Moses, the man who brought us up from the land of Egypt**—we do not know what happened to him."

1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

1 When the people saw that Moses took a long time to come down the mountain, they gathered around Aaron and told him, "Come here and make us a god who will go before us, because, as for this fellow Moses who led us out of the land of Egypt, we don't know what has become of him."

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

- "...for this Moses" - even through translation we can pick up the condescending nature of their speech

- "...the man who brought us up from the land of Egypt" - Moses brought them out of Egypt? I thought God did that?

2 Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring *them* to me."

2 Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring *them* to me."

2 Aaron told them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters and bring them to me."

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 So all the people tore off the gold rings which were in their ears and brought *them* to Aaron.

3 Then all the people tore off the gold rings which were in their ears and brought *them* to Aaron.

3 All the people tore off the gold rings that were in their ears and brought them to him.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 Then he took *the gold* from their hands, and fashioned it with an engraving tool and made it into a cast metal calf; and they said, "This is your god, Israel, who brought you up from the land of Egypt."

4 He took *this* from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt."

4 He took them from them and, using a tool, fashioned them into a molten calf. The people said, "This, Israel, is your god who brought you out of the land of Egypt."

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 Now when Aaron saw *this*, he built an altar in front of it; and Aaron made a proclamation and said, "Tomorrow *shall be a feast to the LORD.*"

5 Now when Aaron saw *this*, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow *shall be a feast to the LORD.*"

5 When Aaron saw this, he built an altar in front of it, and then he proclaimed, "Tomorrow is to be a festival to the LORD."

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

- "...feast to the LORD" - not to the golden calf; feasts had not yet been ordained

— Aaron intended for the image of the calf to represent Israel's God, *Yahweh*

— There are no feasts in the third or fourth month; form of false ritualism

6 So the next day they got up early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and got up to **engage in lewd behavior**.

6 So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

6 They got up early the next day and offered burnt offerings and brought peace offerings. Then the people sat down to eat and drink, and then they got up to play.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

- "...engage in lewd behavior" - *tsachaq*, the Hebrew word suggests sex play; same word used in Gen 26:8

— In light of drinking and likely nakedness, the scene likely turned into a drunken sex orgy

Ex 20 has the 10 commandments, they broke all the commandments... Cf. Acts 7, what they are specifically doing here is not so much worshiping the golden calf, but rejecting the set commandments and the worship that they were called upon to give. They are casting off allegiance to God, in their hearts they had turned back to Egypt (= the world). We too turn back to the world, replacing our allegiance. (Worshiped Egyptian gods, Josh 24:14; Deut 32, lacked faith). They were overthrown in the wilderness, 1 Cor 10:1-6. In Rev 2-3 each letter aimed at "overcoming" so that we are not overthrown. (1 John climaxes with "keep yourselves from idols").

The point of Ex 32 is not just the worship of the golden calf. There was golden calf worship in Egypt, the god of Apis (Neh 9:18; Ps 106:19; Jer 10:3-5; Ps 106:21-23), God would have wiped them out but Moses stood in the way, Moses is a type of Christ in the role of intercessor.

Three failures can be noted here. First, the Israelites failed to recognize their exclusive allegiance to the Lord, with whom they had entered into covenant. The first of the Ten Commandments stated, "You shall have no other gods before Me" (20:3), but the people demanded of Aaron, "make us gods who will go before us." Second, they failed to acknowledge that it was God, not Moses, who had delivered them from Egypt. In his song

Moses had credited God with Israel's deliverance from Egypt (15:1-18). Now the Israelites were attributing their deliverance to Moses. Third, the Israelites failed to rely on Moses, their covenant mediator. Moses had not told the people when he would return from his mountaintop meeting with God. So when Moses delayed, they gave up hope and sought someone else to lead them.

7 Then the LORD spoke to Moses, "Go down at once, for **your people**, whom you brought up from the land of Egypt, have behaved corruptly.

7 Then the LORD spoke to Moses, "Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted *themselves*.

7 The LORD told Moses, "Go down immediately, because your people whom you led out of Egypt have behaved corruptly.

7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

- "...your people" - God just disowned them...

8 They have quickly turned aside from the way which I commanded them. They have made for themselves a cast metal calf, and have worshiped it and have sacrificed to it and said, 'This is your god, Israel, who brought you up from the land of Egypt!'"

8 They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, 'This is your god, O Israel, who brought you up from the land of Egypt!'"

8 They have been quick to turn aside from the way I commanded them, and they have made for themselves a molten calf. They have bowed down to it in worship, they have offered sacrifices to it, and they have said, 'This, Israel, is your god who brought you out of the land of Egypt.'"

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 Then the LORD said to Moses, "I have seen this people, and behold, they are an obstinate people.

9 The LORD said to Moses, "I have seen this people, and behold, they are an obstinate people.

9 Then the LORD told Moses, "I've seen these people and indeed they're obstinate.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 So now leave Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation."

10 Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation."

10 Now let me alone so that my anger may burn against them and that I may consume them, but I'll make a great nation of you."

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

- God threatened to destroy the Israelites, suggesting to Moses that He could raise up a new nation from his descendants

— This was a real test for Moses. Would he choose his own exaltation over Israel's preservation?

— After all that he had experienced with these rebellious people, one can imagine that he was tempted to stand back and let God deal with them. But instead, Moses interceded on behalf of the people, and so God withheld His judgment (v11–13)

(ii) Moses' intercession for Israel (32:11-35)

(a) Intercession (32:11-14)

11 Then Moses pleaded with the LORD his God, and said, "LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand?

11 Then Moses entreated the LORD his God, and said, "O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand?

11 But Moses implored the LORD his God: "LORD, why are you angry with your people whom you brought out of the land of Egypt with great power and a show of force?

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Why should the Egyptians talk, saying, 'With evil *motives* He brought them out, to kill them on the mountains and to destroy them from the face of the earth'? Turn from Your burning anger and relent of *doing* harm to Your people.

12 Why should the Egyptians speak, saying, 'With evil *intent* He brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from Your burning anger and change Your mind about *doing* harm to Your people.

12 Why should the Egyptians say, 'He brought them out with an evil intention to kill them in the mountains and to destroy them from the face of the earth'? Turn from your anger and

change your mind about the calamity against your people.

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

- Moses presents the case on several grounds:

1. Ownership, Your people
2. His grace
3. His Glory
4. His Faithfulness

- Notice that Moses doesn't argue on behalf of his, or the Israelites, goodness. His argument was solely based on God's grace and reputation.

- We never want to give the opportunity for the enemies of God to blaspheme.

13 Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit *it* forever.'"

13 Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit *it* forever.'"

13 Remember Abraham, Isaac, and Israel, your servants to whom you swore by yourself as you told them, 'I'll increase the number of your descendants like the stars of the heavens, I'll give your descendants all of this land about which I have spoken, and they are to possess it forever.'"

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

- Showing the Lord's faithfulness. Note "Abraham, Isaac and Israel" not "Abraham, Isaac and Jacob"

- Moses is reminding God of His promise in the Abrahamic Covenant (God hasn't forgotten, Moses is showing that he too has not forgotten them)

14 So the LORD **relented** of the harm which He said He would do to His people.

14 So the LORD changed His mind about the harm which He said He would do to His people.

14 So the LORD changed his mind about the calamity he had said he would bring on his people.

14 And the LORD repented of the evil which he thought to do unto his people.

- "...relented" - *nacham*, to retract (a statement) or to relent or change one's mind concerning, to deviate from (a stated course of action)

— This statement is not a "decree" (see note below), but is an "announcement" of God's frustration with His people

— The implication is that Moses, if he did not leave God alone, might be able to persuade Him to change His mind

— Moses was successful because God had only threatened judgment, not decreed it

- It was God's "intention" to destroy Israel at that time and start over; He never swore nor decreed, or made a categorical statement as such. A divine intention is not an unchangeable divine decree.

— Decrees or sworn declarations (Gen 22:16-18; Num 23:19; 1 Sam 15:29; Ps 110:4) or categorical statements of not changing or relenting (Jer 4:28; Ezek 24:14; Zech 8:14-15) are unconditional, and bind the Lord to the stated course of action regardless of the circumstances or reactions of the listeners.

— Intentions, however, can retain a conditional element and do not necessarily bind the speaker to a stated course of action (Jer 15:6; 18:8-10; 26:3,13,19; Joel 2:13; Jonah 3:9-10; 4:2)

- God does not change, here He wanted Moses to fight for it, to commit to being the intercessor/mediator

- Heb 11, Moses as a type of mediator, a foreshadowing of Christ (Phil 2:5-11; 1 Cor 10:31; Num 14; Deut 9)

There go you and I. We are no better. Look at Adam, Nadab and Abihu, Joshua with Ai... Always on the heels of a great victory that we have a dismal failure. The Holy Spirit is trying to teach us that we need a mediator. Moses is a type of Christ, here his role of intercession on behalf of his people.

Does God Change His Mind?

It all depends. If He has decreed a certain course of action or outcome (Num 23:19; 1 Sam 15:29; Ps 110:4 [see notes on each passage]), then He will not retract a statement or relent from a declared course of action. Verses stating or illustrating this truth must not be overextended, however. Statements about God not changing His mind serve to mark specific declarations as decrees. They should not be used as proof texts of God's immutability, nor should they be applied generally to every divine forward-looking statement.

If God has not decreed a course of action, then He may very well retract an announcement of blessing or judgment. There are several other verses that assert that He does change

His mind (Jer 18:5-10; Joel 2:13; Jonah 4:2), describe Him doing so (Ex 32:14; Amos 7:3,6; Jonah 3:10), or at least assume that He might (Jer 26:3; Joel 2:14; Jonah 3:9). In these cases the human response to His announcement determines what He will do. Passages declaring that God typically changes His mind as an expression of His love and mercy demonstrate that statements describing God as relenting should not be dismissed as making Him human. In these cases He "changes His mind" in the sense that He decides, at least for the time being, not to do what He had planned or announced as His intention.

Decrees

In each case God's refusal to retract a statement refers directly or applies indirectly to a specific decree identified in the context—His blessing of Israel in accord with the Abrahamic Covenant (Num 23:19), His rejection of disobedient Saul (1 Sam 15:29), His oath to make the Davidic king a royal-priest (Ps 110:4), and His decision to judge Judah (Jer 4:28; Ezek 24:14; Cf. Zech 8:14). Each passage has clear contextual indicators that the declaration is unconditional. The statement that God will not change His mind, made in tandem with a synonymous expression, formally marks the divine proclamation as a decree.

Announcements

An analysis of texts indicating God is making an "announcement" of His intentions (Ex 32:12,14; Amos 7:3,6; Jer 15:6; 18:8,10; 26:3,13,19; Joel 2:13-14; Jonah 3:9-10; 4:2) clearly show that God can and often does retract announcements. In the case of Jeremiah passages, God will change His mind concerning a stated course of action depending on the response He receives (Cf. Jer 18:7-10). Two of the passages even regard this willingness to change His mind as one of His most fundamental attributes. In every case where such a change is envisioned or reported, God had not yet decreed a course of action or an outcome. Instead He chose to wait patiently, hoping His warnings might bring people to their senses and make judgment unnecessary.

(b) Moses confronts Israel (32:15-24)

15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one *side* and the other.

15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one *side* and the other.

15 Then Moses turned and went down the mountain with the two Tablets of the Testimony in his hand, tablets which were written on both sides. They were written on one side and

the other.

15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

- Only two places in Scripture where there is an emphasis on something being written on both sides (that which condemns and that which redeems, Rev 5, sealed scroll)

16 The tablets were God's work, and the writing was God's writing engraved on the tablets.

16 The tablets were God's work, and the writing was God's writing engraved on the tablets.

16 The tablets were the work of God and the writing was God's writing, inscribed on the tablets.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 Now when Joshua heard the sound of the people as they shouted, he said to Moses, "*There is a sound of war in the camp.*"

17 Now when Joshua heard the sound of the people as they shouted, he said to Moses, "There is a sound of war in the camp."

17 When Joshua heard the sound of the people as they shouted, he told Moses, "The sound of war is coming from the camp."

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 But he said, "It is not the sound of the cry of victory, Nor is it the sound of the cry of defeat; But I hear the sound of singing."

18 But he said, "It is not the sound of the cry of triumph, Nor is it the sound of the cry of defeat; But the sound of singing I hear."

18 Moses said, "It is not the sound of a victory shout, and it's not the sound of a shout of defeat, but it's the sound of singing that I hear."

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

19 And it came about, as soon as Moses approached the camp, that he saw the calf and *the people* dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them to pieces at the foot of the mountain.

19 It came about, as soon as Moses came near the camp, that he saw the calf and *the* dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered

them at the foot of the mountain.

19 As Moses approached the camp and saw the calf and the dancing, he became angry. He threw the tablets from his hands and shattered them at the base of the mountain.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 Then he took the calf which they had made and completely burned *it* with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink *it*.

20 He took the calf which they had made and burned *it* with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink *it*.

20 He took the calf that they had made, burned it with fire, and ground it into powder. He scattered it on the water and made the Israelis drink it.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

21 Then Moses said to Aaron, "What did this people do to you, that you have brought *such* a great sin upon them?"

21 Then Moses said to Aaron, "What did this people do to you, that you have brought *such* great sin upon them?"

21 Then Moses asked Aaron, "What did this people do to you that you brought such great sin upon them?"

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil.

22 Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil.

22 Aaron said, "Sir, don't be angry. You know the people—that they're intent on evil.

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

23 For they said to me, 'Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt—we do not know what happened to him.'

23 For they said to me, 'Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.'

23 They told me, 'Make a god for us who will go before us because, as for this fellow Moses who brought us out of the land of Egypt, we don't know what has become of him.'
23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 So I said to them, 'Whoever has any gold, let them tear it off.' Then they gave *it* to me, and I threw it into the fire, and out came this calf."

24 I said to them, 'Whoever has any gold, let them tear it off.' So they gave *it* to me, and I threw it into the fire, and out came this calf."

24 So I told them, 'Whoever has gold ornaments, tear them off.' When they gave it to me, I threw it into the fire, and out came this calf."

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

(c) Moses purifies Israel (32:25-29)

25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to *the point of being* an object of ridicule among their enemies—

25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies—

25 When Moses saw that the people were out of control—since Aaron had let them get out of control, something that incited ridicule from their enemies—

25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

26 Moses then stood at the gate of the camp, and said, "Whoever is for the LORD, *come* to me!" And all the sons of Levi gathered together to him.

26 then Moses stood in the gate of the camp, and said, "Whoever is for the LORD, *come* to me!" And all the sons of Levi gathered together to him.

26 he stood in the gate of the camp and called out: "Whoever is for the LORD come over to me," and all the sons of Levi gathered around him.

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said to them, "This is what the LORD, the God of Israel says: 'Every man *of you* put his sword on his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.'"

27 He said to them, "Thus says the LORD, the God of Israel, 'Every man *of you* put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every

man his brother, and every man his friend, and every man his neighbor.'"

27 He told them, "This is what the LORD, the God of Israel, says, 'Every man put his sword on his thigh, and go back and forth from gate to gate in the camp, and each of you kill his brother and friend and neighbor.'"

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.

28 So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.

28 The descendants of Levi did just as Moses told them, and about 3,000 people died that day.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

- Tribe of Levi, Gen 24, rough men

- No compromise. No covering up. No fooling around with sin.

- Types: our sword is the Word; 3000 slain, next time 3000 is seen is in Acts 2, 3000 saved!

29 Then Moses said, "Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today."

29 Then Moses said, "Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today."

29 Moses said, "You have been ordained to serve the LORD today, and you have brought a blessing on yourselves today because every man opposed his son or brother."

29 For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

- Be consecrated unto the Lord, as He wants to bless you!

(d) Intercession (32:30-35)

30 And on the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the LORD; perhaps I can make atonement for your sin."

30 On the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin."

30 The next day Moses told the people, "You committed a great sin, and now I'll go up to the LORD, and perhaps I can make atonement for your sin."

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 Then Moses returned to the LORD and said, "Oh, this people has committed a great sin, and they have made a god of gold for themselves!

31 Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves.

31 Moses returned to the LORD and said, "Please, LORD, this people committed a great sin by making a god of gold for themselves.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 But now, if You will forgive their sin, *very well*; but if not, please wipe me out from Your **book** which You have written!"

32 But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!"

32 Now, if you will, forgive their sin—but if not, blot me out of your book which you have written."

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

- "...book" - the "Book of Life" (Cf. Ex 32:32-33; Ps 69:28; Phil 4:3; Rev 3:5; 20:12,15)

— The motif of having one's name *erased* from, or *blotted out* of, the Book of Life is a metaphor for death (Cf. Ps 69:27-28)

— Moses is telling God that if He is going to kill off the Israelites because of their sin, Moses is asking God to take his life as well

<h2>Two Books</h2>		
TITLE?	Book of Life	Lamb's Book of life
KIND OF LIFE RECORDED?	Physical life	Spiritual life
WHEN RECORDED?	Conception	Regeneration
WHICH TESTAMENT?	Old Testament	New Testament
SCRIPTURE?	Ex 32:32; Ps 69:28	Luke 10:20; Phil 4:3; Rev 3:5; 20:12,15

33 However, the LORD said to Moses, "Whoever has sinned against Me, I will wipe him out of My book.

33 The LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book.

33 The LORD told Moses, "Whoever sins against me, I'll blot him out of my book.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless on the day when I punish, I will punish them for their sin."

34 But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."

34 Now, go, and lead the people where I told you, and now my angel will go before you, but on the day when I do punish, I'll punish them for their sin."

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 Then the LORD struck the people *with a plague*, because of what they did with the calf which Aaron had made.

35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.

35 Then the LORD sent a plague on the people because they made the calf (the one Aaron made).

35 And the LORD plagued the people, because they made the calf, which Aaron made.