

EXODUS 32

Written and compiled by Gary Kukis (2nd draft)

Exodus 32:1–35

The Golden Calf Incident

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Exodus 32 is all about the golden calf incident. God is teaching Moses on Mount Sinai, but down below, the people have talked Aaron into constructing a golden calf for them to all worship, as a physical representation of Y^ehowah. When God becomes aware of this, He informs Moses that the session is over and that He, God, is ready to kill all of the people below and start over with Moses and his seed. Moses descends the mountain and tries to straighten everything out.

The Bible Summary of Exodus 32 (in 140 characters or less): *While Moses was away the people worshipped a golden calf. Moses pleaded with the LORD for them, but then had three thousand killed.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 32, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Exodus 20:1 And God spoke all these words, saying,

Exodus 20:2 "I am the LORD your God, Who brought you out of the land of Egypt, out of the house of slavery.

Exodus 20:3 "You shall have no other gods before Me.

Exodus 20:4–5a "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God. (ESV; capitalized)

Proverbs 29:18 Where there is no prophetic vision the people run wild, but the one who keeps the law is blessed. (UWLT).

1John 1:9 If we acknowledge our sins, then God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Outline of Chapter 32:

Introduction

vv. 1–6	The People of Israel Convince Aaron to Make a Golden Calf
vv. 7–14	God Threatens to Destroy All Israel; Moses Acts as an Intermediary
vv. 15–20	Moses Deals with the People Who Celebrated the Golden Calf
vv. 21–24	Moses Interrogates Aaron About this Incident
vv. 25–29	Moses Commissions the Levites to Kill Some of the Idolaters
vv. 30–35	Moses Speaks Directly to God and Intercedes Once Again for the People

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

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Exodus 32 and the Golden Calf (a graphic)
Introduction	Exodus 32 (a graphic)
Introduction	Journaling Exodus 32 (a graphic)
Introduction	Titles and/or Brief Descriptions of Exodus 32 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 32 (various commentators)
Introduction	Fundamental Questions About Exodus 32
Introduction	The Prequel of Exodus 32
Introduction	The Principals of Exodus 32
Introduction	The Places of Exodus 32
Introduction	By the Numbers
Introduction	Timeline for Exodus 32
Introduction	A Synopsis of Exodus 32
Introduction	Outlines of Exodus 32 (Various Commentators)
Introduction	A Synopsis of Exodus 32 from the Summarized Bible
Introduction	The Big Picture (Exodus 24–35)
Introduction	Paragraph Divisions of Modern Translation for Exodus 32
Introduction	
Introduction	Changes—additions and subtractions (for Exodus 32)
Introduction	
v.	
v. 1	Commandment 2—Refuse Idolatry (from Dennis J. DeHaan)
v. 4	Some Things Never Change (a graphic)
v. 6	Worship of the Golden Calf (a graphic)
v. 6	Exodus 32:6e The meaning of “rose up to play” (various commentators)
v. 6	Trends in the Sin Nature (from Grace Notes)
v.	
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v.	
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v.	
v.	
v. 10	Was God’s Offer to Moses Real?
v.	
v.	
v.	
v. 12	Exodus 32:12a-c: God’s reputation before Egypt (various commentators)
v. 12	The Parallels Between Moses and our Lord’s Intercession
v. 13	Exodus 32:11–13: The 3 reasons Moses gives to God (various commentators)
v. 14	Summarizing Exodus 32:9–14
v. 15	Moses Breaks the Tables of the Law (by Gustave Doré)
v.	
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v.		
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v.	19	Moses throws down the tables of the Law (a graphic)
v.	19	Moses Loses His Temper
v.	20	Meekness/Grace orientation
v.		
v.	23	Correctly interpreting Exodus 32:29 (a discussion)
v.		
v.	25	Pâra' (עִרְפָּ) [pronounced paw-RAHG]
v.	26	Operation Z (A graphic)
v.	26	Make a Choice to Stand with God (or not)
v.		
v.		
v.	32	Exodus 32:30–32 KJV (a graphic)
Summary		A Set of Summary Doctrines and Commentary
Summary		Why Exodus 32 is in the Word of God
Summary		What We Learn from Exodus 32
Summary		Jesus Christ in Exodus 32
Summary		Psalm 106:19–23
Summary		Shmoop Summary of Exodus 32
Summary		Edersheim Summarizes Exodus 32
Summary		
Addendum		Josephus' History of this Time Period
Addendum		Question: Why is idol worship such a powerful temptation? (From Got Questions?)
Addendum		What is religious syncretism? (From Got Questions)
Addendum		What sort of pagan revelry did the Israelites indulge in (Ex. 32:6)? (Got Questions)
Addendum		Does prayer change God's mind? (From Got Questions)
Addendum		Does God change His mind? (From Got Questions)
Addendum		
Addendum		
Addendum		
Addendum		Scroll or Book of Life (from the American English Bible)
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Addendum		A Complete Translation of Exodus 32
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Doctrines Covered or Alluded To

[Operation Z](#)

[Religious Syncretism](#)

Additional doctrines and links are found in [Definition of Terms](#) below.

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

[Exodus 17](#)

[Exodus 20](#)

[Psalm 106](#)

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Anthropomorphism

An anthropomorphism simply assigns human actions characteristics to non-human things and events (in this case, God) in order to better explain something (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see [Theopedia](#), [Got Questions?](#), [Baker's Evangelical Dictionary](#).

Anthropopathism

An anthropopathism is taking an easily understood emotion, thought or action that man has or does and attributing that emotion, thought or action to God, to explain God's thinking and action in language of accommodation. One might view this is somewhat of a shortcut when speaking about God. For more information, see [Wenstrom](#).

Book of Life

The Book of Life is One Thing in Time and Something Different in Eternity. Because all men are potentially saved by the sacrifice of Jesus Christ, the Book of Life begins as a registry containing the names of every member of the human race in time, Psalm 139:16. However, in eternity, it is the registry of all believers. Doctrine of the Book of Life ([Jim Rickard](#)) ([Don Samdahl](#)).

Client Nation

A client nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a **pivot** sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. Doctrine of the **Client Nation** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Eternal Security	This is also known as <i>once saved, always saved</i> . That is, once you have exercised faith alone in Christ alone, then you are saved forever, no matter what you do, think or say after that point in time. This is because we are saved on the basis of our Lord's merit; on the basis of His sacrifice on the cross, not on the basis of our own merit. There is not some sort of mediocre (or better) Christian life that you must lead in order to retain your salvation or to prove your salvation. External links: Robert Dean , Grace Notes , Robert R. McLaughlin , Lewis S. Chafer , H. A. Ironside , Grace Bible Church of Baytown , and Verse by Verse (click on <i>printed doctrines</i> and then go to <i>Eternal Security</i>).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.
Generation of Promise	The generation of promise are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 when they left Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Intercession	Intercession is a prayer, petition, or entreaty in favor of another. Moses speaking to God to spare Israel in Exodus 32 is an example of intercession. When we are accused before God by Satan or any of his demons, Christ intercedes for us, telling God the Father, "Charley Brown has believed in Me; he is saved."
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).
Priest nation	A nation which represents God to the world. See (L. G. Merritt) and (Ron Adema).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Redemption	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
The Revealed God (or, the Revealed Lord)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).
Supergrace believer	This is a term originated by R. B. Thieme, Jr. to indicate that a person is in spiritual maturity. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series769 (12 lessons) (the terminology is original with Thieme)
Syncretism	Syncretism is an attempt to reconcile or unite different or opposing principles, practices, or parties, as in philosophy or religion. When related to the Word of God, it is mixing evil, human viewpoint, and contemporary norms with Bible doctrine. See Got Questions for more information.

² You will have to do a search on this page.

Definition of Terms

Type, Typical, Antitype, Typology

*A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.³ See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).*

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

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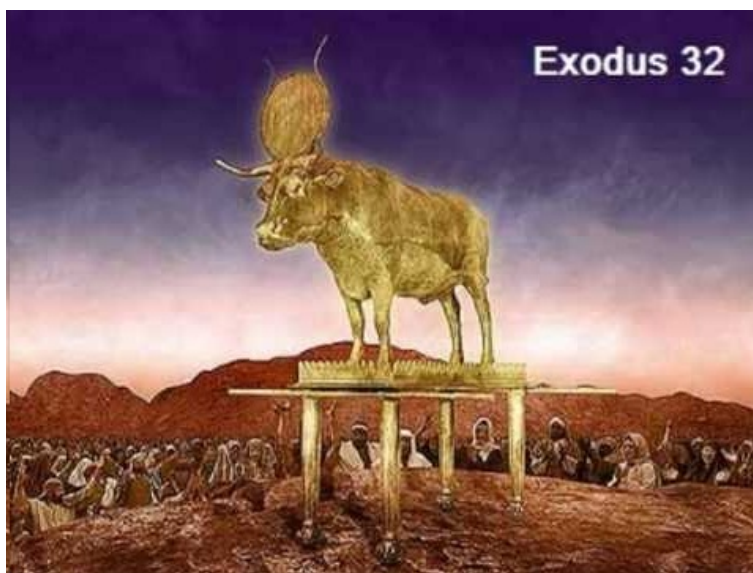
An Introduction to Exodus 32

Introduction: With chapter 32, we return to narrative and one of the most marvelous set of circumstances of the Old Testament. Moses, filled with the Spirit, will mediate between God and man and ask for mercy from God toward the children of Israel. God did not order Moses to take such a position; Moses assumed this intermediary position and, as such, was a **type** of Jesus Christ, standing in the gap, Who is ever making **intercession** for us. Moses makes intercession for Israel, just as Jesus makes intercession for us.

For 40 days and nights, God has been giving Moses the law by which Israel will be governed. Originally, it was my opinion that most of the book of Leviticus is a part of this law which God gave to Moses (in Exodus 25–31), which includes very little narrative. However, there are a number of references in the book of Leviticus to Moses receiving this information at the Tabernacle.

In the previous chapters, Moses has been up on Mount Sinai communing with God and getting the Law directly from God (the text of which, we have been studying). But God stops His teaching of Moses and tells him that he needs to go back down the mountain to the Israeli camp to settle his people down.

Exodus 32 takes us down to the foot of the mountain where the people have gotten tired of waiting for Moses. They do not believe that he is coming back, so, acting quite illogical, they believe that they need to continue moving towards the land of promise. What is illogical about this is, God, through Moses, has brought them to this place. How do they think that they can pick up from here and move forward on their own? Their solution is to first have Aaron construct a golden calf for them to worship (a golden calf which apparently will represent Y^ehowah).



³ From [Dake](#), accessed October 15, 2013.

God tells Moses, “You need to get back down there with the people;” and “I will kill all of these people and start from scratch with you and your seed, Moses.”

Exodus 32 and the Golden Calf (a graphic); from All Audio Bible on [YouTube](#); accessed February 23, 2021.

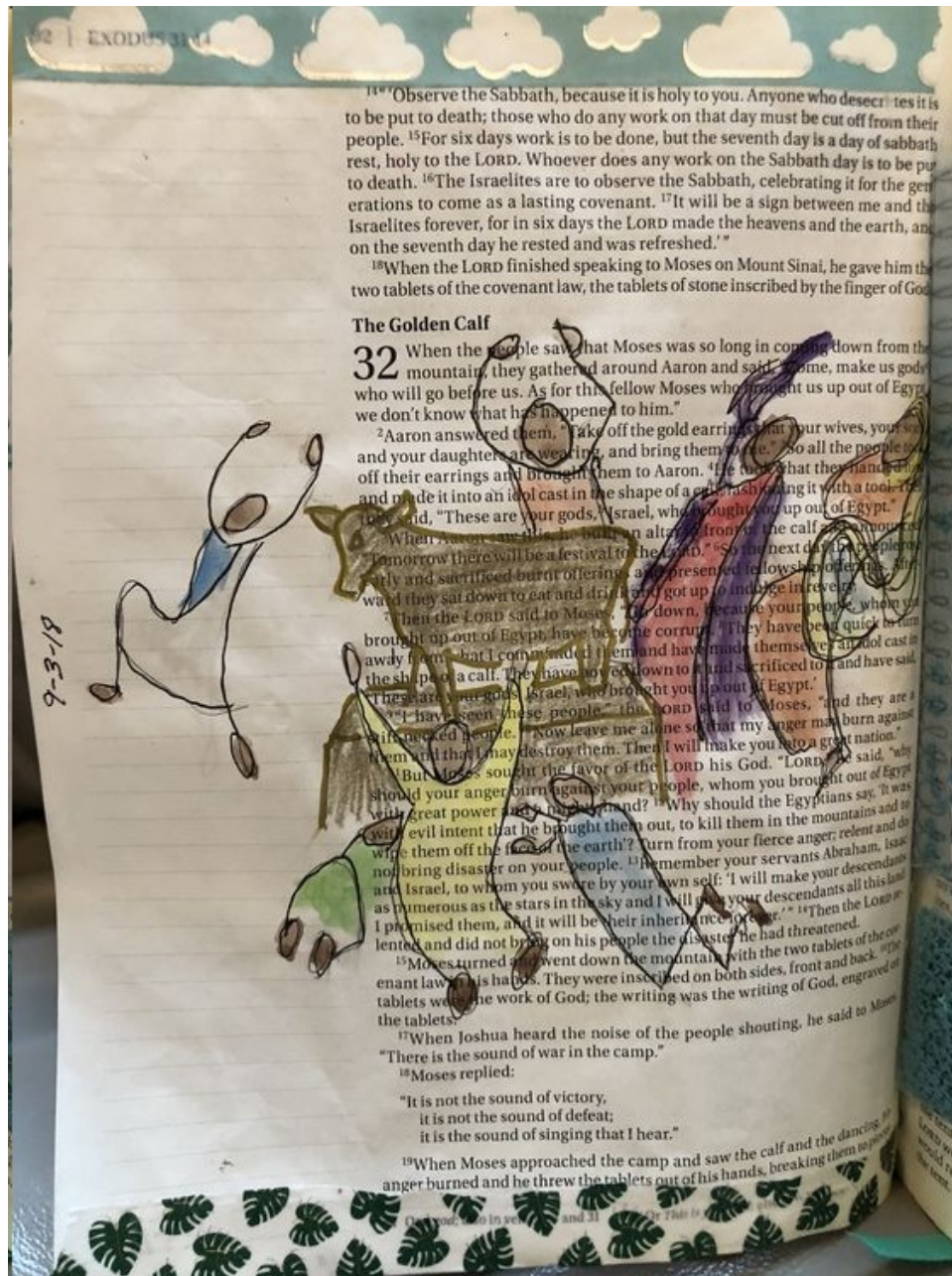
When I first studied this chapter, I concluded that what took place at the foot of the mountain was an idolatrous orgy. Since then, in my second and third examination of this chapter, I have backed off on that point of view. I am undecided about what exactly took place when the people sinned against God. What is primarily problematic is, the people violated the first 3 commandments, which they had enthusiastically agreed to comply with. Now, maybe they got out of control in a sexual way and maybe they did not—I don’t know that there is enough information here to conclude one way or the other. But these actions are not the worst of what was done—the idolatry is the fundamental problem with the people of God.

In commentary that I wrote over 20 years ago, I presented the behavior of the people as sexually degenerate. Even if that were the case, it is not as bad as the idolatry that they were clearly guilty of.

Exodus 32 (a graphic); from [Doodle Through the Bible](#); accessed February 23, 2021.



One of the reasons why I include those two graphics is, you get, at a glance, the overall content of Exodus 32.



Journaling Exodus 32 (a graphic); from Joy Denbow on [Pinterest](#); accessed February 23, 2021.

Titles and/or Brief Descriptions of Exodus 32 (by various commentators)

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[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 32 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 32

1. Was Moses timetable for being on Mount Zion completely unknown to the people below?
2. Moses was on Mount Sinai for 40 days and nights. Why does the text of God's teaching seem like 40 days worth of teaching?
3. Despite Aaron's participation in the sin of the golden calf and his lie to Moses of how the calf was formed, there appears to be no repercussion for him. Why is that?
4. How many Israelites participated in the worship and celebration of the golden calf?
5. Was God really willing to start over with Moses? What was His discussion with Moses all about?
6. Did God really repent (or, *change His mind*)?
7. What exactly was written on the tablets of the Law that Moses carried?
8. Were the people of Israel involved in a wanton orgy at the foot of Mount Sinai?
9. Did God actually strike or plague the people? What happened as a result of that?
10. Did God really change His mind? Was Moses convincing enough to changes God's mind?

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It is important to understand what has gone before.

The Prequel of Exodus 32

Exodus 24:16–18 *The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.* ESV (capitalized)

There does not appear to be a time frame pre-assigned to Moses' time on the mountain. That is, the people did not know how long, in advance, Moses would remain on Mount Sinai, communing with God.

Exodus 32 will begin with the people getting restless, because Moses has been gone a long time. A delegation goes to Aaron, demanding that He make them a golden calf to worship and follow.

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

The Principals of Exodus 32

Characters	Commentary
God	God had called Moses to come up the mountain. He was giving the Law to Moses.
Moses	Moses was alone in God's Presence.
Aaron	Once Moses had been gone long enough, the Israelites knew that they could push Aaron around or manipulate him. Aaron was second in command when Moses was there; and he was in charge while Moses was on Mount Sinai.
Leaders of the people	Aaron is approached by a delegation of people. This may or may not be the leaders who normally come to Moses.
The people of Israel	There appears to be a significant number of Israelis involved in this rebellion against God. I don't know if we can really discern percentages by this chapter.

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We need to know where this chapter takes place.

The Places of Exodus 32

Place	Description

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By the Numbers

Item	Duration; size

By the Numbers

Item

Duration; size

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Timeline for Exodus 32

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmoese reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

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Here is what to expect from Exodus 32:

A Synopsis of Exodus 32

A Synopsis of Exodus 32

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

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Outlines of Exodus 32 (Various Commentators)

From Precept Austin:⁴

1. idolatry (32:1–6), Impatience often leads to foolish violations of the faith
2. intercession (32:7–14), Violations of the covenant require intercession to escape condemnation,
3. judgment (32:15–29), Those spared of divine wrath must purge evil from their midst,
4. intercession again (32:30–33:6). Those who purge evil from their midst will find reinstatement through intercession.

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The ESV (capitalized) is used below.

A Synopsis of Exodus 32 from the Summarized Bible

Contents:	The broken law; Israel worships a golden calf. Intercession of Moses.
Characters:	God, Moses, Aaron, Joshua.
Conclusion:	It is a great sin to make gold, or anything else, a god, as those do who let it become a supreme object of their affections, taking the place of God in any degree.
Key Word:	Great Sin, Exodus 32:30 (The next day Moses said to the people, "You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.").
Strong Verses:	Exodus 32:26 (...then Moses stood in the gate of the camp and said, "Who is on the LORD's side? Come to me." And all the sons of Levi gathered around him.), Exodus 32:29 (And Moses said, "Today you have been ordained for the service of the LORD, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day."), Exodus 32:32 (But now, if You [God] will forgive their sin—but if not, please blot me out of your book that You have written.").
Striking Facts:	Moses typified Christ, who went above (Acts 1:9) telling the people to tarry. In His absence, some forget his promised return (John 14:3; Acts 1:11) and make themselves gods (2Tim. 3:1-4; 2Tim. 4:3-4; Matt. 24:12) denying His return (2Peter 3:3-4; Matt. 24:48, Matt. 24:49). Jesus will come unexpectedly (Matt. 25:13) punishing evil doers (2Thess. 2:7, 2Thess. 2:8) who are naked (Rev. 6:16, Rev. 6:17) and gathering the true to Himself (1Thess. 4:13-18).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 32.

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⁴ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 18, 2021.

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 24–35)

Scripture	Text/Commentary
Exodus 24	Moses goes up onto Mount Sinai
Exodus 25–31	While on Mount Sinai, God speaks to Moses about building the Tabernacle, the furniture for the Tabernacle, and the clothing to be worn by the priests
Exodus 32	<p>While Moses is receiving the law from God, Aaron, down below, encouraged by the people, makes a golden calf for the people to worship. They celebrate heathen religious worship.</p> <p>Meanwhile, on Mount Sinai, God warns Moses that the people are involved in idol worship and that He speaks of consuming them. Moses intercedes for the people, reminding God of the promises which He had made to Abraham, Isaac, and Jacob.</p> <p>Moses comes down the mountain with Joshua, they can hear the celebration of the people. Moses is quite angry and he breaks the tablets of the Law, and first goes to Aaron, who lies about how it happened.</p> <p>The Levites were called upon to destroy the wicked among them, and 3000 people were killed that day.</p> <p>Moses goes back up the mountain and intercedes again for the people.</p>
Exodus 33	<p>God instructs the people (through Moses) to leave Mount Sinai and to go towards the Land of Promise.</p> <p>God demonstrates His Presence at the Tent of Meeting. This is the Tabernacle which will be built in chapters 35–40.</p> <p>God allows Moses to see His Glory, but while Moses is in a crevice in the rock.</p>
Exodus 34	<p>Moses cuts out the tablets of stone upon which God would write the Law a second time.</p> <p>God describes His Essence/Personage.</p> <p>God repeats His covenant promises to give Israel the land of Canaan, warning them to destroy all the vestiges of the heathen religion of the Canaanites.</p>
Exodus 35	<p>The people bring offerings and materials for the building of the Tabernacle.</p> <p>The craftsmen to build the Tabernacle and its furniture are drafted into service.</p>

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 32

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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Changes—additions and subtractions (for Exodus 32): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have decided to drop the New Revised Standard Version and the Scriptures 1998 (which was rarely different from the Scriptures 2009) and the Holy Bible Improved Edition 1913. I rarely used those translations. Also, while working on this chapter, the Easy-to-Read 2001 was no longer available online. I was sorry to lose that one, as it often had some interesting differences from the current 2008 edition.

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

The Definition of Theological Terms is now linked both ways to those terms when they first occur. So, if you come across a hyperlinked theological term, you can click on it to get the definition; but you can click on that term in the list of definitions, and be taken right back to its first occurrence in this document (right back where you started from). For those who use the PDF or WPD version of this document, that can be quite helpful (one could always use the back button for the HTML document).

I have gone back to take a look at [Precept Austin](#), which is a repository of various sources (I do not know how much original work is to be found here; I would assume that the unattributed work is original with the site creator⁵). In any case, it is an excellent website, and I will begin to include some of his materials in my own studies. What is particularly helpful is, on occasion, a verse or a passage will stump me. At Precept Austin, most verses have the commentary of 4–10 others, so it is easier to look through them and see if anything is helpful. Also, he provides a *title* for nearly every verse, so I will try placing that as the verse summation and see how that goes.

What I used to do in some exegetical studies is provide a plethora of commentators for nearly every phrase from every chapter. This might add an additional pages onto a single chapter. Precept Austin does a fine job of gathering up quotations for each verse. Therefore, even though I may continue to group commentators opinions about this or that verse, I will do this perhaps 3–6 times for any given chapter, as opposed to 30–60 times.

Victor Hamilton and John Currid both provide at least a partial translation from their commentaries. These are often given on Precept Austin's page. So I have included them, from time to time.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The People of Israel Convince Aaron to Make a Golden Calf

compare Psalm 106:19–22

Kukis slavishly literal:

And so sees the people that is delayed Moses to come down from the mountain. And so is being assembled the people with Aaron. And so they say unto him, "Rise up, make for us gods that they will go to our faces, for this Moses, a man who has caused us to go up from a land of Egypt, we don't know what is to him."

Exodus
32:1

Kukis moderately literal:

The people observed that Moses was delayed coming down from the mountain. Consequently, the people assembled against Aaron, and they said to him, "Rise up [and] make gods [or, a god] for us so that they will go before us; for this man Moses, who led us out from the land of Egypt, we do not know what has happened [lit., *what is*] to him."

Kukis not-so-literal paraphrase:

When the people realized that Moses was too long in returning from the mountain, they assembled in front of Aaron, saying to him, "Get up and construct an idol for us, that they might go before us. As for this man Moses—we don't know what has happened to him."

Here is how others have translated this verse:

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

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁶; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

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

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so sees the people that is delayed Moses to come down from the mountain. And so is being assembled the people with Aaron. And so they say unto him, "Rise up, make for us gods that they will go to our faces, for this Moses, a man who has caused us to go up from a land of Egypt, we don't know what is to him."

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
But the people saw that Mosheh delayed to come down from the Mount; and the people gathered together unto Aharon, and said to him, Arise, make us gods (dachalan, pl., objects to be venerated) that may proceed before us;^[3] for this Mosheh, the man who brought us up from the land of Mizraim, we know not what hath been to him. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)

[3] Sam. Vers., "as it may please us."
But the people saw that Mosheh delayed to come down from the mount, and the people gathered together unto Aharon, when they saw that the time he had appointed to them had passed; and Satana had come, and caused them to err, and perverted their hearts with pride. And they said to him, Arise, make us gods that shall go before us; for as for this Mosheh the man who brought us up from the land of Mizraim, he may have been consumed in the mountain by the fire which flameth from before the Lord, (and) we know not what hath befallen him in his end.

Revised Douay-Rheims⁷
Douay-Rheims 1899 (Amer.)

.
And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us: For as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him.

Aramaic ESV of Peshitta

When the people saw that Mosha delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us deities, which shall go before us; for as for this Mosha, the man who brought us up out of the land of Egypt, we do not know what has become of him."

⁷ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

Lamsa's Peshitta (Syriac)	WHEN the people saw that Moses delayed to come down from the mountain, they gathered themselves together unto Aaron and said to him, Arise, make us gods that they may go before us; as for this man Moses who brought us up out of the land of Egypt, we do not know what has become of him.
V. Alexander's Aramaic T. Samaritan Pentateuch	. 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 much of Exodus, this Samaritan Pentateuch is one verse out of whack (this is 32:2). The same is true of the Peshitta Holy Bible Translated (on Bible Hub).
Updated Brenton (Greek) ⁸	And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt — we do not know what has become of him.

Significant differences:

Limited Vocabulary Translations:⁹

Bible in Basic English	And when the people saw that Moses was a long time coming down from the mountain, they all came to Aaron and said to him, Come, make us a god to go before us: as for this Moses, who took us up out of the land of Egypt, we have no idea what has become of him
Easy English	The young cow that Aaron made from gold Moses was on the mountain for a very long time. So the Israelites went to Aaron. They said, 'Get up! Make some gods for us who will lead us. This man, Moses, brought us up out of Egypt. But we do not know where he is now. We do not know what has happened to him.' Israelite A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.
Easy-to-Read Version—2006	The people saw that a long time had passed and Moses had not come down from the mountain. So they gathered around Aaron. They said to him, "Look, Moses led us out of the land of Egypt, but we don't know what has happened to him. So make us some gods to go before us and lead us."
God's Word™ Good News Bible (TEV)	. When the people saw that Moses had not come down from the mountain but was staying there a long time, they gathered around Aaron and said to him, "We do not know what has happened to this man Moses, who led us out of Egypt; so make us a god to lead us."
<i>The Message</i>	"Make Gods for Us" When the people realized that Moses was taking forever in coming down off the mountain, they rallied around Aaron and said, "Do something. Make gods for us who will lead us. That Moses, the man who got us out of Egypt—who knows what's happened to him?"
Names of God Bible NIRV	. Israel Worships a Golden Calf

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

⁹ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

The people saw that Moses took a long time to come down from the mountain. So they gathered around Aaron. They said to him, "Come. Make us a god that will lead us. This fellow Moses brought us up out of Egypt. But we don't know what has happened to him."

New Simplified Bible .

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

Contemporary English V. After the people saw that Moses had been on the mountain for a long time, they went to Aaron and said, "Make us an image of a god who will lead and protect us. Moses brought us out of Egypt, but nobody knows what has happened to him."

The Living Bible When Moses didn't come back down the mountain right away, the people went to Aaron. "Look," they said, "make us a god to lead us, for this fellow Moses who brought us here from Egypt has disappeared; something must have happened to him."

New Berkeley Version
New Life Version .

The Gold Calf

When the people saw that Moses was staying a long time before coming down from the mountain, they gathered around Aaron, and said, "Come, make a god for us who will go in front of us. For we do not know what has become of Moses, the man who brought us out of the land of Egypt."

New Living Translation

The Gold Calf

When the people saw how long it was taking Moses to come back down the mountain, they gathered around Aaron. "Come on," they said, "make us some gods who can lead us. We don't know what happened to this fellow Moses, who brought us here from the land of Egypt."

Unlocked Dynamic Bible .

Unfolding Bible (simplified)¹⁰ Moses stayed on top of the mountain a long time. When the people saw that he was not returning, they went to Aaron and said to him, "Make us gods who will lead us on our journey. We do not know what happened to that man Moses, who brought us here out of Egypt."

Partially literal and partially paraphrased translations:

American English Bible [Well, after considerable time had passed] and the people saw that Moses hadn't returned from the Mountain, they went to Aaron and said:
'[We want you to] make gods for us to lead us, because we don't know what has become of this Moses who brought us out of the land of Egypt.'

Beck's American Translation .

Common English Bible **Worshipping the gold bull calf**

The people saw that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, "Come on! Make us gods [Or a god] who can lead us. As for this man Moses who brought us up out of the land of Egypt, we don't have a clue what has happened to him."

New Advent (Knox) Bible

Meanwhile, finding that Moses' return from the mountain was so long delayed, the people remonstrated with Aaron. Bestir thyself, they said; fashion us gods, to be our leaders. We had a man to lead us, this Moses, when we came away from Egypt; but there is no saying what has become of him.

Translation for Translators

The Israelis made a golden calf to worship

◀Moses/!▶ stayed on top of the mountain a long time. When the people realized that he/l was not returning quickly, they gathered near Aaron and said to him, "We do

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

not know what has happened to that man Moses who brought us here out of Egypt. So quickly, make us *an idol/a statue of a god* who will lead us!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	And the people saw that Moses was not coming down from the mountain. The people gathered with Aaron, and told him, get up and make us a god which will go in front of us, because this Moses, the man who got us out of land of Egypt, we don't know what happened to him.
Ferrari-Fenton Bible	The People make an Idol. When the People saw that Moses delayed to descend from the mountain, they called upon Aaron, and said to him, "Rouse up, and make us GODs who may go before us!—for as for this fellow, Moses, who brought us up out of the land of the Mitzeraim, we know not what has become of him!"
God's Truth (Tyndale)	And when the people saw that it was long or Moses came down out of the mountain, they gathered themselves together and came unto Aaron and said unto him. Up and make us a god to go before us: for of this Moses the fellow that brought us out of the land of Egypt, we know not what is become.
HCSB	The Gold Calf When the people saw that Moses delayed in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god [Or <i>us gods</i>] who will go before us because this Moses, the man who brought us up from the land of Egypt—we don't know what has happened to him!"
International Standard V	Aaron Makes the Golden Calf 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 [Or gods; and so throughout the chapter] 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."
Jubilee Bible 2000 Lexham English Bible	. The Golden Calf And the people saw that Moses delayed to come down from the mountain, and the people gathered opposite Aaron, and they said to him, "Come, [Or "arise" or "get up"] make for us gods who will go before us, because this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."
NIV, ©2011 Tree of Life Version Unfolding Bible Literal Text ¹¹	. . When the people saw that Moses delayed in coming down the mountain, they gathered around Aaron and said to him, "Come, make us an idol that will go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him."
Unlocked Literal Bible Urim-Thummim Version	. Now when the people saw that Moses delayed descending from the mountain, they assembled with Aaron and said to him, arise now and fashion for us elohim that will go before us. But as for Moses, the man that brought us up out of the land of Egypt, we do not know what has become of him.
Wikipedia Bible Project	And the people feared, because Moses delayed coming down the mountain. And the people congregated to Aaron, and they said to him: "Arise, make us a God which will walk before us--- because, this Moses, the man that brought us up from the land of Egypt, we do not know what happened to him."

Catholic Bibles (those having the imprimatur):

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

Christian Community (1988) **THE MOLTEN CALF**

• ¹When the people saw that Moses was so long in coming down from the mountain they assembled around Aaron and said to him, "Come, make us gods to walk ahead of us; as for this Moses who brought us out of Egypt, we don't know what has happened to him."

Jer 31:32; 24:18; Acts 7: 40-41

• 32.1 Just as Adam disobeyed in the beginning, so too does Israel, after receiving the Law. The difficult relationship between Israel and its God now begins. He threatens, punishes and, after that, pardons.

Moses thinks that by using drastic measures, he will make Israel return to the right path and the people will be more responsible. But the years pass and the people continue to sin. Therefore, later prophets will become convinced that a Law does not suffice: mortals need a new heart: see the new covenant in Jeremiah 31:31.

Make us gods. The Israelites have not really accepted Yahweh, the demanding and challenging God who commands them to conquer the promised land. They wish to return to their old religion which merely requires feasts and rites. The golden calf they fashion out of wood covered with gold (which Moses will burn), is the traditional figure of the Canaanite god Eternal life, a habitually good-natured god who puts the minds of the fearful believers at ease.

Their sin, then, is not only in making an image of God, but even more, in making a god which suits them. This same sin is committed by many believers today who look for a relaxing religion or spirituality free from the contradictions one finds when working with God in the world.

The Heritage Bible

And the people saw it as Moses paling in shame to come down out of the mount, and the people gathered themselves together to Aaron, and said to him, Rise, make gods for us, which shall go before our face, because *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know by seeing what has become of him.

New American Bible (2002)¹²

When the people became aware of Moses' delay in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him."

New American Bible(2011)¹³**The Golden Calf.**

When the people saw that Moses was delayed in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will go before us; as for that man Moses who brought us out of the land of Egypt, we do not know what has happened to him."^a

a. [32:1] Ex 32:23; Acts 7:40.

New English Bible–1970

The golden bull-calf. - Dt.9.6-29

WHEN THE PEOPLE SAW that Moses was so long in coming down from the mountain, they confronted Aaron and said to him, 'Come, make us gods to go ahead of us. As for this fellow Moses, who brought us up from Egypt, we do not know what has become of him.'

Revised English Bible–1989

New Jerusalem Bible

When the people saw that Moses was a long time before coming down the mountain, they gathered round Aaron and said to him, 'Get to work, make us a god to go at our head; for that Moses, the man who brought us here from Egypt -- we do not know what has become of him.'

New RSV

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

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the people saw that Moshe was taking a long time to come down from the mountain, they gathered around Aharon and said to him, "Get busy; and make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt — we don't know what has become of him."
exeGesés companion Bible	<u>THE MOLTEN CALF</u> And the people see that Mosheh delays descending from the mount: and the people congregate to Aharon and say to him, Rise, work us elohim to go at our face; for as for this Mosheh, the man who ascended us from the land of Misrayim, we know not what became of him.
Hebraic Roots Bible Israeli Authorized Version	. And when the people saw that Moshe delayed to come down out of the mount, the people gathered themselves together unto Aharon, and said unto him, Up, make us elohim, which shall go before us; for as for this Moshe, the man that brought us up out of the land of Egypt, we wot not what is become of him.
Kaplan Translation	<i>The Golden Calf</i> Meanwhile, the people began to realize that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, 'Make us an oracle to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. oracle
The Scriptures 2009	(Rashbam; Ralbag; cf. Ramban; Ibn Ezra; Kuzari 1:96). Or, 'god' (Targum). And when the people saw that Mosheh was so long in coming down from the mountain, the people gathered together to Aharon, and said to him, "Arise, make us mighty ones who go before us. For this Mosheh, the man who brought us up out of the land of Mitsrayim, we do not know what has become of him."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND WHEN THE PEOPLE SAW THAT MOSES DELAYED TO COME DOWN FROM THE MOUNTAIN, THE PEOPLE COMBINED AGAINST AARON, AND SAID TO HIM, "ARISE AND MAKE US GODS WHO SHALL GO BEFORE US; FOR THIS MOSES, THE MAN WHO BROUGHT US FORTH OUT OF THE LAND OF EGYPT? WE DO NOT KNOW WHAT IS BECOME OF HIM!"
Awful Scroll Bible	The people were to realize, that Moses is to have been distracted to be coming down from the mountain. The people were to gather to Aaron, and were to say: Be rising up and be making they he of mighty ones for us, that were to proceed turned before us. For Moses, the man that is to have brought us up, from the solid grounds of Egypt - was he to be discovered? -
Concordant Literal Version	The people saw that Moses was tardy to descend from the mountain. So the people assembled themselves against Aaron and said to him: Rise! Make for us elohim who shall go before us, for this Moses, the man who brought us up from the land of Egypt, we know not what has become of him.
Darby Translation (1889) exeGesés companion Bible Orthodox Jewish Bible	. . . And when HaAm saw that Moshe delayed to come down from HaHar, HaAm gathered themselves together unto Aharon, and said unto him, Up, make us elohim (g-ds), which shall go before us; for as for this Moshe, the ish that brought us up out of Eretz Mitzrayim, we know not what is become of him.

Rotherham's Emphasized B.

§ 38. *Israel's Revolt into Idolatry, and their Restoration. Remarkable Episodes:—Breaking the Tables; Pitching a Temporary Tent outside the Camp; Yahweh's Proclamation of all his Goodness; Moses' Face shineth.*

Chapter 32.

And <when the people saw that Moses delayed to come down out of the mount>^a the people gathered themselves together unto Aaron, and said unto him— Up, make for us gods,^b who shall go before us, for <as for this' Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.

^a Or: "put them to shame as to coming down" etc.

^b Heb.: 'ēlôhîym; but here construed with a plural verb, and therefore rightly rendered "gods" in the plural.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

The Golden Calf

Now when the people saw that Moses delayed coming down from the mountain, they gathered together before Aaron and said to him, "Come, make us a ^[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."

^[a] Exodus 32:1 Elohim in the Hebrew, a plural Hebrew form used most often to refer to the true God. It can also mean "gods," which is an option here, but the account of the golden calf incident implies that the people wanted a single idol (see 32:4 and note). Assuming that they had just one idol in mind, it may be that the Israelites were demanding an idol representing God (Elohim) Himself.

The Expanded Bible

The People Make a Gold Calf

The people saw that ·a long time had passed and Moses had not [^LMoses delayed to] come down from the mountain. So they ·gathered [assembled] ·around [or against] Aaron and said, "[^LThis man] Moses ·led [brought] us out of Egypt, but we don't know what has happened to him. Make us ·gods [or a god; or an image of God] who will ·lead [^Lgo before] us."

Kretzmann's Commentary

Verses 1-6

The Golden Calf

And when the people saw that Moses delayed to come down out of the mount, the text implies that they had waited for his return in vain, and therefore foolishly concluded that he had forsaken them, the people gathered themselves together unto Aaron, not in the spirit of an orderly congregation, but of a mob bent on violence, and said unto him, Up, make us gods which shall go before us! For as for this Moses, as they now contemptuously called him, the man that brought us up out of the land of Egypt, we wot (know) not what is become of him. They had given up all hopes regarding the leadership of Moses, and therefore proposed to establish their own gods, fashioned according to the ideas of their perverted mind.

Syndein/Thieme
The Voice

When the people realized Moses was taking a long time to return from his trek up the mountain, they got together and approached Aaron.

People: We have no idea what happened to this fellow Moses who brought us out of the land of Egypt. [Acts 7:40] *He left you in charge, so get up and make us gods who will lead us from here.*

Bible Translations with Many Footnotes:

The Complete Tanach¹⁴

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

that Moses was late: Heb. שָׁשַׁב, as the Targum [Onkelos] renders רְחֹא, an expression for lateness. Likewise, [in the verse] "is his chariot late (שָׁשַׁב)" (Jud. 5:28); "and they waited until it was late (שָׁשַׁב)" (Jud. 3:25). When Moses went up the mountain, he said to them [the Israelites], "At the end of forty days I will come, within six hours" [from sunrise of the fortieth day]. They thought that the day he went up was included in the number [of the forty days], but [in fact] he had said to them, "forty days," [meaning] complete [days], including the night. But the day of his ascent did not have its night included with it [because Moses ascended in the morning], for on the seventh of Sivan he ascended. Thus, the fortieth day [of Moses' absence] was the seventeenth of Tammuz. On the sixteenth [of Tammuz], Satan came and brought confusion into the world and showed a semblance of darkness, [even] pitch darkness, and confusion, [as if] indicating [that] Moses had surely died and therefore, confusion had come upon the world. He [Satan] said to them, "Moses has died, for six [additional] hours have already passed, and he has not come, etc.," as is found in tractate Shabbath (89a). We cannot say that their [the Israelites'] only error was that on a cloudy day [they were confused] between before noon and after noon, because Moses did not descend until the next day, as it is said: "On the next day, they arose early, offered up burnt offerings..." (verse 6).

that will go before us: וַיִּנְּפְלוּ וַיִּקְּלוּ. [The word וַיִּקְּלוּ is in the plural form.] They desired many deities for themselves. -[from Sanh. 63a]

because this man Moses: Satan showed them something resembling Moses, being carried in the air, high above in the sky. -[from Shab. 89a, Midrash Tanchuma 19]

who brought us up from the land of Egypt: And directed us the way we should go up [from Egypt]. Now we need gods who will go before us [instead of Moses].

The Geneva Bible
Kaplan Translation
NET Bible®

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The Sin of the Golden Calf

¹When the people saw that Moses delayed² in coming down³ from the mountain, they⁴ gathered around Aaron and said to him, "Get up,⁵ make us gods⁶ that will go before us. As for this fellow Moses,⁷ the man who brought us up from the land of Egypt, we do not know what⁸ has become of him!"

^{1sn} This narrative is an unhappy interlude in the flow of the argument of the book. After the giving of the Law and the instructions for the tabernacle, the people get into idolatry. So this section tells what the people were doing when Moses was on the mountain. Here is an instant violation of the covenant that they had just agreed to uphold. But through it all Moses shines as the great intercessor for the people. So the subject matter is the sin of idolatry, its effects and its remedy. Because of the similarities to Jeroboam's setting up the calves in Dan and Bethel, modern critics have often said this passage was written at that time. U. Cassuto shows how the language of this chapter would not fit an Iron Age setting in Dan. Rather, he argues, this story was well enough known for Jeroboam to imitate the practice (Exodus, 407-10). This chapter can be divided into four parts for an easier exposition: idolatry (32:1-6), intercession (32:7-14), judgment (32:15-29), intercession again (32:30-33:6). Of course, these sections are far more complex than this, but this gives an overview. Four summary statements for expository points might be: I. Impatience often leads to foolish violations of the faith, II. Violations of the covenant require intercession to escape condemnation, III. Those spared of divine wrath must purge evil from their midst, and IV. Those who purge evil from their midst will find reinstatement through intercession. Several important studies are available for this. See, among others, D. R. Davis, "Rebellion, Presence, and Covenant: A Study in Exodus 32-34," WTJ 44 (1982): 71-87; M. Greenberg, "Moses' Intercessory Prayer," Ecumenical Institute for Advanced Theological Studies (1978): 21-35; R. A. Hamer, "The New Covenant of Moses," Judaism 27 (1978): 345-50; R. L. Honeycutt, Jr., "Aaron, the

¹⁴ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

Priesthood, and the Golden Calf,” RevExp 74 (1977): 523-35; J. N. Oswalt, “The Golden Calves and the Egyptian Concept of Deity,” EvQ 45 (1973): 13-20.

²^{tn} The meaning of this verb is properly “caused shame,” meaning cause disappointment because he was not coming back (see also Judg 5:28 for the delay of Sisera’s chariots [S. R. Driver, Exodus, 349]).

³^{tn} The infinitive construct with the lamed (ל) preposition is used here epexegetically, explaining the delay of Moses.

⁴^{tn} Heb “the people.”

⁵^{tn} The imperative means “arise.” It could be serving here as an interjection, getting Aaron’s attention. But it might also have the force of prompting him to get busy.

⁶^{tn} The plural translation is required here (although the form itself could be singular in meaning) because the verb that follows in the relative clause is a plural verb – that they go before us).

⁷^{tn} The text has “this Moses.” But this instance may find the demonstrative used in an earlier deictic sense, especially since there is no article with it.

⁸^{tn} The interrogative is used in an indirect question (see GKC 443-44 §137.c).

New American Bible(2011)¹⁵ .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and the people saw that "**Mosheh** ^{Plucked out} [refrained] to go down from the hill, and the people were rounded up upon "**Aharon** ^{Light bringer} and they said to him, rise, (make) (for) us "**Elohiym** ^{Powers} Which will walk <in front of> us, given that this "**Mosheh** ^{Plucked out}, the man which made us go up from the land of "**Mits'rayim** ^{Two straits}, we do not know what (came to pass) to him,...

Charles Thomson OT .

C. Thompson LXX (updated) .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

New American Standard B. **The Golden Calf**

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 [Or gods] 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.”

New European Version

The Israelites Make a Golden Calf

When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young’s Updated LT

And the people see that Moses is delaying to come down from the mount, and the people assemble against Aaron, and say unto him, “Rise, make for us gods who go

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

before us, for this Moses—the man who brought us up out of the land of Egypt—we have not known what has happened to him.”

The gist of this passage: When the people thought that Moses was too long in returning, they went to Aaron and spoke to him about a new god to lead them.

Exodus 32:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (הָאָר) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôwsh (בוֹשׁ) [pronounced <i>bôsh</i>]	<i>to delay [when followed by a gerund]; properly to put to shame one who waits</i>	3 rd person masculine singular, Pilel perfect	Strong's #954 BDB #101
I assume that this is the same as the Polel cited by Owens.			
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	Qal infinitive construct	Strong's #3381 BDB #432
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: The people observed that Moses was delayed coming down from the mountain.

We begin with the Polel perfect of bôwsh (בוֹשׁ) [pronounced *boosh*] and it means *to be disappointed, to be pale, to be ashamed, to delay*. Some Hebrew grammars do not even mention the Polel stem. What it is, is there are

certain verbs which do not strictly have a Piel, Pual or a Hithpael stem because characteristic of these stems is the doubling of the middle consonant. However, in certain situations, this middle consonant either drops out or becomes a long vowel, making it impossible to double. So we have the Polel, Polal and the Hithpolel stems, the first replacing the Piel, or intensive, stem. Bûwsh is found only twice¹⁶ in the Piel (Polel) stem and in this stem it means *to delay, to disappoint because one has delayed*.

Moses was not actually delayed from coming down the mountain. There was no time frame previously given. To the sons of Jacob below, it seemed to them as if He had been delayed; they believed that he had been gone for too long. They believed that it was time to get stuff done.

Application: We need to be patient with God. We may think, “I want X and I want it now;” but if God is delaying or even denying you something, then He certainly knows best.

Application: There is no call for these people to become activated; there is no call for them to figure out their next step.

Now, let’s say that something happened to Moses. What should these people do? They should sit tight and wait for instructions from God. God brought them out of Egypt and God has provided for their basic needs (also known as, **logistical grace**). Therefore, God is able to interact directly with this people, if He so chooses.

Now, the people specifically requested of Moses, “Don’t let God speak to us directly. You listen to God and tell us what He says.” (Exodus 20:19) So Moses and God are doing exactly as the people requested. This does not mean that the people are free to do whatever they want to do. They need to be patient with the process which they requested to take place.

Precept Austin: How we handle God’s ordained delays is a good measure of our spiritual maturity. If we allow such delays to make us drift off into sin or lapse into resignation to fate, then we react poorly to His ordained delays. If we allow such times to deepen our perseverance in following God, then they are of good use.¹⁷

Exodus 32:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to be assembled, to be called together, to be summoned an assembly [for war, judgement or a religious purpose]</i>	3 rd person masculine singular, Niphal imperfect	Strong’s #6950 BDB #874
This is the first occurrence of this word in the Old Testament.			
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong’s #5971 BDB #766

¹⁶ The other passage is Judges 5:28

¹⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 18, 2021.

Exodus 32:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
The Niphal of qāhal (קָהַל) [pronounced <i>kaw-HAHL</i>] followed by the preposition ‘al (עַל) [pronounced <i>gahl</i>] means <i>to gather against, to assemble against</i> . This same construction is only found in Num. 15:3, 41; and hostility or bullying is implied.			
’Ahārōn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: *Consequently, the people assembled against Aaron,...*

There is an interesting preposition used here. We might expect the people to be assembled before Aaron, to Aaron or unto Aaron; but they are assembled against him. The idea is, the people can choose to rebel against Aaron, if he does not give them the right response that they expect. I believe the idea is, this group aims to bully Aaron into a course of action. Independent, these people had come to a specific conclusion that they had agreed to; and now Aaron needed to do what they told him to do.

*Victor Hamilton paraphrases this "the people ganged up on Aaron."*¹⁸

Exodus 32:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
’āmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
’el (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
qûwm (קוּם) [pronounced <i>koom</i>]	<i>stand, rise up, arise, get up</i>	2 nd person masculine singular, Qal imperative	Strong's #6965 BDB #877

¹⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 18, 2021.

Translation: ...and they said to him, “Rise up...

Even though Moses and Aaron are in positions of authority over these people, the people are giving orders to Aaron. They are going to tell him what he needs to do.

This first order, for Aaron to rise up, does not mean that he is sitting but he ought to be standing; it is a word used for a man about ready to do some things. The crowd is telling Aaron that he has some things which they expect him to do.

Exodus 32:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition; with the 1 st person plural suffix	No Strong's # BDB #510
‘êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person plural suffix	Strong's #6440 BDB #815

Together, they mean *before us, before our faces, in our presence, in our sight, in front of us.*

Translation: ...[and] make gods [or, a god] for us so that they will go before us;...

Aaron is charged with making some gods for the people. This means that Aaron would oversee what is done, and that the gods would be made to his specifications.

The spokesmen for the people say that these gods will go before them. Now, just as with any inanimate object, it can only go where it is carried.

Interestingly enough, both Aaron and Hur were left in charge (Exodus 24:14), however, Hur is not mentioned again, except possibly as the grandfather¹⁹ of Bezalel (Exodus 31:2 35:30 38:22). There will be a lot in this chapter to criticize Aaron for; nevertheless, he will apparently recover and be used of God in the not to distant future.

Exodus 32:1d ...[and] make gods [or, a god] for us so that they will go before us;...

Some of the people there may have justified this in their own minds. They were not looking for a new god or a different god; they simply wanted something that they could see and use to guide them. How many people have a picture of Jesus in their home or in a church (whether on the cross or not)? How many have statues of Jesus or of Mary? There are even people who have a small section of their house where there are some religious things for them to look at or hold. How many today have rosary beads? My guess is, none of these people understand what they are doing is idolatry. This just gives them an object upon which to concentrate. That kind of approach is not ever proposed in Scripture; in fact, it is outlawed.

Application: The object that we are to concentrate on, as believers, is the Word of God. Not the physical Bible, or an image of an electronic Bible, but its precepts and teachings which we learn and place into our souls.

This is apparently from the Daily Bread series.

Commandment 2—Refuse Idolatry (from Dennis J. DeHaan)

You shall not make for yourself a carved image. —Exodus 20:4

Years ago, Life magazine carried on its cover an artist's rendering of God as an old man with long white hair and stern facial features.

Charles Hodge said, "Idolatry consists not only in the worship of false gods, but also in the worship of the true God by images."

Any visual portrayal of deity can be dangerous. No created thing can convey God's true and complete character. That's why God commanded Israel not to make any image or likeness of anything in heaven or on earth as an object of worship. Such images dishonor God because they distort His glory, and this can lead to sin.

Theologian J. I. Packer suggests that the people of Israel intended to worship Jehovah when Aaron made the golden calf. He says they were using the bull-image as a reminder of God's great might in delivering them from Egypt. But strength is just one aspect of His character. The calf showed nothing of His holiness. Thus the people turned the "feast to the Lord" into a wild, sensual party (Ex. 32:5-8).

To worship an image or picture of any Person of the Trinity is idolatry and veils God's glory. It leads us astray. "God is Spirit, and those who worship Him must worship in spirit and truth" (Jn. 4:24).

From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

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Exodus 32:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

¹⁹ This could be a different *Hur*; and many times, designations like this list a father (or grandfather) and the second one named represents a branch of a tribe (referring to a person who is dead by this period of time).

Exodus 32:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
ʿâlâh (אָלַח) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil perfect; with the 1 st person plural suffix	Strong's #5927 BDB #748
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...for this man Moses, who led us out from the land of Egypt,...

The people then reference Moses. “Regarding this man Moses,” they say, “the one who led us out of Egypt...” So the people are cognizant of Moses; they have not forgotten who he is. But, quite frankly, he has been gone for too long.

Exodus 32:1f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 32:1f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâda' (יָדָע) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person plural, Qal perfect	Strong's #3045 BDB #393
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...we do not know what has happened [lit., *what is*] to him.”

“We do not know where Moses is; we do not know what has happened to him,” they complain. “It is time for a new plan.”

This approach is entirely illogical (something which can be said about the Exodus generation over and over again). Moses has led them up to this point; and with great signs and wonders, led them out of Egypt; and now to Mount Sinai. They have seen great manifestations from God. So, what sense would it make to suddenly start walking towards the land of promise, when there is no Moses to guide them there; and at a time that the Lord has not commanded them to go? God has not come to any of these people saying, “Okay, time for us to go. Get packed.” So what sense does it make to leave right this moment to go to the land that God has given them?

Exodus 32:1 The people observed that Moses was delayed coming down from the mountain. Consequently, the people assembled against Aaron, and they said to him, “Rise up [and] make gods [or, a god] for us so that they will go before us; for this man Moses, who led us out from the land of Egypt, we do not know what has happened [lit., *what is*] to him.” (Kukis mostly literal translation)

The people perceived that there were two great leaders, Moses and Aaron. They also knew who they could work—Aaron. This is not difficult; I recall a family that I lived next door to and listening to their three year old daughter was fascinating. She knew that when her mother said *no*, she meant *no* and that was the end of that discussion; however, the father just required a reasonable amount of nagging and he would eventually give in. So if a three-year old child can discern this from her parents, then certainly the people of Israel could determine this about Moses and Aaron.

Recall that in Exodus 24:1 that Moses went to the foot of Mount Sinai with Aaron, Nadab, Abihu and seventy elders (which must have included Joshua—Exodus 24:13). These men stayed at the foot of the mountain as Moses ascended it with Joshua. We do not know how far Joshua went with Moses because he is not mentioned again during the giving of the instructions for the building of the furniture for the tabernacle. However, the people were to come to Aaron and the elders with any disputes or legal matters (Exodus 24:14). Moses had already been on

the mountain before and had returned to the people with the ten commandments and several ordinances. So they had heard "You will not make for yourselves an idol or any likeness of what is in heaven above or on the earth beneath or in the water under the earth." (Exodus 20:4) They heard those words directly from the mouth of God. And their response had been "All that the Lord has spoken to we will do, and we will be obedient." (Exodus 24:3b, 7b)

Precept Austin: *There is nothing like a crowd to influence a weak leader and Aaron proved to be very weak which set him up to be a "crowd pleaser" and an idol maker.*²⁰

Exodus 32:1 When the people realized that Moses was too long in returning from the mountain, they assembled in front of Aaron, saying to him, "Get up and construct an idol for us, that they might go before us. As for this man Moses—we don't know what has happened to him." (Kukis paraphrase)

Douglas Stuart: *Why did the people want "gods who can go before us"? Were they not satisfied with Yahweh's leadership during the past months, as He went before them day and night? The answer was (1) partly a matter of the strong attractions of idolatry, (2) partly a matter of the absence of Moses, who was so closely associated with Yahweh's presence, (3) partly a matter of the passage of time during which the obvious presence of Yahweh in the pillar of cloud and fire was lacking, (4) partly a matter of the attractiveness of the idea of a **syncretism** of Yahwism with the Egyptian bull cult, but (5) mostly a matter of something that continues to plague even Christian people today -- an inability to see that the spiritual world is primary to and in control of the physical and visible world. In order to help His people understand the truth, Yahweh insisted on being believed in rather than being seen (cf 2Cor. 4:18 5:7). It was so much easier to believe in something that could actually be seen. The Israelites were powerfully attracted to the latter option.*²¹

Even though Moses is their human leader, Moses represents God, Who is their Divine Leader. Consider what these men did that very morning, first thing. They went outside and gathered manna to eat. Then the entire family ate. The manna that they ate that day was provided by God. What they are doing here is in rebellion to God. When they talk about Aaron building an idol, that should have been a clue to them.

Application: Believers, from time to time, feel as if they have been abandoned by God. They are suffering, or something did not come through for them, or they are facing some difficulty in their life which they are unable to overcome (at least, within the time period they think). How often have you been in that situation? Have you ever stopped to ask yourself, *what do I have? What evidence is there that God is taking care of me?* Often, there is plenty of evidence that God is overseeing our lives. So often, the circumstance or difficulty comes, but then it goes; or it becomes manageable. A few weeks or months later, you may have a vivid remembrance of that situation; but time will eventually relegate that difficulty to something which just occurred in the past.

See **Idol Worship** in the **Addendum**.

And so says unto them Aaron, "Take off rings of the gold which [are] in ears of your wives and your sons and your daughters; and bring [it] unto me."

Exodus
32:2

So Aaron said to them, "Take off the golden earrings which [are] in the ears of your wives, your sons and your daughters; and bring [those rings] to me."

So Aaron said to them, "Remove the golden earrings from your wives, sons and daughter and bring those rings to me."

²⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 18, 2021.

²¹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 18, 2021. Slightly edited.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says unto them Aaron, "Take off rings of the gold which [are] in ears of your wives and your sons and your daughters; and bring [it] unto me."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Aharon said to them, Take off the golden ear rings which are in the ears of your wives, your sons, and your daughters, and bring them to me.
Targum (Pseudo-Jonathan)	And Aharon said to them, Deliver the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Aaron said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.
Aramaic ESV of Peshitta	Aaron said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Ahron said to them, "Remove the earrings of gold that are in the ears of your wives and of your sons and of your daughters, and bring to me."
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And Aaron said to them, Take off the golden earrings which are in the ears of your wives and daughters, and bring them to me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Then Aaron answered them, 'Take the gold rings from the ears of your wives, your sons and your daughters. Then bring the rings to me.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Aaron said to the people, "Bring me the gold earrings that belong to your wives, sons, and daughters."
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
<i>The Message</i>	So Aaron told them, "Take off the gold rings from the ears of your wives and sons and daughters and bring them to me."
Names of God Bible	.
NIRV	Aaron answered them, "Take the gold earrings off your wives, your sons and your daughters. Bring the earrings to me."
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Aaron told them, "Bring me the gold earrings that your wives and sons and daughters are wearing."
The Living Bible	"Give me your gold earrings," Aaron replied.
New Berkeley Version	.

New Life Version	Aaron said to them, "Take the objects of gold from the ears of your wives, your sons and your daughters, and bring them to me."
New Living Translation	.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Aaron said to them, "All right, I will do that. Tell your wives and your children to take off all their gold earrings and bring them to me."

Partially literal and partially paraphrased translations:

American English Bible	So Aaron told them: 'I want you to take all the gold earrings that your wives and daughters wear in their ears, and bring them to me.'
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Take out the gold ear-rings, said Aaron, that your wives and sons and daughters wear, and bring them to me.
Translation for Translators	Aaron replied to them, "All right, <i>I will do that, but</i> tell your wives and your sons and your daughters to take off all their gold earrings and bring them to me."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Aaron told them, take down the golden earrings that are in the ears of your wives, sons and daughters, and bring them to me.
Ferrar-Fenton Bible	Then Aaron replied to them, "Pull off the earrings of gold that are in the ears of your wives, sons, and daughters, and bring them to me."
God's Truth (Tyndale)	And Aaron said unto them: pluck off the golden earrings which are in the ears of your wives, your sons and of your daughters: and bring them unto me.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me."
Peter Pett's translation	.
Unfolding Bible Literal Text	Aaron replied to them, Snatch off the gold earrings that are on the ears of your women, sons, and daughters, then bring them to me.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Aaron said to them, "Take the gold earrings from your wives, your sons and daughters and bring them to me."
The Heritage Bible	.
New American Bible (2002)	Aaron replied, "Have your wives and sons and daughters take off the golden earrings they are wearing, and bring them to me."
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Aaron replied, 'Strip off the gold rings in the ears of your wives and your sons and daughters, and bring them to me.'
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Aharon says to them, Break off the golden noserings in the ears of your women and your sons and your daughters and bring them to me.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Aaron was to say: Be stripping off the gold rings, that are on the ears of your wives, sons, and daughters, even be bringing them.
Charles Thomson OT	.
Concordant Literal Version	Then Aaron said to them: Tear off the pendants of gold which are in the ears of your wives, your sons and your daughters, and bring them to me.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And Aharon said unto them, Take off the rings of zahav in the ears of your nashim, of your banim, and of your banot, and bring them unto me.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Aaron said to the people [the], "Take [Pull] off the gold earrings that your wives, sons, and daughters are wearing, and bring them to me."
Kretzmann's Commentary	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, the heavy ring pendants worn according to Oriental fashion, and bring them unto me. If Aaron, as some commentators state, made this demand in a spirit of cunning, thinking that the great sacrifice which this involved would keep the people from carrying out their plan, he found himself badly in error.
Syndein/Thieme	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. {Note: Aaron was a man of a weak character. He could not stand up to the people.}
The Voice	Aaron: I want you to bring me the gold earrings your wives, sons, and daughters are wearing.

Bible Translations with Many Footnotes:

The Complete Tanach	Aaron said to them, "Remove the golden earrings that are on the ears of your wives, your sons, and your daughters and bring them [those earrings] to me." that are on the ears of your wives...: Aaron said to himself, "The women and children are fond of their jewelry. Perhaps the matter will be delayed, and in the meantime, Moses will arrive." But they did not wait [for their wives and children to give them their earrings], and they took off their own [earrings]. -[from Midrash Tanchuma 21]
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Remove: Heb. וְקַח; an imperative expression, from the same root as קָח in the singular. [This is] like וְכָבַד; bless, [which is] from the same root as כָּבַד.

The Geneva Bible
Kaplan Translation
NET Bible®

So Aaron said to them, "Break off the gold earrings that are on the ears of your wives, your sons, and your daughters, and bring them to me."⁹

^{9sn} B. Jacob (Exodus, 937-38) argues that Aaron simply did not have the resolution that Moses did, and wanting to keep peace he gave in to the crowd. He also tries to explain that Aaron was wanting to show their folly through the deed. U. Cassuto also says that Aaron's request for the gold was a form of procrastination, but that the people quickly did it and so he had no alternative but to go through with it (Exodus, 412). These may be right, since Aaron fully understood what was wrong with this, and what the program was all about. The text gives no strong indication to support these ideas, but there are enough hints from the way Aaron does things to warrant such a conclusion.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Aharon** ^{Light bringer}" said to them, tear off the ornamental rings of gold which are in the ears of your women, your sons and your daughters and [bring] them to me,...

Charles Thomson OT Thereupon Aaron said to them, Take off the golden earrings which are in the ears of your wives and daughters and bring them to me.

C. Thompson (updated) OT

Context Group Version

English Standard Version

Green's Literal Translation

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

And Aaron says unto them, "Break off the rings of gold which are in the ears of your wives, your sons, and your daughters, and bring in unto me;"...

The gist of this passage: Aaron tells the people to locate all of their gold and bring it in to him.

Exodus 32:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 32:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'Ahārôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
pâraq (פָּרַק) [pronounced paw-RAHK]	<i>tear off, tear away, break off (away)</i>	2 nd person masculine plural, Piel imperative	Strong's #6561 BDB #830
nezem (נֶזֶם) [pronounced NEH-zem]	<i>ring, earring, nose ring, seal ring</i>	masculine plural construct	Strong's #5141 BDB #633
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôzen (אָזְנוֹ) [pronounced OH-zen]	<i>ears; metaphorically for hearing; audience</i>	feminine plural construct	Strong's #241 BDB #23
nâshîym (נִשְׂאִים) [pronounced naw-SHEEM]	women, wives	feminine plural noun; irregular plural of Strong's #802; with the 2 nd person masculine plural suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 32:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bath (תב) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #1323 BDB #123

Translation: So Aaron said to them, “Take off the golden earrings which [are] in the ears of your wives, your sons and your daughters;...

This is fascinating; women and children all wore earrings, not unlike today. Lest anyone desire to make too much of a point out of this, recall that we are dealing with a very degenerate generation of Israelites. Furthermore, these were items which were taken from an even more degenerate group, the Egyptians. The Hebrews took these things when they left Egypt as payment due for four hundred years of service.

You will note a bit of a power play here. This group of men who came to Aaron gave him orders in v. 1; so he turns right around and orders them to do something.

In the ancient world, wealth was often carried in the form of jewelry (in fact, this is still done today). When Israel left Egypt, they asked for and got pieces of jewelry from the Egyptians. So the wives and children all wore jewelry—including the sons, apparently—which jewelry seemed to be most commonly earrings.

Perhaps there were other forms of jewelry, but they are not mentioned in the text here.

At least one commentator suggests that this was Aaron trying to buy time. That is, he was not a 100% willing participant in this idolatrous action, but hoped that, with this request, the people might be slowed down. No matter what Aaron’s original thinking was, he continues to follow through on the making of the golden calf.

Clearly, Aaron is not a leader. At least, not at this point in his life. When he should have told these men, “No, this is not what we are doing.” Instead, he was compliant, and, even though he was giving orders here, he was really following the leader of the men who came to speak to him.

What is the difference between Moses and Aaron? When being confronted by these men, what Scripture does Aaron recall? What point of doctrine does he make? What shared incident in their lives does he point back to, and draw a principle from that? He doesn’t do anything like that. The Word of God is not in the forefront of his thinking.

Later in this chapter, God will tell Moses (because of this incident), “I am going to destroy this people and start over with you, Moses.” How will Moses respond? With Bible doctrine; with the Word of God. With principles from the words which God spoke. Moses thinks Bible doctrine.

Exodus 32:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוב) [pronounced <i>boh</i>]	<i>take in, bring [near, against, upon], come in with, carry, cause to come [in], gather, bring to pass</i>	2 nd person masculine plural, Hiphil imperative	Strong's #935 BDB #97

Exodus 32:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and bring [those rings] to me.”

The second imperative is for these men to get these earrings of gold and bring them to Aaron. If he is going to make a good idol, he is going to need some gold.

Exodus 32:2 So Aaron said to them, “Take off the golden earrings which [are] in the ears of your wives, your sons and your daughters; and bring [those rings] to me.” (Kukis mostly literal translation)

Notice the Aaron needs very little prompting. Up until this time, he has functioned in an outstanding manner in the shadow of his younger brother Moses; he took his orders from Moses, who took his orders from God. However, Moses has not been available as of late to guide Aaron, so he acts too quickly, not thinking doctrine. He is faced with a crowd which could become unruly in their restlessness. He puts them to work and tells them to take off their gold earrings and bring them to him. In reading this, I wonder if Aaron has not semi-formulated a plan. He may be thinking, “I’ll just send these guys home to collect their wives and kids’ jewelry. It’s unlikely that this will go any farther.” That might be the best view we might take of Aaron.

Aaron is easily swayed and he had little to offer in the way of true leadership. A real leader would have told these people, “Hell no; and if you push this issue, I will have you executed.” However, the best we can hope for with Aaron is that he hoped that the wives and kids would balk at giving away their jewelry and that would end this mistake.

Exodus 32:2 So Aaron said to them, “Remove the golden earrings from your wives, sons and daughter and bring those rings to me.” (Kukis paraphrase)

Aaron, and the people to whom he is speaking, saw the terrible judgments that God brought to Egypt. When Israel was leaving Egypt, they found themselves trapped, with the Sea of Reeds behind them. They all saw God push back the waters to allow them to walk through; and they all viewed the Egyptian army pursuing them, and being drowned in this same water. They have been led by the cloud and the pillar of fire. They have all heard the Ten Commandments audibly, right from the mouth of God. In addition to all of this, every day, these people eat the miracle of manna—faithfully provided by God. And yet they come to Aaron to make them a golden calf; and Aaron goes along with them! People are able to view many, many miracles—many works of great power—and yet, they are unmoved by it. At the first bump in the road, they all return to their old habits.

Application: If you are a growing believer, then you have recognized God’s place in your life. You know that God is real. I am not suggesting that you have heard God’s voice, or that you have witnessed some miracles, but you know, based upon your life experiences, before and after salvation (and before and after doctrine), that God can be relied upon. Have you ever hit a snag in your life’s road, and you start to rethink your spiritual position? Have you faced some difficulties, and you are beginning to back off from the place of maturity that you think you have gotten to?

Application: I write this in 2021. We have just seen, in the United States, a **divine establishment** president removed from office through flagrantly dishonest elections. Where is your trust in God now? You prayed for your President many times, as did I; and you prayed for his reelection. Do you have patience to see this all the way through? We know that there are men in high places with great power, and they have abused this power. Is your faith wavering? Have you been depending upon the Supreme Court, and yet, there is no willingness from them

to adjudicate the last election? Do you read Rom. 13, and yet, want to respond to these events with revolution? If your response is anything similar to what I have described, then how different are you from these Israelites, who just do not have the patience to wait for Moses to return?

And so tear off the people rings of the gold which [were] in their ears and so they bring them unto Aaron. And so he receives from their hand and so he presses him with the engraving tool. And so he makes him a calf of molten metal. And so they say, "These [are] your gods, [O] Israel, which brought you up from a land of Egypt."

Exodus
32:3–4

All the people took the golden rings which were in their ears and they brought them to Aaron. He received [the rings] from them [lit., *their hand*] and he fashioned [lit., *pressed*] them with an engraving tool, making [the collected gold into] [lit., *it*] a metal calf. The people's representatives [lit., *they*] then said, "These [are] your gods [possibly, *this [is] your god*], [O] Israel, which brought you up out from the land of Egypt."

The people then took the golden jewelry which were in their ears and they brought all of them to Aaron. Having receive the rings from them, he fashioned and made them into a golden calf. The people's representatives then went among the people, saying, "These are your gods [or, *This is your god*], O Israel, which brought you up out from the land of Egypt."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so tear off the people rings of the gold which [were] in their ears and so they bring them unto Aaron. And so he receives from their hand and so he presses him with the engraving tool. And so he makes him a calf of molten metal. And so they say, "These [are] your gods, [O] Israel, which brought you up from a land of Egypt."
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And all the people took off the golden rings which were in their ears and brought them unto Aharon. And he took them from their hands, and formed it with a graver, and made it a molten calf. And they said, These are thy gods, Israel, which brought thee up from the land of Mizraim.
Targum (Pseudo-Jonathan)	And their wives denied themselves to give their ornaments to their husbands; and all the people at once delivered up the golden rings which were in their ears, and brought them to Aharon. And he took them from their hands, and bound them in a wrapper, and wrought it with a tool, having made a molten calf; and he said, These, Israel, are thy gods, which brought thee forth from the land of Mizraim.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And the people did what he had commanded, bringing the earrings to Aaron. And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.
Aramaic ESV of Peshitta	All the people took off the golden rings which were in their ears, and brought them to Aaron. He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your deities, Yisrael, which brought you up out of the land of Egypt."
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And all the people removed the rings that were in their ears and they brought them to Ahron. And he took it from them and fashioned it in a figure and he made it a calf

that was molten and they said, "This is your God, Israel, that brought you up from the land of Egypt."

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

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.

Updated Brenton (Greek) And all the people took off the golden earrings that were in their ears, and brought them to Aaron. And he received them from their hands, and formed them with an engraving tool; and he made them a molded calf, and said, These are your gods, O Israel, which have brought you up out of the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And all the people took the gold rings from their ears and gave them to Aaron. And he took the gold from them and, hammering it with an instrument, he made it into the metal image of a young ox: and they said, This is your god, O Israel, who took you out of the land of Egypt.

Easy English So all the Israelites removed the rings from their ears and they brought them to Aaron.

Aaron took the rings and he made a false god from the gold. He used a tool to make the false god in the shape of a young cow. Then the Israelites said, 'This is your god, Israel. He brought you up out of Egypt!'

Israelite

A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 So the people collected all their gold earrings and brought them to Aaron. He took the gold from the people and used it to make an idol. Using a special tool, he shaped the gold into a statue of a calf. Then the people said, "Israel, here are your gods! These are the gods that brought you out of the land of Egypt!"

God's Word[™]

Good News Bible (TEV)

. So all the people took off their gold earrings and brought them to Aaron. He took the earrings, melted them, poured the gold into a mold, and made a gold bull-calf. The people said, "Israel, this is our god, who led us out of Egypt!"

The Message

So Aaron told them, "Take off the gold rings from the ears of your wives and sons and daughters and bring them to me." They all did it; they removed the gold rings from their ears and brought them to Aaron. He took the gold from their hands and cast it in the form of a calf, shaping it with an engraving tool.

The people responded with enthusiasm: "These are your gods, O Israel, who brought you up from Egypt!" V. 2 is included for context.

Names of God Bible

So all the people took off their gold earrings and handed them to Aaron. After he had worked on the gold with a tool, [Hebrew meaning uncertain] he made it into a statue of a calf.

NIRV

Then they said, "Israel, here are your gods who brought you out of Egypt."

So all the people took off their earrings. They brought them to Aaron. He took what they gave him and made it into a metal statue of a god. It looked like a calf. Aaron shaped it with a tool. Then the people said, "Israel, here is your god who brought you up out of Egypt."

New Simplified Bible .

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Everybody took off their earrings and brought them to Aaron, then he melted them and made an idol in the shape of a young bull. All the people said to one another, "This is the god who brought us out of Egypt!"
The Living Bible	So they all did—men and women, boys and girls. Aaron melted the gold, then molded and tooled it into the form of a calf. The people exclaimed, "O Israel, this is the god that brought you out of Egypt!"
New Berkeley Version	.
New Life Version	So all the people took the gold objects from their ears and brought them to Aaron. He took the gold from their hands, worked on it with a sharp tool, and by melting it, made it into a calf. Then they said, "This is your god, O Israel, who brought you out of the land of Egypt."
New Living Translation	All the people took the gold rings from their ears and brought them to Aaron. Then Aaron took the gold, melted it down, and molded it into the shape of a calf. When the people saw it, they exclaimed, "O Israel, these are the gods who brought you out of the land of Egypt!"
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	So the people took off all their gold earrings and brought them to Aaron. He melted the gold in a fire. He poured the gold into a mold and made a statue that looked like a young bull. The people saw it and said, "This is the god of the Israelite people! This is the one who rescued us from the land of Egypt!"

Partially literal and partially paraphrased translations:

American English Bible	Then everyone took off their gold earrings and brought them to Aaron, and he took them from their hands, [had] them melted, and then the gold was carved into [the shape of] a calf. And he said: 'O IsraEl; this is your God who carried you out of the land of Egypt.'
Beck's American Translation	.
Common English Bible	So all the people took out the gold rings from their ears and brought them to Aaron. He collected them and tied them up in a cloth. [<i>Or formed them into a mold or engraved them with a stylus</i>] Then he made a metal image of a bull calf, and the people declared, "These are your gods, Israel, who brought you up out of the land of Egypt!"
New Advent (Knox) Bible	The people, then, brought him their ear-rings as he had bidden them, and he melted down what they had given him and cast them into the figure of a calf. And all cried out, Here are thy gods, Israel, the gods that rescued thee from the land of Egypt.
Translation for Translators	So the people did that. They took off all their gold earrings and brought them to Aaron. He took all those gold earrings and melted them in a fire. He <i>poured the gold into a mold</i> and made a statue that looked like a young bull. The people saw it and said, "This is the god of us Israeli people! This is the one who brought us up from the land of Egypt!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	All the people pulled off the rings of gold which were in their ears and brought them to Aaron, and he took them from their hands, and modelled for it with a tool, and made a calf by casting, and said; "Israel! these are your GODs who brought you up out of the land of the Mitzeraim."
God's Truth (Tyndale)	And all the people plucked off the golden earrings that were in their ears, and brought them unto Aaron. And he received them of their hands and fashioned it with

	a graver and made it a calf of molten metal. And they said: This is your God, O Israel, which brought you out of the land of Egypt.
HCSB International Standard V	. All the people tore off the gold rings which were in their ears and brought them to him. He took them from them [Lit. from their hand] and, using a tool, fashioned them into a molten calf. [I.e. an image made by pouring hot, liquid metal into a mold] The people [Lit. They] said, "This, Israel, is your god who brought you out of the land of Egypt."
Jubilee Bible 2000 H. C. Leupold Lexham English Bible NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text All the people took off the golden rings that were on their ears and brought them to Aaron. He received the gold from their hand and fashioned it with an engraving tool and he made a cast idol in the shape of a calf. Then they said, "These are your gods, Israel, who brought you up out of the land of Egypt."
Unlocked Literal Bible Urim-Thummim Version	. Then all the people snatched off the gold earrings that were in their ears and brought them to Aaron. And he received them from their hands and fashioned with an engraving tool an image cast in the form of a calf, and after he had made it they avowed, These be your elohim, O Israel that brought you up out of the land of Egypt.
Wikipedia Bible Project	And the people broke up and brought to Aaron all the gold rings which were at their ears. And he took from them, and he fashioned it carved, and made a molded calf. And they did say--- "These are your God, Israel, who brought you up from the land of Egypt."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So all the people took off their earrings and brought them to Aaron. He took what they gave him and with a graving tool made the gold into a molten calf. 1K 12:28; Hos 8: 6; 10:5 They then said, "These are your gods, O Israel, who brought you out of Egypt."
The Heritage Bible New American Bible (2002)	. So all the people took off their earrings and brought them to Aaron, who accepted their offering, and fashioning this gold with a graving tool, made a molten calf. Then they cried out, "This is your God, O Israel, who brought you out of the land of Egypt."
New American Bible (2011)	So all the people took off their earrings and brought them to Aaron. He received their offering, and fashioning it with a tool, made a molten calf. Then they cried out, "These are your gods, Israel, who brought you* up from the land of Egypt." ^b b. [32:4] Ex 32:8; 1 Kgs 12:28.
New English Bible—1970 New Jerusalem Bible	. The people all stripped off the gold rings from their ears and brought them to Aaron. He received what they gave him, melted it down in a mould and with it made the statue of a calf. 'Israel,' the people shouted, 'here is your God who brought you here from Egypt!'
New RSV Revised English Bible—1989	. So all the people stripped themselves of their gold ear-rings and brought them to Aaron. He received them from their hands, cast the metal in a mould, and made it into the image of a bull-calf; then they said, "Israel, these are your gods that brought you up from Egypt."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people stripped off their gold earrings and brought them to Aharon. He received what they gave him, melted it down, and made it into the shape of a calf. They said, "Isra'el! Here is your god, who brought you up from the land of Egypt!"
exeGesés companion Bible	And all the people break off the golden noserings in their ears and bring them to Aharon: and he takes them from their hand and with a stylus forms and works a molten calf thereof: and they say, These are your elohim, O Yisra El, who ascended you from the land of Misrayim.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	All the people took off their earrings and brought them to Aaron. He took [the rings] from the people, and had someone form [the gold] in a mold, casting it into a calf. [Some of the people began to] say, 'This, Israel, is your god, who brought you out of Egypt.'
	form...in a mold. (Saadia; Ibn Ezra; Ibn Janach; Radak, Sherashim). Or, 'formed it with a goldsmith's tool' (Rashi), or 'bound in a sheet' (Rashi).
	Some of the people... (see Rashi).
The Scriptures 2009	"And all the people took off the golden earrings which were in their ears, and brought them to Aharon. And he took this from their hand, and he formed it with an engraving tool, and made a moulded calf. And they said, "This is your mighty one, O Yisra'el, that brought you out of the land of Mitsrayim!"
Tree of Life Version	So all the people broke off the golden rings that were in their ears and brought them to Aaron. He received them from their hand, and made a molten calf, fashioned with a chiseling tool. Then they said, "This is your god, Israel, which brought you up out of the land of Egypt!"

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND ALL THE PEOPLE TOOK OFF THE GOLDEN EAR RINGS THAT WERE IN THEIR EARS, AND BROUGHT THEM TO AARON. AND HE RECEIVED THEM AT THEIR HANDS, AND FORMED THEM WITH A GRAVING TOOL; AND HE MADE THEM A MOLTEN CALF, AND SAID, "THESE ARE YOUR THEOS, O ISRAEL, WHICH HAVE BROUGHT YOU UP OUT OF THE LAND OF EGYPT!"
Awful Scroll Bible	The people were to strip off the gold rings on their ears, and were to bring them to Aaron. He was to take them from their hand, and was to frame with engraving tools, even was he to make a molten calf. Indeed were they to say: These are to be they he of mighty ones of Isra-el, that are to have brought us up from the solid grounds of Egypt.
Charles Thomson OT	.
Concordant Literal Version	So all the people tore off the pendants of gold which were in their ears and brought them to Aaron. He took it from their hands and formed it with a stylus and made of it a molten calf. And they said: These are your elohim, Israel, who brought you up from the land of Egypt.
Darby Translation	.

exeGesés companion Bible Orthodox Jewish Bible	And kol HaAm removed the rings of zahav which were in their ears, and brought them unto Aharon. And he received them at their yad, and fashioned it with a cheret, after he had made it an Egel Masekhah (Molten Calf); and they said, These be thy elohim, O Yisroel, which brought thee up out of Eretz Mitzrayim.
Rotherham's <i>Emphasized B.</i>	And all the people of themselves brake off the rings of gold which were in their ears,—and brought them unto Aaron. And he received [the gold] at their hand, and fashioned it with a graving tool, and made it a molten calf, ^c —and they said— These are thy gods, O Israel, who brought thee up, out of the land of Egypt. ^c Cp. chap. xx. 4, n.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So all the people took off the gold rings that were in their ears and brought them to Aaron. And he took the gold from their hands, and fashioned it with an engraving tool and made it into a molten ^[b] calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt." ^[b] Exodus 32:4 The selection of a calf-god was probably inspired by the Egyptian bull-god Apis (Hapis), believed to be a living manifestation of the Egyptian god, Ptah.
The Expanded Bible	So all the people took [pulled off] their gold earrings and brought them to Aaron. He took the gold [^l it] from the people [^l their hands] and formed it with a tool [or in a mold] and made a statue [image] of a calf. Then the people said, "Israel, these are your gods [or this is your God; ^c either an idol to a false god or an inappropriate image for a false worship of the true God] who brought you out of the land of Egypt [1 Kin. 12:28]!"
Kretzmann's Commentary	And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. Swept along by a wave of mob activity, the people showed a fanatical readiness to part with the possessions which they prized most highly. It is the same tendency which may be observed in the case of the many cults and heresies of our days, which spread with such alarming rapidity and command such great resources. And he received them at their hand, and fashioned it with a graving-tool after he had made it a molten calf. After melting the golden rings, Aaron cast a rough figure of a young ox, or bullock, and then finished the outline with the tools of an engraver. It may not have been a work of art, but it served its purpose. And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. In these words the people proclaimed the idol as god and rejected the true and only God.
Syndein/Thieme The Voice	So everyone took out their gold earrings and handed them over to Aaron. He collected the gold they brought and used a tool to fashion an idol in the shape of a calf. <i>When the people saw the calf Aaron made, they were elated.</i> People (<i>seeing the calf</i>): Israel, these are your gods—the ones who led you out of the land of Egypt.

Bible Translations with Many Footnotes:

The Complete Tanach	And all the people stripped themselves of the golden earrings that were on their ears and brought them to Aaron. stripped themselves: Heb. וקִרְפָּתוּ, an expression [used for] unloading a burden. When they removed them [the earrings] from their ears, they were found to be unloaded of their earrings, deschayer in Old French [decharger in modern French], to unload.
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of the golden earrings: Heb. יִמְזַנְתָּא, like מְזַנֵּן, similar to “When I leave the city (רִיעָה-תָּא)” (Exod. 9:29), [like] רִיעָה-נָם, [lit., when I go out of the city].

He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: “These are your gods, O Israel, who have brought you up from the land of Egypt!”

fashioned it with an engraving tool: Heb. טָרַחַב וְתָא רִצִּי. This [clause] can be rendered in two ways: One is [that] רִצִּי is an expression of tying, and טָרַחַב is an expression meaning a kerchief, similar to “and the tablecloths and the purses (מִיטִירְחָהוּ)” (Isa. 3:22); “and he tied two talents of silver in two purses (מִיטִירָח)” (II Kings 5:23). The second [way of rendering it] is [that] רִצִּי is an expression meaning a form, and טָרַחַב is the tool of the smiths, with which they cut out and engrave (וְיִטְרוּחַ) forms in gold. [The tool is] like a scribe’s stylus, which engraves letters on tablets and wax-covered tablets, as “and inscribe on it with a common pen (שֹׁנָא טָרַחַב)” (Isa. 8:1). This [second interpretation] is what Onkelos rendered: אֶפְיִזְבִּי-הֵיטִי רִצִּי, an expression of וְיִזְזֵי, a tool with which people engrave letters and designs, known in French as nielle, niello work. With it, signets are engraved.

a molten calf -: As soon as they had cast it into the fire of the crucible, the sorcerers of the mixed multitude who had gone up with them from Egypt came and made it with sorcery. [See commentary on Exod. 12:38.] Others say that Micah was there, who had emerged from the layer of the building where he had been crushed in Egypt. (Sanh. 101b). In his hand was a plate upon which Moses had inscribed “Ascend, O ox; ascend, O ox,” to [miraculously] bring up Joseph’s coffin from the Nile. They cast it [the plate] into the crucible, and the calf emerged. -[from Midrash Tanchuma 19]

molten: Heb. הִכְסַם, an expression related to תְּקַתַּם, metal, [both derived from roots meaning to pour]. Another interpretation: One hundred and twenty-five centenaria of gold were in it, like the gematria of הִכְסַם. 40= מ, 60= ס, 20= כ, 5= ה, totaling 125] -[from Midrash Tanchuma 19]

These are your gods: But it does not say, “These are our gods.” -[from here [we learn] that the mixed multitude who had come up from Egypt were the ones who gathered against Aaron, and they were the ones who made it [the calf]. Afterwards, they caused the Israelites to stray after it. -[from Midrash Tanchuma 19]

The Geneva Bible
Kaplan Translation
NET Bible®

So all¹⁰ the people broke off the gold earrings that were on their ears and brought them to Aaron. He accepted the gold¹¹ from them,¹² fashioned¹³ it with an engraving tool, and made a molten calf.¹⁴ Then they said, “These are your gods,¹⁵ O Israel, who brought you up out of Egypt.”

¹⁰tn This “all” is a natural hyperbole in the narrative, for it means the large majority of the people.

¹¹tn Here “the gold” has been supplied.

¹²tn Heb “from their hand.”

¹³tn The verb looks similar to רִצִּי (yatsar), “to form, fashion” by a plan or a design. That is the verb used in Gen 2:7 for Yahweh God forming the man from the dust of the ground. If it is here, it is the reverse, a human – the dust of the ground – trying to form a god or gods. The active participle of this verb in Hebrew is “the potter.” A related noun is the word רִצִּי (yetsar), “evil inclination,” the wicked designs or intent of the human heart (Gen 6:5). But see the discussion by B. S. Childs (Exodus [OTL], 555-56) on a different reading, one that links the root to a hollow verb meaning “to cast out of metal” (as in 1 Kgs 7:15).

¹⁴sn The word means a “young bull” and need not be translated as “calf” (although “calf” has become the traditional rendering in English). The word could describe an animal three years old. Aaron probably made an inner structure of wood and then, after melting down the gold, plated it. The verb “molten” does not need to imply that the image was solid gold; the word is used in Isa 30:22 for gold plating. So it was a young bull calf that was overlaid with gold, and the gold was fashioned with the stylus.

¹⁵tn The word could be singular here and earlier; here it would then be “this is your god, O Israel.” However, the use of “these” indicates more than one god was meant by the image.

But their statement and their statue, although they do not use the holy name, violate the first two commandments.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the people tore off the ornamental rings of gold which were in their ears and they [brought] them to "**Aharon**" ^{Light bringer}, and he took them from their hand, and he smacked him (with) the engraving tool, and he (made) him into a cast image of a bullock, and they said, "**Yisra'el**" ^{He turns El aside}, these are your "**Elohiym**" ^{Powers} which made you go up from the land of "**Mits'rayim**" ^{Two straits},...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Literal Standard Version

And Aaron says to them, off the rings of gold which [are] in the ears of your wives, your sons, and your daughters, and bring [them] to me"; and all the people break off the rings of gold which [are] in their ears, and bring [them] to Aaron, and he receives [it] from their hand, and fashions it with an engraving tool, and makes it [into] a molten calf, and they say, "These [are] your gods, O Israel, who brought you up out of the land of Egypt!" V. 2 is included for context.

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

So all the people tore off the gold rings which were in their ears and brought them to Aaron. Then he took the gold from their hands [Lit *hand*], and fashioned it with an engraving tool and made it into a cast metal calf; and they said, "This is your god [Or *These are your gods*], Israel, who brought you up from the land of Egypt."

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

...and all the people themselves break off the rings of gold which are in their ears, and bring in unto Aaron, and he receives from their hand, and does fashion it with a graving tool, and does make it a molten calf, and they say, "These your gods, O Israel, who brought you up out of the land of Egypt."

The gist of this passage:

As per Aaron's demand, the people remove their gold earrings and bring them to him. He melts the gold down and fashions it into a molten calf.

Exodus 32:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâraq (פָּרַק) [pronounced paw-RAHK]	<i>to tear off (away) from oneself, to be broken off, to be broken into pieces</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #6561 BDB #830
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nezem (נֶזֶם) [pronounced NEH-zem]	<i>ring, earring, nose ring, seal ring</i>	masculine plural construct	Strong's #5141 BDB #633
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôzen (אָזְן) [pronounced OH-zen]	<i>ears; metaphorically for hearing; audience</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #241 BDB #23

Translation: All the people took the golden rings which were in their ears...

It says that all the people participated here. We do not know if this is every single person or if that is hyperbole. We also do not know how many are gung-ho supporters of this idea and how many just went along with it. People can be intimidated.

Illustration: I write this in the year 2021, and one of the characteristics of this period of time is the *cancel culture*. If you do not express the correct view with the correct enthusiasm, you might find yourself cancelled. A celebrity, for instance, might lose half of their public. A high profile person might be fired from a job. A product may no longer be purchased by half of the public. My point here is, we do not know, at this time, how many people were intimidated into this course of action.

I believe that here, the word *all* refers to a large majority of the people. There are, no doubt, leaders in this movement.

The people throughout Israel removed these golden rings—these are their valuables, their fortunes, their savings. Jewelry was often used for a person's savings, so that they always had something of value with them.

In the United States, we have been brought up to think of jewelry as a nice accessory, like wearing black socks instead of white socks. However, in many cultures, this is their savings, their emergency fund. If all else fails, they have earrings of pure gold, or bracelets, or a necklace. If times become really hard, they have something which can be cashed in.

Exodus 32:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אהרן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: ...and they brought them to Aaron.

The people brought their rings to Aaron. Nowhere in the narrative is there an indication that every person took part here. A considerable number of people did; but it is likely that many held back as well (we know this because later, in the book of Exodus, a huge amount of gold will be needed for the construction of the Tabernacle).

Exodus 32:3 *All the people took the golden rings which were in their ears and they brought them to Aaron.* (Kukis mostly literal translation)

Bullinger points out that here we have what is known as synecdoche [pronounced *syn-EK-do-kee*] of the genus, where the whole is put in for the greater part. That is, not every single person who wore earring necessarily brought their earrings to Aaron. However, a large majority of those who wore earrings did. The use of the word *all* refers to that large majority.

These people were restless, had not had any stimulation in over a month (Moses, a powerful public speaker, did not speak before them; and God had not performed any tremendous miracles in their eyes for sometime now—apart from the daily manna). There are some teenagers, when not given enough stimulation, when bored, do some extremely stupid and/or destructive things. They become self-destructive, abusing drugs, alcohol, ownership of a car; they become vandals, they do things simply for excitement without much thought to consequence. These Israelites are no different. They restless, un-stimulated; and they want some excitement and stimulation in their lives. They have just seen things which were phenomenal; sights as we will never observe in our stay on earth. However, for over a month now, they have had nothing but a portion of the Law to entertain them, and that was not enough.

If God's Word is not enough for us as Christians, we tend to do some very stupid things.

Application: I mentioned how these articles of jewelry could be used as an emergency fund. Sometimes, these are things which are passed down, from mother to daughter, or even, father to son; or they are purchased for similar to how we might purchase some stocks or precious metals. However, when a father passes down something to a child, it is much better that he pass down the gospel and the importance of the spiritual life. For the unbeliever, it is important for the father to pass down divine establishment values. Nothing could be more important to a young man or young woman growing up than to gain such values from his or her parents.

Exodus 32:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388

Translation: He received [the rings] from them [lit., their hand]...

The idea is not so much that the golden earrings are transferred from the hand of each man to Aaron, but that this is all done by their own volition. They choose to do this.

Exodus 32:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsûwr (צָוַר) [pronounced tzoor]	<i>to bind together; to fashion; to cut, to divide; to form; to manufacture something by molding a soft substance</i>	3 rd person masculine singular, Qal imperfect	Strong's #6696 BDB #848
This verb has at least 3 sets of meanings. However, there are some similarities between two sets of meanings.			
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Exodus 32:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
cheret (כֶּרֶת) [pronounced KHEH-reht]	<i>an engraving tool, a stylus, a chisel, a pen</i>	masculine singular noun with the definite article	Strong's #2747 BDB #354

Translation: ...and he fashioned [lit., pressed] them with an engraving tool,...

The golden earrings had to be pressed together, possibly melted down, in order to fashion them into a god.

Guzik: *This wasn't the Spirit-inspired craftsmanship of Bezaleel and Aholiab mentioned in Exodus 31:1–6. This was the sin-inspired work of Aaron. He thought it out, melted the gold, molded it, and fashioned it carefully with an engraving tool.*²²

Exodus 32:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #6213 BDB #793
ʿêgel (עֵגֶל) [pronounced ʿAY-ge]	<i>calf</i>	masculine singular construct	Strong's #5695 BDB #722
maççêkâh (מַצְעֵקָה) [pronounced mahs-say-KAW]	<i>molten metal, metal image, molten image, a cast idol; libation</i>	feminine singular noun	Strong's #4541 BDB #651

Translation: ...making [the collected gold into] [lit., it] a metal calf.

There are a lot of singulars and plurals in this verse which need to be straightened out. Aaron does not do this entirely on his own; he is among a collection of representatives—perhaps some of the elders—and no one appears to voice an objection. Do we hear some protesting, someone asking that we wait just a little longer for Moses? Nothing like that is recorded.

Made is the 3rd person masculine singular (Aaron), Qal imperfect, 3rd person masculine singular suffix of the verb ʿâsâh (עָשָׂה) [pronounced aw-SAWH] and it means *to make something out of something*. The imperfect voice tells us that it took some time for Aaron to make this; perhaps a couple hours or longer. The gold had to be melted down after the earrings had been collected; this alone would have taken a day or so just to collect them. Then a mold would have had to have been made.

Aaron fashioned this gold into a metal calf (or he directed others to do so).

²² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 32:1–35.

The Amplified Bible tells us: *The selection of a calf-god was probably inspired by the Egyptian bull-god Apis (Hapis), believed to be a living manifestation of the Egyptian god, Ptah.*²³

The NET Bible: *The word means a “young bull” and need not be translated as “calf” (although “calf” has become the traditional rendering in English). The word could describe an animal three years old. Aaron probably made an inner structure of wood and then, after melting down the gold, plated it. The verb “molten” does not need to imply that the image was solid gold; the word is used in Isa 30:22 for gold plating. So it was a young bull calf that was overlaid with gold, and the gold was fashioned with the stylus.*²⁴

Now, even though this is clearly an Egyptian influence, bear in mind that, a huge number of Hebrews were involved here. No doubt, they had all been exposed to Egyptian idolatry; and here, they were, as a nation, choosing it.

Exodus 32:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âlâh (אָלַח) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person plural, Hiphil perfect; with the 2 nd person masculine singular suffix	Strong's #5927 BDB #748

²³ From <https://www.biblegateway.com/passage/?search=Exodus%2032&version=AMP> accessed February 5, 2021.

²⁴ From <https://bible.org/netbible/index.htm?exo32.htm> (footnote); accessed February 19, 2021.

Exodus 32:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: The people's representatives [lit., *they*] then said, "These [are] your gods [possibly, *this [is] your god*], [O] Israel, which brought you up out from the land of Egypt." (Kukis mostly literal translation)

Then we have the 3rd person, masculine plural of 'amar (אָמַר) [pronounced *aw-MAR*]—**they** said. That is, Aaron and the elders presented this to the delegation which came to them and then those people took the calf back to the general population of Israel and said, "Here it is!" From the previous verse, *rings* is in the masculine plural, but *gold* is in the masculine singular; Aaron fashions it, the gold, into a calf (which is in the masculine singular construct) of molten metal (which is in the feminine singular).

Those men who had come to Aaron in the first place, demanding that he make them a god; they then go out among the people and tell them, "This is your god which brought you up from the land of Egypt."

These is a plural relative pronoun, referring to the singular calf but tied grammatically to Elohim, which, as we have seen many times before, is in the plural. However, correctly understood, *Elohim*, when referring to the trinity, always takes a singular verb (for instance, Gen. 1:1, 4–6, 20–22). However, these people and Aaron are quite mixed up. Instead, they combine a singular *calf* with the plural gods, which takes a plural verb here. *Brought* is the 3rd person plural, Hiphil perfect, 2nd person masculine singular suffix of 'alâh (אָלַהּ) [pronounced *gaw-LAW*] which means *to go up, to ascend, to climb*; however, in the Hiphil, the causative stem, it means *to cause to go up, to bring out*; the Hebrews were caused by God to go up out of Egypt.

It is hard for me to know how to take these words. Did Aaron first say this ironically to the men who came to him? That is, he does not believe it, but fashioning an idol out of gold and worshiping it—is that not the same as saying, "This is your God, O Israel, who brought you out of Egypt"? I believe that Aaron was bullied into doing this, but he is unwilling to take a principled stand against those men who came to him. Maybe Aaron said nothing; maybe he simply oversaw the making of the calf, not knowing what else to do.

The men who came to him are the ones who speak; and they direct the worship of the people towards this golden calf.

Some grammatical things of interest. Whether speaking of God or gods, the same word is used; and there is no capitalizing in the Hebrew. However, interestingly enough, when speaking of God, singular verbs are used; but when speaking of gods, a plural verb is used (here, *brought up* is a plural verb). Similarly, the demonstrative adjective which is used is also a plural. But, if this were God, the singular definite article would be used.

Nevertheless, this is sort of an odd thing, as Aaron appears to have only fashioned a single god, the golden calf. So this simply has to be the convention of how they spoke. It is possible that these words of Aaron were not a statement of what he believed, nor did he want to associate this statue with the Elohim who actually did bring them

out of Egypt. Therefore, he uses the plural demonstrative and a plural verb (most of the time, the plural *elohim* takes a singular verb).

The idea that this calf had anything to do with bringing the children of Jacob out of Egypt is ridiculous on its face, and I believe that Aaron knows this. Do the men who say these words know this?

Precept Austin: *The statement brought you up from the land of Egypt shows the delusion of idolatry, for this idol had not existed the day before.*²⁵

Interestingly enough, Jeroboam, made two calves (or commissioned their construction), when the nation Israel became two nations (in 931 B.C.), and he said virtually the same thing. “Behold your gods, O Israel, that brought you up from the land of Egypt.” (1Kings 12:28b; NASB) Whether he was aware of Aaron saying the same thing, 600 years previous, we don’t know.

The way I see it is, the people of Jacob have lost faith in their God and in Moses returning. They want to have an image that they can see and worship.

Exodus 32:4 He received [the rings] from them [lit., their hand] and he fashioned [lit., pressed] them with an engraving tool, making [the collected gold into] [lit., it] a metal calf. The people’s representatives [lit., they] then said, “These [are] your gods [possibly, this [is] your god], [O] Israel, which brought you up out from the land of Egypt.” (Kukis mostly literal translation)

Notice the confusion: God is One, but we have the plural verb. Aaron does not have a complete grasp of doctrine, nor do the men who are with him. They are violated the most basic commandment: **you will not make any manufactured images as idols**. In fact, these Israelites will violate the first 3 commandments, completely rejecting the God Who brought them out of Egypt—the very God Who is, even to this point in time, providing them with the very food that they eat.

The calf was possibly cast in solid gold, a crude copy of those they saw in Egypt (Apis is the bull-god of Egypt). NIV suggests that this could have been gold plating over wood, as does Freeman. Freeman, in his excellent book *Manners and Customs of the Bible*, points out that many large idols were made first of wood and then plated with metal. He gives the examples from Isa. 30:22 40:19 Nahum 1:14 Habak. 2:18–19. The image first cast in wood or in stone was then covered with a flat sheet of gold or other metal. Whether this was melted or pounded into place or a little of both is not clear.

The graving tool would likely be what would be used to fashion it to the shape of the image. Freeman suggests that this is likely the way this was made due to the way that Moses destroyed it; Moses first burnt it, turning the inside to ashes, then he ground the gold into a fine dust.

In my opinion, Aaron would have thought to do gold plating over wood but, to represent gods, would have cast the calf in solid gold. Furthermore, there is no mention of wood in any of the exposition.

Satan is the great counterfeiter and this could have been a counterfeit Christ. This would be reasonable because even though the Hebrews are not aware of the furniture of the tabernacle, Satan, who has been studying Y^ehowah and Moses upon the mountain, knows what God has planned and is counterfeiting in advance.

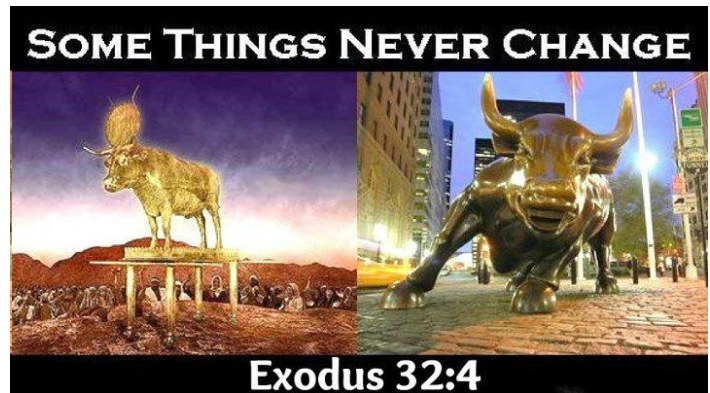
That degenerate King Jeroboam made two golden calves and then quoted this verse in 1Kings 12:28. His intention was to unite Israel (v. 26). You may wonder why Satan inspires gods shaped like animals. Prior to the flood, angels were allowed relations with humankind, resulting in a super-race which was so degenerate, it had to be destroyed. In addition, God no longer allowed cohabiting between man and demons. However, demons could still indwell men and animals (we see illustrations of both in the New Testament) and it is not farfetched to

²⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

think that some bestiality is inspired by Satan and animals indwelt by demons. Therefore, demons which indwelt animals would inspire their images to be made as animals.

One should bear in mind that several of the judgments against Egypt included the death or discomfort of livestock. Now, if there was anything to this golden calf, why was it powerless against those plagues?

Exodus 32:3–4 All the people took the golden rings which were in their ears and they brought them to Aaron. He received [the rings] from them [lit., *their hand*] and he fashioned [lit., *pressed*] them with an engraving tool, making [the collected gold into] [lit., *it*] a metal calf. The people’s representatives [lit., *they*] then said, “These [are] your gods [possibly, *this [is] your god*], [O] Israel, which brought you up out from the land of Egypt.” (Kukis mostly literal translation)



Some Things Never Change (a graphic); from [Pinterest](#); accessed February 23, 2021.

Exodus 32:3–4 The people then took the golden jewelry which were in their ears and they brought all of them to Aaron. Having receive the rings from them, he fashioned and made them into a golden calf. The people’s representatives then went among the people, saying, “These are your gods [or, *This is your god*], O Israel, which brought you up out from the land of Egypt.” (Kukis paraphrase)

Bear in mind that, all the time that these people are doing this, God is still faithful to them. God did not cut off their manna. They are still receiving manna from heaven. They have simply gotten to a point where they take this provision of food for granted.

Furthermore, they do not make the obvious observation—*Their God has not deserted them; He is still providing them with food every single day.*²⁶

Several ancient Hebrew scholars, among others, blame the *mixed multitude* for leading the Israelites astray. First of all, there is no indication of this anywhere in Scripture; and, secondly, nearly every person from **Gen X** died the **sin unto death**. Furthermore, we will study several incidents where specific tribes and branches of Israelites are named, who go astray and are often killed right there on the spot. We cannot blame the mixed multitude, although they might have gone right along with Gen X.

Herbert Vander Lugt: *One temptation we face as believers is to adapt our views to our culture so that we will not be seen as out of touch with the modern world. When we give in to this tendency, however, we find ourselves compromising what we know is right. We find ways to justify immoral behavior that society finds acceptable. We may say that we still believe in the Bible, but we reinterpret its clear meaning on moral and spiritual issues and try to make it say what we want it to say.*

*Exodus 32 describes how the Israelites allowed their sinful desires to blur their spiritual vision. They wanted to be like their pagan neighbors, so they made an idol and had a sensual worship service.*²⁷

²⁶ Except Sundays, of course.

²⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Then, very surprisingly, Aaron uses the personal name for God. Bear in mind, this has all taken place *after* the sons of Israel received the Ten Commandments, the first two of which would have outlawed any association between the True God of Israel and this phony golden calf.

Precept Austin entitles this section: *Aaron the Altar Maker and Leader of False Worship*.²⁸

And so sees Aaron and so he builds an altar to faces of him. And so calls out Aaron and so he says, "A feast to Y^ehowah tomorrow."

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32:5

Aaron looked [at what he had made] and then built an altar before it. Then Aaron made a public announcement, saying, "[We will have] a feast tomorrow to Y^ehowah."

Aaron then took in all that he had made and decided to also build an altar to place before the golden calf. Then Aaron made a public announcement, saying, "We will have a feast tomorrow to Jehovah."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Aaron and so he builds an altar to faces of him. And so calls out Aaron and so he says, "A feast to Y ^e howah tomorrow."
Dead Sea Scrolls Jerusalem targum	.
Targum (Onkelos)	And Aharon saw Hur slain before him, and was afraid; and he builded an altar before him, and Aharon cried and said, A feast. And Aharon saw,[4] and builded an altar before it; and Aharon proclaimed and said, A feast shall be held before the Lord to morrow.
Targum (Pseudo-Jonathan)	[4] Sam. Vers., "feared." For Aharon had seen Hur slain before him, and was afraid; and he builded an altar before him, and Aharon cried with doleful voice, and said, Let there be a feast before the Lord to morrow, of the sacrifice of the slain of these adversaries who have denied their Lord, and have changed the glory of the Shekinah of the Lord for this calf..
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying To morrow is the solemnity of the Lord.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Ahron was afraid and built an altar before it and Ahron called and said, "There is a feast for LORD JEHOVAH tomorrow."
Updated Brenton (Greek)	And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow [is] a feast to the LORD. And Aaron, having seen it, built an altar before it, and Aaron made a proclamation saying, Tomorrow is a feast to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Aaron saw this, he made an altar before it, and made a public statement, saying, Tomorrow there will be a feast to the Lord.
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²⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Easy English	When Aaron saw this, he built an altar in front of the young cow. He shouted, 'Tomorrow, there will be a feast to worship the LORD.'
	altar A special table on which people made offerings and sacrifices to God, or to a false god.
	feast A large and special meal. It is often a happy religious ceremony to remember an event or a person. See festival.
	worship to praise God and to show that we love him. To say that God is great. Often we worship God together with other people, with prayers and songs.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Aaron saw all these things, so he built an altar in front of the calf. Then Aaron made an announcement. He said, "Tomorrow will be a special festival to honor the LORD."
God's Word™	.
Good News Bible (TEV)	Then Aaron built an altar in front of the gold bull-calf and announced, "Tomorrow there will be a festival to honor the LORD."
The Message	Aaron, taking in the situation, built an altar before the calf. Aaron then announced, "Tomorrow is a feast day to GOD!"
Names of God Bible	When Aaron saw this, he built an altar in front of it and announced, "Tomorrow there will be a festival in Yahweh's honor."
NIRV	When Aaron saw what they were doing, he built an altar in front of the calf. He said, "Tomorrow will be a feast day to honor the LORD."
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	When Aaron saw what was happening, he built an altar in front of the idol and said, "Tomorrow we will celebrate in honor of the LORD."
The Living Bible	When Aaron saw how happy the people were about it, he built an altar before the calf and announced, "Tomorrow there will be a feast to Jehovah!"
New Berkeley Version	.
New Life Version	When Aaron saw this, he built an altar in front of it. Aaron said to all the people, "Tomorrow will be a special supper to the Lord."
New Living Translation	Aaron saw how excited the people were, so he built an altar in front of the calf. Then he announced, "Tomorrow will be a festival to the LORD!"
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	When Aaron saw how the people reacted, he built an altar in front of the bull. Then he announced, "Tomorrow we will have a festival to honor Yahweh!"

Partially literal and partially paraphrased translations:

American English Bible	And after he saw it, Aaron had an altar built next to it. Then Aaron proclaimed: 'Tomorrow [we will hold] a feast to the Lord.'
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Aaron, finding them so minded, built an altar in front of it, and bade the crier give out that there would be a solemn feast next day in the Lord's honour.

Translation for Translators When Aaron saw *what was happening*, he built an altar in front of the *statue of the young bull*. Then he announced, "Tomorrow we will have a festival to honor Yahweh!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Aaron saw it, and built an altar in front of it. Aaron called and said: Tomorrow is a holiday for the LORD.

Ferrar-Fenton Bible Then Aaron paid it reverence and built an altar before it. Aaron also proclaimed and said "A feast to the **POWER** tomorrow."

God's Truth (Tyndale) And when Aaron saw that, he made an altar before it, and made a proclamation saying tomorrow shall be holy day unto the Lord.

HCSB .

International Standard V .

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text .

Unlocked Literal Bible .

Urim-Thummim Version When Aaron saw it he then built an altar before it and made a proclamation saying, tomorrow is a festival gathering to YHWH.

Wikipedia Bible Project And Aaron feared, and built an alter before it, and Aaron called and said: "It is a holiday for Yahweh tomorrow."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now, when Aaron saw this, he built an altar before the molten calf and cried out, "Tomorrow will be a feastday for Yahweh."

The Heritage Bible And Aaron saw, and he built an altar before its face; and Aaron called out, and said, A feast to Jehovah tomorrow.

New American Bible (2002) ¹ On seeing this, Aaron built an altar before the calf and proclaimed, "Tomorrow is a feast of the LORD."
¹ [5] The calf . . . a feast of the LORD: from this it is clear that the golden calf was intended as an image, not of a false god, but of the LORD himself, his strength being symbolized by the strength of a young bull. The Israelites, however, had been forbidden to represent the Lord under any visible form. Cf ⇒ Exodus 20:4.

New American Bible (2011) .

New English Bible—1970 Then Aaron was afraid and built an altar in front of it and issued this proclamation, 'Tomorrow there is to be a pilgrim-feast to the LORD.'

New Jerusalem Bible Observing this, Aaron built an altar before the statue and made this proclamation, 'Tomorrow will be a feast in Yahweh's honour.'

New RSV .

Revised English Bible—1989 Seeing this, Aaron built an altar in front of it and announced, "Tomorrow there is to be a feast to the LORD."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On seeing this, Aharon built an altar in front of it and proclaimed, "Tomorrow is to be a feast for *ADONAI*."

exeGesés companion Bible And Aharon sees, and builds a sacrifice altar at the face thereof: and Aharon calls and says,

Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Tomorrow is a celebration to Yah Veh. When Aaron saw [this], he built an altar before [the calf]. Aaron made an announcement and said, 'Tomorrow, there will be a festival to God.'
	this According to some, he saw Chur (see Exodus 17:10, 31:2) being killed for trying to prevent the making of the Golden Calf (Sanhedrin 7a; Targum Yonathan; Rashi).
	festival Or, 'sacrifice' (See note on Exodus 23:18). See Exodus 34:25, Deuteronomy 16:4.
The Scriptures 2009	And Aharon saw and built a slaughter-place before it. And Aharon called out and said, "Tomorrow is a festival to יהוה."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND AARON HAVING SEEN IT BUILT AN ALTAR BEFORE IT, AND AARON MADE PROCLAMATION SAYING, TOMORROW IS A FIESTA OF JE.
Awful Scroll Bible	As Aaron was to realize it, he was to build an altar turned towards it. Aaron was to call out, and was to say: Tomorrow is to be a feast to Sustains To Become.
Charles Thomson OT	.
Concordant Literal Version	When Aaron discerned this, he built an altar before it. Then Aaron called out and said: A celebration to Yahweh tomorrow! "
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And when Aharon saw it, he built a Mizbe'ach before it; and Aharon made proclamation, and said, Tomorrow is a chag (feast) to Hashem.
Rotherham's <i>Emphasized B.</i>	And when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, <A festival to Yahweh> ^d to-morrow! ^d Thus bringing in the false worship under cover of the true.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	When Aaron saw all this, he built an altar before the calf and announced, "Tomorrow there will be a special feast to honor [festival for] the Lord."
Kretzmann's Commentary	And when Aaron saw it, he built an altar before it; and Aaron made proclamation and said, Tomorrow is a feast to the Lord. The name of Jehovah was introduced to cover up the evil, the implication being that he, Aaron, at least, had erected this figure in honor of Jehovah, the true God. St. Paul expressly calls the children of Israel idolaters in speaking of this incident, 1Cor. 10:7.
Syndein/Thieme	.
The Voice	When Aaron saw how the people responded, he built an altar in front of the golden calf. Aaron: We are going to have a feast to the Eternal tomorrow.

Bible Translations with Many Footnotes:

The Complete Tanach	When Aaron saw [this], he built an altar in front of it, and Aaron proclaimed and said: "Tomorrow shall be a festival to the Lord."
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When Aaron saw: that it was alive, as it is said: “for the likeness of an ox eating grass” (Ps. 106:20), and he saw that Satan’s work had succeeded, and he had no words to stall them completely [i.e., to keep the Israelites from worshipping the calf, so then]

he built an altar: to stall them.

and said: “Tomorrow shall be a festival to the Lord.”: But [it will] not [be] today. Perhaps Moses would come before they would worship it. This is its simple meaning. Its midrashic meaning in Leviticus Rabbah (10:3) is [as follows]: Aaron saw many things. He saw his sister’s son Hur, who had reproved them [the Israelites], and they assassinated him. That is [the meaning of] וּבִינֵי, [an expression of הִנֵּיב, understanding]. וַיִּנְפֹל חֹבֶזְמֵנֻבֵי [should be understood as if it were written] וַיִּנְפֹל חֹבֶזְמֵנֻבֵי, [meaning] he understood from the slaughtered one in front of him. Moreover, he saw [the situation] and said, “Better I should be blamed and not they.” He also “saw” another thing and said, “If they build the altar [themselves], one will bring pebbles and [another] one will bring a stone. Thus, their work will be done all at once. Since I will build it, and I will neglect my work, in the meantime Moses will arrive.”

a festival to the Lord: In his heart, he meant Heaven. He was confident that Moses would come, and they would worship the Omnipresent. -[from Lev. Rabbah 10:3]

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
When¹⁶ Aaron saw this,¹⁷ he built an altar before it,¹⁸ and Aaron made a proclamation¹⁹ and said, “Tomorrow will be a feast²⁰ to the Lord.”

^{16tn} The preterite with the vav (i) consecutive is subordinated as a temporal clause to the next preterite.

^{17tn} The word “this” has been supplied.

^{18tn} “Before it” means before the deity in the form of the calf. Aaron tried to redirect their worship to Yahweh, but the people had already broken down the barrier and were beyond control (U. Cassuto, Exodus, 413).

^{19tn} Heb “called.”

^{20sn} The word is נָגַל (khag), the pilgrim’s festival. This was the word used by Moses for their pilgrimage into the wilderness. Aaron seems here to be trying to do what Moses had intended they do, make a feast to Yahweh at Sinai, but his efforts will not compete with the idol. As B. Jacob says, Aaron saw all this happening and tried to rescue the true belief (Exodus, 941).

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "Aharon ^{Light bringer^m} saw it and he built an altar <in front of> him , and "Aharon ^{Light bringer^m} called out and he said, tomorrow is a feast to "YHWH ^{He Is^m} ,...

- Charles Thomson OT .
- C. Thompson (updated) OT .
- Context Group Version .
- English Standard Version .
- Green’s Literal Translation .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. 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.”
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .

Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And Aaron sees, and builds an altar before it, and Aaron calls, and says, "A festival to Jehovah—tomorrow;"...

The gist of this passage: Aaron then builds an altar for the golden calf and proclaims that tomorrow will be a festival to Y^ehowah.

Exodus 32:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: Aaron looked [at what he had made]...

The wording used here is fascinating. We have the 3rd person masculine singular, Qal imperfect of the verb râ'âh (רָאָה) [pronounced *raw-AWH*] which means *to see, to observe, to look*. If you have ever done something which goes against your own norms and standards, it sometimes feels as though you are observing another person going through these motions. We can only guess what is going on in Aaron's mind.

This would have been an ideal time for Aaron to shrink back from what he has done. However, he looks at the calf which has had made, and then decides to take the next logical step (in his mind).

I believe that Aaron sees two things here: he observes the beautiful golden image and he can see the positive reaction from the people. He sees himself as being on the right track, having made this idol.

Exodus 32:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258

Exodus 32:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him*. Literally, this reads *to his faces*.

Translation: ...and then built an altar before it.

Aaron then constructs an altar. As before, this does not mean that Aaron himself build the altar, but that he directed others to do it, explaining what he wanted them to do.

There are some commentators who try in whatever way they can to take any blame from Aaron. Many claim that the building of the altar here was a stalling tactic.

Obviously, no one knows what is in Aaron's heart. However, whether these things that he is doing are designed to slow the people down; he is still making bad decisions and going off in the wrong direction.

There are a couple of ways that we can understand what is going on in Aaron's head. (1) He is trying to delay the desires of the people, to worship a false god; but without making them upset. Or (2) he thinks that he is onto something here. He may believe that he is developing a system of worship which is dynamic and valid; and obviously, praised by the people. I think the latter seems to be more in line with what he is doing.

David Guzik: *It was bad enough to have a golden calf the people praised for their escape from Egypt. This second step of Aaron's was worse. He honored and sanctified the idol with animal sacrifice. He made the calf, and then he made the altar to worship it.*²⁹

Stuart makes an interesting observation [on an altar before it](#): *Building an altar in front of a god/idol conformed to the expected positioning of sacrifices in idolatry; it guaranteed that the god would see the offerings made to him and accept them. By contrast the orthodox biblical positioning of the altar in the courtyard of the tabernacle, and later temple, so that there was no direct line of sight from the ark in the holy of holies to the altar because of the curtain/veil hiding the ark was actually a positioning that required Israelites to have the faith to understand that the one true God actually saw what they did for him without having his idol right behind and facing the altar on which they did it.*³⁰

Hamilton: *The contrast between Moses's building an altar (Ex 24:4) and Aaron's building an altar (Ex 32:5) is transparent. Understandably, Aaron does not use the altar that Moses has built for the ceremony of sealing the covenant.*³¹

²⁹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 32:1–35.

³⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

³¹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Exodus 32:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Precept Austin: <i>The Septuagint for made a proclamation (qara) is kerusso which is a bit ironic as kerusso is frequently used in the NT of proclaiming good news (cf Mk 1:4, Mk 13:10).</i> ³²			
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: Then Aaron made a public announcement,...

Most of the time, the verb qârâ' (אָרָא) [pronounced *kaw-RAW*] means, simply, *to call, to proclaim, to read, to call to, to call out to*. Strong's #7121 BDB #894. Here, we might understand Aaron to be standing before the people and making a public proclamation.

Exodus 32:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun	Strong's #2282 BDB #290
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

³² From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Exodus 32:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâchâr (מָחָר) [pronounced maw-KHAWR]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	masculine singular noun; or, an adverb of time	Strong's #4279 BDB #563

Translation: ...saying, “[We will have] a feast tomorrow to Y^ehowah.” (Kukis mostly literal translation)

Aaron actually uses the personal, sacred name of God—Y^ehowah—and proclaims a feast tomorrow to Him.

How Aaron squares this with the golden calf, I could not tell you.

The people and Aaron are all proceeding as if Moses is out of the picture; and as if they are still being guided by God—even though there is no indication from anything that God is guiding them anywhere.

Precept Austin: Note that the feast is not in honor of the idol but of Jehovah, to the LORD. This would support the premise that the calf-idol was intended to be a representation of Jehovah (cf Dt 4:12-22, 23, 24), i.e., syncretism.³³

Exodus 32:5 Aaron looked [at what he had made] and then built an altar before it. Then Aaron made a public announcement, saying, “[We will have] a feast tomorrow to Y^ehowah.” (Kukis mostly literal translation)

So Aaron observes what is going on; he is looking at himself; God the Holy Spirit tells us that he realized what was going on, he could see what was going on, and yet he continued in this evil. He has made an image of God, something which was unequivocally prohibited, and then he built an altar for this idol. But here is the clincher; these people are bored and they want some excitement so Aaron plans a feast, a holiday, a party for the next day. This will keep them busy and occupied. He may even be fully cognizant that what he is doing is wrong, but he thinks that under the circumstances he has no real choice. The people are getting restless and he needs, as the one in charge, to placate them.

Moses, when he returns, will take a slightly different tact. This feast to Y^ehowah is an abomination, for what fellowship has light with darkness or, righteousness and lawlessness? (See 2Cor. 6:14.) There is no honor in this proclamation of Aaron's. Adding in, as a second thought, a feast to Y^ehowah, after breaking God's second commandment further reveals that Aaron is not a leader. Satan often attempts to cloak lies in the thin veil of the truth. Often, all it takes is a small amount of truth to confound some people. The people have caused him to follow their degeneracy. A great leader would have quelled this rebellion against God.

Aaron's actions in this chapter make it clear why God chose Moses and not Aaron.

Exodus 32:5 Aaron then took in all that he had made and decided to also build an altar to place before the golden calf. Then Aaron made a public announcement, saying, “We will have a feast tomorrow to Jehovah.” (Kukis paraphrase)

Cole: [T]his is an organized cult, with statue, altar, priest and festival.³⁴

³³ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

³⁴ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

And so they rise up early from tomorrow and so they offer burnt offerings and so they bring near peace offerings. And so sit down the people to eat and drink; and so they rise up to play.

Exodus
32:6

The people [lit., *they*] rose up early on the next day, offering burnt offerings and bringing peace offerings near [to their idol god]. The people sat down to eat and drink; and they rose up [afterwards] to play [or, *celebrate*].

The people rose up early the next day to offer up burnt offerings and to bring peace offerings near to their idol-god. Then the people sat down to eat and drink; then they rose up afterwards to play and to celebrate their new god.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they rise up early from tomorrow and so they offer burnt offerings and so they bring near peace offerings. And so sit down the people to eat and drink; and so they rise up to play.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And they arose next day, and sacrificed burnt offerings and offered oblations; and the people sat around to eat and drink, and rose up to disport.
Targum (Pseudo-Jonathan)	And on the day following, they arose, and sacrificed burnt-offerings; and the people sat around to eat and to drink, and rose up to disport themselves with strange service. [JERUSALEM. And they rose up to disport themselves with strange service.]
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And rising in the morning, they offered holocausts, and peace victims, and the people sat down to eat and drink, and they rose up to play.
Aramaic ESV of Peshitta	They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And they arose the day after it and they offered sacrifices and they sacrificed peace offerings and they brought offerings and the people sat to eat and to drink and they arose to be merry and to play.
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And having risen early on the next day, he offered whole burnt offerings, and offered a peace offering; and the people sat down to eat and drink, and rose up to play.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So early on the day after they got up and made burned offerings and peace-offerings; and took their seats at the feast, and then gave themselves to pleasure.
Easy English	So, on the next day, the Israelites got up early. They offered gifts of dead animals on the altar and they also brought other gifts. After this they sat down to eat a meal and they drank wine. After that, they danced to worship the cow. altar

A special table on which people made offerings and sacrifices to God, or to a false god.

worship

to praise God and to show that we love him. To say that God is great. Often we worship God together with other people, with prayers and songs.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 The people woke up very early the next morning. They killed animals and offered them as burnt offerings and fellowship offerings. They sat down to eat and drink. Then they got up and had a wild party.

God's Word™

Early the next day the people sacrificed burnt offerings and brought fellowship offerings. Afterward, they sat down to a feast, which turned into an orgy.

Good News Bible (TEV)

Early the next morning they brought some animals to burn as sacrifices and others to eat as fellowship offerings. The people sat down to a feast, which turned into an orgy of drinking and sex.

The Message

Early the next morning, the people got up and offered Whole-Burnt-Offerings and brought Peace-Offerings. The people sat down to eat and drink and then began to party. It turned into a wild party!

Names of God Bible
NIRV .

So the next day the people got up early. They sacrificed burnt offerings and brought friendship offerings. They sat down to eat and drink. Then they got up to dance wildly in front of their god.

New Simplified Bible

Early the next day the people sacrificed burnt offerings and brought peace offerings. After that they sat down to a feast, which turned into an orgy.

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

The people got up early the next morning and killed some animals to be used for sacrifices and others to be eaten. Then everyone ate and drank so much that they began to carry on like wild people.

The Living Bible

So they were up early the next morning and began offering burnt offerings and peace offerings to the calf idol; afterwards they sat down to feast and drink at a wild party, followed by sexual immorality.

New Berkeley Version .

New Life Version

So the next day they got up early and gave burnt gifts and peace gifts. The people sat down to eat and drink, and got up to play.

New Living Translation

The people got up early the next morning to sacrifice burnt offerings and peace offerings. After this, they celebrated with feasting and drinking, and they indulged in pagan revelry.

Unlocked Dynamic Bible .

Unfolding Bible Simplified

So the people got up early the next morning and brought animals to kill and burn as sacrifices on the altar. They also brought sacrifices to restore fellowship with others. Then they sat down to eat and to drink wine. After a while, they got up and had a wild party.

Partially literal and partially paraphrased translations:

American English Bible

So he got up early the next morning and he offered whole burnt sacrifices and a peace offering [upon the altar].

Then the people sat down to eat and drink, and thereafter they got up to play.

Beck's American Translation .

Common English Bible	They got up early the next day and offered up entirely burned offerings and brought well-being sacrifices. The people sat down to eat and drink and then got up to celebrate.
New Advent (Knox) Bible	So when they awoke on the morrow, they offered burnt-sacrifice and welcome-offerings; and with that, the people sat down to eat and drink, and rose up to take their pleasure.
Translation for Translators	So the people got up early the next morning and brought animals to kill and burn as sacrifices on the altar. They also brought sacrifices to maintain fellowship with Yahweh. Then they sat down to eat and drink wine. Then they got up and started dancing in a very immoral way.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They woke up early the day after and offered burnt sacrifices, and brought peace offerings. The people sat to eat and drink, and rose up to laugh.
Ferrar-Fenton Bible	So they arose early on the morrow and offered sacrifices, and presented thank offerings. Then the People sat down to eat and drink, and got up to play.
God's Truth (Tyndale)	And they rose up in the morning and offered burnt offerings, and brought offerings of atonement also. And then they sat them down to eat and drink, and rose up again to play.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.
Peter Pett's translation	.
Unfolding Bible Literal Text	The people arose early the next day and offered burnt offerings and brought fellowship offerings. Then they sat down to eat and to drink, and then got up to carouse in wild celebration.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And they woke up the next day and they raised offerings, and they offered total-sacrifices, and the people sat to eat and they drank, and they rose up, in fun.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And they loaded up early on the next day, and offered up burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to laugh.
The Heritage Bible	.
New American Bible (2002)	Early the next day the people offered holocausts and brought peace offerings. Then they sat down to eat and drink, and rose up to revel.
New American Bible (2011)	Early the next day the people sacrificed burnt offerings and brought communion sacrifices. Then they sat down to eat and drink, and rose up to revel. ^c c. [32:6] 1 Cor 10:7.
New English Bible—1970	.
New Jerusalem Bible	Early next morning they sacrificed burnt offerings and brought communion sacrifices. The people then sat down to eat and drink, and afterwards got up to amuse themselves.
New RSV	.

Revised English Bible—1989 Next day the people rose early, offered whole-offerings, and brought shared-offerings. After this they sat down to eat and drink and then gave themselves up to revelry.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Early the next morning they got up and offered burnt offerings and presented peace offerings. Afterwards, the people sat down to eat and drink; then they got up to indulge in revelry.

exeGesés companion Bible And they start early on the morrow and holocaust holocausts and bring shelamim: and the people sit down to eat and to drink and rise to entertain.

Hebraic Roots Bible .

Israeli Authorized Version .

Kaplan Translation Getting up early the next morning, [the people] sacrificed burnt offerings and brought peace offerings. The people sat down to eat and drink, and then got up to enjoy themselves.

The Scriptures 2009 .

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND HAVING RISEN EARLY ON TOMORROW, HE OFFERED WHOLE BURNT-OFFERINGS, AND OFFERED A PEACE-OFFERING; AND THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE UP TO PLAY. †(All of this is identical to what people do in observance of Assyrian Christmas every Dec.25. They claim it's a feast {holiday} for Jesus. They set out bread & drink offerings for Satan-claws. They rise early for the children to open presents & play. Christmas is idolatry of the highest order! Jesus hates Christmas! It's an abomination unto HIM)

Awful Scroll Bible They were to rise early in the morning, and were to take up whole burnt offerings, and were to bring near peace offerings. The people were to sit down to eat and to drink, and were to rise up to play.

Charles Thomson OT .

Concordant Literal Version So they rose early on the morrow and brought up ascent offerings and brought close peace offerings. And the people sat to eat and drank and rose to make fun.

Darby Translation .

exeGesés companion Bible .

Orthodox Jewish Bible And they rose up early the next day, and offered olot, and brought shelamim; and HaAm sat down to eat and to drink, and rose up letzachek (to revel).

Rotherham's *Emphasized B.* So they rose up early on the morrow, and offered ascending-sacrifices, and brought near peace offerings,— and the people sat down to eat and to drink, and then rose up—to make sport!^e

^e Cp. Gen. xxi. 3, n; also 1 Co. x. 7.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible So 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 got up to play [shamefully—without moral restraint].

The Expanded Bible The people got up early the next morning and offered whole burnt offerings [Lev. 1] and ·fellowship [or peace] offerings [Lev. 3]. They sat down to eat and drink, and

then they got up and sinned sexually [got up and amused themselves; ^Trose up to play; ^Ca euphemism].

Kretzmann's Commentary *And they rose up early on the morrow, and offered burnt offerings, in honor of the false god, and brought peace-offerings; and the people sat down to eat and to drink, in a joyful sacrificial meal, and rose up to play, in merry festive games, in wilful abandon. The worship of the golden calf is a picture of the idolatry of our days, for these are the gods of the world, mammon, gold, money, luxury, eating, drinking, lascivious merriment. It is the very height of hypocrisy if Christians take part in the idolatrous ways of the world and then try to cover their sin with a sanctimonious behavior.*

Syndein/Thieme
The Voice

Everyone woke up before dawn the next day and presented burnt offerings and peace offerings on the altar. When the food was ready, they sat down to eat and drink and then rose up to dance and play. [1 Corinthians 10:7]

Bible Translations with Many Footnotes:

The Complete Tanach

On the next day they arose early, offered up burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and they got up to make merry.

they arose early: Satan roused them so that they would sin.

to make merry: Heb. לַחֲנֹק. In this word, there is [also] a connotation of sexual immorality, as it is said: "to mock (לַחֲנֹק) me" (Gen. 39:17), and bloodshed, as it is said: "Let the boys get up now and play (וַיִּשְׁחַקוּ) before us" (II Sam. 2:14). Here too, Hur was slain. -[from Midrash Tanchuma 20]

The Geneva Bible
Kaplan Translation
NET Bible®

So they got up early on the next day and offered up burnt offerings and brought peace offerings, and the people sat down to eat and drink,²¹ and they rose up to play.²²

²¹tn The second infinitive is an infinitive absolute. The first is an infinitive construct with a lamed (ל) preposition, expressing the purpose of their sitting down. The infinitive absolute that follows cannot take the preposition, but with the conjunction follows the force of the form before it (see GKC 340 §113.e).

²²tn The form is לַחֲנֹק (lÿtsakheq), a Piel infinitive construct, giving the purpose of their rising up after the festal meal. On the surface it would seem that with the festival there would be singing and dancing, so that the people were celebrating even though they did not know the reason. W. C. Kaiser says the word means "drunken immoral orgies and sexual play" ("Exodus," EBC 2:478). That is quite an assumption for this word, but is reflected in some recent English versions (e.g., NCV "got up and sinned sexually"; TEV "an orgy of drinking and sex"). The word means "to play, trifle." It can have other meanings, depending on its contexts. It is used of Lot when he warned his sons-in-law and appeared as one who "mocked" them; it is also used of Ishmael "playing" with Isaac, which Paul interprets as mocking; it is used of Isaac "playing" with his wife in a manner that revealed to Abimelech that they were not brother and sister, and it is used by Potiphar's wife to say that her husband brought this slave Joseph in to "mock" them. The most that can be gathered from these is that it is playful teasing, serious mocking, or playful caresses. It might fit with wild orgies, but there is no indication of that in this passage, and the word does not mean it. The fact that they were festive and playing before an idol was sufficient.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they departed early <the next day>, and they made a rising sacrifice go up, and they made complete sacrifices draw near, and the people settled to eat and gulp, and they rose to [mock],...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	So 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.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	...and they rise early on the morrow, and cause burnt-offerings to ascend, and bring nigh peace-offerings; and the people sit down to eat and to drink, and rise up to play.

The gist of this passage: The people rose up early the next day, offered up burnt offerings and peace offerings. They ate, drank and played.

Exodus 32:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkam (שָׁכַם) [pronounced <i>shaw-KAHM</i>]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7925 BDB #1014
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
mâchōrâth (מָחָר) [pronounced <i>maw-chuh-RAWTH</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564

With the min preposition, mâchōrâth means *on the morrow, on the next day*.

Translation: The people [lit., they] rose up early on the next day,...

The fact that the people got up early the next day suggests that they were excited for this celebration and this new chapter in their lives. They were ready to put Moses and their previous God in the past.

Precept Austin: Note the phrase *they rose early on the next day*; indicating their zeal to worship the idol. They couldn't wait.³⁵

Exodus 32:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
All of the BDB meanings: <i>to go up, ascend; to meet, visit, follow, depart, withdraw, retreat; to go up, come up (of animals); to spring up, grow, shoot forth (of vegetation); to go up, go up over, rise (of natural phenomenon); to come up (before God); to go up, go up over, extend (of boundary); to excel, be superior to.</i>			
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750

Translation: ...offering burnt offerings...

I took some liberties with the verb here, translating this as a participle; but it is simply the next act done by the people. They offer up burnt offerings. This time, the offerings are for the gold calf statue.

Now, it is worth asking, *do these people really believe that this gold calf statue is a god?* I will break from most commentators at this point and say *no*; suggesting that, instead, they understood that this statue represented a god and that they would pay deference to it, as if the statue is God.

Illustration: To bring this up-to-date; no one sees a painting or picture of Jesus or a 3D replica of Jesus on the cross, and thinks, *that is God*. They recognize that imperfectly represents God's Son, not realizing that this sort of representation is not acceptable to God.

Exodus 32:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to bring near, to bring here; to cause to draw near, to cause to approach</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5066 BDB #620
shelem (שְׁלֵמ) [pronounced <i>SHEH-Iem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023

³⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021. Slightly edited.

Translation: ...and bringing peace offerings near [to their idol god].

Peace offerings are those which indicate that there is peace between man and God. Here, the people bring peace offerings to their idol.

Precept Austin: *Burnt offerings are completely consumed but peace offerings are for fellowship, in this case sadly communion with an idolatrous manifestation of Jehovah.*³⁶

Bush: *And they rose up early, &c. Eagerly intent upon their idolatrous service, and apparently uneasy at its being delayed so long as until the morrow, they lost no time on the ensuing morning in bringing their burnt-offerings and peace-offerings, although of sin-offerings, which they most needed, we find no mention. They thoughtlessly exulted in the celebration of a festival which was soon to prove so fatal to them.*³⁷



Worship of the Golden Calf (a graphic); from [YouTube](#); accessed February 23, 2021.

Exodus 32:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{EV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural Qal imperfect	Strong's #3427 BDB #442
'am (אָמ) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
Sometimes, this word is associated with singular verbs and sometimes with plural verbs.			
lâmed (ל) [pronounced l ^{EV}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37

³⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

³⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Exodus 32:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתוּ) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive absolute	Strong's #8354 BDB #1059

I was really expecting two Qal infinitive constructs with two lâmed prepositions.

Translation: [The people sat down to eat and drink;...](#)

Part of any celebration is food and drink. So, as part of this grand festival, the people sat down to enjoy this food and drink.

Trapp: *Aaron might make a calf, but the people made it a god, by adoring it.*³⁸

Exodus 32:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) koom [pronounced]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine plural, Qal imperfect	Strong's #6965 BDB #877
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâchaq (צַחֵק) [pronounced <i>tsaw-KHAKH</i>]	<i>to jest; to make sport of; to toy with; to make a toy of; to play; to laugh with, to reveal intimacy with shared humor; possibly to laughingly enjoy sexual intimacy with; possibly to insult</i>	Piel infinitive construct	Strong's #6711 BDB #850

Translation: [...and they rose up \[afterwards\] to play \[or, celebrate\].](#) (Kukis mostly literal translation)

Next we hear that the people rise up to play. We do not know exactly what this means. Many commentators turn this into terrifically salacious behavior, but that is not necessarily the case. They could simply be dancing and singing. At most, these people might be a little drunk.

The final verb is the Piel infinitive construct of tsâchaq (צַחֵק) [pronounced *tsaw-KHAK*], which, in the Qal stem, means *to laugh* (as in Gen. 18:12–13 and 15 when Sarah laughed within herself about having a child). However, in the Piel, with the possible exception of Gen. 26:8, this verb means *to mock* (Gen. 19:14 21:9 39:14, 17 Judges 16:25).

³⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Most of these, I took from Precept Austin's page.

Exodus 32:6e The meaning of "rose up to play" (various commentators)

Precept Austin: *And rose up to play* - The meaning of this phrase is not absolutely clear, for on one hand it could describe a celebration in general but on the other hand could have sexual overtones. The same verb play is translated "caressing" (Isaac caressing his wife) in Ge 26:8 and is translated in the Septuagint with the same verb paizo used to translate play in Ex 32:6. The only NT use of paizo is by Paul in describing Exodus 32 in 1 Cor 10:7 where he writes *Do not be idolaters, as some of them were; as it is written, The people sat down to eat and drink, and stood up to play* (paizo). John MacArthur for one feels that "play" in 1 Cor 10:7 is "a euphemism for the gross sexual relations which followed the excessive feasting." While I personally favor that this idolatrous feast in Exodus 32 was associated with some element of immorality, it is not possible to be absolutely dogmatic. Either way, the sons of Israel were hardly "innocent," and in fact in later writings God castigates Israel His "wife" for her faithlessness and her going "a whoring (read prophecy in Dt 31:16KJV).³⁹

Stuart: *The revelry of the occasion was apparently singing and dancing with abandon, bad enough as a means of celebration of the people's newfound relationship with an idol.*⁴⁰

Currid on to play: *The verb translated 'to play' has a variety of possible nuances. It appears in the general sense of 'laughter / teasing' in the Old Testament (see Gen. 19:14). At times it specifically refers to dancing (Ex 32:19; Jdg 16:25). In other instances, it reflects sexual activity (see Gen. 26:8; 39:14, 17). Perhaps it is being used here in a generic way, which includes all these nuances.*⁴¹

Bush on *Rose up to play*: Heb. להצחיק letzahëk. A word of ominous import, implying not only such sports as singing, dancing, and merry-making in general, but in some cases also a species of conduct which the epithet wanton as correctly defines as any term which we deem it proper to employ.⁴²

See [Got Questions](#) on this in the [Addendum](#).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Exodus 32:6 The people [lit., *they*] rose up early on the next day, offering burnt offerings and bringing peace offerings near [to their idol god]. The people sat down to eat and drink; and they rose up [afterwards] to play [or, *celebrate*]. (Kukis mostly literal translation)

At time appointed by God, under the proper circumstances, feast days and celebrations are apropos; however, when the participants are simply bored, and are bullying their weak spiritual leaders, the basis of their celebration is often idolatry, as it is here. R. B. Thieme, Jr. has translated this word as *intercourse with demons*; the basis of their celebration is an idol made by hands and behind all idols are demons ready to receive glory and adoration. When one worships a demon (as well as the work of his own hands), he simultaneously mocks God and has intercourse with the demon. The sexual connotation comes from Gen. 26:8 (this is where the Philistine king looks out his window and sees Isaac *caressing* his wife Rebekah—that is quite possibly the PG version of the word).

The Egyptians commonly had various animals whose idols they worshipped. Freeman points out that associated with Egyptians worship was lascivious dancing and other obscene practices (if that is what is occurring). Since the Hebrews had spent this time with the Egyptians, it is likely that they copied their form of worship. Centuries later, when writing to the degenerate Corinthians, Paul quotes this verse, warning them not to become idolaters (1Cor. 10:7).

³⁹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

⁴⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

⁴¹ I took the quote from From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021. Originally from Currid's Epsc Exodus Volume 2 (Epsc Commentary).

⁴² I took the quote from From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021. Originally from Bush's [Notes Critical and Practical on the Book of Exodus Volume 2](#).

I believe what is happening here is simply a party. Often the Bible refers to people eating and drinking where there is no sin involved, per se, but they are just consumed with day-to-day activities, with no thought to their God. I think that is what is happening here, along with the idea that they are just having a laugh. The activities by themselves are not necessarily sinful; nor are the activities combined sinful. But they represent a drowning out of spiritual things by temporal enjoyments. Despite the sacrifices, they are doing this before a golden calf, which is idolatry; and the God Who brought them out of Egypt is not in their thinking. In fact, they are violating the first two commandments which every one of these people actually heard with their own ears. See **Exodus 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The final word in this verse is given a wide latitude of meanings, beginning with the mild *to play, to make merry*; but progressing to, *to indulge in revelry, to carry on like wild people, to an orgy of drinking and sex*.

There is a tendency in Christianity to emphasize gross immorality when it comes to carnal activity; and to underplay the trend toward asceticism. Two people can be out of **fellowship**, when one has a trend towards immorality and lasciviousness while another has a trend toward asceticism. One might get drunk and chase women; the other might clutch her rosaries and pray towards a phony statue of Jesus.⁴³ This may be difficult to grasp, but participating in, say, Catholic rituals or, say, going door-to-door as a Jehovah's witness or as a Mormon—those sets of activities can be just as sinful and far more evil than a person having 3 or 4 mimosas (or whatever) and a laugh.⁴⁴

All of this is related to the **sin nature**; and to the trends of the sin nature.

Much of this material is either directly or indirectly from the writing and teaching of R. B. Thieme, Jr.

Trends in the Sin Nature (from Grace Notes)

The Sin Nature has a system of trends, or inclinations, which vary among individuals. Some people have an inclination toward immorality or lasciviousness. Rom. 1. Others have trends toward morality or asceticism. Either trend is a product of Sin Nature activity.

The trends of the old sin nature are derived from the individual lust pattern. There are certain areas in which we lust, and other areas where we do not.

The trends of the old sin nature are classified in two categories, legalism and lasciviousness. Legalism unrestrained results in moral degeneracy. Lasciviousness unrestrained results in immoral degeneracy.

Both trends in the old sin nature result in distortion and erroneous conclusions. For example, moral degeneracy with its self-righteousness and self-vindication is often mistaken for the Christian way of life. People who are morally degenerate are often considered to be great Christians.

Morality originates from the laws of divine establishment, designed for the entire human race. Morality is designed for both believer and unbeliever.

Anything the unbeliever can do is not a part of the Christian way of life. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, i.e., the filling of the Holy Spirit.

Virtue supersedes morality in the protocol plan of God. But if your trend is toward legalism, people assume you're a great Christian.

There is also a distortion involving those with a trend toward lasciviousness. Christians say such a person cannot do "those things" and still be a Christian. Immoral degeneracy, with its fornication, violence, terrorism,

⁴³ All statues of Jesus are phony.

⁴⁴ Obviously, I am not endorsing the drinking of 3 or 4 mimosas.

Trends in the Sin Nature (from Grace Notes)

murder, dope addiction, is construed as not being Christian.

So in the first distortion, people think that if you're very moral you're living the Christian life. In the second distortion, people think that if you raise hell you're probably not a Christian at all. Legalistic shock concludes it must have been a "head belief and not a heart belief."

Born-again believers still possess an old sin nature and still commit sins. If the believer has a trend toward legalism, he will commit sins related to moral degeneracy. If the believer has a trend toward lasciviousness, he will commit sins related to immoral degeneracy. When born-again believers commit sins related to immoral degeneracy, they're judged by their Christian peers as being not really saved. They erroneously allege, "a person cannot do such things and be saved."

What determines the reality of one's salvation is personal faith in the Lord Jesus Christ, not the category of one's sins. The believer out of fellowship, living in the cosmic system, can actually commit any sin that his unbeliever counterpart would commit, i.e., an unbeliever with a compatible old sin nature.

Bible Synonyms for the Sin Nature

There are several terms used in scripture to refer to what is known as the Sin Nature.

Sin (in the singular) -- Ps. 51:5; Rom. 5:12; 7:14; 1 John 1:8.

Flesh -- the emphasis here is on the location of the Sin Nature in the "flesh" or life of the individual. Rom. 8:8; 7:18; 13:14; Gal. 5:16-21; Eph. 2:3.

Old Man -- referring to the the believer's former manner of life as an unbeliever. Eph. 4:22; Col. 3:5-9.

Heart -- in some usages the word "heart" refers to a facet of the soul which is the source of sin. Jer. 17:9; Mt. 12:34; 15:19; Mark 7:21-23; Psalm 58:2-5.

Carnality -- derived from the Latin for "flesh". Rom. 7:14; 8:6-8; 1 Cor. 3:1-3.

From the **Doctrine of the Sin Nature** at [Grace Notes](#); accessed February 6, 2021. Check the Theological Dictionary for more doctrines of the [sin nature](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

All too often, there is this false dichotomy set up between moral Christians and immoral unbelievers. Not all Christians are moral; or Christians will have moral lapses. Not all unbelievers are immoral. You can be a Catholic, a Muslim, a Buddhist (or whatever) and not be saved (although some Catholic churches *do* emphasize that salvation is by faith alone in Christ alone⁴⁵).

Morality is a very important function of a society and a nation. A nation will crumble from the inside, if it is given over to immorality (an any of its forms). This is, in part, what might be happening to us in the United States right now. There are a significant number of Americans who drink to get drunk or who get high on a daily or weekly basis. Children are not discouraged, for the most part, from engaging in experimental sexual behavior. This is not good for a society. A nation is held together by 3 factors: (1) those who have believed in Jesus Christ; (2) those who have believed in Jesus Christ and are advancing towards maturity; and (3) the general morality of that society and their adherence to the laws of divine establishment.

⁴⁵ I have spoken with many people in the Philippines, all of whom understood that their salvation was based entirely on the work of Jesus Christ; and that it was unrelated to the Catholic church (although Catholicism is the dominant religion in the Philippines).

I am writing this in the year 2021. In the past, there has been a devotion to our Constitution, which many believe to be a product of divinely inspired men. However, in the presidential election of 2020, very powerful forces, both within and without the United States, conspired to fix the election—which is a complete abandonment of the Constitution. It is not up to the elites to decide, X is an acceptable president, but Y is not; it is up to our system of voting, which was severely compromised in 2020. That is a result of a massive amount of immorality in the nation, as well as a significant number of Christians who have absolutely no concept of divine establishment. The great immorality is, about half of the nation is satisfied with the result, and, therefore, they *choose* to believe that nothing untoward happened. That is a very dangerous immorality for our nation. Because of the dramatic irregularities, the vast majority of Americans should be willing to do a forensic examination of the 2020 election, whether their candidate won or not. So you see, the morality vs. immorality which I am speaking of here can be completely unrelated to drinking excessive amounts of alcohol, taking drugs and/or having immoral sexual encounters.

Exodus 32:6 The people rose up early the next day to offer up burnt offerings and to bring peace offerings near to their idol-god. Then the people sat down to eat and drink; then they rose up afterwards to play and to celebrate their new god. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Threatens to Destroy All Israel; Moses Acts as an Intermediary

compare Deuteronomy 9:11–14 Psalm 106:23

And so speaks Y^ehowah unto Moses, “Go, go down for have been corrupted your people who you brought up from a land of Egypt. They have turned aside quickly from the way which I had commanded them. They made for themselves a calf of molten metal; and so they worship him and so they sacrifice to him. And so they are saying, ‘This your elohim, [O] Israel, which brought you up from a land of Egypt.’ ”

Exodus
32:7–8

Y^ehowah then said to Moses, “Go, go down [the mountain], for your people have been corrupted, [those] whom you brought up from the land of Egypt. They quickly turned aside from the way which I commanded them. They made a metal calf for themselves, and [now] they are worshiping it and they are sacrificing to it. Also, they are saying, ‘This [is] your elohim, O Israel, which brought you up from the land of Egypt.’ ”

Jehovah then said to Moses, “Go down from this mountain and deal with your people. They have suddenly become corrupted—the very same people that you brought up from the land of Egypt. I commanded them in the way that they should go and they have turned away from My commands. They even made a metal calf and, right at this moment, they are worshiping the calf and offering up animal sacrifices to it. Their leaders also keep saying, ‘This is your god, O Israel, the one who led you up out of Egypt.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, “Go, go down for have been corrupted your people who you brought up from a land of Egypt. They have turned aside quickly from the way which I had commanded them. They made for themselves a calf of molten metal; and so they worship him and so they sacrifice to him. And so they are saying, ‘This your elohim, [O] Israel, which brought you up from a land of Egypt.’ ”

Dead Sea Scrolls

Jerusalem targum Targum (Onkelos)	.	And the Lord spake with Mosheh, Go, descend, for thy people whom thou broughtest up from the land of Mizraim have corrupted themselves; they have quickly warped from the way which I had taught them; they have made a molten calf, and have worshipped it, and sacrificed unto it and have said, These are thy gods, Israel, which have brought thee up from the land of Mizraim.
Targum (Pseudo-Jonathan)	.	And the Lord said to Mosheh, Descend from the greatness of thine honour; for I have not given thee greatness except on account of Israel. But now thy people, whom thou didst bring up from the land of Mizraim, have corrupted their works; quickly have they declined from the way which I taught them in Sinai, (that) ye shall not make yourselves image, or figure, or any similitude; for now have they made to them a molten calf, and have worshipped it, and sacrificed to it, and proclaimed before it, These are thy gods, Israel, which brought thee up from the land of Mizraim.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	.	And the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.
Aramaic ESV of Peshitta	.	Mar-Yah spoke to Mosha, "Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! They have turned aside quickly out of the way which I commanded them. They have made themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, 'These are your deities, Yisrael, which brought you up out of the land of Egypt.'"
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	.	And LORD JEHOVAH said to Moshe, "Go down, go from here because your people is corrupt, whom you brought out from Egypt: They have gone astray quickly from the way that I have commanded them and have made for themselves a molten calf and worshipped it, and they sacrificed to it and they said, 'This is your God, Israel, that brought you up from the land of Egypt.'"
Samaritan Pentateuch	.	And the LORD said unto Moses to say, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves]: 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.
Updated Brenton (Greek)	.	And the Lord spoke to Moses, saying, Go quickly, descend from here, for your people whom you brought out of the land of Egypt have transgressed; they have quickly gone out of the way which you have commanded; they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, These are your gods, O Israel, who brought you up out of the land of Egypt. This is vv. 7–9; there are some significant differences in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Go down quickly; for your people, whom you took out of the land of Egypt, are turned to evil ways; Even now they are turned away from the rule I gave them, and have made themselves a metal ox and given worship to it and offerings, saying, This is your god, O Israel, who took you up out of the land of Egypt.
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Easy English

Then the Lord said to Moses, 'Go down the mountain. The Israelites that you brought out of Egypt have become bad people. They have turned away from my commands already. They have made for themselves a false god in the shape of a young cow. They have bent their heads to it. They have brought gifts of dead animals to it. They have said, "These are your gods, Israel, who have brought you out of Egypt."'

command

(1) to tell a person what they must do. — (2) a rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.

Israel

God changed the name of Jacob to Israel (Genesis 35). The 12 sons of Jacob were the ancestors of the nation of Israel. Israel was the group of people that God chose. The land that God promised to them was the land of Israel. The children of Israel are Jews or Israelites. After King Solomon died, the country of Israel became two nations. The nation in the north was called Israel. The nation in the south was called Judah.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

At the same time, the LORD said to Moses, "Go down from this mountain. Your people, the people you brought out of the land of Egypt, have committed a terrible sin. They have very quickly turned away from what I commanded them to do. They made a calf from melted gold for themselves. They are worshiping that calf and making sacrifices to it. The people have said, 'Israel, these are the gods that led you out of Egypt.'"

God's Word™

Good News Bible (TEV)

The LORD said to Moses, "Hurry and go back down, because your people, whom you led out of Egypt, have sinned and rejected me. They have already left the way that I commanded them to follow; they have made a bull-calf out of melted gold and have worshiped it and offered sacrifices to it. They are saying that this is their god, who led them out of Egypt.

The Message

GOD spoke to Moses, "Go! Get down there! Your people whom you brought up from the land of Egypt have fallen to pieces. In no time at all they've turned away from the way I commanded them: They made a molten calf and worshiped it. They've sacrificed to it and said, 'These are the gods, O Israel, that brought you up from the land of Egypt!'"

Names of God Bible

Yahweh said to Moses, "Go back down there. Your people whom you brought out of Egypt have ruined everything. They've already turned from the way I commanded them to live. They've made a statue of a calf for themselves. They've bowed down to it and offered sacrifices to it. They've said, 'Israel, here are your gods who brought you out of Egypt.'"

NIRV

The Lord spoke to Moses. He said, "Go down. Your people you brought up out of Egypt have become very sinful. They have quickly turned away from what I commanded them. They have made themselves a metal statue of a god in the shape of a calf. They have bowed down and sacrificed to it. And they have said, 'Israel, here is your god who brought you up out of Egypt.'

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

The LORD said to Moses: Hurry back down! Those people you led out of Egypt are acting like fools. They have already stopped obeying me and have made

The Living Bible	<p>themselves an idol in the shape of a young bull. They have bowed down to it, offered sacrifices, and said that it is the god who brought them out of Egypt. Then the Lord told Moses, "Quick! Go on down, for your people that you brought from Egypt have defiled themselves, and have quickly abandoned all my laws. They have molded themselves a calf, and worshiped it, and sacrificed to it, and said, 'This is your god, O Israel, that brought you out of Egypt.'"</p>
New Berkeley Version New Life Version	<p>. Then the Lord said to Moses, "Go down. For your people, whom you brought out of the land of Egypt, have turned to sin. They have been quick to turn aside from the way I have told them. They have melted gold and made a calf for themselves. They have worshiped it, have given gifts to it, and have said, 'This is your god, O Israel, who brought you out of the land of Egypt!'"</p>
New Living Translation	<p>The LORD told Moses, "Quick! Go down the mountain! Your people whom you brought from the land of Egypt have corrupted themselves. How quickly they have turned away from the way I commanded them to live! They have melted down gold and made a calf, and they have bowed down and sacrificed to it. They are saying, 'These are your gods, O Israel, who brought you out of the land of Egypt.'"</p>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>. Then Yahweh said to Moses, "Go down from the mountain because your people, the ones that you brought up here from Egypt, have become bad. They have already left the road that I showed them and have stopped obeying me! They have made a statue of a young bull from melted gold. They have worshiped it and offered sacrifices to it. They are saying, 'This is the god of the Israelite people! This is the one who brought us up from Egypt!'"</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well at that, the Lord told Moses: 'Hurry and go down [the mountain], because the people whom you brought out of the land of Egypt are acting lawlessly! Notice how quickly they have left the ways that you've shown them... for now they've made themselves a calf to worship, and they've even offered sacrifices to it, saying, <i>O IsraEl, this is your God who brought you out of the land of Egypt.</i> This is vv. 7–9 in the AEB.</p>
Beck's American Translation Common English Bible	<p>. The LORD spoke to Moses: "Hurry up and go down! Your people, whom you brought up out of the land of Egypt, are ruining everything! They've already abandoned the path that I commanded. They have made a metal bull calf for themselves. They've bowed down to it and offered sacrifices to it and declared, 'These are your gods, Israel, who brought you up out of the land of Egypt!'"</p>
New Advent (Knox) Bible	<p>And now the Lord said to Moses, Away, down with thee; they have fallen into sin, this people thou didst bring out of Egypt with thee. They have been swift to leave the way thou didst mark out for them, by making a molten calf and falling down to worship it; brought victims to it, and cried out, Here are thy gods, Israel, the gods that rescued thee from the land of Egypt.</p>
Translation for Translators	<p>Yahweh threatened to destroy the Israeli people Then Yahweh said to Moses/me, "Go back down from the mountain, because your people, the ones that you brought up here from Egypt, have <i>already</i> ◀become very depraved/wicked▶! They have already ◀left the road that I showed them/stopped obeying me▶! They have made a <i>statue of</i> a young bull from melted gold. They have worshiped it and offered sacrifices to it. And they are saying, 'This is the god of us Israeli people! This is the one who brought us up from Egypt!' "</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the LORD told Moses, go, get down, because the people that you brought out of Egypt have corrupted themselves. They turned away quickly from the way which I commanded - they have made themselves a molten calf, and worshipped it, and sacrificed to it, and have said, this is your god Israel, which have gotten you out of the land of Egypt.
Ferrar-Fenton Bible	The LORD however said to Moses, "Go! Descend!—For your People whom you led out of Mitzer have corrupted themselves! They have soon turned from the path which I commanded them! They have made for themselves a cast-metal calf and they are worshipping it! And they sacrifice to it, and say; 'This is your GOD , Israel! that brought you up from the land of the Mitzeraim."
God's Truth (Tyndale)	Then the Lord said unto Moses: go get you down, for your people which you brought out of the land of Egypt, have marred all, they are turned at once out of the way which I commanded them: and have made them a calf of molten metal, and have worshiped it and have offered thereto and have said: This is your God you Israel, which has brought you out of the land of Egypt.
HCSB International Standard V	. <i>Moses Intercedes for Israel</i> The Lord told Moses, "Go down immediately, [Lit. Go, go down] for your people whom you led out of Egypt have behaved corruptly. 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.'"
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	YHWH spoke to Moses, Go, get yourself back down, for your people that you brought out of the land of Egypt have corrupted themselves. They have departed quickly from the way that I commanded them, and have made them an image cast in the form of a calf and have bowed down to it. They have sacrificed to it and avowed, these are your elohim, O Israel that have brought you up out of the land of Egypt.
Wikipedia Bible Project	And Yahweh spoke to Moses: Go, descend, because the people have done abomination, those who you brought up from the land of Egypt. They have veered quickly from the path that I've commanded for them--- they made themselves a molded calf, and they prostrated themselves to it, and they sacrificed to it, and they said "These are your God, Israel, who brought thou up from the land of Egypt."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	With that, the LORD said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshipping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!'

New American Bible (2011)	<p>^dThen the LORD said to Moses: Go down at once because your people, whom you brought out of the land of Egypt, have acted corruptly. They have quickly turned aside from the way I commanded them, making for themselves a molten calf and bowing down to it, sacrificing to it and crying out, "These are your gods, Israel, who brought you up from the land of Egypt!"</p> <p>d. [32:7–8] Dt 9:12, 16.</p>
New English Bible–1970	<p>But the LORD said to Moses, 'Go down at once, for your people, the people you brought up from Egypt, have done a disgraceful thing; so quickly have they turned aside from the way I commanded them. They have made themselves an image of a bull-calf, they have prostrated themselves before it, sacrificed to it and said, "These are your gods, O Israel, that brought you up from Egypt." '</p>
New Jerusalem Bible	<p>Yahweh then said to Moses, 'Go down at once, for your people whom you brought here from Egypt have become corrupt. They have quickly left the way which I ordered them to follow. They have cast themselves a metal calf, worshipped it and offered sacrifice to it, shouting, "Israel, here is your God who brought you here from Egypt!" ' </p>
New RSV Revised English Bible–1989	<p>The LORD said to Moses, "Go down at once, for your people, the people you brought up from Egypt, have committed a monstrous act. They have lost no time in turning aside from the way which I commanded them to follow, and cast for themselves a metal image of a bull-calf; they have prostrated themselves before it, sacrificed to it, and said, 'Israel, these are your gods that brought you up from Egypt.'"</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p><i>ADONAI</i> said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt! So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshipped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!'"</p>
exeGesés companion Bible	<p>And Yah Veh words to Mosheh, Go! Descend! For your people whom you ascended from the land of Misrayim ruin themselves: they suddenly turn aside from the way I misvahed them: they work themselves a molten calf and prostrate to it and sacrifice thereto, and say, These are your elohim, O Yisra El, who ascended you from the land of Misrayim.</p>
Hebraic Roots Bible Israeli Authorized Version Kaplan Translation	<p>. . <i>Moses' Response</i> God declared to Moses, 'Go down, for the people whom you brought out of Egypt have become corrupt. They have been quick to leave the way that I ordered them to follow, and they have made themselves a cast-metal calf. They have bowed down and offered sacrifice to it, exclaiming, 'This, Israel, is your god, who brought you out of Egypt.' God declared... This occurred on 17 Tammuz, a day that would later be a time of mourning (Seder Olam 6; Taanith 26b).</p>

The Scriptures 2009 And יהוה said to Mosheh, “Go, get down! For your people whom you brought out of the land of Mitsrayim have corrupted themselves.
 “They have turned aside quickly out of the way which I commanded them. They have made themselves a moulded calf, and have bowed themselves to it and slaughtered to it, and said, ‘This is your mighty one, O Yisra’ël, who brought you out of the land of Mitsrayim!’ ”

Tree of Life Version .

Weird English, ☺ English, Anachronistic English Translations:

Alpha & Omega Bible . AND JESUS SPOKE TO MOSES, SAYING, “GO QUICKLY, DESCEND THERE, FOR YOUR PEOPLE WHOM YOU BROUGHT OUT OF THE LAND OF EGYPT HAVE TRANSGRESSED;
 THEY HAVE QUICKLY GONE OUT OF THE WAY WHICH YOU COMMANDED;
 THEY HAVE MADE FOR THEMSELVES A CALF, AND WORSHIPPED IT, AND SACRIFICED TO IT, AND SAID, ‘THESE ARE YOUR THEOS, O ISRAEL, WHO BROUGHT YOU UP OUT OF THE LAND OF EGYPT!’

Awful Scroll Bible Sustains To Become was to warn Moses: Be going, be descending down, for the people, that are to have been brought up from the solid grounds of Egypt, are to have become corrupted. They have turned away swiftly, from the direction that I am to have commanded them, even are they to have made a molten calf, and were to bow down to it, and were to sacrificed to it. They were to say: These are to be the gods of Isra-el, that are to have brought us up from the solid grounds of Egypt.

Charles Thomson OT Concordant Literal Version . Then Yahweh spoke to Moses: Go! Go down, for your people whom you brought up from the land of Egypt have corrupted themselves.
 They have withdrawn quickly from the way I instructed them. They have made for themselves a molten calf and bowed themselves down to it. They have sacrificed to it and said: These are your elohim, Israel, who brought you up from the land of Egypt.

Darby Translation .
 exeGeses companion Bible .
 Orthodox Jewish Bible And Hashem said unto Moshe, Go, get thee down; for thy people, which thou broughtest out of Eretz Mitzrayim, have corrupted themselves;
 They have turned aside quickly from HaDerech which I commanded them; they have made them an Egel Masekhah, and have bowed down to it, and have sacrificed thereunto, and said, These be thy elohim, O Yisroel, which have brought thee up out of the Eretz Mitzrayim.

Rotherham’s *Emphasized B.* Then spake Yahweh unto Moses—
 Go, get thee down, for thy people whom thou hast brought up out of the land of Egypt have corrupted themselves.^f They have turned aside quickly out of the way which I commanded^g them, they have made for themselves—a molten calf,—and have bowed themselves down thereto, and have sacrificed thereto, and have said
 [These] are thy gods, O Israel, who have brought thee up out of the land of Egypt.

^f“Is depraved”—Kalisch.

^g Some cod. (w. Onk. MS., 1 ear. pr. edn., Sep.): “wh. thou didst command them”—G.n.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

Then the Lord said to Moses, “Go down from this mountain, because your people, the people you brought out of the land of Egypt, have ruined themselves [acted in a debauched/perverse manner]. They have quickly turned away from the things [path; way] I commanded them to do. They have made for themselves a calf covered with gold [image], and they have worshiped it and offered sacrifices to it. They have said, ‘Israel, these are your gods [or this is the God; 32:4] who brought you out of Egypt.’”

Kretzmann’s Commentary

Verses 7-14

Moses Intercedes for the People

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. The omniscient, omnipresent God saw the transgression of the people and stated this fact to Moses as the representative and the mediator of Israel.

They have turned aside quickly out of the way which I commanded them, their guilt was increased by the great hurry which they displayed in choosing the ways of idolatry; they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. With the children of Israel engaged in wilful idolatry, it was impossible for the work on the mountain to continue, and the indignation of the Lord breaks forth like a flood.

Syndein/Thieme
The Voice

Meanwhile, on the mountain, the Eternal One spoke to Moses.

This is truly a dark moment for Israel. Moses left Aaron and Hur in charge 40 days ago, and both men are beginning to feel the strain. The people are stuck in the desert, and they are growing increasingly impatient without Moses and direction from God. So the people begin to question, and eventually they demand a physical representation of God like the ones their neighbors have. Aaron complies. With Moses and God occupied, the people begin breaking the Ten Directives, one after another: worshiping other gods, making idols, invoking God’s name for their own selfish purposes, and committing other indecent acts. The people of God fall quickly, and they fall hard. For a brief period, their very survival is in doubt.

Eternal One: Go back down *the mountain* immediately, because your people whom you led out of Egypt have corrupted themselves. They have quickly abandoned the way of life I require of them. They have fashioned a calf out of gold, bowed down to it, and offered it sacrifices. They are even *crediting My work to that detestable idol*, saying, “Israel, these are your gods—the ones who brought you out of the land of Egypt!”

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord said to Moses: "Go, descend, for your people that you have brought up from the land of Egypt have acted corruptly.

And...said: Heb. רָבַדְיוּ. [This is] an expression of harshness, like “and he spoke (רָבַדְיוּ) to them harshly” (Gen. 42:7).

Go, descend: Descend from your high position. I gave you this high position only for their sake (Ber. 32a). At that time, Moses was banished by a decree of the heavenly tribunal (Midrash Tanchuma 22, Exod. Rabbah 42:3).

your people...have acted corruptly: Heb. מִעֲתָחַשׁ, It does not say, “The people have acted corruptly,” but “your people.” Those are the mixed multitude whom you accepted on your own initiative, and whom you converted without consulting Me. You said, “It is good that converts cleave to the Shechinah.” They have acted corruptly and have corrupted [others]. -[from Exod. Rabbah 42:6]

They have quickly turned away from the path that I have commanded them; they have made themselves a molten calf! And they have prostrated themselves before it, slaughtered sacrifices to it, and said: 'These are your gods, O Israel, who have brought you up from the land of Egypt.' "

The Geneva Bible
Kaplan Translation
NET Bible®

The Lord spoke to Moses: "Go quickly, descend,²³ because your²⁴ people, whom you brought up from the land of Egypt, have acted corruptly. They have quickly turned aside²⁵ from the way that I commanded them – they have made for themselves a molten calf and have bowed down to it and sacrificed to it and said, 'These are your gods, O Israel, which brought you up from the land of Egypt.'"

^{23tn}The two imperatives could also express one idea: "get down there." In other words, "Make haste to get down."

^{24sn}By giving the people to Moses in this way, God is saying that they have no longer any right to claim him as their God, since they have shared his honor with another. This is God's talionic response to their "These are your gods who brought you up." The use of these pronoun changes also would form an appeal to Moses to respond, since Moses knew that God had brought them up from Egypt.

^{25tn}The verb is a perfect tense, reflecting the present perfect nuance: "they have turned aside" and are still disobedient. But the verb is modified with the adverb "quickly" (actually a Piel infinitive absolute). It has been only a matter of weeks since they heard the voice of God prohibiting this.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He is}" spoke to "Mosheh ^{Plucked out}", walk, go down, given that your people, which you made go up from the land of "Mits'rayim ^{Two straits}", are damaged, they quickly turned aside from the road which I directed them, they (made) (for) themselves a cast image of a bullock, and they bent themselves down to him and they sacrificed to him, and they said, "Yisra'el ^{He turns El aside}", these are your "Elohiym ^{Powers}", which made you go up from the land of "Mits'rayim ^{Two straits}",...

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

And YHWH spoke to Moses, Go, get down; for your people, that you brought up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made themselves a molten calf, and have bowed down in deference to it, and have sacrificed to it, and said, These are your gods, O Israel, which brought you up out of the land of Egypt.

English Standard Version
Green's Literal Translation

And Jehovah spoke to Moses, Come, go down, for your people whom you caused to go up from Egypt are corrupted; they have quickly turned off from the way which I commanded them; they have made for themselves a casted calf and have bowed to it, and have sacrificed to it. And they have said, These are your gods, O Israel, who brought you up from the land of Egypt.

Modern English Version
Modern Literal Version
Modern KJV
New American Standard B.

Then the Lord spoke to Moses, "Go ^[d]down at once, for your people, whom you brought up from the land of Egypt, have behaved corruptly. 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, ^[e]'This is your god, Israel, who brought you up from the land of Egypt!'"

^[d] Exodus 32:7 Lit *go down*

[e] Exodus 32:8 Or These are your gods

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

And Jehovah says unto Moses, "Go, descend, for your people whom you have brought up out of the land of Egypt has done corruptly, they have turned aside hastily from the way that I have commanded them; they have made for themselves a molten calf, and bow themselves to it, and sacrifice to it, and say, These your gods, O Israel, who brought you up out of the land of Egypt."

The gist of this passage:

God tells Moses to head down the mountain, as there has been a falling away among the people below. They have made a metal calf and are worshipping it; and their leaders are saying, "This is the god who led you out of Egypt."

7-8

Exodus 32:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

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

There is a sudden change of scenery. We were down near the foot of the mountain with Aaron and leaders from the people of Israel; and suddenly, we are at a mountain summit with God and Moses.

God has been speaking to Moses all of this time, but God stops giving Moses the Law and tells him something else.

Exodus 32:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
yârad (ירד) [pronounced yaw-RAHD]	<i>descend, come down, go down</i>	2 nd person masculine singular, Qal imperative	Strong's #3381 BDB #432

Translation: ...“Go, go down [the mountain],...

God begins by giving Moses two Qal imperatives: the first is hâlak^e (הלך) [pronounced haw-LAHK], which means *go*; and the second is yârad (ירד) [pronounced yaw-RAD] and it means *go down, descend*; so God orders Moses *to go* and *to go down*.

It is common for the Hebrew to have two imperatives, one right after the other. In v. 1, representatives of the people gave Aaron two imperatives—*Get up, make...* God is telling Moses, “Get down there, right away.”

Exodus 32:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâchath (שחַת) [pronounced shaw-KHAHTH]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	3 rd person masculine singular, Piel perfect	Strong's #7843 BDB #1007
Precept Austin: <i>Have corrupted (corrupt)(07843)(shachath) means to decay, to go to ruin, to corrupt, to destroy (Sodom and Gomorrah = Ge 13:10, Ge 18:28, 31-32), to lay waste (Egypt from swarms of flies -Ex 8:24). Shachath is used of Israelites who worshiped the golden calf (Ex 32:7; Dt 9:12; 32:5, Hos 9:9). God warned He would destroy Israel if they were turned away from following Him (Nu 32:15).</i>			
Precept Austin continues: <i>The first 3 uses of shachath are very instructive for they resulted in a worldwide flood, even as Israel's corruption would result in worldwide shame at her ignominious defeat by godless pagans.</i> ⁴⁶			
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘âlâh (אֵלֶּה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	2 nd person singular, Hiphil perfect	Strong's #5927 BDB #748

⁴⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Exodus 32:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

See v. 4d. Beginning with the relative pronoun, the words are the same. The verb has a slightly different morphology.

Translation: ...for your people have been corrupted, [those] whom you brought up from the land of Egypt.

The phrase *they have ruined themselves* is difficult to translate literally. The verb is the 3rd person masculine singular, Piel perfect of *shâchath* (שָׁחַת) [pronounced *shaw-KHATH*] and its root meaning is *to decay*. The KJV in the first four occurrences of this word in the Piel perfect, translate it *spilled* (Gen. 38:9), *perish* (Exodus 21:26), *have corrupted* (our passage) and *shall destroy* (Num. 32:15). It means *to render useless, to ruin, to waste*. There is no suffix, so *themselves* is an addition of several translators. This is not causative nor is it passive—the Hebrews rendered themselves useless. In the Piel, or intensive stem, there is sometimes a causative aspect, although that aspect is not the emphasis of the verb⁴⁷. This allows us to insert *themselves*, as they have actively caused themselves to become useless and wasted. Other examples of this verb in the Piel perfect can be found in 2Kings 19:12 Prov. 23:8 Jer. 12:10 Lam. 2:5–6 Ezek. 26:4 Hos. 13:9 (this is a representative, not an exhaustive, list). Kalisch translates this *is depraved*, which avoids the reflexive use of *themselves* altogether. The singular goes with the singular word *people*.

God tells Moses that *his* people have become corrupted. They are corrupt, and because they sharing the gene pool with Moses, God calls them, *your people*. They are not referred to as God's people (as they are called in Exodus 3:7, 10 5:1 6:7 7:4, 16 8:1, 8, 20–23 9:1, 13, 17, 27 10:3–4 22:25). Moses will quickly reverse this point of view in Exodus 32:11: "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?"⁴⁸

Exodus 32:7 Y^ehowah then said to Moses, "Go, go down [the mountain], for your people have been corrupted, [those] whom you brought up from the land of Egypt. (Kukis mostly literal translation)

This is a remarkable change from what God had been saying. He now calls the children of Israel Moses' people, not God's. They revealed their most corrupt nature and their degeneracy, taking after their human nature. In this way, they were not children of God but they became Moses' people; the people that Moses brought out of Egypt. God had a covenant with His people and His people twice ratified this covenant with great enthusiasm, sincerity and emotion. However, this people broke their covenant with God and are no longer related by covenant to God. Therefore, they have become the people of Moses rather than the people of God. What God is doing is placing Moses in the position of being a mediator between God and man. Moses will become an advocate for his people before God. God had foreordained this from eternity past to parallel Jesus Christ and the Holy Spirit constantly making intercession before God on our behalf.

⁴⁷ Zodhiates, *The Complete Word Study Old Testament*, p. 2281

⁴⁸ Paraphrased from <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

Exodus 32:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṣûwr (סוּר) [pronounced soor]	<i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i>	3 rd person masculine plural, Qal perfect	Strong's #5493 (and #5494) BDB #693
<p>Thoralf Gilbrant: <i>Of the 300 or so occurrences, about 160 are in the Qal (simple) stem and 130 in the Hiphil (causative). A remaining few are in the Hophal (causative passive). Often sūr refers to a thing as departing or turning aside (persons, animals, qualities, the abstract). Spiritual and moral application is predominant, in particular with respect to the righteous path. Sūr is employed to indicate direction toward or away from following God's laws. The Hiphil (generally, "to remove") is commonly used in matters of ritual and related cultic activities (direct and implied). As men choose to depart from God, He accordingly determines to depart from them. Over two-thirds of the occurrences in the Hiphil stem have a direct theological bearing.</i>⁴⁹</p>			
mahêr (מַהֵר) [pronounced mah-HAIR]	<i>quickly, hastily, speedily, soon; suddenly</i>	adverb (this is also used as a feminine noun); apparently, this is a Piel infinitive absolute	Strong's #4118 BDB #555
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	1 st person singular, Piel perfect, 3 rd person masculine plural suffix	Strong's #6680 BDB #845

Translation: They quickly turned aside from the way which I commanded them.

God informs Moses that, in the short time that Moses has been there with God, the people of Israel have become corrupted; they have strayed from the guidance that God has given them.

Moses himself will predict that Israel will go astray after his death: "For I know that after my death you will surely act corruptly [Heb., *shachath*] and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the LORD, provoking Him to anger through the work of your hands." (Deuteronomy 31:29; ESV; capitalized)

⁴⁹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021. This comes from Gilbrant's *Complete Biblical Library Hebrew-English Dictionary*.

Moses knew that they would go astray from God, but he also knew that God would not desert them: “For the LORD your God is a merciful God. He will not leave you or destroy [Heb., *shachath*] you or forget the covenant with your fathers that He swore to them.” (Deuteronomy 4:31; ESV; capitalized)

Exodus 32:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
‘êgel (עֵגֶל) [pronounced <i>ĠAY-geł</i>]	<i>calf</i>	masculine singular construct	Strong's #5695 BDB #722
maççêkâh (מִצֵּכֶה) [pronounced <i>mahs-say-KAW</i>]	<i>molten metal, metal image, molten image, libation</i>	feminine singular noun	Strong's #4541 BDB #651

Translation: They made a metal calf for themselves,...

The people have made a calf out of metal and now they are worshipping the calf.

Exodus 32:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and [now] they are worshipping it...

The people are worshipping this calf—a calf made under Aaron’s guidance.

Exodus 32:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and they are sacrificing to it.

The people are even offering animal sacrifices to this god.

Now, you may think, *we'd never have a golden calf at my church to worship*. Granted. Are there paintings or photographs of famous paintings of Jesus? Is there a cross with Jesus on that cross at your church? You may not appreciate it, but those are idolatrous.

The Bible gives us no physical description of Jesus. Nor are we to make one up. We can determine, by a prophetic passage, that Jesus had a beard. We can determine, by the lack of a sin nature and his physical work that he was probably in good physical health. He was probably very muscular. However, there are passages in the gospels which indicate that He did not stand out from His disciples. Given Paul's remarks about short hair; and given the hair of Roman men in that era, we might draw the conclusion that Jesus had short hair. Even with all of these clues, I would think that making physical representations of Him and placing them around the church would not be a good idea.

Exodus 32:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Exodus 32:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʾāsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾālāh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person plural, Hiphil perfect; with the 2 nd person masculine singular suffix	Strong's #5927 BDB #748
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mitsʿrayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

See v. 4d, which is identical.

Translation: Also, they are saying, 'This [is] your elohim, O Israel, which brought you up from the land of Egypt.' ” (Kukis mostly literal translation)

They are even giving credit to this molten idol for rescuing Israel from Egypt during the times. Now, I believe that they see the idol as representative of some god who led them out of Egypt. But, remember, these people lived that. Moses, guided by their God, led them out of Egypt.

Exodus 32:8 They quickly turned aside from the way which I commanded them. They made a metal calf for themselves, and [now] they are worshiping it and they are sacrificing to it. Also, they are saying, 'This [is] your elohim, O Israel, which brought you up from the land of Egypt.' ” (Kukis mostly literal translation)

There are leaders and there are followers. The leaders are those who have effectively usurped Moses' and Aaron's authority; even though Aaron willingly obliged the apostate Hebrews who came to him and even became more than a participant, but a leader in this degeneracy, he was still following the lead of the people who came to him. The leaders who came to him demanded that something be done in the absence of Moses. Once this calf had been constructed, these leaders filtered throughout the people saying, "These are your gods, one ones bring you out of Egypt."

Application: How does this apply to us? Influential people are constantly coming to the pastor, to the board of deacons and going to the people and suggesting a variety of apostate activities for the church to become a part of. Some sound very holy and righteous, such as some missionary work where the missionaries have clothed the people of some forsaken tribe and have caused the chief to give up all but one of his wives. They may have taught them farming with implements and a host of other things; however, they may not be at all straight on the gospel, if it is presented at all. Sinking inordinate amounts of money into church social events is another mistake (although there is nothing which forbids social activities amongst church members; not even activities sponsored by the church). It is a fine line that sometimes must be drawn.

To the children of Israel, they were worshiping the gods who their leaders say, *brought them out of Egypt*. Against God, these people are committing almost unpardonable blasphemy. Only Moses will stand in the gap and protect them.

Exodus 32:7–8 Y^ehowah then said to Moses, “Go, go down [the mountain], for your people have been corrupted, [those] whom you brought up from the land of Egypt. They quickly turned aside from the way which I commanded them. They made a metal calf for themselves, and [now] they are worshiping it and they are sacrificing to it. Also, they are saying, ‘This [is] your elohim, O Israel, which brought you up from the land of Egypt.’” (Kukis mostly literal translation)

Exodus 32:7–8 Jehovah then said to Moses, “Go down from this mountain and deal with your people. They have suddenly become corrupted—the very same people that you brought up from the land of Egypt. I commanded them in the way that they should go and they have turned away from My commands. They even made a metal calf and, right at this moment, they are worshiping the calf and offering up animal sacrifices to it. Their leaders also keep saying, ‘This is your god, O Israel, the one who led you up out of Egypt.’” (Kukis paraphrase)

Although it sounds as if God is sending Moses down off the mountain immediately, He has more to say to him.

Austin Precept: [The people of Israel] attributed to the idol their rescue from Egypt, thus associating Yahweh syncretistically with the young bull, as if now, finally, Yahweh could be properly worshiped and his presence properly represented among them in contrast to the inferior ways it had been previously manifest. Since God himself had chosen his ways of personal manifestation in the past (fire, smoke, pillar, overpowering voice), the people’s choice of a dumb idol who could do none of these things over the living God was also a rejection of his methods of demonstrating his presence. What they could see and touch at their convenience was what they wanted—a god who would let them live as they wished and have a good time when they wanted to and who would not impose his covenant requirements on them. Theirs was a foolish choice reflecting badly on any people so self-absorbed and self-destructive as to make it.⁵⁰

We know from the commandments that our God is a jealous God. So many critics have taken this the wrong way, completely misunderstanding what God is communicating to us. First of all, God is not jealous; envy and jealousy are sins, and God does not sin. However, often times, human characteristics are attributed to God in order to communicate information. The importance of knowing and understanding God is this: we are saved not by believing in the concept of God or in some god we have made up in our own minds or in some god which we have learned from another religion. We are *only* saved by believing in the God Who has revealed Himself to us. He first revealed Himself to the Hebrew people and then to all humanity through the Person of Jesus Christ. I am saved because I believe in Christ Jesus. I am not saved if I believe in some Hindu god or the god presented by a cult. So, God wants only wants Himself to be extolled, because it is only by faith in Him that we are saved (and, in the Church Age, by faith in Christ Jesus).

Let me put this in another way: it is to our benefit to be presented with the True God; it is no benefit to anyone to present to them a false version of God or to some idol. Hebrews 1:1–3a **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son, Whom**

⁵⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021. This was possibly a quote from Stuart; but I think PA took a short quote from Stuart and riffed from there.

He appointed the heir of all things, through whom also He created the world. He is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power. (ESV; capitalized)
Today, it is only by means of His Son that we are saved. No one else paid for our sins.

If a slave is purchased in a slave market, he does not simply wander off with just any master there. He goes off with the master who paid for him. We come to God from the slave market of sin; we have no way of leaving that slave market without the full payment, which Jesus Christ made.

God has just told Moses what is going on at the foot of the mountain, and He proposes a solution to Moses.

And so says Y^ehowah unto Moses, “I have seen the people the this and, behold, people of a stubborn of neck he [is]. And therefore, depart from Me and will burn My nostril against them and I will annihilate them and I will make you to a people great.”

Exodus
32:9–10

So Y^ehowah said to Moses, “I have observed this people and, listen, [these] people [are] stiff-necked. Therefore, depart from Me since My anger is burning hot against them. I will annihilate them and I will make [from] you into a great people [instead].”

So Jehovah said to Moses, “I have observed this people even back to when they were in Egypt, and it is clear that they are on negative signals and they continually work against Me. Therefore, depart from Me, and allow My anger to burn hot against them. Then I will annihilate this people and I will make a great nation from you instead.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “I have seen the people the this and, behold, people of a stubborn of neck he [is]. And therefore, depart from Me and will burn My nostril against them and I will annihilate them and I will make you to a people great.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord said to Mosheh, It is seen before Me that this people are hard-necked. And now refrain from thy prayer before Me, and My anger shall prevail against them, and I will destroy them, and will make thee to a great people.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, The pride of this people is manifest before Me, and, behold, it is a people of hard neck. And now, cease from thy prayer, and cry not for them before Me; for I will let My anger burn like strong fire against them, and consume them, and I will make thee a great people.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And again the Lord said to Moses: I see that this people is stiff-necked: Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "I have seen these people, and behold, they are a stiff-necked people. Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH said to Moshe, “I have seen this people and behold the people is hard necked: Now leave me and my anger will prevail with them and I shall destroy them and I shall make you a great nation.”.

Samaritan Pentateuch	And the LORD said unto Moses, I have seen this people, and, behold, it [is] a stiffnecked people: 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. And the LORD was very angry of Aaron and wanted to destroy him. And Moses prayed for Aaron.
Updated Brenton (Greek)	These are your gods, O Israel, who brought you up out of the land of Egypt. Now therefore let Me alone, and I will be very angry with them and consume them, and I will make you a great nation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, I have been watching this people, and I see that they are a stiff-necked people. Now do not get in my way, for my wrath is burning against them; I will send destruction on them, but of you I will make a great nation.
Easy English	Then the Lord said to Moses, 'I have seen these people. They are proud and they do not obey me. Now leave me, so that I can be very angry with them. I will kill them and I will make you into a great nation.'
	proud (1) how someone feels when he has done something well. — (2) when someone thinks that he is better than other people. Then he is proud. Proud people think that they are very important.
	nation A large group of people who belong to the same country. They have the same ruler or king. They usually speak the same language.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The LORD said to Moses, "I have seen these people, and I know that they are very stubborn. They will always turn against me. So now let me destroy them in anger. Then I will make a great nation from you."
<i>God's Word</i> [™]	.
Good News Bible (TEV)	I know how stubborn these people are. Now, don't try to stop me. I am angry with them, and I am going to destroy them. Then I will make you and your descendants into a great nation."
<i>The Message</i>	GOD said to Moses, "I look at this people—oh! what a stubborn, hard-headed people! Let me alone now, give my anger free reign to burst into flames and incinerate them. But I'll make a great nation out of you."
Names of God Bible	Yahweh added, "I've seen these people, and they are impossible to deal with. Now leave me alone. I'm so angry with them I am going to destroy them. Then I'll make you into a great nation."
NIRV	"I have seen these people," the Lord said to Moses. "They are stubborn. Now leave me alone. I will destroy them because of my great anger. Then I will make you into a great nation."
New Simplified Bible	Jehovah added: »I have seen these people. They have an iron sinew (stiff necked people) (are impossible to deal with). »Now let me alone. Let my anger burn against them. I am so angry with them I am going to destroy them. Then I will make you into a great nation.«

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

Casual English Bible	.
College Press Bible Study	.

Contemporary English V.	Moses, I have seen how stubborn these people are, and I'm angry enough to destroy them, so don't try to stop me. But I will make your descendants into a great nation.
The Living Bible	Then the Lord said, "I have seen what a stubborn, rebellious lot these people are. Now leave me alone and my anger shall blaze out against them and destroy them all; and I will make you, Moses, into a great nation instead of them."
New Berkeley Version New Life Version	. The Lord said to Moses, "I have seen this people, and see, they are a strong-willed people. Now let Me alone, so My anger may be against them and I may destroy them. But I will make you into a great nation."
New Living Translation	Then the LORD said, "I have seen how stubborn and rebellious these people are. 10 Now leave me alone so my fierce anger can blaze against them, and I will destroy them. Then I will make you, Moses, into a great nation."
Unlocked Dynamic Bible Unfolding Bible Simplified	. I know that these people are very stubborn. I am very angry with them, so I am going to get rid of them. Do not try to stop me! Then I will cause you and your descendants to become a great nation."

Partially literal and partially paraphrased translations:

American English Bible	Well at that, the Lord told Moses: 'Hurry and go down [the mountain], because the people whom you brought out of the land of Egypt are acting lawlessly! Notice how quickly they have left the ways that you've shown them... for now they've made themselves a calf to worship, and they've even offered sacrifices to it, saying, <i>O IsraEl, this is your God who brought you out of the land of Egypt.</i> So, leave Me now, for I'm so angry with them that I will reject them and make a great nation of you!' Vv. 7–8 are included for context. It was easier to show what the AEB did as opposed to describe it. The AEB and the AOB are both based upon the LXX, which lacks v. 9.
Beck's American Translation Common English Bible	. The LORD said to Moses, "I've been watching these people, and I've seen how stubborn they are. Now leave me alone! Let my fury burn and devour them. Then I'll make a great nation out of you."
New Advent (Knox) Bible	And the Lord said to Moses, I know them now for a stiff-necked race; spare me thy importunacy, let me vent my anger and destroy them; I will make thy posterity into a great nation instead.
Translation for Translators	Then Yahweh said to Moses/me, "I have seen that these people are very stubborn. I am very angry with them, and so I am going to get rid of them. Do not try to stop me! Then I will cause you and your descendants to become a great nation."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the LORD told Moses, I have watched these people, and behold, they are an ungrateful people: And now leave me to be, so that my wrath will be leashed against them and I will consume them: and I will make you into a great nation.
Ferrar-Fenton Bible	And the LORD said to Moses, "I fear for this People for it is a people of stiff neck.— So now let Me alone, and My anger will burn against them, and consume them, and I will make from you a great nation."
God's Truth (Tyndale)	And the Lord said unto Moses: behold, I see this people, that it is a stiffnecked people, and now therefore suffer (allow) me that my wrath may wax hot upon them, and that I may consume them: and then will I make of you a mighty people.
HCSB	.

International Standard V	Then the Lord told Moses, "I've seen these people and indeed they're obstinate. [Lit. stiff-necked] 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."
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . . And Yahweh said to Moses, "I have seen this people, and, indeed, they are a stiff-necked people. And now leave me alone so that my anger may blaze [Literally "my nose may become hot"] against them, and let me destroy them, and I will make you into a great nation."
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Then Yahweh said to Moses, "I have seen this people. Look, they are a stiff-necked people. Now then, do not try to stop me. My anger will burn hot against them, so I will destroy them. Then I will make a great nation from you."
Urim-Thummim Version	YHWH spoke to Moses, I have inspected these people and they are an obstinate people. Now leave me alone so my nostrils may become enflamed against them and I will destroy them, and then produce from you a great nation.
Wikipedia Bible Project	And Yahweh said to Moses: I saw this nation, and look, she is a hard-headed nation. And now, let me alone, and my lip will snarl at them, and I will consume them, and I will make you into a great nation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) • ⁹And Yahweh said to Moses, "I see that these people are a stiff-necked people. ¹⁰Now just leave me that my anger may blaze against them. I will destroy them, but of you I will make a great nation."

• 9. *I will destroy them, but of you I will make a great nation.* When the people fail in fidelity, Yahweh asks Moses for an exceptional proof of his own fidelity. He suggests that his own descendants could very well form a new people of God to replace these irresponsible ones. But Moses has understood that this cannot be and should not be: God will never withdraw his promises to Israel. So Moses must sacrifice himself to the end to save these sinners. He will seek neither salvation nor spiritual gifts for his own descendants at the expense of the people who received the Covenant.

Moses succeeds and obtains pardon for Israel. God permits him to stand before Yahweh to appease his anger (Ps 106:23). In various parts of the Bible, Moses will be presented as an intercessor who had authority to ask in the name of his people, and who was, thus, the anticipated figure of Jesus,⁵¹ the only Mediator and Intercessor.

On going down, Moses hears the irresponsible answer of Aaron who lays the blame on the people. Aaron has acted like an opportunist priest, anxious to please the people, but quickly forgetting the mission he has received from God, not from the people. Let us recall that Aaron was the patron and model of the Jewish priests. The priests who wrote these pages kept the teaching of Moses and claimed his authority but they were humble enough to present Aaron, their ancestor, as a common and sinful man, whose deeds did not match his high status.

The unfaithful people will not easily pay for their sin. The different accounts mixed in this chapter do not agree regarding what actually happened. Verse 35 makes us think of a punishment like the pestilence. Verses 25-29 indicate that not

⁵¹ That is, in the passage that will follow, Moses acts as a *type* of Christ.

all participated in the rebellion. The men of the tribe of Levi were more faithful and helped Moses to re-establish his authority: they started killing the guilty ones.

That is why today he gives you the blessing. But do not let this make us think that God blesses violence: see how this ancient text praises those who have chosen God; they have shown their loyalty the way one only could and should in this primitive age. If they had acted then as one should in the 21st century, salvation history would have died in the cradle.

Many details in this story came from those who wrote these pages centuries later. They were influenced by what happened in the sanctuaries of Bethel and of Dan, where king Jeroboam had yearling calves placed as images of Yahweh (1 K 12:26).

The Heritage Bible

And Jehovah said to Moses, I have seen this people, and behold, it is a stiff-necked people; And now, leave me that my nostrils may burn against them, and that I may end them; and I will make of you a great people.¹⁰

¹⁰ **32:10-11 people.** The word translated people in verse 10 is *gowy*,⁵² most often translated nation, Gentile, or heathen in KJV. The word translated people in verse 11 is *am*⁵³ usually translated people in KJV. These two words are used as synonyms in the Hebrew Bible, and do not maintain a clear distinction. You can see in these two verses that God uses *gowy* and *am* in the very same sense. You can see this in Exo 33:16, ...**your people from all the people upon the face of the earth**....since *am* is used in both places.⁵⁴ Since by reading all verses where both words appear no distinction can be maintained **The Heritage Bible** translates both words as people(s).

Gowy and *goyim*, singular and plural, appear first in the Bible in Genesis 10:5 referring to all peoples or tribes of the earth. *Am* meaning people first appears in Genesis 11:6 referring to all people of the earth as one tribe before they were divided. From then on *gowy* and *am* are used interchangeable simply meaning people or peoples. If any distinction can be maintained it is that *am* refers to your own people regardless of who the speaker is, and *gowy* refers to others who are not of your tribe, but even that distinction cannot always be maintained. God promised Abraham to make of him a great *gowy* in Genesis 12:2. In Genesis 18:18 Jehovah said that Abraham will become a great and mighty *gowy*, and that all the *gowy* of the earth will be blessed in him. Abraham called the Hittites *am* in Gen 23:7. Pharaoh referred to all Egyptians as **my people (am)** in Genesis 41:40. Throughout Exodus both Israel and the Egyptians are called *am*. When God was ready to reject all Israel and make a new people with Moses the word *gowy* is the word used, calling the new people out of Moses **a holy gowy**, Exo 19:6; Num 14:12. Moses called the people of Israel *gowy* in Deuteronomy 26:5. Moab is called the *am* of Chemosh in Numbers 21:29. The spies who brought back a report to Moses that the people (*am*) of the land of Canaan were too great for Israel to conquer, they called them *am*, Deu 1:28. In Joshua 3:17 Joshua refers to all the people of Israel as *gowy*, **until all the people completely crossed over Jordan**. See also Joshua 10:13. Orpah went back to her *am* in Ruth 1:15.

Without taking the space to list reference after reference, suffice it to say that both *am* and *gowy* mean people, and the only distinction that can be maintained is that *am* in the mouth of the speaker usually means his own people, and *gowy* usually means other people not of his tribe. However in Psalm 2:1 *gowy* and *am* clearly are used as synonyms: **Why do the peoples (gowy) rage, and the people (am) murmur in pleasure in a vain thing?** The same is true in Psalm

⁵² More precisely, *gôwy* (גוֹי) [pronounced *GOH-ee*].

⁵³ More precisely, *‘am* (אִם) [pronounced *‘ahm*].

⁵⁴ Their point being, we might have expected *gôwy* to be the Hebrew word behind the second time *people* is found in this phrase.

33:12, **Righteously happy is the people (gowy) whose God is Jehovah, the people (am) whom he has chosen for his own inheritance.** Without taking up more space, in each verse where either word occurs it is obvious from the context whether God is speaking of His own people Israel or the other peoples that are not His. So **The Heritage Bible** translates both words as people(s), and the meaning is always clear.

New American Bible (2002)	.
New American Bible (2011)	^e I have seen this people, how stiff-necked they are, continued the LORD to Moses. Let me alone, then, that my anger may burn against them to consume them. Then I will make of you a great nation. e. [32:9–10] Dt 9:13.
New English Bible–1970	.
New Jerusalem Bible	Yahweh then said to Moses, 'I know these people; I know how obstinate they are! So leave me now, so that my anger can blaze at them and I can put an end to them! I shall make a great nation out of you instead.'
New RSV	.
Revised English Bible–1989	The LORD said to Moses, "I have considered this people, and I see their stubbornness. Now, let me alone to pour out my anger on them, so that I may put an end to them and make a great nation spring from you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> continued speaking to Moshe: "I have been watching these people; and you can see how stiffnecked they are. Now leave me alone, so that my anger can blaze against them, and I can put an end to them! I will make a great nation out of you instead."
exeGesés companion Bible	And Yah Veh says to Mosheh, I see this people, and behold, it is a hard necked people: and now, leave me, and I kindle my wrath against them and I finish them off: and I work of you a great goyim.
Hebraic Roots Bible	And YAHWEH said to Moses, I have seen this people, and, behold, it is a stiff-necked people. And now leave Me alone that My anger may glow against them, that I may consume them. And I will make you a great nation.
Israeli Authorized Version Kaplan Translation	. God then said to Moses, 'I have observed the people, and they are an unbending group. Now do not try to stop Me when I unleash my wrath against them to destroy them. I will then make you into a great nation.' unbending Literally, 'stiff-necked.'
The Scriptures 2009	.
Tree of Life Version	.

Weird English,     English, Anachronistic English Translations:

Alpha & Omega Bible	Exo 32:7 · AND JESUS SPOKE TO MOSES, SAYING, "GO QUICKLY, DESCEND THERE, FOR YOUR PEOPLE WHOM YOU BROUGHT OUT OF THE LAND OF EGYPT HAVE TRANSGRESSED; Exo 32:8 THEY HAVE QUICKLY GONE OUT OF THE WAY WHICH YOU COMMANDED; THEY HAVE MADE FOR THEMSELVES A CALF, AND
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WORSHIPPED IT, AND SACRIFICED TO IT, AND SAID, 'THESE ARE YOUR THEOS, O ISRAEL, WHO BROUGHT YOU UP OUT OF THE LAND OF EGYPT!' Exo 32:9 (Vs. 10 in KJV) AND NOW LET ME ALONE, AND I WILL BE VERY ANGRY WITH THEM AND CONSUME THEM! AND I WILL MAKE YOU A GREAT NATION! At least two translations get somewhat weird about vv. 9–10, so I am including vv. 7–8 for context here. The AEB and the AOB are both based upon the LXX, which lacks v. 9.

Awful Scroll Bible Sustains To Become was to say to Moses: I am to have perceived this people as to be a stiff necked people. Be leaving me alone, that my blustering that was to burn in anger, even was I to make an end of them, and I was to make of you a great nation.

Charles Thomson OT
Concordant Literal Version
Darby Translation
exeGesese companion Bible
Orthodox Jewish Bible

And Hashem said unto Moshe, I have seen this people, and, hinei, it is an Am Kesheh Oref (stiffnecked, obstinate people);
Now therefore let Me alone, that My wrath may burn hot against them, and that I may consume them; I will make of thee a Goy Gadol.

Rotherham's *Emphasized B.* So then Yahweh said unto Moses,—
I have looked on this people, and lo! <a stiffnecked people> it is'.
||Now|| therefore let me alone,^h that mine anger may kindle upon them, and that I may consume them, and may make of thee' a great nation.
^h Note well, that behind these words, scarcely concealed, lies encouragement to intercession.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible The Lord said to Moses, "I have seen this people, and behold, they are a stiff-necked (stubborn, rebellious) people. Now therefore, let Me alone and do not interfere, so that My anger may burn against them and that I may destroy them; and I will make of you (your descendants) a great nation."

The Expanded Bible The Lord said to Moses, "I have seen these people, and I know that they are ·very stubborn [^La stiff-necked people]. So now do not stop me. I am so angry with them that I am going to ·destroy [^Lconsume] them. Then I will make ·you and your descendants [^Lyou] a great nation [^C echoing the promise to Abraham; Gen. 12:1–3]."

Kretzmann's Commentary And the Lord said unto Moses, I have seen this people, have observed it very closely, and, behold, it is a stiff-necked people, as rigid of neck as an unwilling draught-animal, Exodus 33:3-5; Exodus 34:9; Deut. 9:6.

Now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them in revenge and punishment; and I will make of thee a great nation; of the entire people only Moses and his family were to remain, as the stock, or nucleus, of a new nation. It was an expression of just anger, a threat of righteous punishment.

Syndein/Thieme And Jehovah/God said unto Moses, I have seen this people, and, behold, it is a stiff-necked people.

{idiom for negative volition to either God or the study of His Word or both}

Now therefore let Me alone, that My wrath may grow/wax hot against them, and that I may consume them. And I will make of you a great nation.

{Note: God makes the offer to Moses to destroy this people who keep on giving him such a hard time and build up a new nation of people that would honor God, His Word, and His servant.}

The Voice

I know these people, and they are unbelievably stubborn. Leave Me alone so that My anger can flare up and destroy them. Then *I will start over and continue My plans without them and make a great nation out of you.*

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord said to Moses: "I have seen this people and behold! they are a stiff necked people.

stiff-necked: Heb. גִּבְעֵי-הַשֵּׁק. [This is a description of stubbornness, meaning] they turned the hardness of the backs of their necks toward those who reproved them, and they refused to listen.

Now leave Me alone, and My anger will be kindled against them so that I will annihilate them, and I will make you into a great nation."

leave Me alone: [It is unclear why God is saying this-which implies that Moses has made a demand-since] we have not yet heard that Moses prayed for them, and yet He [God] said, "Leave Me alone" ? But here, He opened a door for him and informed him that the matter [indeed] depended upon him [Moses], that if he [Moses] would pray for them, He [God] would not destroy them. [Therefore, God implores Moses to leave Him alone so that He can destroy Israel.] -[from Exod. Rabbah 42:9]

The Geneva Bible
Kaplan Translation
NET Bible®

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.
Then the Lord said to Moses: "I have seen this people.²⁶ Look²⁷ what a stiff-necked people they are!²⁸ So now, leave me alone²⁹ so that my anger can burn against them and I can destroy them, and I will make from you a great nation."

^{26sn} This is a bold anthropomorphism; it is as if God has now had a chance to get to know these people and has discovered how rebellious they are. The point of the figure is that there has been discernible evidence of their nature.

^{27tn} Heb "and behold" or "and look." The expression directs attention in order to persuade the hearer.

^{28sn} B. Jacob says the image is that of the people walking before God, and when he called to them the directions, they would not bend their neck to listen; they were resolute in doing what they intended to do (Exodus, 943). The figure describes them as refusing to submit, but resisting in pride.

^{29tn} The imperative, from the word "to rest" (נוח, nuakh), has the sense of "leave me alone, let me be." It is a directive for Moses not to intercede for the people. B. S. Childs (Exodus [OTL], 567) reflects the Jewish interpretation that there is a profound paradox in God's words. He vows the severest punishment but then suddenly conditions it on Moses' agreement. "Let me alone that I may consume them" is the statement, but the effect is that he has left the door open for intercession. He allows himself to be persuaded – that is what a mediator is for. God could have slammed the door (as when Moses wanted to go into the promised land). Moreover, by alluding to the promise to Abraham God gave Moses the strongest reason to intercede.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}", I saw this people and look, he is a hard necked people, and now [leave] me, and my nose will flare up in them, and I will finish them, and I will (make) you into a great nation,...

Charles Thomson OT

Exo 32:9 (Omitted)

Exo 32:10 Now therefore let me alone, that being provoked to wrath against them I may utterly destroy them, and I will make thee a great nation. Thompson's translation, along with the AEB and AOB, are based upon the Septuagint, which lacks a v. 9.

C. Thompson (updated) OT .

Context Group Version And YHWH said to Moses, I have seen this people, and, look, it is a stiff-necked people: now therefore let me alone, that my retaliation may grow hot against them, and that I may consume them: and I will make of you a great nation.

English Standard Version And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. Then the LORD said to Moses, "I have seen this people, and behold, they are an obstinate [Or a *stiff-necked*] people. 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."

New European Version **Moses Persuades God Not to Destroy Israel**
Yahweh said to Moses, I have seen these people, and behold, they are a stiff-necked people. Now therefore leave Me alone, that My wrath may burn hot against them, and that I may consume them; and I will make of you a great nation.

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT And Jehovah says unto Moses, "I have seen this people, and lo, it is a stiff-necked people; and now, let Me alone, and My anger does burn against them, and I consume them, and I make you become a great nation."

The gist of this passage: God tells Moses that He has observed the people of Israel and how negative they are; so He tells Moses to leave for a bit, and God will gather up all of His anger and destroy them. Then He will make a great nation out from Moses.

9-10

Exodus 32:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 32:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal perfect	Strong's #7200 BDB #906
This is the 3 rd occurrence of this verb in this chapter.			
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
In this passage, we will see somewhat of a contrast/comparison between the words 'am (עַם) [pronounced gahm] and gôwy (גֹּוֹי) [pronounced GOH-ee] (v. 10d). Under the translations, the Heritage Bible goes into some detail on this comparison.			
It is important to recognize that the original language used in the Bible is very similar to the way that we use language, inasmuch as, sometimes when a word is used, it has a very technical, specific meaning. However, there are many times when the very same word can be used, and it can have a general, less technical meaning.			
Good examples of this, in both the Old and New Testaments are the words translated <i>soul</i> and <i>spirit</i> . These words have a very technical meaning. The <i>soul</i> is the immaterial part of the mind where information about our relationship to people and life is stored. The <i>human spirit</i> is the immaterial part of the regenerate man which stores information about God and spiritual matters. The soul, spirit and body of Jesus were, for a time, separated, when His body was lying in state in the tomb. Heb. 4:12 tells us that the Bible distinguishes between these two things.			
On the other hand, there are times when we find these words, <i>soul</i> and <i>spirit</i> , in the Scriptures, where they are essentially interchangeable.			
I went to no little trouble to locate the Heritage Bible (a very difficult Bible to locate online today). As you may well know, from time to time, I castigate the Catholic Church (both present and past). However, this is an approved translation, and it is a good translation with some very good footnotes.			
I have posted both the Christian Community Bible and the Heritage Bible on my website .			
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: So Y^ehowah said to Moses, "I have observed this people..."

God has just told Moses what is going on at the foot of this mountain. While God is teaching His law to Moses, the people of Israel are completely out of control down below. They have pushed Aaron into making a golden idol for them, and now they are worshiping the idol and burning sacrifices to it.

God has been observing these people, and He is going to tell Moses more of what He has observed.

Precept Austin: *The omniscient God saw not just their external rebellious acts but their internal hard, rebellious hearts that led to those acts.*⁵⁵

Exodus 32:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct	Strong's #5971 BDB #766
qâsheh (קָשֶׁה) [pronounced <i>kaw-SHEH</i>]	<i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i>	masculine singular adjective/noun, construct form	Strong's #7186 BDB #904
'ôreph (אָרֵפֶה) [pronounced <i>GO-rehf</i>]	<i>neck, back of neck; back</i>	masculine singular noun	Strong's #6203 BDB #791
Precept Austin: <i>Obstinate is two words in Hebrew, stiff and neck, and is an idiom derived from cattle used as draft animals whose power was concentrated in their neck (Hos 4:16, Jer 5:5) so in the figurative sense whoever resists the yoke is "hard-necked." Hebrew anthropology often portrays the inner will in terms of the heart, neck, and face. They were like a stubborn horse that refuses to respond to the rider's tug on the reins.</i> ⁵⁶			
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...and, listen, [these] people [are] stiff-necked.

Listen is the demonstrative particle *behold* and *people* is in the singular are should be preceded with *it [is]*; however, it just does not sound reasonable in the English. Israel has long been known to God as a *stiff-necked people* (Exodus 33:3, 5 34:9). *Neck* is a term which always implies volition when used in the Bible (such as, Jer. 27:11–12). We place bridles on horses to control the direction that their neck turns (by pressure upon their soft gums) and thereby control their volition. The Israelites used yokes to accomplish the same purpose with oxen.

⁵⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

⁵⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

It refers to their volition and their lack of obedience to Him. A mule or a camel which is stiff-necked is one who purposely goes its own direction, ignoring his master. The people of Israel have always been that way before God. The word *obstinate* is a good one-word rendering.

God points out the obvious, that these people are stiff-necked; or stubborn. They are on negative signals towards the plan of God. They don't need to do anything at this time but wait. God is providing them food and sustenance while they are waiting. So, it is not as if they are starving or are facing some kind of desperate crisis. They are simply bored and ready to move on.

One key reason why God say that they are stubborn and on negative signals is, He is giving the Word of God to Moses and Moses is to come down there and give it to them. This is something that they have actually requested; yet, they are not willing to wait for that.

Victor Hamilton: *To be stiff-necked is to be intractable, like a beast of burden in order to go its own way. Here is stiff-necked Israel wanting a calf to represent its God, and ironically the calf/the bull is the beast of burden, which is well known to stiffen its neck.*⁵⁷

To this point in time, these Israelites have rebelled on numerous occasions against God. God tested them with regards to food and water; they failed both of those tests. They were given the Ten Commandments, directly from God; and they agreed to follow those commandments. But, here they are maybe 3 months since they heard those commands, and they are violating the first two.

Why is this being allowed? Why does God not just destroy them right now? God is a just God and the people of Jacob have all believed in Him. Therefore, positionally, they are saved (and saved eternally). They are eternally related to God, despite their subsequent failures.

Application: Part of what keeps my faith in God and in Scripture, is not people like Moses or Abraham or David. I do not compare to those men. This Exodus generation? I relate to them. Jacob? I get Jacob; I can relate to his obstinance and self-will. It is these men who are failures in the Bible who give me hope.

Precept Austin: *The sad record of Israel's history is one generation of stiff-necked men and women after another (Dt 31:27, 2 Ki 17:14, 2 Chr 30:8, 36:13, Neh 9:16, 17, 29, Jer 7:26, 17:23, 19:15). The irony is that this same expression used of Pharaoh who was stiff-necked (his heart was hardened) in refusing to let Israel go to worship Yahweh. Now that they have been delivered to worship Yahweh, they became stiff-necked like Pharaoh.*⁵⁸

Exodus 32:9 So Y^ehowah said to Moses, "I have observed this people and, listen, [these] people [are] stiff-necked.(Kukis mostly literal translation)

Lest we self-righteously look down our noses at them, remember that we believers in Jesus Christ in this dispensation are no different. The religious ones hold *revivals*, ask for people to *rededicate*, demand that people recognize Jesus as Lord, ask that unbelievers ask Jesus into their heart; they hold Bible studies in their homes, all giving their own opinions of what they feel various passages mean—things which are stock *Christian* activities and things which have no place with the people of God. These people who refuse to place themselves under the leadership of a pastor-teacher, who refuse to **rebound** (confess their sins to God). Such people are an abomination to God and they are a stiff-necked people.

Then there are the licentious Christians who believe in Jesus Christ and make up their own rules and laws as they go through life, completely ignoring the Lord Who bought them. And what condemns us even more is that each and every one of us has the indwelling of the Spirit and no matter how awful and degenerate we have behaved,

⁵⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021. This is taken from Hamilton's book, *Exodus: An Exegetical Commentary*.

⁵⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 19, 2021.

we can quickly and unemotionally name our sins to God and we are instantly filled with the Holy Spirit. Old Testament did not have this kind of opportunity which we too often squander. Worse yet, there are thousands of entire church congregations who have never been taught to confess their sins to God to restore fellowship. It is almost unfathomable and sadly tragic that there are hundreds and thousands of Christians in various pockets or groups, none of whom have been filled with the Spirit since their spiritual birth. This is a vast wasteland of untapped spiritual resources; of people whose lives are a mess and they have no clue as to why; people whose lives are steeped in self-righteousness, much to the aggravation and nuisance of the unbelievers in their periphery.

Exodus 32:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>ġaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
nûwach (וּנַח) [pronounced <i>NOO-ahkh</i>]	<i>set down; leave, depart from, abandon; permit to rest, allow to rest, permission to rest</i>	2 nd person masculine singular, Hiphil imperative (with a voluntative hê)	Strong's #5117 (and #3240) BDB #628
Precept Austin: Let Me alone is literally "Let it rest!" In the parallel description in Dt 9:14 "Let Me alone" is a different Hebrew word and means basically "Loosen your grip from Me" and is used in Ps 46:10 ("Be still..."). ⁵⁹			
Although the basic meaning of this verb is, <i>to rest, to pause</i> ; there are differences of meanings depending upon the stem. Each stem has its own peculiar set of meanings, and the meanings which I provide are based upon the stem.			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: Therefore, depart from Me...

God tells Moses, "Listen, this session is over. I do not need to give you any more laws right now. You need to leave right now."

In fact, considering what God has planned, these laws for a nation are not going to be necessary. God is ready to destroy all Israel.

Stuart: In saying "Now leave me alone" God made a rhetorical demand. He was challenging Moses rather than commanding him. Moses had no power to stop God from doing anything, so there would have been no need whatever for God to ask permission of Moses to do something through the statement "leave me alone." Rather, it was a rhetorical way of saying to Moses: "Here is what I will do unless you intervene."⁶⁰

⁵⁹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

⁶⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Kaiser writes: "The God who seemed unmerciful, however, is the same God who had mercifully prepared Moses for just such an occasion as this. So God said, by way of testing Moses, "Leave me alone." But God would allow himself to be bound, as it were, by prepared persons doing prepared work in God's way."⁶¹

Not only is Moses prepared to respond to what God says, but Moses will, by his words, teach the concept of mediatorship.

Exodus 32:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
'aph (אָפַח) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun with the 1 st person singular suffix	Strong's #639 BDB #60
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...since My anger is burning hot against them.

Then God tells Moses that His anger is burning against the people of Israel. They have ticked God off (I speak metaphorically here).

Exodus 32:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	1 st person singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #3615 BDB #477

Precept Austin: **Destroy** is *kalah* a verb meaning to bring a process to completion and here used negatively meaning to consume. God uses this same verb in Nu 16:21, 45 in His response to the rebellion of Korah.⁶²

Translation: I will annihilate them...

God is sort of giving Moses a very human scenario. God is going to stay by Himself for a bit and allow his anger to build and build, as He thinks about all that is going on below; and then He will kill them all.

⁶¹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

⁶² From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

God does not have the emotion of anger; nor does His anger build.

God is providing information to Moses, so that Moses can make a decision as to what to do, regarding the circumstances.

Exodus 32:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
‘êth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
gôwy (גוֹי) [pronounced <i>GOH-ee</i>]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: ...and I will make [from] you into a great people [instead].” (Kukis mostly literal translation)

God promises Moses that this is not the end of nation Israel; it will simply be the end of these complainers. God will kill them all and begin again with Moses alone.

This is an interesting offer, as it is not clear that Moses has a wife and 2 children still. She appears to be far back in the rearview mirror.

Until this is complete, see the previous footnote on this in the Heritage Bible, along with some of the notes in the Hebrew exegesis which follow the list of translations.

Comparing gôwy and ‘am

Exodus 32:10 Therefore, depart from Me since My anger is burning hot against them. I will annihilate them and I will make [from] you into a great people [instead].”

Rotherham points out that behind these words is a thinly veiled encouragement to Moses to intercede on behalf of the Hebrews. God is baiting Moses, so to speak, to elicit the reaction of one who would intercede on their behalf. What God does not do is show Moses exactly what the Hebrews were doing. Moses has no idea how degenerate they have become in such a short time. Had Moses seen the people and their degenerate behavior, he may not have been so quick to stand in the gap. When he returns to the people and sees how bad it really is, he will actually return to God for the expressed purpose of making certain that God really was going to keep them alive after what the Hebrews had done.

Exodus 32:10 Therefore, depart from Me since My anger is burning hot against them. I will annihilate them and I will make [from] you into a great people [instead].” (Kukis mostly literal translation)

The next issue to determine is whether or not this is a bona fide offer:

Was God's Offer to Moses Real?

1. God had a covenant with these particular Hebrews.
2. Moses brought the law to the Hebrews directly from God; this was a covenant between God and the Hebrews.
3. We have seen that the Hebrews swore to obey God's laws.
4. This covenant, the ten commandments, had been written on the two tablets of stone in two copies for both parties to the covenant.
5. Since the Hebrews had already ratified this covenant, these tablets of stone were the final copy of the agreement.
6. The Hebrews then broke their covenant with God by engaging in idolatry.
7. Therefore, God was free to break His part of the covenant.
8. Moses, when he breaks the tablets of stone effectively breaks the covenant between God and the Hebrews.
9. God promised those three patriarchs, Abraham, Isaac and Jacob, that He would make a great nation from them. God could destroy these Hebrews and still keep his covenant with them.
10. Therefore, this was a bona fide offer to Moses.
11. However, the intention is for Moses to intercede on behalf of these people, despite their horrendous degeneracy.

See [Summarizing Exodus 32:9–14](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Furthermore, even though God wants Moses to intercede for the Hebrews, God still give Moses a great temptation that all of God's people will come from the loins of Moses. Moses has seen the power of Y^ehowah and knows that He could, in an instant, destroy all of Israel.

There is another temptation here which I have not seen commented on by any other expositors. We have noted that Moses' marriage was obviously rocky and that even if his wife had returned to him, she has not been mentioned and will never be mentioned again. God transformed Sarai (bitch) to Sarah (princess) and, if necessary, could provide Moses a new wife or wives. Furthermore, the children of Moses are rarely mentioned and it is likely that they have grown up with their mother, chiefly, with very little exposure to them by Moses (1Chron. 23:15–17 26:25–26). This could also mean additional children for Moses and much less responsibility and far fewer headaches. He is presently responsible for two million whining, rebellious, stiff-necked Hebrews, who run hot and cold in their instability. Moses will be stuck with a generation of these men (and women) for the next thirty-nine years. In other words, what God is offering appears to be potentially a great deal for Moses. This is a real temptation.

Satan offered Jesus Christ the kingdoms of the world and, as the god of this world, this was a bona fide offer. The more that I study the Bible, the more I am convinced that Satan was not aware of the cross (and its implications) until our Lord was actually crucified, so what Satan offered our Lord was all the kingdoms of the world if He would only subjugate Himself to Satan. Our Lord knew that it was even more of a temptation because this would give Him the kingdom without going to the cross, anguish and torment much greater than we could ever imagine.

Exodus 32:9–10 So Y^ehowah said to Moses, “I have observed this people and, listen, [these] people [are] stiff-necked. Therefore, depart from Me since My anger is burning hot against them. I will annihilate them and I will make [from] you into a great people [instead].” (Kukis mostly literal translation)

Exodus 32:9–10 So Jehovah said to Moses, “I have observed this people even back to when they were in Egypt, and it is clear that they are on negative signals and they continually work against Me. Therefore, depart from Me, and allow My anger to burn hot against them. Then I will annihilate this people and I will make a great nation from you instead.” (Kukis paraphrase)

This is quite fascinating. God says, because of the actions of the people of Israel, that He will destroy them and make a great nation from Moses. Moses is left with that proposal to consider. How easy it would be for Moses to say, “You have a point, God. If these people are down below worshiping a golden calf, there is no reason why they should be allowed to live!”

Look at this a different way. So far, the people of Israel have been a thorn in the side of Moses. On numerable occasions, they have opposed him. God is, in so many words, saying, “Listen, I am going to get rid of your headaches. I will eliminate the problems that you have been dealing with.” All Moses has to do is obey God, and *depart from Him*; or, *Let Him alone (while He accomplishes the removal of Israel)*.

One of the great blessings of this life is, the Son of God did not let things alone. He did not simply sit back and allow God the Father to destroy all humanity (and we deserve it). We have sinned against God; every one of us has a sin nature (which we often allow full reign in our lives); and we all have Adam’s original sin imputed to us. The moment we are born, we are in debt to God.

This is the importance of God choosing Moses. Had He chosen me, I might have said, “Yeah, okay.” Moses, on the other hand, stood before God, in opposition to what God just said.

Before we get into Moses’ response, what about the 1% of your who are now thinking, “Okay, God has given Moses a command and he is about to ignore that command. So, which commands can we ignore?” Moses is not going to simply ignore God’s command (*Depart from Me...*); Moses is going to bring before God many of the other things which God has said. He is essentially going to tell God why he cannot step aside and why God has said things which make the destruction of Israel a Divine misstep.

The people might not know or appreciate that Moses is going to step between them and God, and forestall God’s wrath.

Precept Austin titles this section, *Moses the mediator becomes Moses the intercessor*. I am not sure that I appreciate the difference between these two terms.

Precept Austin: *[Moses] places commitment to his people ahead of self-advancement and apparently never regrets that choice.*⁶³

Precept Austin: *[In the next few verses,] Moses will appeal to three things he knew God highly valued: (1) God's relationship with Israel = God Himself had chosen Israel (v11); (2) God's Name & reputation*

⁶³ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

must be vindicated before the nations of the world (v12); (3) God had made promises in the Abrahamic covenant that could not be fulfilled if Israel were destroyed (v. 13).⁶⁴

And so entreats Moses faces of Y^ehowah his Elohim and so he says, “For why, Y^ehowah, burns hot Your nostril against Your people whom You brought forth from a land of Egypt in power great and in a hand [of] might? For why will they speak [in] Egypt, to say, ‘In evil He brought them forth to slay them in the mountains and to annihilate them from upon faces of the earth’? Turn back from a burning of Your nostril and repent against the evil to Your people.

Exodus
32:11–12

Moses made an entreaty before Y^ehowah his Elohim, saying, “Why, Y^ehowah, does Your anger burn hot against Your people whom You brought forth from the land of Egypt, [demonstrating Your] great power and [Your] mighty hand? Why should Egyptians and other nations [lit., *they*] speak [against You in] Egypt, saying, ‘With evil intent, He brought them out to slay them in the mountains, to annihilate them from the face of the earth’? Turn away from Your burning anger; change Your mind concerning the evil [that You would do] to Your people.

Moses did not leave, but he made his case before Jehovah his God, saying, “Why, Lord, does your anger burn against Your people whom You brought out from the land of Egypt? What was the purpose of Your demonstrating Your great power and authority in this circumstance? Why would you allow those in Egypt to speak against You, saying, “The Lord brought His people out in order to slay them in the mountains. He wanted to destroy them from the face of the earth.’? Turn away from Your burning wrath; change Your mind about this evil that You propose against Your people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so entreats Moses faces of Y^ehowah his Elohim and so he says, “For why, Y^ehowah, burns hot Your nostril against Your people whom You brought forth from a land of Egypt in power great and in a hand [of] might? For why will they speak [in] Egypt, to say, ‘In evil He brought them forth to slay them in the mountains and to annihilate them from upon faces of the earth’? Turn back from a burning of Your nostril and repent against the evil to Your people.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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But Mosheh prayed before the Lord his God, and said, Why, Lord, is Thy anger strong against Thy people, whom Thou didst bring up from the land of Mizraim with great power and with might hand? Where fore should the Mizraee speak to say, With evil (purpose) He led them out to kill them among the mountains, and to consume them from the face of the earth? Turn from the strength of Thine anger, and revert from the evil which Thou hast threatened to do unto Thy people.

Targum (Pseudo-Jonathan)

And Mosheh was shaken with fear, and began to pray before the Lord his God; and he said, wherefore should Thy wrath, O Lord, prevail against Thy people whom Thou didst bring up from the land of Mizraim, with great power and with a mighty hand. Why should the Mizraee who are remaining say, It was for evil that He led them out, to kill them among the mountains of Tabor and Hermon, and Sirion and Sinai, and to destroy them from the face of the earth? Turn from Thy strong anger, and let there be relenting before Thee over the evil that Thou hast threatened to do unto Thy people.

Revised Douay-Rheims

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⁶⁴ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021. Slightly edited.

Douay-Rheims 1899 (Amer.)	But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.
Aramaic ESV of Peshitta	Mosha begged Mar-Yah his God, and said, "Mar-Yah, why does your wrath burn hot against your people, that you have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, saying, 'He brought them forth for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from your fierce wrath, and repent of this evil against your people.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And Moshe prayed before LORD JEHOVAH his God and said, "No LORD JEHOVAH! Your wrath will not prevail with your people whom you brought out from Egypt by your great power and by your high arm. And the Egyptians shall not say, 'For their harm He brought out them to kill them among the mountains and to destroy them from the face of the Earth.' Rest from the heat of your wrath and be reconciled to the evil of your people.
Samaritan Pentateuch	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? 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.
Updated Brenton (Greek)	And Moses prayed before the Lord God, and said, Why, O Lord, are You very angry with Your people, whom You have brought out of the land of Egypt with great strength, and with Your mighty arm? <i>Take heed</i> lest at any time the Egyptians speak, saying, With evil intent He brought them out to slay them in the mountains, and to consume them from off the earth; cease from Your wrathful anger, and be merciful to the sin of Your people,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Moses made prayer to God, saying, Lord, why is your wrath burning against your people whom you took out of the land of Egypt, with great power and with the strength of your hand? Why let the Egyptians say, He took them out to an evil fate, to put them to death on the mountains, cutting them off from the earth? Let your wrath be turned away from them, and send not this evil on your people.
Easy English	But Moses asked the Lord his God to listen to him. Moses said, 'Lord, please do not be so angry with your own family! You brought them out of Egypt with strong and powerful authority. The Egyptians will say, "God led the Israelites out of Egypt so that he could kill them. He wanted to kill them in the mountains. He wanted to destroy them completely." Please stop being angry. Please be sorry for your own people and do not kill them.
Easy-to-Read Version–2001	. Egyptian (1) Someone who comes from Egypt. — (2) Something belonging to Egypt.
Easy-to-Read Version–2006	But Moses begged the LORD his God, "LORD, don't let your anger destroy your people. You brought them out of Egypt with your great power and strength. But if

you destroy your people, the Egyptians will say, 'God planned to do bad things to his people. That is why he led them out of Egypt. He wanted to kill them in the mountains. He wanted to wipe them off the earth.' So don't be angry with your people. Please change your mind! Don't destroy them.

God's Word™

Good News Bible (TEV)

But Moses pleaded with the LORD his God and said, " LORD, why should you be so angry with your people, whom you rescued from Egypt with great might and power? Why should the Egyptians be able to say that you led your people out of Egypt, planning to kill them in the mountains and destroy them completely? Stop being angry; change your mind and do not bring this disaster on your people.

The Message

Moses tried to calm his GOD down. He said, "Why, GOD, would you lose your temper with your people? Why, you brought them out of Egypt in a tremendous demonstration of power and strength. Why let the Egyptians say, 'He had it in for them—he brought them out so he could kill them in the mountains, wipe them right off the face of the Earth.' Stop your anger. Think twice about bringing evil against your people!

Names of God Bible

But Moses pleaded with **Yahweh** his **Elohim**. "**Yahweh**," he said, "why are you so angry with your people whom you brought out of Egypt using your great power and mighty hand? 12 Don't let the Egyptians say, 'He was planning all along to kill them in the mountains and wipe them off the face of the earth. That's why he brought them out of our land.' Don't be so angry. Reconsider your decision to bring this disaster on your people.

NIRV

But Moses asked the LORD his God to have mercy on the people. "LORD," he said, "why should you destroy your people in anger? You used your great power and mighty hand to bring them out of Egypt. Why should the Egyptians say, 'He brought them out to hurt them. He wanted to kill them in the mountains. He wanted to wipe them off the face of the earth'? Turn away from your great anger. Please take pity on your people. Don't destroy them!

New Simplified Bible

»But Moses pleaded with Jehovah his God. »Jehovah,« he said, »why are you so angry with your people? These are your people whom you brought out of Egypt using your great power and mighty hand! »Do not let the Egyptians say: 'He was planning all along to kill them in the mountains and wipe them off the face of the earth. That is why he brought them out of our land.' Do not be so angry. Reconsider your decision to bring this disaster on your people.

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

Casual English Bible

College Press Bible Study

Contemporary English V.

Moses tried to get the LORD God to change his mind: Our LORD, you used your mighty power to bring these people out of Egypt. Now don't become angry and destroy them. If you do, the Egyptians will say that you brought your people out here into the mountains just to get rid of them. Please don't be angry with your people. Don't destroy them!

The Living Bible

But Moses begged God not to do it. "Lord," he pleaded, "why is your anger so hot against your own people whom you brought from the land of Egypt with such great power and mighty miracles? Do you want the Egyptians to say, 'God tricked them into coming to the mountains so that he could slay them, destroying them from off the face of the earth'? Turn back from your fierce wrath. Turn away from this terrible evil you are planning against your people!

New Berkeley Version

New Life Version

Then Moses begged the Lord his God, saying, "O Lord, why are you very angry against Your people whom You brought out of the land of Egypt with great power and a strong hand? Why should the Egyptians say, 'He brought them out to kill

New Living Translation	<p>them in the mountains and destroy them from the earth'? Turn from Your anger and change Your mind about destroying Your people.</p> <p>But Moses tried to pacify the Lord his God. "O Lord!" he said. "Why are you so angry with your own people whom you brought from the land of Egypt with such great power and such a strong hand? Why let the Egyptians say, 'Their God rescued them with the evil intention of slaughtering them in the mountains and wiping them from the face of the earth'? Turn away from your fierce anger. Change your mind about this terrible disaster you have threatened against your people!</p>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>But Moses pleaded with his God, Yahweh, and said, "Yahweh, you should not be angry with your people! These are the people whom you saved from Egypt with very great power! Do not do anything that would allow the people of Egypt to say, 'Their god led them out from our country, but he did that only because he wanted to kill them in the mountains and get rid of them completely! Do not do to your people this terrible thing that you have just said that you will do! Stop being so angry! Change your mind!</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>But Moses started begging the Lord. He said: 'O Jehovah; why are you so angry with the people that You brought out of the land of Egypt with Your mighty arm and with so much power? Don't allow the Egyptians to say, <i>He wickedly took them away to kill them in the Mountains and to wipe them off of the land.</i> Hold back Your rage and show mercy on the sins of Your people.</p>
Beck's American Translation Common English Bible	<p>But Moses pleaded with the Lord his God, "Lord, why does your fury burn against your own people, whom you brought out of the land of Egypt with great power and amazing force? Why should the Egyptians say, 'He had an evil plan to take the people out and kill them in the mountains and so wipe them off the earth'? Calm down your fierce anger. Change your mind about doing terrible things to your own people.</p>
New Advent (Knox) Bible	<p>But Moses would still plead with the Lord his God; What, Lord, said he, wilt thou vent thy anger on thy people, the people thou didst rescue from Egypt so imperiously, with so strong a hand? Wilt thou let the Egyptians say it was but a treacherous deliverance; that thou hadst marked them out for death, here in the mountains, and no trace left of them on earth? Oh let the storm of thy anger pass; pardon thy people's guilt!.</p>
Translation for Translators	<p>But Moses/I pleaded with his/my God, Yahweh, and said, "Yahweh, <you should not be very angry with your people!/why are you so angry with your people[RHQ]?> These are the people whom you rescued from Egypt with very great power [MTY, DOU]! Do not <i>do anything that would</i> allow the people of Egypt to say, 'Their god led them out from our country, but <i>he did that only because he wanted</i> to kill them in the mountains and get rid of them completely[RHQ]!' Stop being so angry! <Change your mind/Do not do what you have told me that you will do>! Do not do to your people this terrible thing <i>that you have just said that you will do.</i></p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>But Moses entreated the LORD his God, saying, "O LORD, why does Your anger burn against Your people, whom You brought out of the land of Egypt with great power and a mighty hand?</p>
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	Why should the Egyptians declare, 'He brought them out with evil intent, to kill them in the mountains and wipe them from the face of the earth'? Turn from Your fierce anger and relent from doing harm to Your people.
Conservapedia Translation	And Moses pleased to the LORD his God, and said, LORD, why will you unleash your wrath against your people, which you have gotten out of the land of Egypt with great power and with a mighty hand? What would the Egyptians say, for bad purposes he got them, to kill them in the mountain, and to eradicate them from the face of the earth? Repent from your extreme wrath, and repent from this evil against your evil.
Ferrar-Fenton Bible	But Moses fell upon his face before his EVER-LIVING GOD , and said; "Why, LORD , should Your anger burn against Your people, whom You have brought up out of the land of the Mitzeraim with great power and with a strong arm? Why should the Mitzerites say; He brought them out for evil, to kill them among the mountains, and to exterminate them from the face of the earth?'—Turn away Your anger and forgive Your people.
God's Truth (Tyndale)	Then Moses besought the Lord his God and said: O Lord, why should your wrath wax hot upon your people which you have brought out of the land of Egypt with great power and with a mighty hand? wherefore should the Egyptians speak and say: For a mischief did he bring them out: even for to slay them in the mountains, and to consume them from the face of the earth. Turn from your fierce wrath, and have compassion over the wickedness of your people.
HCSB	But Moses interceded with the Lord his God: "Lord, why does Your anger burn against Your people You brought out of the land of Egypt with great power and a strong hand? Why should the Egyptians say, 'He brought them out with an evil intent to kill them in the mountains and wipe them off the face of the earth'? Turn from Your great anger and relent concerning this disaster planned for Your people.
International Standard V Jubilee Bible 2000 H. C. Leupold Lexham English Bible And Moses implored Yahweh [Literally "implored the face of Yahweh"] his God, and he said, "Why, Yahweh, should your anger blaze [Literally "your nose become hot"] against your people whom you brought up from the land of Egypt with great power and with a strong hand? Why should the Egyptians say [Literally "say, saying"], 'With evil intent he brought them out to kill them in the mountains and wipe them from the face of the earth'? [Or "ground"] Turn from your fierce anger [Literally "the heat of your nose"] and relent concerning the disaster for your people.
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version But Moses begged YHWH Elohim saying, YHWH, why do your nostril's enflame against your people that you have brought out of the land of Egypt, with great power and a strong hand? Then the Egyptians will think and answer saying, For calamity did He bring them out, to kill them in the mountains and to consume them off the surface of the land? Turn back your enflamed nostrils, and be grieved over the calamity to your people.
Wikipedia Bible Project	And Moses begged the face of Yahweh his God, and said: Why would Yahweh snarl his lip at your people, which you have taken out of the land of Egypt, in great force and with a strong hand? Why would the Egyptians say, saying, "In bad faith he took them out, to kill them in the mountains, and to annihilate them from the face of the Earth"? Reconsider your snarling, and have mercy on the evil to your people."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) But Moses calmed the anger of Yahweh, his God, and said, "Why, O Yahweh, should your anger burst against your people whom you brought out of the land of Egypt with such great power and with a mighty hand? Let not the Egyptians say: 'Yahweh brought them out with evil intent, for he wanted to kill them in the mountains and wipe them from the face of the earth.' Turn away from the heat of your anger and do not bring disaster on your people. Jer 14; Am 7:2; Ezk 9:8
- The Heritage Bible
New American Bible (2002) . nostril
New American Bible (2011) .
* But Moses implored the LORD, his God, saying,^f "Why, O LORD, should your anger burn against your people, whom you brought out of the land of Egypt with great power and with a strong hand? Why should the Egyptians say, 'With evil intent he brought them out, that he might kill them in the mountains and wipe them off the face of the earth'? Turn from your burning wrath; change your mind about punishing your people.
* [32:11–13] Moses uses three arguments to persuade the Lord to remain faithful to the Sinai covenant even though the people have broken it: (1) they are God's own people, redeemed with God's great power; (2) God's reputation will suffer if they are destroyed; (3) the covenant with Abraham still stands. The Lord's change of mind is a testimony to Israel's belief in the power of intercessory prayer.
f. [32:11–12] Nm 14:13–19; Dt 9:28–29; Ps 106:23.
- New English Bible–1970
New Jerusalem Bible .
Moses tried to pacify Yahweh his God. 'Yahweh,' he said, 'why should your anger blaze at your people, whom you have brought out of Egypt by your great power and mighty hand? Why should the Egyptians say, "He brought them out with evil intention, to slaughter them in the mountains and wipe them off the face of the earth?" Give up your burning wrath; relent over this disaster intended for your people.
- New RSV
Revised English Bible–1989 .
Moses set himself to placate the LORD his God: "LORD," he said, "why pour out your anger on your people, whom you brought out of Egypt with great power and a strong hand? Why let the Egyptians say, 'He meant evil when he took them out, to kill them in the mountains and wipe them off the face of the earth'? Turn from your anger, and think better of the evil you intend against your people.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Moshe pleaded with *ADONAI* his God. He said, "*ADONAI*, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand? Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your people!
- exeGesés companion Bible **YAH VEH REVEALS HIS GLORY**
And Mosheh strokes the face
of Yah Veh his Elohim and says,
O Yah Veh,
why kindle your wrath against your people
whom you brought from the land of Misrayim
with great force and with a strong hand?
Why have the Misrayim say, saying,
For evil he brought them out
- to slaughter them in the mountains
and to finish them off from the face of the soil?
Turn from your fuming wrath

Hebraic Roots Bible	<p>and sigh of this evil against your people:...</p> <p>And Moses prayed before the face of YAHWEH his Elohim, and he said, Why, O YAHWEH, does Your anger glow against Your people whom You caused to go up from the land of Egypt with great power, and with a mighty hand? Why should the Egyptians say, For evil He has caused them to go up, to kill them in the mountains, and to consume them on the face of the earth? Turn from Your fierce anger and be moved to pity as to the evil to Your people.</p>
Israeli Authorized Version Kaplan Translation	<p>.</p> <p>Moses began to plead before God his Lord. He said, 'O God, why unleash Your wrath against Your people, whom you brought out of Egypt with great power and a show of force?</p> <p>Why should Egypt be able to say that You took them out with evil intentions, to kill them in the hill country and wipe them out from the face of the earth. Withdraw Your display of anger, and refrain from doing evil to Your people.</p> <p>show of force Literally, 'mighty hand' (see Exodus 6:1).</p> <p>that Actually, there is a direct quote here.</p> <p>with evil intentions Or, 'against the power of Ra' (see note on Exodus 10:10).</p> <p>evil Ra in Hebrew. According to some, however, this is speaking of Ra, the Egyptian sun god (cf. Rashi; Yalkut Shimoni 392). See Exodus 32:12. Some sources identify this with Baal Tzafon (Exodus 14:2; Lekach Tov).</p>
The Scriptures 2009	<p>But Mosheh pleaded with הוהי his Elohim, and said, “הוהי, why does Your wrath burn against Your people whom You have brought out of the land of Mitsrayim with great power and with a strong hand?</p> <p>“Why should the Mitsrites speak, and say, ‘For evil He brought them out to kill them in the mountains, and to consume them from the face of the earth’? Turn from the heat of Your wrath, and relent from this evil to Your people.</p>
Tree of Life Version	.
Weird English, ©198 English, Anachronistic English Translations:	
Alpha & Omega Bible	<p>AND MOSES PRAYED BEFORE JESUS THE THEOS (<i>Alpha & Omega</i>), AND SAID, “WHEREFORE, O LORD, ARE YOU VERY ANGRY WITH YOUR PEOPLE, WHOM YOU BROUGHT OUT OF THE LAND OF EGYPT WITH GREAT STRENGTH, AND WITH YOUR HIGH ARM?</p> <p>TAKE HEED LEST AT ANY TIME THE EGYPTIANS SPEAK, SAYING, ‘WITH EVIL INTENT HE BROUGHT THEM OUT TO SLAY THEM IN THE MOUNTAINS, AND TO CONSUME THEM FROM OFF THE EARTH.’ CEASE FROM YOUR WRATHFUL ANGER, AND BE MERCIFUL TO THE SIN OF YOUR PEOPLE, REMEMBERING ABRAAM AND ISAAC AND JACOB YOUR SERVANTS, TO WHOM YOU HAS SWORN BY YOURSELF, AND HAS SPOKEN TO THEM, SAYING, ‘I WILL GREATLY MULTIPLY YOUR SEED AS THE STARS OF THE UNIVERSE FOR MULTITUDE, AND ALL THIS LAND WHICH YOU SPOKE OF TO GIVE TO THEM, SO THAT THEY SHALL POSSESS IT FOR EVER.’” v. 13 is included for context.</p>
Awful Scroll Bible	<p>Moses was to be sorry turned before Sustains To Become, he of mighty ones, and was to say to Sustains To Become: Was You to bluster in burning anger against your people, that you is to have led out of the solid grounds of Egypt, even by your great might and your strong hand? - The Egyptians were to speak the saying: For calamity is he to have come about to be led them out, even to kill them on the</p>

mountains, and to put an end to them turned towards the land. Be turning back from your blustering burning anger, and be ruing the calamity against your people.

Charles Thomson OT
Concordant Literal Version

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Then Moses beseeched the face of Yahweh his Elohim and said: Why, Yahweh, has Your anger grown hot against Your people whom You have brought forth from the land of Egypt with great vigor and with a steadfast hand?
Why should the Egyptians speak, saying: For evil He brings them forth to kill them in the mountains and to finish them off the surface of the ground? Turn back from the heat of Your anger and show mercy concerning the evil to Your people.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

.
And Moshe besought Hashem Elohav, and said, Hashem, why doth Thy wrath burn hot against Thy people, which Thou hast brought forth out of Eretz Mitzrayim with ko'ach gadol, and with a yad chazakah?
Why should the Egyptians speak, and say, For ra'ah (evil intent) did He bring them out, to slay them in the mountains, and to consume them from the face of ha'adamah? Turn from Thy fierce wrath, and relent of the ra'ah against Thy people.

Rotherham's *Emphasized B.*

And Moses besought the face of Yahweh his God,—and said—
Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand?
Wherefore should the Egyptians speak, saying—
<For mischief>ⁱ hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground?

ⁱOr: "He hath mischievously" (or "maliciously") "taken them forth."

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

Moses' Entreaty

But Moses appeased and entreated the LORD his God, and said, "LORD, why does Your anger burn against Your people whom You have brought out of the land of Egypt with great power and a mighty hand? Why should the Egyptians say, 'With evil [intent] their God brought them out to kill them in the mountains and destroy them from the face of the earth'? Turn away from Your burning anger and change Your mind about harming Your people.

The Expanded Bible

But Moses begged [tried to appease] the Lord his God and said, "Lord, don't let your anger destroy [^Lwhy does your anger burn against...?] your people, whom you brought out of Egypt with your great power and strength [^La mighty hand]. Don't let [^LWhy should...?] the people of Egypt say, 'The Lord brought the Israelites out of Egypt for an evil purpose. He planned to kill them in the mountains and destroy [^Lwipe] them from the earth.' So stop being angry [change your mind; relent], and don't destroy [^Lbring harm on] your people.

Kretzmann's Commentary

And Moses besought the Lord, his God, he showed himself the real priestly advocate of the people. The prospect of being the progenitor of a great nation held no allurements for him, as he began to plead for his people, 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? Note how skilfully Moses parries the Lord's statement in v. 7. as he reminds Him that it was His, Jehovah's, great power, His mighty hand, that had effected the deliverance out of the land of Egypt.

Wherefore should the Egyptians speak and say, For mischief did He bring them out, that is, for misfortune, for their destruction, to slay them in the mountains, and to

consume them from the face of the earth? This was an appeal to the honor of the Lord. Turn from Thy fierce wrath, and repent of this evil against Thy people.

Syndein/Thieme
The Voice

Moses (*begging*): Eternal One, *why are You so angry? Why does Your anger flare up against the people You led out of Egypt with so much power and a strong hand? Do You really want the Egyptians to say: "You deceived them and led them into the mountains in order to kill them and to wipe their memory from the earth"? I beg you to curb Your anger, and change your mind. Don't harm Your people.*

Bible Translations with Many Footnotes:

The Complete Tanach

Moses pleaded before the Lord, his God, and said: "Why, O Lord, should Your anger be kindled against Your people whom You have brought up from the land of Egypt with great power and with a strong hand?"

Why, O Lord: Is anyone jealous of another, except a wise man of a wise man, or a strong man of a strong man? -[from Exod. Rabbah 43:6]

Why should the Egyptians say: 'He brought them out with evil [intent] to kill them in the mountains and to annihilate them from upon the face of the earth'? Retreat from the heat of Your anger and reconsider the evil [intended] for Your people.

and reconsider: Heb. הִתְחַנֵּן, [i.e.,] formulate another thought to do good to them.

the evil: that You thought for them.

The Geneva Bible
Kaplan Translation
NET Bible®

But Moses sought the favor³⁰ of 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? Why³¹ should the Egyptians say,³² 'For evil³³ he led them out to kill them in the mountains and to destroy³⁴ them from the face of the earth'? Turn from your burning anger, and relent³⁵ of this evil against your people.

^{30tn} S. R. Driver (Exodus, 351) draws on Arabic to show that the meaning of this verb (נָחַן, *khalah*) was properly "make sweet the face" or "stroke the face"; so here "to entreat, seek to conciliate." In this prayer, Driver adds, Moses urges four motives for mercy: 1) Israel is Yahweh's people, 2) Israel's deliverance has demanded great power, 3) the Egyptians would mock if the people now perished, and 4) the oath God made to the fathers.

^{31tn} The question is rhetorical; it really forms an affirmation that is used here as a reason for the request (see GKC 474 §150.e).

^{32tn} Heb "speak, saying." This is redundant in English and has been simplified in the translation.

^{33tn} The word "evil" means any kind of life-threatening or fatal calamity. "Evil" is that which hinders life, interrupts life, causes pain to life, or destroys it. The Egyptians would conclude that such a God would have no good intent in taking his people to the desert if now he destroyed them.

^{34tn} The form is a Piel infinitive construct from כָּלַח (*kalah*, "to complete, finish") but in this stem, "bring to an end, destroy." As a purpose infinitive this expresses what the Egyptians would have thought of God's motive.

^{35tn} The verb "repent, relent" when used of God is certainly an anthropomorphism. It expresses the deep pain that one would have over a situation. Earlier God repented that he had made humans (Gen 6:6). Here Moses is asking God to repent/relent over the judgment he was about to bring, meaning that he should be moved by such compassion that there would be no judgment like that. J. P. Hyatt observes that the Bible uses so many anthropomorphisms because the Israelites conceived of God as a dynamic and living person in a vital relationship with people, responding to their needs and attitudes and actions (Exodus [NCBC], 307). See H. V. D. Parunak, "A Semantic Survey of NHM," *Bib* 56 (1975): 512-32.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out}" twisted the face of "**YHWH** ^{He Is}" his "**Elohiym** ^{Powers}", and he said, "**YHWH** ^{He Is}", <why> is your nose flared up (with) your people, which you made go out from the land of "**Mits'rayim** ^{Two straits}", (with) great strength and (with) a forceful hand? <why> will "**Mits'rayim** ^{Two straits}" say saying, in dysfunction he made them go out to kill them in the hills and to finish them from upon the face of the ground ? turn back from the burning wrath of your nose, and [repent] (concerning) the dysfunction (for) your people,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version

And Moses implored YHWH his God, and said, YHWH, why does your retaliation grow hot against your people, that you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, saying, For evil did he bring them out, to kill them in the mountains, and to consume them from the face of the land? Turn from your fierce retaliation, and repent of this evil against your people.

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

Moses' Plea

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? 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.

New European Version

Moses begged Yahweh his God, and said, Yahweh, why does your wrath burn hot against your people, that you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, saying, 'He brought them forth for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from Your fierce wrath, and repent of this evil against Your people.

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

And Moses appeases the face of Jehovah his God, and says, "Why, O Jehovah, does Your anger burn against Your people, whom You have brought forth out of the land of Egypt with great power and with a strong hand? Why do the Egyptians speak, saying, For evil He brought them out to slay them among mountains, and to consume them from off the face of the ground? turn back from the heat of Your anger, and repent of the evil against Your people.

The gist of this passage:

Moses stops and questions God and His anger. He asks, "Do you want the Egyptians to broadcast that you brought Your people out of Egypt, only to kill them?"

11-12

Exodus 32:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to be [become, feel] weak [sick, ill]; to make sick, to afflict with illness; to stroke, to smooth [one's face]; to soothe, to caress; particularly to sooth [flatter] [a king or noble]; to ask, entreat, implore [another's favor, grace]; to pray, to beg</i>	3 rd person masculine singular, Piel imperfect	Strong's #2470 BDB #317, #318
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
Precept Austin: [T]he Hebrew for entreated is actually two words which are more literally "smoothed the face of" or "soften the face of the LORD" which brings out the idea of his seeking to pacify and persuade Jehovah to show favor instead of wrath. ⁶⁵			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #430 BDB #43

Translation: Moses made an entreaty before Y^ehowah his Elohim,...

God told Moses to just run along, and He would allow His anger to build to a point where He would destroy Israel. Moses does not go; Moses stands his ground before God and He makes a case for mercy towards Israel.

Do you remember back in Genesis where God required Abraham to offer up his only son to God as a sacrifice? That was a real incident, but it was **typical**. It pointed forward to Jesus Christ dying for our sins—God's only Son being sacrificed for our sins.

⁶⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

This is also a real incident—Moses really did speak to God on Mount Sinai; God really threatened to destroy Israel and Moses pleaded with God on their behalf. However, this is a type.

Israel has been **redeemed** by God. These people have been purchased by God, looking forward to Jesus Christ dying for their sins. This is the next logical type. First, Jesus dies for their sins (Abraham offering up his son to God as a sacrifice). Then they are delivered from their sin and from the draw of this earth (Moses leading them out of Egypt). Now the people have clearly sinned and God proposes, “I will kill them all and start again.” But Moses intercedes for the people of Israel. He stands before God, just as Jesus stands before God, and justifies them.

Satan may be speaking before God right now, saying, “You know that sorry twerp of a Christian, Kukis; and do you know what he has done now? Let me kill him; he deserves it and You know he deserves it.” Yet Jesus intercedes on my behalf, saying, “He is under My blood; I have died for his sins, past, present and future; and he stands saved by grace because he has believed in Me.”

Moses is a type of Christ, standing before God the Father and pleading (in this context) for Israel (a people who have clearly and undeniably sinned) for mercy, because this people has been purchased. They do not stand justified because they are great people. Moses is not telling God, “Listen, these people; they aren’t really that bad; and they mean well.” Moses cannot make that argument, because it would be a lie. So Moses will not approach this from asserting any kind of righteousness or goodness on the part of Israel—Moses knows better, first hand. What Moses will do instead is, appeal to the nature and character of God.

When I come before God and ask for mercy, I do not approach God with, “You know that I am a pretty good guy and am doing Your work, right?” My approach is, “I do not deserve an ounce of mercy, but I stand on the work of Your Son. I demand lenience because of His character and work.”

Moses teaches us all about the intercessory work of Jesus Christ here; and you will note, Moses nowhere argues for the goodness and good intent of the people of Israel. That argument cannot be made.

Exodus 32:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh together literally mean *for why*. They can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

Exodus 32:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
chârâh (חָרָה) [pronounced <i>khaw- RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
'aph (אָפַּי) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #639 BDB #60
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...saying, “Why, Y^ehowah, does Your anger burn hot against Your people...

Moses puts all of His argument on God and God's Person and His reputation. Moses first asks God, “Why do You allow Your anger to burn against Your people?”

Do you remember how, a few verses back, God called the sons of Israel, *your people*, referring to Moses? Moses puts this back on God. “They are Your people. You redeemed them; You brought them out of Egypt. You chose this generation.”

Exodus 32:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	2 nd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 32:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...whom You brought forth from the land of Egypt,...

This generation of Israelites, God chose and He brought them forth out of the land of Egypt. This was God's choice for this point in time. God made a sovereign choice to call Moses; and then to call on Aaron; and to guide them to bring Israel out of Egypt. But God made the choice and God did the work.

Although Moses does not argue this, God has omniscience. He knew in eternity past the sorry nature of this people (which will be referred to throughout the Bible).

Exodus 32:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôwach (כֹּחַ) [pronounced KOE-ahkh]; and spelled kôach (כֹּחַ) [pronounced KOE-ahkh]	<i>strength, power, ability; produce, substance, riches, wealth [of soil]; the product of one's labors</i>	masculine singular substantive	Strong's #3581 BDB #470
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388
châzâq (חַזַּק) [pronounced khaw-ZAWK]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305

Translation: ...[demonstrating Your] great power and [Your] mighty hand?

God, by bringing Israel out of Egypt, demonstrated His great power and sovereignty over the events of history. God chose to do this and God's power and authority were clearly revealed to all Israel and to all Egypt.

Exodus 32:11 *Moses made an entreaty before Y^ehowah his Elohim, saying, "Why, Y^ehowah, does Your anger burn hot against Your people whom You brought forth from the land of Egypt, [demonstrating Your] great power and [Your] mighty hand? (Kukis mostly literal translation)*

Notice how Moses has changed this around. They are not **his** people that **he** brought out of Egypt, they are **God's** people that **God** brought out of Egypt. Moses is making intercession for his people. He is standing between them and God's desire to destroy them (I am being anthropopathic here). Moses is a type of Christ here, guaranteeing God's covenant to the Hebrews, interceding on their behalf. **So much the more also Jesus has become the guarantee of a better covenant...therefore, also, He is able to save forever those who draw near to God through Him because He always lives to make intercession for them** (Heb. 7:22, 25).

Precept Austin entitles the next 2 verses: *Moses appeals to Yahweh's reputation.*⁶⁶

Exodus 32:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: *Why should Egyptians and other nations [lit., they] speak [against You in] Egypt, saying,...*

I had some trouble translating this short phrase. I don't think that I missed any nuance in the way that I rendered it, but it is not a perfectly literal rendering.

⁶⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Exodus 32:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râ'âh (רַעַר) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
yâtsâ' (יָצַא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hârag (גָּרַח) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	Qal infinitive construct	Strong's #2026 BDB #246
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (רֶחַל) [pronounced har]	<i>mountains, hills</i>	masculine plural noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...'With evil intent, He brought them out to slay them in the mountains,...

There are people still alive in Egypt, and they know all that happened. They faced every judgment from God and they are still alive. If God kills off Israel, would the people of Egypt then conclude, "God had evil, malicious intent with regards to His people. He took them out of Egypt and He killed them. They may have been slaves in Egypt, but at least we Egyptians let them live!"

Moses is asking God, "Is that how You want to be known in Egypt, where Your power was clearly demonstrated?"

Exodus 32:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 32:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct with the 3 rd person masculine plural suffix	Strong's #3615 BDB #477
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Gen. 49:25.			
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Gesenius suggests that this means <i>in front of a thing; before a thing</i> . However, various translators rendered this as <i>from upon the face [surface] of, from the face [surface] of, on, from over</i> . This literally means, <i>from upon faces of</i> .			
‘ādâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...to annihilate them from the face of the earth'?

Furthermore, the people of Egypt would say, "The God of Israel took them off, away from Egypt, having evil intent. He brought them to His mountain and destroyed them there." The implication is, the God of Israel is an evil, spiteful God.

Moses is arguing with God, interceding for the people of Israel, and putting everything back on God. "Do you really want them to say and think this in Egypt?"

God has blessed me from His character, not from mine. God has preserved me on this earth based upon His character and reputation; based upon His Son dying for my sins. I cannot argue before God, "Save me and keep me alive because I am better than the people who live next door to me." I stand on God's Son; I stand on His mercies. My life on earth and all that God has given to me, that is grace, and it is completely and totally undeserved. And, if you knew me better you'd say, *yeah, you're right; you do not deserve what you have been blessed with*.

Like the sons of Israel, I deserve to be annihilated from the face of this earth; but I stand on the work and mercy of God's Son.

Exodus 32:12a-c Why should Egyptians and other nations [lit., they] speak [against You in] Egypt, saying, 'With evil intent, He brought them out to slay them in the mountains, to annihilate them from the face of the earth'?

Exodus 32:12a-c: God's reputation before Egypt (various commentators)

Precept Austin: *If God destroyed Israel after bringing them out, it would seem to the Egyptians that God's original intent was evil in that he delivered them simply to destroy them! So Moses appeals to God to vindicate His Own name.*⁶⁷

G Campbell Morgan: *Undoubtedly Moses was filled with compassion for the people, but his chief concern was for the honor of the name of God.*⁶⁸

John Currid: *[T]he Egyptians would surely mock both God and Israel, saying that Yahweh had merely been toying with Israel and that his plan all along had not been to deliver them, but to destroy them. One of the principal purposes of the exodus and, in particular, the series of plagues, was so that the Egyptians might know who Yahweh was, his power, and his redeeming hand (see Ex 7:5; Ex 8:10; Ex 9:14). If God were now to destroy Israel, Egypt would be convinced of nothing!*⁶⁹

In previous exegetical studies, I did a section like this for nearly every phrase. However, Precept Austin also does something similar; so I will only combine various theological opinions on occasion (3 or 5 times in a chapter, as opposed to 30–50 times).

Chapter Outline

Charts, Maps and Short Doctrines

Exodus 32:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>return, turn, turn back (away, aside), reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 nd person masculine singular, Qal imperative	Strong's #7725 BDB #996
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chârôwn (חַרֹּון) [pronounced <i>khaw-ROHM</i>]	<i>heat, burning; a burning [of anger], the heat of anger, anger, wrath, rage</i>	masculine singular construct	Strong's #2740 BDB #354
ʾaph (אַף) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #639 BDB #60

Translation: Turn away from Your burning anger;...

Now Moses actually gives God an order. Moses tells God, “Turn away from Your burning anger.” Moses has made the argument already about God's reputation in Egypt; and therefore, God is to turn away from his anger and wrath.

⁶⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

⁶⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

⁶⁹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021. PA is quoting from Currid's book, *Epsc Exodus Volume 2*.

Exodus 32:12e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâcham (נָחַם) [pronounced <i>naw-KHAHM</i>]	<i>be sorry, be moved to pity, lament, grieve, have compassion, pity, suffer grief, rue; repent, regret; comfort [console] oneself, comforted, comfort oneself, ease oneself</i>	2 nd person masculine singular, Niphal imperative	Strong's #5162 BDB #636
‘al (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
râ‘âh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the definite article	Strong's #7451 BDB #949
lâmed (ל) [pronounced <i>ʼ</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...change Your mind concerning the evil [that You would do] to Your people. (Kukis mostly literal translation)

Moses asks God to change His mind; to repent of this evil and He would do against Israel, His people.

In v. 12e, we have the feminine word *râ‘âh* (רָעָה) [pronounced *raw-ĠAWH*] which is *evil, misery, distress, injury, mischief*. I had originally translated this as did Owen as *with evil intent* and was even put off somewhat by what at first appeared to be a more watered-down *with mischievous intent*, as per Rotherham's version. However, the feminine gender takes the edge off this word; that is, the masculine is a more forceful version and the feminine is a softer version. The implication is that God is playing with the Hebrews; God is being entertained by hauling them out to the desert with great fanfare and then killing them (this would be the accusation of the Egyptians). It is a word which makes God out to be capricious, arbitrary and indecisive. It reminds me of a cat that is not hungry, but still catches the mouse and plays with it until it dies. This is not God's character and the point of Moses is that this is the impression that would be given to the unbelieving world.

Exodus 32:12 *Why should Egyptians and other nations [lit., they] speak [against You in] Egypt, saying, 'With evil intent, He brought them out to slay them in the mountains, to annihilate them from the face of the earth'? Turn away from Your burning anger; change Your mind concerning the evil [that You would do] to Your people.* (Kukis mostly literal translation)

Moses goes to God with a good argument. Moses is a genius. God has brought the Hebrew people out of Egypt and this is the basis for evangelism throughout the world. Now how would it look if God suddenly just killed all of these people that He brought out of Egypt. It would make the wonders and signs and power revealed in Egypt

appear for nought because God, after delivering His people, then kills them. This would be extremely bad PR. Why would any individual want to have a God like that?

Our Lord is merciful to us, although we are evil within, because He has delivered us by the cross. There are innumerable times when our lives seemed worthless to God and our sins had piled up to a point where it would seem that we were most deserving of death. Many of us have wasted years, huge blocks of time wherein our Christian witness was deplorable and pathetic. **Who will bring charges against God's elect? God is One Who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather Who was raised, Who is at the right hand of God, Who also intercedes for us** (Rom. 8:33–34). It is because of Jesus Christ that we are not instantly destroyed due to our degenerate lives. It is because of Moses that the Hebrew people were not instantly destroyed for their degeneracy. God has placed Moses in the position of intercessor, so that we would have a pattern for our Lord Jesus Christ, a type of Christ.

This sort of foreshadowing is why the Bible appears to be written in the beginning by One Who knows the end because it is written by God the Holy Spirit in conjunction with man, each and every word inspired by God, each and every incident teaches us about our wonderful Savior **Who ever lives to make intercession for us.**

Just in case there is one who does not completely follow this scenario—God is not about to kill His Own people. He is not going to destroy them, only to be talked out of it by smooth-tongued Moses. God is not going to suddenly change His mind because Moses has provided Him with some arguments that He just did not really consider before. God knows what is at stake. God knows everything that Moses has said and has known these things from eternity past. God knew that He would preserve the Hebrews. All of this is presented in such a way that we have a better understanding of infinite God and God's perfection and Moses interceding on our behalf as our Lord would do. To finite man, it appears as though God is changing His mind. However, what is being done here is: (1) God's motives and actions are brought down to the level of man so that finite man can better understand infinite God; and, (2) God has set up a situation to illustrate to the Hebrews the importance; yea, the necessity, of a mediator and an intercessor on our behalf before God.

Moses, in his arguments, shows that he understands the pertinent doctrines; and that he is able to express them cogently. We learn by reading and dissecting Moses' arguments.

Application: God does allow us to appeal His decisions; and we can certainly pray about circumstances which we would like to see change. However, there will be times when things do not happen as we wish they would. Then we must accept God's judgment as just and righteous.

Victor Hamilton translates v. 12: **Why should the Egyptians say, 'For evil he brought them out, to kill them in the mountains, to annihilate them from off the face of the earth'? Turn away from your blazing anger and rescind the evil directed at your people.** (V. 12)

The parallels are simple:

The Parallels Between Moses and our Lord's Intercession	
Moses interceded on behalf of the Hebrews.	Our Lord interceded on our behalf.
Moses was given a temptation to bypass the headaches and heartaches of leading two million Hebrews into the promised land.	Our Lord was given the temptation to bypass the excruciating pain of the cross and to receive His kingdom without going to the cross.
Moses interceded for a large group of rebellious, sinful, degenerate people.	Our Lord interceded for the entire world population, which is rebellious, sinful and degenerate.
Moses will still return and discipline the Hebrews for their behavior.	Whom the Lord loves, he scourges with a whip.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 32:11–12 Moses made an entreaty before Y^ehowah his Elohim, saying, “Why, Y^ehowah, does Your anger burn hot against Your people whom You brought forth from the land of Egypt, [demonstrating Your] great power and [Your] mighty hand? Why should Egyptians and other nations [lit., *they*] speak [against You in] Egypt, saying, ‘With evil intent, He brought them out to slay them in the mountains, to annihilate them from the face of the earth’? Turn away from Your burning anger; change Your mind concerning the evil [that You would do] to Your people. (Kukis mostly literal translation)

Exodus 32:11–12 Moses did not leave, but he made his case before Jehovah his God, saying, “Why, Lord, does your anger burn against Your people whom You brought out from the land of Egypt? What was the purpose of Your demonstrating Your great power and authority in this circumstance? Why would you allow those in Egypt to speak against You, saying, “The Lord brought His people out in order to slay them in the mountains. He wanted to destroy them from the face of the earth.’? Turn away from Your burning wrath; change Your mind about this evil that You propose against Your people. (Kukis paraphrase)

Stuart: *Destruction of Israel at this point would in effect nullify the result of his demonstration of divine power.*⁷⁰

See **Does prayer change God’s mind**, in the **Addendum**.

In v. 13, God will appeal to the Abrahamic covenant.

Remember to Abraham, to Isaac and to Israel, Your servants, [to] whom You swore in Yourself, and so you say unto them, ‘I will multiply your seed as stars of the [two] heavens and all the land the this which I have said I will give to your seed and they have taken possession for a long duration.’ ”

Exodus
32:13

Remember Abraham, Isaac and Israel, Your servants, [to] whom You swore by Yourself, saying to them, ‘I will multiply your descendants as the stars of the heavens; and I have promised that I will give all of this land to your seed; and they will take possession [of it] forever.’ ”

Remember Your servants Abraham, Isaac and Israel (Jacob), to whom You swore by Your Own name, saying to them, ‘I will multiply your descendants just like the stars in the heavens, and I will give all of this land to your descendants, and they will possess it forever.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Remember to Abraham, to Isaac and to Israel, Your servants, [to] whom You swore in Yourself, and so you say unto them, ‘I will multiply your seed as stars of the [two] heavens and all the land the this which I have said I will give to your seed and they have taken possession for a long duration.’ ”

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

Remember Abraham, Izhak, and Israel, Thy servants to whom Thou hast sworn by Thy Word, and to whom Thou hast said, I will multiply your sons as the stars of the heavens, and all this land of which I have spoken I will give unto your sons, and they shall own it for ever.

⁷⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Revised Douay-Rheims	Remember Abraham, and Izhak, and Israel, Thy servants, to whom Thou didst swear in Thy Word and didst say to them, I will multiply your children as the stars of the heavens, and all this land of which I have told you will I give to your sons, and they shall inherit for ever.
Douay-Rheims 1899 (Amer.)	Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever:...
Aramaic ESV of Peshitta	Remember Abraham, Isaac, and Yisrael, your servants, to whom you swore by your own self, and said to them, 'I will multiply your seed as the stars of the sky, and all this land that I have spoken of I will give to your seed, and they shall inherit it forever.'"
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . Remember Abraham and Isaac and Israel your Servants, for you swore to them by yourself and you said to them, 'I shall multiply your seed as the stars that are in Heaven and all the land which I said I shall give to your seed and they shall inherit it to eternity.'
Samaritan Pentateuch	Remember Abraham, Isaac, and Jacob, thy servants, to whom thou swarest by thine own self, and saidst unto them, much 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.
Updated Brenton (Greek)	...remembering Abraham and Isaac and Jacob Your servants, to whom You have sworn by Yourself, and have spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which You spoke of to give to them, so that they shall possess it forever.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. Remember your servants, Abraham, Isaac and Israel. Remember the promise that you made to them. You said, "I will give you as many children and grandchildren as there are stars in the sky. I have promised to give this whole country to them. And it will be their country for all time." '
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Remember Abraham, Isaac, and Israel. These men served you, and you used your name to make a promise to them. You said, 'I will make your people as many as the stars in the sky. I will give your people all this land as I promised. This land will be theirs forever.'"
<i>God's Word</i> ™	Remember your servants Abraham, Isaac, and Israel. You took an oath, swearing on yourself. You told them, 'I will make your descendants as numerous as the stars in the sky. I will give to your descendants all the land I spoke of. It will be their permanent possession.'"
Good News Bible (TEV) <i>The Message</i>	. Think of Abraham, Isaac, and Israel, your servants to whom you gave your word, telling them 'I will give you many children, as many as the stars in the sky, and I'll give this land to your children as their land forever.'"
Names of God Bible NIRV	. Remember your servants Abraham, Isaac and Israel. You made a promise to them in your own name. You said, 'I will make your children after you as many as the stars in the sky. I will give them all this land I promised them. It will belong to them forever.' "

New Simplified Bible »Remember your servants Abraham, Isaac, and Israel. You took an oath, swearing on yourself. You told them: 'I will make your descendants as numerous as the stars in the sky. I will give to your descendants all the land I spoke of. It will be their long lasting possession.'«

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

Casual English Bible .
 College Press Bible Study .
 Contemporary English V. Remember the solemn promise you made to Abraham, Isaac, and Jacob. You promised that someday they would have as many descendants as there are stars in the sky and that you would give them land.
 The Living Bible Remember your promise to your servants—to Abraham, Isaac, and Israel. For you swore by your own self, 'I will multiply your posterity as the stars of heaven, and I will give them all of this land I have promised to your descendants, and they shall inherit it forever.'"
 New Berkeley Version .
 New Life Version Remember Abraham, Isaac and Israel, who were your servants. You promised them by Yourself, saying, 'I will make your children become as many as the stars of the heavens. And I will give all this land I have spoken about to your children. It will be theirs forever.'"
 New Living Translation Remember your servants Abraham, Isaac, and Jacob.^[a] You bound yourself with an oath to them, saying, 'I will make your descendants as numerous as the stars of heaven. And I will give them all of this land that I have promised to your descendants, and they will possess it forever.'"
^[a] 32:13 Hebrew *Israel*. The names "Jacob" and "Israel" are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.
 Unlocked Dynamic Bible .
 Unfolding Bible Simplified Think about your servants Abraham, Isaac, and Jacob. You solemnly promised them, saying, 'I will enable you to have as many descendants as the stars that are in the sky.' You said to them, 'I will give to your descendants all the land that I am promising to give them. It will be their land forever.'"

Partially literal and partially paraphrased translations:

American English Bible Remember Your servants AbraHam, IsaAc, and Jacob, and the [oath] that You made to them when You swore by Your Name, saying, *I will cause your seed to increase so much that [they will become] like the stars in the skies.* And [remember the promise that You made] to give them all of this land as theirs through the ages.'.
 Beck's American Translation .
 Common English Bible Remember Abraham, Isaac, and Israel, your servants, whom you yourself promised, 'I'll make your descendants as many as the stars in the sky. And I've promised to give your descendants this whole land to possess for all time.'"
 New Advent (Knox) Bible Remember thy servants Abraham, Isaac and Israel, and the oath thou didst swear by thy own name: I will make your posterity countless as the stars in heaven, and give them all this land of which I spoke to you, to be their everlasting home.
 Translation for Translators Think about your servants Abraham, Isaac, and Jacob. You solemnly promised them, 'I will enable you to have as many descendants as there are stars in the sky.' You said to them, 'I will give to your descendants all the land that I am promising to give them. It will be their land forever.' "

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Remember Abraham, and Isaac, and Israel, Your servants, what you swore to them by YOURSELF , and promised them that their race should be as numerous as the stars of heaven; and also of this land which You promised to give to their descendants to inherit forever."
God's Truth (Tyndale)	.
HCSB	Remember Your servants Abraham, Isaac, and Israel—You swore to them by Your very self and declared, 'I will make your offspring as numerous as the stars of the sky and will give your offspring all this land that I have promised, and they will inherit it forever.'"
International Standard V	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 [Or inherit] it forever.'"
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Remember Abraham, Isaac, and Israel, your servants to whom you made an oath by your very person and declared to them, I will make numerous your offspring as the stars of the cosmos. And all the land that I have spoken about I will bestow to your offspring, and they will inherit it for the ages of time.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Remember your servants Abraham, Isaac, and Israel, and how you swore to them by your own self, saying, ^g 'I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.'" g. [32:13] Gn 22:16–17.
New English Bible–1970	Remember Abraham, Isaac and Israel, thy servants, to whom thou didst swear by thy own self: "I will make your posterity countless as the stars in the sky, and all this land, of which I have spoken, I will give to them, and they shall possess it for ever."'
New Jerusalem Bible	Remember your servants Abraham, Isaac and Jacob, to whom you swore by your very self and made this promise: "I shall make your offspring as numerous as the stars of heaven, and this whole country of which I have spoken, I shall give to your descendants, and it will be their heritage for ever."
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the
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	stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.”
exeGeses companion Bible	...remember your servants, Abraham, Yischaq and Yisra El, to whom you oathed by your own self and worded to them, I abound your seed as the stars of the heavens and all this land that I said I give to your seed: and they inherit it eternally.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	'Remember Your servants, Abraham, Isaac and Jacob. You swore to them by Your very essence, and declared that You would make their descendants as numerous as the stars of the sky, giving their descendants the land You promised, so that they would be able to occupy it forever.'
	that
	Actually a direct quote.
The Scriptures 2009	“Remember Abraham, Yitshaq, and Yisra’ël, Your servants, to whom You swore by Yourself, and said to them, ‘I increase your seed like the stars of the heavens. And all this land that I have spoken of I give to your seed, and they shall inherit it forever.’ ”
Tree of Life Version	.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Be remembering Abraham, Isaac, and Isra-el, your servants, whom you is to have sworn and promised: I was to increase your seed as to the stars of the expanse, and the solid grounds I am to have spoken of, I was to grant to your seed as a continual possession.
Charles Thomson OT	.
Concordant Literal Version	Remember Abraham, Isaac and Israel, Your servants to whom You swore by Yourself. You spoke to them, saying: I shall increase your seed as the stars of the heavens, and all this land, as I have said, I shall give it to your seed, and they will gain it as an allotment for the eon.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	Remember Avraham, Yitzchak, and Yisroel, Thy avadim, to whom Thou swore by Thine own Self, and saidst unto them, I will multiply your zera as the kokhavim of Shomayim, and kol haaretz hazot that I have spoken of will I give unto your zera, and they shall inherit it l'olam.
Rotherham’s <i>Emphasized B.</i>	Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them [saying], I will multiply your seed, as the stars of the heavens,—and <all this land of which I have spoken> will I give to your seed, and they shall inherit it to times age-abiding.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Remember Abraham, Isaac, and Israel (Jacob), Your servants to whom You swore [an oath] 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.’”
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The Expanded Bible	Remember the men who served you [^L your servants]—Abraham, Isaac, and Israel. You promised with an oath to them and said, 'I will make your descendants [seed] as many as the stars in the sky [Gen. 15:5; 22:17; 26:4]. I will give your descendants all this land that I have promised them, and it will be theirs [^L they will inherit it] forever [Gen. 12:1–3].'"
Kretzmann's Commentary	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 forever. This was a reminder of the faithfulness and truth, the trust in which had sustained the patriarchs during the long years when they were strangers in the land of Canaan. Note also that Moses omits all reference to himself; he does not think of urging his own work as a consideration to influence the Lord.
Syndein/Thieme The Voice	Remember the <i>sacred</i> promise You made to Your servants Abraham, Isaac, and Israel. You swore, "I will make your descendants as <i>many</i> as the stars in the sky, and I will give them all of this land as I promised. It will be their everlasting inheritance."

Bible Translations with Many Footnotes:

The Complete Tanach	Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your very Self, and to whom You said: 'I will multiply your seed like the stars of the heavens, and all this land which I said that I would give to your seed, they shall keep it as their possession forever.' "
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Remember Abraham: If [You argue that] they have transgressed the Ten Commandments, [let me remind You that] their [fore]father Abraham was tested with ten tests and has not yet received his reward. Give this [reward] to him [Abraham] so that the ten will cancel out the ten. -[from Midrash Tanchuma 24, Exod. Rabbah 44:4]

Abraham, Isaac, and Israel: If they are condemned to be burnt [in a fire], remember Abraham, who gave himself over to be burned for Your sake in Ur of the Chaldees; if they are condemned to be killed by the sword, remember Isaac, who stretched out his neck when he was bound; if they are condemned to exile, remember Jacob, who was exiled to Haran (Midrash Tanchuma 24, Exod. Rabbah 44:5). If they [the children of Israel] will not be saved in their [the Patriarchs'] merit, why do You say to me, "and I will make you into a great nation" ? If a chair with three legs cannot stand up before You when You are angry, how much less will a chair with one leg (Ber. 32a) ?

to whom You swore by Your very Self: You did not swear to them by something finite-not by the heavens and not by the earth, not by the mountains and not by the hills, but by Your very Self [You swore], for You exist, and Your oath exists forever, as it was said [to Abraham]: "By Myself I have sworn, says the Lord" (Gen. 22:16). To Isaac was said: "and I will establish the oath that I swore to Abraham, your father" (Gen. 26:3). To Jacob was said: "I am the Almighty God; be fruitful and multiply" (Gen. 35:11). Here He swore to him [Jacob] by the [Name] Almighty God. -[from Ber. 32a, Midrash Tanchuma 24, Exod. Rabbah 44:10]

The Geneva Bible
Kaplan Translation
NET Bible®

Remember Abraham, Isaac, and Israel your servants, to whom you swore by yourself and told them, 'I will multiply your descendants³⁶ like the stars of heaven, and all this land that I have spoken about³⁷ I will give to your descendants,³⁸ and they will inherit it forever.'"

³⁶tn Heb "your seed."

³⁷tn "about" has been supplied.

³⁸tn Heb "seed."

New American Bible (2011)

Literal, almost word-for-word, renderings:

Bond Slave Version	Remember Abraham, Isaac, and Israel, your bondslaves, to whom you swore by your own self, and said to them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your seed, and they will inherit it for ever.
Brenner’s Mechanical Trans.	...remember " Avraham ^{Father lifted} ", " Yits'hhaq ^{He laughs} " and " Yisra'el ^{He turns El aside} " your servants, which you swore to them (by) yourself, and you spoke to them, I will make your seed increase like the stars of the skies, and all this land, which I said I will give to your seed and they will inherit it to a distant time, ...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green’s Literal Translation	.
Modern English Version	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 that I have spoken of will I give to your descendants, and they will inherit it forever.’ ”
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	Remember Abraham, Isaac, and Israel, your slaves, to whom you swore by your own self, and said to them, I will multiply your + seed as the stars of heaven, and all this land that I have spoken of I will give to your + seed, and they will inherit it forever.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	“Be mindful of Abraham, of Isaac, and of Israel, Your servants, to whom You have sworn by Yourself, and unto whom You speak: I multiply your seed as stars of the heavens, and all this land, as I have said, I give to your seed, and they have inherited to the age;”...

The gist of this passage:

Exodus 32:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>remember, recall, call to mind</i>	2 nd person masculine singular, Qal imperative	Strong’s #2142 BDB #269
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong’s # BDB #510

Exodus 32:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAb ^e râhâm (אֲבִרְבָּא) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e châq (יִשְׁחַק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʿebâdîym (עֲבָדִים) [pronounced <i>ʿeb^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: Remember Abraham, Isaac and Israel, Your servants,...

Moses here reveals that he has a considerable amount of doctrine in his soul. He is not just an empty vessel picked by God because, at some point in time, he would do good. He understood his history; he understood the Hebrew people. He understands how God thinks.

I have speculated in the past that, when Moses was being taught and trained in the palace to become the next king, he received a lot of training and education, which was likely delivered by—at least in part—Hebrew teachers. They taught him a great deal about his people and his background and about the history of Israel. The reason that I say this is, Moses had to learn this information at some point in his life. Now, certainly, he could have learned this at the hand of his father-in-law in the desert-wilderness; but would it not be more likely that he would have received a first-rate, personal education in the palace of Egypt? Why would that not have included some Hebrew teachers? Furthermore, he was adopted; his mother knew this, his grandfather knew this, and his birth mother, brother and sister knew this. And, at some point, Moses knew this as well, and he went out among his people.

Let me suggest to you that, before Moses went out among his people that first time, that he knew these things. Did he believe them at that time? There is no telling; but, he certainly came to know, understand and believe these promises by God to his ancestors; and Moses now quotes this information back to God.

Essentially, Moses' argument is, "You said this, God, and You cannot lie."

Exodus 32:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâbaʿ (עִבַּר) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	2 nd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #88

Translation: ...[to] whom You swore by Yourself,...

We might swear, with our hand on the Bible; or on other's mother's grave, or saying, "God, as my Witness." It is common for an oath to be verified by a greater power (which may or may not guarantee the oath). However, there is nothing greater than God. God swore to these men by Himself—by His Own Person—there is nothing higher by which God can swear.

Exodus 32:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʾel (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Exodus 32:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râbâh (רָבָה) [pronounced raw ^b -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	1 st person singular, Hiphil imperfect	Strong's #7235 BDB #915
'êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zera' (עֵרָא) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2233 BDB #282
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôwkâb (כּוֹכָבִים) [pronounced koh-KAW ^b V]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural construct	Strong's #3556 BDB #456
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...saying to them, 'I will multiply your descendants as the stars of the heavens;...

God told Abraham, Isaac, and Jacob, "I will multiply your descendants as the stars in the heavens." This is a direct, unequivocal promise.

What sense does it make to wipe out almost all of their ancestors? So goes Moses' argument.

Exodus 32:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Exodus 32:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
zō'th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zera' (זֵרָה) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2233 BDB #282

Translation: ...and I have promised that I will give all of this land to your seed;...

I have taken some liberties with this translation.

God has, from the very beginning, promised Abraham, Isaac, and Jacob the land of Canaan. This land would go to their descendants.

Exodus 32:13e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
nāchal (נָחַל) [pronounced naw-KHAHL]	<i>to inherit, to get (take or receive) as a possession; to possess (as wealth or glory)</i>	3 rd person plural, Qal perfect	Strong's #5157 BDB #635
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Exodus 32:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿōwlām (עולָם) [pronounced <i>ǰo-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
ʿōwlām together with the lamed preposition mean <i>forever, always</i> .			

Translation: ...and they will take possession [of it] forever.' ” (Kukis mostly literal translation)

God has promised that this land—where the people of Israel are eventually heading—will be their possession forever. God made this promise to them.

It is fascinating that this Moses, who did not have enough nerve to speak to Pharaoh, is willing here to disagree with God and make a perfect argument in favor of letting the Hebrew people live.

Exodus 32:13 Remember Abraham, Isaac and Israel, Your servants, [to] whom You swore by Yourself, saying to them, 'I will multiply your descendants as the stars of the heavens; and I have promised that I will give all of this land to your seed; and they will take possession [of it] forever.' ” (Kukis mostly literal translation)

It is important to recognize that Moses knows these promises. He is not ignorant of what God told Abraham, Isaac, and Jacob. In fact, Moses seems to know these promises word-for-word.

My suggestion has been that, the Israelites gathered at various times and read the Scriptures aloud. Their Scriptures were Genesis and possibly Job. Moses is quoting from Genesis. How exact does he know these Scriptures? I can offer up two or three possible ways: (1) when Moses was a young man, he received schooling, probably from Hebrew slaves, and they taught him the Scriptures (and they taught him about who he was). (2) When Moses was in Midian, his father-in-law had access to these ancient Scriptures. Although the Scriptures were certainly developed, for the most part, by Hebrew men; this does not mean that no one else knew them. (3) Moses, as the leader of the Hebrew people, has become acquainted with their Scriptures.

Whereas, all 3 of these are reasonable ways for Moses to know the Word of God, all of them suggest that the Scriptures existed in some form prior to Moses writing down the words of Genesis. Without going back and giving you a complete explanation as to how the book of Genesis was developed, all of this is perfectly congruent with Moses *not* being the writer of the book of Genesis. Now, perhaps he or Joshua wrote the words of Genesis down—but the words existed before they were written down.

I believe that it is most likely that Moses heard the Scriptures as a young man as a part of his education. The Hebrew people would have been required to do far more than simple brick making and brick laying. We studied most recently about Bezalel and Oholiab, men who were skilled in working with metals (along with other construction skills). As I discussed then, either God went, “Poof” and they had those skills or, they developed those skills over a period of time. I lean towards the latter.⁷¹ The only assumption I am making here is, the Egyptians recognized that the Hebrew people possessed a variety of skills and they made use of those skills after enslaving them. Remember that the Hebrews lived in Egypt for perhaps a 100 years before they were enslaved, so that their various skills would have been known to the Egyptians. It is reasonable for some of the people of Israel to know who Moses was. When given the opportunity to educate Moses, they probably took full advantage of this, teaching him about his heritage, his people and the Scriptures. Remember that Moses, at age 40, decided to go out among his people—the slaves of Egypt—and to see what was going on. How did he know about this?

⁷¹ I am not a skeptic when it comes to God's supernatural abilities. He made the universe so, quite obviously, He can do anything with His universe. On the other hand, I see no reason to call something supernatural when there is no reason to.

I would suggest this was known to him through a combination of whatever his adopted mother told him and whatever the Hebrew tutors told him.

Regarding #2. The book of Genesis (and perhaps the book of Job) were not necessarily confined to just the people of Israel. Up to the point of Abraham, the book of Genesis was a universal history (Gen. 1–11). The book of Job is not confined to the Hebrew people. So, it is not impossible for Moses' father-in-law to have some kind of access to the Word of God, as it existed, at the time. As a family priest, he certainly would have been more than interested in such matters.

Regarding #3. Recall that Aaron had come to meet Moses. Aaron probably had considerable exposure to the Scriptures and he also would have known about his brother in the Egyptian palace as well. So, by the time that God brought Moses and Aaron together, Aaron had probably learned the Scriptures and could recite them. He and Moses had a many day journey to go from Midian to Egypt, so why not spend some of that time reciting the words of God (seeing that they were being guided by God back to Egypt).

Exodus 32:13 [Moses is speaking to God] **Remember Your servants Abraham, Isaac and Israel (Jacob), to whom You swore by Your Own name, saying to them, 'I will multiply your descendants just like the stars in the heavens, and I will give all of this land to your descendants, and they will possess it forever.'** " (Kukis paraphrase)

The stiff-necked Hebrews are right now having a party, celebrating their idolatry and their total lack of understanding of the Lord Who brought them out of Egypt, and Moses, unbeknownst to them, is making intercession on their behalf for their lives. How many times has Satan gone before God to accuse us, to point out our faults, to point out to God that we have been out of fellowship for three years, never thinking about confession of our sins, thinking that our service, whether in or out of the Spirit, should be sufficient for God. And our Lord, completely unknown to us, stands in the gap, arguing on our account, placing before God the Father His own blood from the cross and God's Own promises to us. Who could ask for a greater Savior? Who could imagine such security and mercy and love?

Moses places before God the promises which God had made to His servants Abraham, Isaac and Israel—God had promised them the land and had promised to bring them into the land. God's very Own Word is a stake here and Moses brings that to God's attention. There are times that we are totally deserving of severe punishment and death when God had backed off and has shown us mercy because of His promises to us; because of the death of His Son on the cross. The parallels here are phenomenal.

Notice what Moses does in this verse. **He quotes Scripture to God!** So, somehow, somewhere there was Scripture in Moses' life. As has been discussed previously in the book of Exodus, the people of Israel knew the teaching of the Scriptures. They knew who Abraham, Isaac, and Jacob were; they knew about the promises; they knew about the land of promise. Maybe the book of Genesis had been written down; but mostly likely, it was known, word-for-word, all the way through, by many or most of the Hebrews. The Psalmist, speaking of this incident, wrote **For He [God] remembered His holy word [spoken to] Abraham His servant** (Psalm 105:42 in context).

Exodus 32:11–13 **Moses did not leave, but he made his case before Jehovah his God, saying, "Why, Lord, does your anger burn against Your people whom You brought out from the land of Egypt? What was the purpose of Your demonstrating Your great power and authority in this circumstance? Why would you allow those in Egypt to speak against You, saying, "The Lord brought His people out in order to slay them in the mountains. He wanted to destroy them from the face of the earth.?" Turn away from Your burning wrath; change Your mind about this evil that You propose against Your people. Remember Your servants Abraham, Isaac and Israel (Jacob), to whom You swore by Your Own name, saying to them, 'I will multiply your descendants just like the stars in the heavens, and I will give all of this land to your descendants, and they will possess it forever.'** " (Kukis paraphrase)

Exodus 32:11–13: The 3 reasons Moses gives to God (various commentators)

Thomas Constable succinctly summarizes Moses' basis for intercession - *God's previous work for Israel (Ex 32:11), God's glory and reputation (Ex 32:12), and God's word (Ex 32:13).*⁷²

Victor Hamilton: (1) *Why save Israel, then destroy the people?* (v. 11); (2) *Why give the Egyptians an opportunity to gloat?* (v. 12); (3) *How can you ignore the promise of an eternal covenant that you made with our ancestors?* (v. 13). *In the retelling of this story in Deuteronomy, Moses repeats these three reasons but in a different order: 1–3–2 (Deut. 9:26–29). At no point does Moses excuse the people for their sin. He never suggests that God is overreacting with "much ado about nothing." His appeal is entirely directed to God, and to his character, his reputation, and his past actions. Moses prays the way he prays not because of what he knows about his people, but he prays the way he does because of what he knows about his God.*⁷³

Bush: *The prayer of Moses on this occasion contains a threefold plea; (1.) That God would not reflect upon his own wisdom by so soon destroying what he had employed so much power to preserve. (2.) That he would not give advantage to the Egyptians to glory over the ruin of a race whom they so much hated. (3.) That he would remember his covenant promises to Abraham, Isaac, and Jacob.*

Bush continues: *The second of these arguments he prosecutes in the passage before us, and in doing so shows that he had the glory of God quite as much at heart as the welfare of Israel. Aware that the eyes and the tongues of Egypt and the surrounding nations were intent on finding matter of malicious triumph over a people so signally delivered from bondage, so miraculously sustained, so wondrously conducted, he would at all hazards preclude every ground and occasion upon which the divine glory could be blemished in the estimate of his enemies. Should the chosen people now after such illustrious displays of divine power in their behalf perish under the stroke of deserved wrath, what would be more natural than that fickleness or impotence should be imputed to their covenant God, and thus his holy name be blasphemed on every side? All that had been thus far done would go for nothing, and to human appearance the Most High would 'disgrace the throne of his glory.' But this was a consequence which the pious heart of Moses could not endure to contemplate, and therefore is he so emphatic in urging the question, 'What will the Egyptians say?' Whatever petitions we offer to God, the glorifying his great name should ever be the grand prompting motive and the ultimate scope.*⁷⁴

Moses had to stand in the gap; Moses had to intercede for the people, or God would have destroyed them. Psalm 106:23 **Therefore He said He would destroy them— had not Moses, His chosen one, stood in the breach before Him, to turn away His wrath from destroying them.** ESV (capitalized)

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And so repented Y^ehowah upon the evil which He said to do to His people.

Exodus
32:14

Y^ehowah changed his mind about the evil which He had said [that He would] do to His people.

Jehovah then appeared to change His mind about what He had promised to do to His people.

Here is how others have translated this verse:

Ancient texts:

⁷² From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

⁷³ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021. PA is quoting from Hamilton's book, *Exodus: An Exegetical Commentary*.

⁷⁴ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021. PA is quoting from Bush's book, *Exodus: Notes Critical and Practical on the Book of Exodus Volume 2*.

Masoretic Text (Hebrew)	And so repented Y ^e howah upon the evil which He said to do to His people.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord did turn from the evil which He had threatened to do unto the people.
Targum (Pseudo-Jonathan)	And there was relenting before the Lord over the evil which He had thought to do unto His people.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord was appeased from doing the evil which he had spoken against his people.
Aramaic ESV of Peshitta	Mar-Yah repented of the evil which he said he would do to his people.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH came to an agreement concerning the evil that He said to do to his people.
Samaritan Pentateuch	And the LORD repented of the evil which he thought to do unto his people.
Updated Brenton (Greek)	And the Lord was prevailed upon to preserve His people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So the Lord let himself be turned from his purpose of sending punishment on his people.
Easy English	Then the Lord was sorry for the people that he had chosen. He did not kill them as he had decided to.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So the LORD felt sorry for the people. He did not do what he said he might do--he did not destroy them.
God's Word™	.
Good News Bible (TEV)	.
The Message	And GOD did think twice. He decided not to do the evil he had threatened against his people.
Names of God Bible	So Yahweh reconsidered his threat to destroy his people.
NIRV	Then the Lord took pity on his people. He didn't destroy them as he had said he would.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	So even though the LORD had threatened to destroy the people, he changed his mind and let them live.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	So the Lord changed his mind about the terrible disaster he had threatened to bring on his people.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Well, that's how Jehovah was moved to [keep them] as His people.
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Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible Translation for Translators	So the Lord relented, and spared his people the punishment he had threatened. So Yahweh changed his mind. He did not do to his people the terrible thing that he said he would do.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
John Currid	So Yahweh had compassion regarding the harm which he had said he would do to his people.
Ferrar-Fenton Bible	So the EVER-LIVING had compassion upon the sin which His people had done against Him.
God's Truth (Tyndale)	And the Lord refrained himself from that evil, which he said he would do unto his people.
Victor Hamilton HCSB	And the LORD rescinded the evil about which he had spoken to do to his people.
International Standard V	.
Jubilee Bible 2000	So the Lord changed his mind about the calamity he had said he would bring on his people.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	Then the Lord relented and did not bring on his people the disaster he had threatened.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	Then Yahweh relented from the punishment that he had said he would inflict on his people.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh then changed his mind and would not yet harm his people.
The Heritage Bible	And Jehovah comforted himself over the evil which he spoke to do to his people.
New American Bible (2002)	So the LORD relented in the punishment he had threatened to inflict on his people.
New American Bible (2011)	.
New English Bible–1970	So the LORD relented, and spared his people the evil with which he had threatened them.
New Jerusalem Bible	Yahweh then relented over the disaster which he had intended to inflict on his people.
New RSV	.
Revised English Bible–1989	So the LORD thought better of the evil with which he had threatened his people.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> then changed his mind about the disaster he had planned for his people.
exeGesés companion Bible	...- and Yah Veh sighs of the evil he worded to work to his people.
Hebraic Roots Bible	And YAHWEH was moved to pity concerning the evil which He had spoken to do to His people.
Israeli Authorized Version	.
Kaplan Translation	God refrained from doing the evil that He planned for His people.
The Scriptures 2009	.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible Sustains To Become was to rue the calamity, which he is to have declared to do to his people.

Charles Thomson OT .

Concordant Literal Version So Yahweh showed mercy concerning the evil which He spoke of doing to His people.

Darby Translation .

exeGesés companion Bible And Hashem relented of the ra'ah which He thought to do unto His people.

Orthodox Jewish Bible .

Rotherham's *Emphasized B.* So then Yahweh was grieved,—over the calamity,—which he had spoken of inflicting on his people.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible So the Lord changed his mind [relented] and did not destroy [bring harm on] the people as he had said he might.

Kretzmann's Commentary

And the Lord repented of the evil which He thought to do unto His people, although, as it seems, He did make known His change of mind at this time, as Exodus 32:30-34 indicate. As Moses here acted in the capacity of advocate for the sinful people, so Jesus, at once the propitiation for our sins and our Advocate with God, pleads for us with His heavenly Father.

Syndein/Thieme .

The Voice So the Eternal relented and decided not to destroy the people as He had threatened to do.

Bible Translations with Many Footnotes:

The Complete Tanach The Lord [then] reconsidered the evil He had said He would do to His people.

The Geneva Bible .

Kaplan Translation .

NET Bible® Then the Lord relented over the evil that he had said he would do to his people.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He is} [repented] upon the dysfunction, which he spoke to do to his people,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version So the Lord relented from the harm which He said He would do to His people.

Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	And Jehovah was moved to compassion from the evil which He had spoken to do unto His people.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	...and Jehovah repented of the evil which He has spoken of doing to His people.

The gist of this passage: After Moses affirmed the Scriptures with God, God chose not to destroy His Own people.

Exodus 32:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâcham (נחַם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5162 BDB #636
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (לעַ) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
râ'âh (רעַר) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the definite article	Strong's #7451 BDB #949
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 32:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced ‘gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘am (עַם) [pronounced ‘gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: Y^ehowah changed his mind about the evil which He had said [that He would] do to His people. (Kukis mostly literal translation)

As discussed earlier, God does not change His mind; He does not repent; He does not do something or plan to do something and then regret it (1Sam. 15:29). That is what is known as an **anthropomorphism**, which is the attribution of certain human characteristics and qualities to God (characteristics or qualities which God does not have). This literary tool gives us a better understanding of what God is doing.

It superficially appears that, based upon the actions of Gen X, God must destroy them. So His righteousness and justice would require. However, Moses will intervene; he will stand in the gap. Moses, by standing between God and Israel, quoting back God's Word to God, is interceding on behalf of Israel. He is acting like a Christ-figure; he is a type of Christ. This is what God wanted from Moses. It is Moses' actions which are most important at this point.

Moses did early on what would remain a primary function in the spiritual life: quoting back to God what He has said or promised. This is not because God has made so many promises that He cannot remember them all; but this is because God *must* vindicate His Word, no matter where it is found.

Exodus 32:14 Y^ehowah changed his mind about the evil which He had said [that He would] do to His people. (Kukis mostly literal translation)

The KJV uses the word *repented*, which is an archaic term. It really means *to change one's mind*, as I have translated it here. Again: God was not going to destroy Israel until Moses talked him out of it, presenting several good arguments that He had not really given consideration. This is an **anthropopathism**, attributing to God the thoughts, intents and actions of man so that we can better understand God's actions and His motivations. God is a merciful God, but His justice and righteousness are not compromised in order to redeem us. Our punishment

was required; justice had to be done. Our Lord paid in full the price for our sins, God's justice demanding the full penalty for that which is abhorrent to Him.

To us, it appears as though God has changed His mind because Moses has interceded on behalf of his people; and to us, it **appears** in salvation and post-salvation experience that God is merciful toward even to the point of compromising His own justice as we have an Intercessor before Him. However, all of this is possible because God's justice was satisfied at the cross. All the evil that we have done and propose to do has been paid for on the cross. Similar anthropopathisms are found in 2Sam. 24:16 Psalm 106:45 Amos 7:1–6.

This is a tremendous parallel to our lives. We are this worthless mass of people who, even with God's grace, have continually moved away from Him. It is our nature to retreat from God. *All we like sheep have gone astray, each one of us has turned to his own way* (Isa. 53:6a). We do not deserve mercy, we do not deserve God's grace. You may wonder, *why didn't God simply wipe out this entire lot of worthless individuals? If they could not wait for 40 days, why on earth does God show them any mercy?* But then you could turn this around and apply it to ourselves. We were born in a state of sin. Almost the first thing that we do, when we begin to learn right from wrong, is to do that which is wrong. We deserve to be destroyed by God. We do not deserve His grace. It is only through the intercession of our Lord Jesus Christ that gives us His mercy. Herein is the tremendous foreordination of God. He chose this weak and rebellious people to teach His grace. God chose the weak to confound the strong. It is clear to us that these people deserve to be destroyed, yet Moses stands between God and Israel, as an intercessor for Israel, just as Jesus stands between us and God as our Intercessor. We deserve death, yet God gives us life because Jesus has interceded on our behalf. It is a tremendous lesson which God teaches us here, planning all of this to occur from eternity past.

This is described in Psalm 106:45 *For their sake He remembered His covenant, and relented according to the abundance of His steadfast love.* (ESV; capitalized)

Exodus 32:14 *Jehovah then appeared to change His mind about what He had promised to do to His people.* (Kukis paraphrase)

I have seen some very bizarre explanations for this verse—particularly the word *repent* (actually, *to change one's mind*). You may have noticed a dearth of commentary by others here. The people that Precept Austin quotes from just did not really put it together very well. There is one exception to this, and that is *Got Questions*, which answers the question, *Does God change His mind?*

Exodus 32:9–10 *And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. Now therefore let Me alone, that My wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."*

Exodus 32:11–13 *But Moses implored the LORD his God and said, "O LORD, why does Your wrath burn hot against Your people, whom You have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'With evil intent did He bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from Your burning anger and relent from this disaster against Your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by Your Own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'"*

Exodus 32:14 *And the LORD relented from the disaster that He had spoken of bringing on His people.* ESV (capitalized)

Summarizing Exodus 32:9–14

1. God speaks to Moses with the imperative, saying, *Therefore, depart from Me...*
2. If God's righteousness and justice are brought to the forefront, His only choice is to destroy this people.
3. God has given the people of Jacob 10 simple commands, and He did it so that all of them heard it and

Summarizing Exodus 32:9–14

- they all agreed to His commandments. However, they have now violated the first two. What choice does God have but to destroy them?
4. Nevertheless, Moses will push back.
 5. Moses will remind God of His Word and His promises which He made to Abraham, Isaac, and Jacob.
 6. In doing so, Moses acts as an intermediary, standing between God and man.
 7. As an intermediary, Moses foreshadows Jesus.
 8. Moses' only power here is to speak and his only defense of these people is God's Word.
 9. The people are completely and totally undeserving. They have sinned before God. They have violated God's righteousness; and justice calls from them to be destroyed.
 10. Moses stands in the gap; he stands between God and man; Moses puts God's Word in the forefront.
 11. This is what Jesus will do for all mankind. We have all sinned; we have specifically sinned against God; and God's righteousness demands death to us for our sins. But Jesus stands between us and God and He takes upon Himself the punishment for our sins. In doing so, Jesus fulfills the requirements of God's justice.
 12. Moses, by his words, will be a type of Christ. He will illustrate the Person and work of Christ by standing between God and the people of Jacob.

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Moses Deals with the People Who Celebrated the Golden Calf

Compare Deuteronomy 9:15–17, 21

And so turns and so goes down Moses from the mountain and two of tables of the testimony [are] in his hand; tables having been written from two of their sides, from this one and from this one they were written [upon]. And the tables [are] a work of Elohim they; and the writing [is] writing of Elohim. He was written upon the tables.

Exodus
32:15–16

Moses then turned and went down from the mountain carrying the two tables of testimony [lit., *the two tables of testimony (are) in his hand*], the tables having been written on both sides [by God]. They were written on this side and on that side. The tables [are] the work of Elohim; and the writing [on them is] the writing of Elohim. He wrote upon the tablets.

Moses then turned and went down the mountain, carrying the two tables of testimony. The tables had been written on both sides. These tablets are the work of God, and it is God's writing on them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so turns and so goes down Moses from the mountain and two of tables of the testimony [are] in his hand; tables having been written from two of their sides, from this one and from this one they were written [upon]. And the tables [are] a work of Elohim they; and the writing [is] writing of Elohim. He was written upon the tables.

Dead Sea Scrolls
Jerusalem targum

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Targum (Onkelos)	And Mosheh returned and went down from the Mount, and the two tablets of testimony were in his hand: the tablets were inscribed on their two sides, here and there were they inscribed. And the tablets were the work of the Lord, and the writing was the writing of the Lord set forth distinctly upon the tablets.
Targum (Pseudo-Jonathan)	And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed. And the tables were the work of the Lord, and the writing was the Lord's writing, inscribed and manifested upon the tables.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides, And made by the work of God; the writing also of God was graven in the tables.
Aramaic ESV of Peshitta	Mosha turned, and went down from the mountain, with the two tablets of the testimony in his hand; tablets that were written on both their sides; on the one side and on the other they were written. The tablets were the work of God, and the writing was the writing of God, engraved on the tables.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. And Moshe turned and came down from the mountain and two tablets of the Testimony were in his hand, tablets that were inscribed from both their sides, from one and to the other they were written. And the tablets were the work of God and the writing was the writing of God; it was present on the tablets.
Samaritan Pentateuch	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. And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables.
Updated Brenton (Greek)	And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hands, tablets of stone written on both their sides: they were written within and without. And the tablets were the work of God, and the writing was the writing of God written on the tablets.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses came down the mountain with the two stones of the law in his hand; the stones had writing on their two sides, on the front and on the back. The stones were the work of God, and the writing was the writing of God, cut on the stones.
Easy English	Moses turned and he went down the mountain. He carried the two flat stones with God's special commands in his hands. God had written on both sides of the stones. This was God's own work. He himself had written the words on the stones. command (1) to tell a person what they must do. — (2) a rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Then Moses went down the mountain. He had the two stone tablets with the agreement on them. The commandments were written on both sides of the stone, front and back. God himself made the stones, and God himself wrote the commandments on them.
God's Word™ Good News Bible (TEV)	. .

<i>The Message</i>	Moses turned around and came down from the mountain, carrying the two tablets of The Testimony. The tablets were written on both sides, front and back. God made the tablets and God wrote the tablets—engraved them.
Names of God Bible	Moses turned and went down the mountain carrying the two tablets with God's words. They were written on both sides, front and back. The tablets were the work of <i>Elohim</i> , and the writing was <i>Elohim's</i> writing inscribed on the tablets.
NIRV	Moses turned and went down the mountain. He had the two tablets of the covenant law in his hands. Words were written on both sides of the tablets, front and back. The tablets were the work of God. The words had been written by God. They had been carved on the tablets.
New Simplified Bible	Moses went back down the mountain. He carried the two stone tablets with the commandments written on both sides. God made the tablets and engraved the commandments on them.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses went back down the mountain with the two flat stones on which God had written all of his laws with his own hand, and he had used both sides of the stones. Then Moses went down the mountain, holding in his hands the Ten Commandments written on both sides of two stone tablets. (God himself had written the commandments on the tablets.)
The Living Bible	
New Berkeley Version	.
New Life Version	Then Moses turned and went down from the mountain with the two stone writings of the Law in his hand. The stones were written on both sides, on one side and the other. The stone writings were God's work. The writing was God's writing cut into the stones.
New Living Translation	Then Moses turned and went down the mountain. He held in his hands the two stone tablets inscribed with the terms of the covenant. ^[b] They were inscribed on both sides, front and back. These tablets were God's work; the words on them were written by God himself. ^[b] 32:15 Hebrew <i>the two tablets of the Testimony</i> ; see note on 25:16. 25:16 Hebrew <i>Place inside the Ark the Testimony</i> ; similarly in 25:21. The Hebrew word for "testimony" refers to the terms of the Lord's covenant with Israel as written on stone tablets, and also to the covenant itself.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Then Moses left from where God was; he went down the mountain, carrying in his hands the two stone slabs on which Yahweh had engraved his commandments. He had written on both sides of the slabs. God himself had made the slabs, and he was the one who had engraved the commandments on them.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses turned and went down the Mountain carrying the two Tablets of Proofs in his hands. They were tablets of stone that were inscribed on both sides, and they were the works and writings of God.
Beck's American Translation	.
Common English Bible	Moses then turned around and came down the mountain. He carried the two covenant tablets in his hands. The tablets were written on both sides, front and back. The tablets were God's own work. What was written there was God's own writing inscribed on the tablets.

New Advent (Knox) Bible	With that, Moses came down from the mountain, carrying in his hand the two tablets of the law, with writing on either side, God's workmanship; a divine hand had traced the characters they bore.
Translation for Translators	Moses/I turned away from God and went down the mountain, carrying in his hands the two stone slabs on which Yahweh had engraved his commandments. He had written on both sides of the slabs. God <i>himself</i> had made the slabs, and he was the one who had engraved the commandments on them.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	The Laws of GOD Broken. Then Moses turned and descended from the hill, with the two tables of the Law in his hands;—both tablets written upon both sides with writing. And GOD had made those tablets; and GOD wrote the writing that was engraved upon the tablets.
God's Truth (Tyndale)	And Moses turned his back and went down from the hill, and the two tables of witness in his hand: which were written on both the leaves and were the work of God, and the writing was the writing of God graven upon the tables.
HCSB	.
International Standard V	<i>Moses Destroys the Golden Calf and the Tablets of the Law</i> 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. The tablets were the work of God and the writing was God's writing, inscribed on the tablets.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And Moses turned and went down from the mountain, and the two tablets of the testimony were in his hand, tablets written on their two sides; on the front and on the back [Literally "from this and from this"] they were written. And the tablets, they were the work of God; and the writing, it was the writing of God engraved on the tablets.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	Then Moses turned around and went down the mountain, carrying the two tablets of the covenant decrees in his hand. The tablets were written on both their sides, on both the front and the back. The tablets were God's own work, and the writing was God's own writing, engraved on the tablets.
Urim-Thummim Version	Then Moses turned and descended from the mountain, and the two tablets of the Testimony were in his hand. These tablets had been engraved on both sides, on both their sides were inscriptions. The tablets were the work of Elohim and the writing was the writing of Elohim, engraved on the tablets.
Wikipedia Bible Project	And Moses turned and went down, from the mountain, and the two tablets of the testimony in his hands. Tablets written from both sides, they were written on this one and on that one. The boards, the work of God they were. And the writing, the writing of God it was, engraved on the tablets.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses then returned and came down from the mountain carrying in his hand the two slabs of the Statement, slabs written on both sides, back and front. These slabs were the work of God and the writing graven on the slabs was the writing of God. 31:18; 34:28
The Heritage Bible	And Moses turned, and went down from the mount, and the two tables of the testimony in his hand - the tables written on both their sides; they were written on

	<p>this <i>side</i>, and on that <i>side</i>. And the tables were the work of God, and the writing was the writing of God, engraved upon the tables.</p>
New American Bible (2002)	<p>Moses then turned and came down the mountain with the two tablets of the commandments in his hands, tablets that were written on both sides, front and back; tablets that were made by God, having inscriptions on them that were engraved by God himself.</p>
New American Bible (2011)	<p>Moses then turned and came down the mountain with the two tablets of the covenant in his hands,^h tablets that were written on both sides, front and back. The tablets were made by God; the writing was the writing of God, engraved on the tablets.ⁱ</p> <p>h. [32:15] Dt 9:15. i. [32:16] Ex 31:18.</p>
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	<p>Moses went back down the mountain holding the two tablets of the Testimony, inscribed on both sides, on the front and on the back. The tablets were the handiwork of God, and the writing was God's writing, engraved on the tablets.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Moshe turned and went down from the mountain with the two tablets of the testimony in his hand, tablets inscribed on both sides, on the front and on the back. The tablets were the work of God; and the writing was the writing of God, engraved on the tablets.</p>
exeGesés companion Bible	<p>And Mosheh turns his face and descends from the mount with the two slabs of the witness in his hand: the slabs are inscribed on both their sides; on the one side and on the other are they inscribed: and the slabs are the work of Elohim and the inscribing is the inscribing of Elohim, engraved on the slabs.</p>
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	<p><i>Moses Descends</i> Moses turned around, and began going down the mountain with the two Tablets of Testimony in his hand. They were tablets written on both sides, with the writing visible from either side. The Tablets were made by God and written with God's script engraved on the Tablets.</p>
The Scriptures 2009	.
Tree of Life Version	.

Weird English, ©18t English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND MOSES TURNED AND WENT DOWN FROM THE MOUNTAIN, AND THE TWO TABLES OF TESTIMONY WERE IN HIS HANDS, TABLES OF STONE INSCRIBED ON BOTH THEIR SIDES: THEY WERE WRITTEN. AND THE TABLES WERE THE WORK OF THE THEOS (<i>Alpha & Omega</i>), AND THE INSCRIPTION THE WRITING OF THE THEOS (<i>Alpha & Omega</i>) WRITTEN ON THE TABLES.</p>
Awful Scroll Bible	<p>Moses was to turn away and descend the mountain, with the two tablets of the testimony in his hand, tablets being engraved on both sides, even are they to be</p>

engraved. The tablets are the work of he of mighty ones, and the writing is to be the writing of he mighty ones, being engraved on the tablets.

Charles Thomson OT
Concordant Literal Version

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Then Moses turned around and descended from the mountain with the two tablets of the testimony in his hands, tablets written on two sides across them, on this and on that side were they written.

And the tables, they were the handiwork of Elohim; and the writing, it was the writing of Elohim, chiseled on the tablets.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

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And Moshe turned, and went down from HaHar, and the two Luchot HaEdut were in his yad; the Luchot were written on both their sides; on the one side and on the other were they written.

And the Luchot were the ma'aseh Elohim, the writing was the Mikhtav Elohim, engraved upon the Luchot.

Rotherham's *Emphasized B.*

And Moses turned and went down out of the mount, with the two tables of testimony^a in his hand,—tables written upon on both sides of them, <on this and on that> were they written. Now as for ||the tables|| <the work of God> they were,—and ||as for the writing|| <the writing of God> it was', graven upon the tables.

^aOr: "witness-tables."

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

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Then Moses went down the mountain, and in his hands he had the two stone tablets with the Agreement [Covenant; Testimony; Treaty] on them. The commands [tablets] were written on both sides of each stone, front and back. God himself had made the tablets, and God himself had written the commands on [engraved] the tablets.

Kretzmann's Commentary

Verses 15-24

The Wrath of Moses

And Moses turned and went down from the mount, and the two tables of testimony were in his hand. The tables were written on both their sides; on the one side and on the other were they written, engraved, or chiseled, in the stone by the finger of God.

And the tables were the work of God, hewn or fashioned by God Himself, and the writing was the writing of God, graven upon the tables.

Syndein/Thieme
The Voice

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Moses left *God's presence* and went back down the mountain. In his hands, he carried the two stone tablets of witness, inscribed on both sides, front and back. The tablets were God's handiwork, and the writing on the tablets was written by God Himself.

Bible Translations with Many Footnotes:

The Complete Tanach

Now Moses turned and went down from the mountain [bearing] the two tablets of the testimony in his hand, tablets inscribed from both their sides; on one side and on the other side they were inscribed.

from both their sides: the letters could be read. This was a miraculous phenomenon. -[from Shab. 104a, Meg. 2b]

Now the tablets were God's work, and the inscription was God's inscription, engraved on the tablets.

were God's work: This is to be interpreted according to its apparent meaning, [i.e.,] that He personally made them. Another interpretation: Like a person who says to his friend, "All so-and-so's activities are in such-and-such [a kind of] work." So too, all the delight of the Holy One, blessed is He, is with the Torah. -[from Midrash Tanchuma 16]

engraved: Heb. תִּכְּחַ. The terms תִּכְּחַ and טָכַח are one [and the same]. Both are an expression of engraving, entalyer in Old French, [entailler in modern French, meaning] to engrave.

The Geneva Bible
Kaplan Translation
NET Bible®

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Moses turned and went down from the mountain with³⁹ the two tablets of the testimony in his hands. The tablets were written on both sides – they were written on the front and on the back. Now the tablets were the work of God, and the writing was the writing of God, engraved on the tablets.

^{39th} The disjunctive vav (ו) serves here as a circumstantial clause indicator.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out^m} turned, and he went down from the hill, and the two slabs of the evidence were in his hand, the slabs written (on) their two sides, (on) this side and (on) (that) side they were written, and the slabs, they are the work of "**Elohiym** ^{Powers^m}", and the thing written was a thing written of "**Elohiym** ^{Powers^m}", he engraved upon the slabs,...

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

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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 [Lit *their sides*]; they were written on one side and the other. The tablets were God's work, and the writing was God's writing engraved on the tablets.

New European Version
New King James Version
Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

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And Moses turns, and goes down from the mount, and the two tables of the testimony are in his hand, tables written on both their sides, on this and on that are they written; and the tables are the work of God, and the writing is the writing of God, graven on the tables.

The gist of this passage:

Moses then took the two tablets of stone and took them down the mountain with him. They were written on both sides. The tablets and the writing on the tablets was God's handiwork.

15-16

Exodus 32:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i>	3 rd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: Moses then turned and went down from the mountain...

Having argued his case successfully before God, Moses headed down from the mountain. No matter what God said, I do not believe that Moses was prepared for what he was about to see.

Exodus 32:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֹתֹם) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531

Exodus 32:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿêdûwth (תּוֹדָע) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

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

Translation: ...*carrying the two tables of testimony* [lit., *the two tables of testimony (are) in his hand*],...

Several times in this passage, I took some liberties with the translation. Literally, this reads, *Moses is carrying the tablets in his hand*. That can simply mean that he is carrying them.

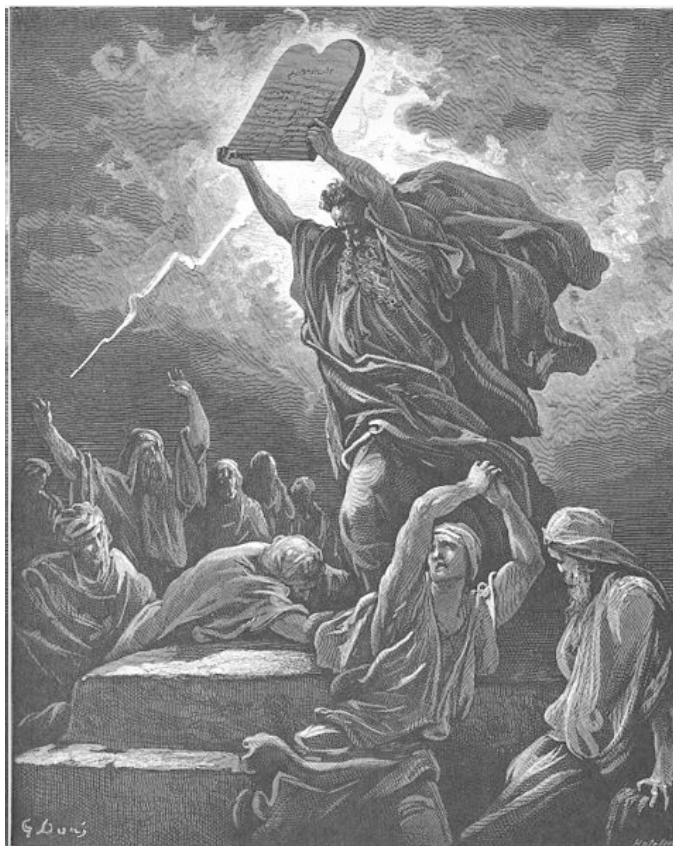
If this is literal—and it very well may be—then these tablets may have been smaller than we have seen represented in the movies and on various paintings and illustrations.

Moses Breaks the Tables of the Law (by Gustave Doré); from [Wikimedia](#); accessed February 20, 2021. This is an illustration from *Doré's English Bible*.

You will note that these tablets are about 2 to 2.5' high. The measurements of the Ark of the Covenant are approximately 45" x 27" x 27". Therefore, what we see so often represented is not too large to be placed into the ark.

Out of curiosity, I went to a [granite stone weight calculators](#), and using the dimensions 30" x 15" x 1", I came up with about 45 lbs.

Lifting up 45# as we see in the picture is not really a difficult thing to do (despite his age, Moses is quite strong). Nevertheless, this size table does strike me as being fairly heavy. For a short distance, it would not be a difficult feat to carry that amount of weight; but climbing down a mountain; that would be considerably harder. For that reason, I would suggest that the tablets were somewhat smaller.



Exodus 32:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lûwchôth (לוחות) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural noun	Strong's #3871 BDB #531
kâthab (כתב) [pronounced kaw-THAHB ^v]	<i>that which was written, the written [thing, book], the writing</i>	masculine plural, Qal passive participle	Strong's #3789 BDB #507
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh ^e nêy (שני) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
‘êber (עבר) [pronounced GAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5676 BDB #719

Translation: ...the tables having been written on both sides [by God].

The tables themselves were written on both sides. I do not know how much of the Law Moses was carrying. Did these tablets contain only the Ten Commandments? Was there more on them? I lean towards them containing only the Ten Commandments, simply because, what would God have included and excluded if more was placed on the tablets?

Is it possible that these include Exodus 21–24 (or so?). I am not certain if we know exactly what is on these tablets, although most everyone has assumed the Ten Commandments.

Precept Austin: *It is notable that in a sense God's writing the Law on tablets of stone, foreshadow the New Covenant where He writes the law on their hearts (Jer 31:33).*⁷⁵

Exodus 32:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

⁷⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Exodus 32:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
The combination הַזֶּה preceded by הַזֶּה means <i>hence and hence; on this side...and on that side, on either side.</i>			
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
kâthab (בְּתָב) [pronounced <i>kaw-THAHB</i>]	<i>that which was written, the written [thing, book], the writing</i>	masculine plural, Qal passive participle	Strong's #3789 BDB #507

Translation: They were written on this side and on that side.

There seems to be some repetition in this passage, and I am not sure exactly why. I do not really understand why this phrase is included, as it appears to say the same thing as the previous phrase said.

If there are two tablets, each written on the front and back, how were these laws divided up? Only speculation, but it seems one side would be the first 3 laws dealing with one's relationship with God; and the Sabbath commandment on the flip side.

The other six were place on 2nd tablet; either broken up into 3 and 3; or perhaps 5 on one side and the 10th commandment on the other. Obviously, this is speculation, since we do not know for certain what is found on the tablets to begin with.

Exodus 32:15 Moses then turned and went down from the mountain carrying the two tables of testimony [lit., *the two tables of testimony (are) in his hand*], the tables having been written on both sides [by God]. They were written on this side and on that side. (Kukis mostly literal translation)

Now that Moses has interceded on behalf of his people, the Hebrews, he will carry down to them the very ten commandments written in stone which they had twice vowed to obey. This will be the testimony against them. We our lucky that our testimony is: He has made [us] alive together with Him, having forgiven us all our transgressions, having cancelled our certificate of debt consisting of decrees against us which was hostile toward us; and He has taken it out of the way, having nailed it to the cross (Col. 2:13b–14).

Exodus 32:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 32:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lûwchôth (לוחות) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural noun with the definite article	Strong's #3871 BDB #531
ma'ăseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: The tables [are] the work of Elohim;...

These tablets were completely God's handiwork. Moses did not do anything to these tablets. God cut them out and fashioned them from the stone.

Exodus 32:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîk ^e ththâ ^b v (מִכְתָּב) [pronounced mik ^e -TAW ^B V]	<i>writing, handwriting, that which is written</i>	masculine singular noun with the definite article	Strong's #4385 BDB #508
This noun is found in titles, e.g., <i>Writing of Hezekiah</i> . This word occurs rather infrequently, compared to the verb (Ex. 32:16 39:30 Deut. 10:4 2Chron. 21:12 35:4 36:22 Ezra 1:1 Isa. 38:9). [*] This late occurrence in the Torah would indicate to me that this word was probably taken from the Egyptians or described the writing of the Egyptians as opposed to the kind of writing which occurred outside the land of Egypt.			
mîk ^e ththâ ^b v (מִכְתָּב) [pronounced mik ^e -TAW ^B V]	<i>writing, handwriting, that which is written</i>	masculine singular construct	Strong's #4385 BDB #508
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...and the writing [on them is] the writing of Elohim.

The writing on these tablets were written by God. Moses did not take part in this process.

Exodus 32:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
chârath (תָּרַח) [pronounced khaw-RAHTH],	being graven, having been engraved	Qal passive participle	Strong's #2801 BDB #362
'al (לְעַ) [pronounced gah!]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
lûwchôth (תַּחֲוֹל) [pronounced loo-KHOHTH]	tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]	masculine plural noun with the definite article	Strong's #3871 BDB #531

Translation: He wrote upon the tablets. (Kukis mostly literal translation)

Again, we appear to have almost a repeat of the previous phrase. It is possible that this should read, *and it was written upon the tablets*; or, possibly, *And [there] was writing on the tablets*.

Exodus 32:16 The tables [are] the work of Elohim; and the writing [on them is] the writing of Elohim. He wrote upon the tablets. (Kukis mostly literal translation)

This sentence begins with the word *tables* (or, tablets) and ends with the same word. This is called epanadiplosis [pronounced EP-an-a-di-PLŌ-sis], which, in English means an *encircling*. What is being said to a complete circle; it begins and ends with itself. This figure of speech calls attention to its great solemnity. Although this figure of speech is found over two dozen times in the Bible, it is often missed because the translator, to make the rendering sound like English, often has to vary the word order. Then, in the middle of this verse we have anadiplosis [pronounced AN-a-di-PLO-sis] where a word is repeated, either at the end of one sentence and then at the beginning of the next, or at the end of one phrase and the beginning of the next. This makes these words stand out as the most emphatic portion of the text. These two similar figures of speech occurring in the same verse command great attention to be paid to this verse. It is a way of emphasizing, underlining or italicizing a verse.

The emphasis here by Moses is that not only are these laws the laws of God but that God Himself wrote them in stone as a witness of the covenant between Himself and His people. The ten commandments are a result of God's righteousness, His perfect expectations, our reasonable service and obedience to Him.

Exodus 32:15–16 Moses then turned and went down from the mountain carrying the two tables of testimony [lit., the two tables of testimony (are) in his hand], the tables having been written on both sides [by God]. They were written on this side and on that side. The tables [are] the work of Elohim; and the writing [on them is] the writing of Elohim. He wrote upon the tablets. (Kukis mostly literal translation)

Exodus 32:15–16 Moses then turned and went down the mountain, carrying the two tables of testimony. The tables had been written on both sides. These tablets are the work of God, and it is God's writing on them. (Kukis paraphrase)

And so hears Joshua noise of the people in a shouting; and so he says unto Moses, "A sound of war in the camp."

Exodus
32:17

Joshua heard the noise of the people, shouting [from down below]. So he said to Moses, "[I hear] the sound of war in the camp."

Joshua heard this noise from the people shouting below, so he said to Moses, "I think I hear the sound of war in the camp below."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hears Joshua noise of the people in a shouting; and so he says unto Moses, "A sound of war in the camp."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Jehoshua heard the voice of the people as they made outcry, and he said to Mosheh, The voice of war is in the camp.
Targum (Pseudo-Jonathan)	And Jehoshua heard the voice of the people exulting with joy before the calf. [JERUSALEM. Doing evil.] And he said to Mosheh, There is the voice of battle in the camp.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Josue hearing the noise of the people shout. ing, said to Moses: The noise of battle is heard in the camp.
Aramaic ESV of Peshitta	When Yoshua heard the noise of the people as they shouted, he said to Mosha, "There is the noise of war in the camp."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Yeshua heard the sound of people when fighting and he said to Moshe, "The sound of war is in the camp."
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And Joshua, having heard the voice of the people crying, said to Moses, There is a noise of war in the camp.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when the noise and the voices of the people came to the ears of Joshua, he said to Moses, There is a noise of war in the tents
.	.
Easy English	The Israelites were shouting and Joshua heard the noise. He said to Moses, 'I can hear the sound of war in the camp!' camp a place where people live together in tents. Also, when people live in tents, they camp.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Joshua heard the noise from the party in camp. He said to Moses, "It sounds like war down in the camp!"
God's Word™	.
Good News Bible (TEV)	.
The Message	When Joshua heard the sound of the people shouting noisily, he said to Moses, "That's the sound of war in the camp!"

Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible .
 College Press Bible Study .
 Contemporary English V. When Joshua heard the noisy shouts of the people, he said to Moses, "A battle must be going on down in the camp."
 The Living Bible When Joshua heard the noise below them, of all the people shouting, he exclaimed to Moses, "It sounds as if they are preparing for war!"
 New Berkeley Version .
 New Life Version When Joshua heard the sound of the people as they made noise, he said to Moses, "There is a sound of war at the tents."
 New Living Translation When Joshua heard the boisterous noise of the people shouting below them, he exclaimed to Moses, "It sounds like war in the camp!"
 Unlocked Dynamic Bible .
 Unfolding Bible Simplified Joshua heard the people shouting very loudly. So when Moses got near the camp, Joshua met him and said, "There is a noise in the camp that sounds like the noise of a battle!"

Partially literal and partially paraphrased translations:

American English Bible Well, when Joshua heard the voices of people shouting, he said to Moses: 'That's the sound of a war in the camp!'
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible And now, as the noise of shouting reached him, Joshua said to Moses, I hear the cry of battle in the camp.
 Translation for Translators Joshua heard the very loud noise of the people shouting. So when he and I got near the camp, Joshua said, "There is a noise in the camp that sounds like *the noise of a battle!*"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .
 Ferrar-Fenton Bible When Joshua heard the voice of the people at sin, he said to Moses "There is the sound of war in the camp."
 God's Truth (Tyndale) And when Joshua heard the noise of the people as they shouted, he said unto Moses: there is a noise of war in the host.
 HCSB .
 International Standard V When Joshua heard the sound of the people as they shouted, he told Moses, The sound of war is coming from [Lit. is in] the camp.
 Jubilee Bible 2000 .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Peter Pett's translation .
 Unfolding Bible Literal Text .
 Unlocked Literal Bible .
 Urim-Thummim Version And when Joshua heard the sounds of the people as they shouted, he said to Moses, There is a sound of battle in the encampment.
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And when Joshua attentively heard the voice of the people in their crashing <i>noise</i> , he said to Moses, A sound of war <i>is</i> in the camp!
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Joshua, hearing the uproar the people were making, said to Moses, “Listen! There is fighting in the camp.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Y’hoshua heard the noise of the people shouting he said to Moshe, “It sounds like war in the camp!”
exeGesés companion Bible	And when Yah Shua hears the voice of the people as they shout, he says to Mosheh, A voice of war in the camp.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Joshua heard the sound of the people rejoicing, and he said to Moses, 'It sounds as though there is a battle going on in the camp!' Joshua See Exodus 24:13 [Moses and his aid Joshua set out. Moses went up on God's Mountain.].
Kaplan Translation	.
The Scriptures 2009	And Yehoshua heard the noise of the people as they shouted and he said to Mosheh, “A noise of battle in the camp!”
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JEHOSEA HAVING HEARD THE VOICE OF THE PEOPLE CRYING, SAID TO MOSES, “THERE IS A NOISE OF WAR IN THE CAMP.”
Awful Scroll Bible	Jo-shua was to hear the frivolity of the people in their shouting, and was to say to Moses: It is as the loud noise of a battle in the camp!
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And when Yehoshua heard the kol HaAm as they shouted, he said unto Moshe, There is a noise of milchamah in the machaneh.
Rotherham’s <i>Emphasized B.</i>	And Joshua ^b heard the noise of the people, as they shouted,—so he said unto Moses— The noise of war, in the camp! ^b Heb.: Yehôshûa’. Cp. chap. xvii. 8, n.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.

Kretzmann's Commentary 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. It was characteristic of the soldier that his thoughts were engaged with matters of war.

Syndein/Thieme
The Voice

.
As they neared the camp, Joshua heard all the commotion and the people shouting.
Joshua (to Moses): It sounds like a battle going on down at the camp.

Bible Translations with Many Footnotes:

The Complete Tanach When Joshua heard the voice of the people in their shouting, he said to Moses:
"There is a voice of battle in the camp!"

in their shouting: Heb. הִעָרָב, in their shouting, for they were shouting, rejoicing, and laughing.[The Israelites were so loud that they could be heard even from a distance.]

The Geneva Bible
NET Bible®

.
When Joshua heard the noise of the people as they shouted,⁴⁰ he said to Moses,
"It is the sound of war in the camp!"

^{40sn} See F. C. Fensham, "New Light from Ugaritica V on Ex, 32:17 (br'h)," JNSL 2 (1972): 86-7.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Yehoshu'a** ^{Yah will rescue^m} heard the voice of the people (with) a loud noise, and he said to "**Mosheh** ^{Plucked out^m}, it is the voice of battle in the campsite,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version

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

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

And Joshua hears the voice of the people in their shouting, and says unto Moses,
"A noise of battle in the camp!"

The gist of this passage:

Although we do not know the nature of the acts of the Hebrew people at the foot of Mount Sinai, we know from this verse that they were very loud.

Exodus 32:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Y ^e hôwshûa' (עוֹשׂוּהוּי) [pronounced y ^e hoh-SHOO-ahg]	<i>whose salvation [deliverance] is Y^ehowah or Y^ehowah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
'êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rêa' (עָרָא) [pronounced RAH-ahg]	<i>shouting, roar; noise</i>	verbal noun	Strong's #7452 BDB #929

Although BDB says that this meaning is dubious, there is a verbal cognate and a feminine noun cognate, which are both fairly common words. The verb, for instance, occurs 45 times in the Old Testament. Therefore, this seems like a reasonable meaning to me.

Translation: Joshua heard the noise of the people, shouting [from down below].

You will remember the Moses and Joshua went together up onto the mountain. Joshua remained at a lower level plateau (I would assume) as Moses went up to speak with God.

Moses is returned, coming down, and Joshua tells him that he is hearing something from down below. Shouting or something.

Exodus 32:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
qôwl (קול) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
mil ^e châmâh (מלחמה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăneh (מחנה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: So he said to Moses, “[I hear] the sound of war in the camp.” (Kukis mostly literal translation)

Both Joshua and Moses can hear a lot of noise coming from the base camp. Joshua actually knew the sound of war, as he had fought against the Amalekites. Although some have suggested, *Joshua is a military man, so of course, this is what would come first to his mind.* We do know that Joshua has been involved in one battle, that being against Amalek. See **Exodus 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, Joshua, at this time, was actually an amanuensis to Moses, as well as his friend. I believe that it is reasonable that they have been recording the events which have happened to them. There will be a time when this is certain; but now, I am speculating. At the end of the battle with Amalek, God told Moses to write down the details, given that God would remove all memory of Amalek from the earth. If Moses or Joshua recorded that, how much more would they have recorded the incidents which brought Moses back to Egypt and the events which followed that.

Nevertheless, Joshua hears the sounds of war, but what the people were actually doing was beyond Joshua's imagination.

Exodus 32:17 Joshua heard the noise of the people, shouting [from down below]. So he said to Moses, “[I hear] the sound of war in the camp.” (Kukis mostly literal translation)

From the generation of Moses (actually, the one subsequent to Moses' generation) we have very few heroes. One of the few is Joshua. Joshua was somewhat far removed from the people and their idolatry below and Moses above. Joshua would not have known about Moses interceding on behalf of the Hebrew people, as Joshua was only part way up the mountain. Logically because of where he is and logically because of who he is, Joshua is not involved in the melee taking place below them. Joshua is one of the few men who would have stood up and opposed the error of the Hebrews.

Precept Austin says that both men were hearing a war down below, but it was a spiritual war.⁷⁶

Exodus 32:17 Joshua heard this noise from the people shouting below, so he said to Moses, “I think I hear the sound of war in the camp below.” (Kukis paraphrase)

What probably is happening is, Joshua has suggested that he hears a battle occurring below them (suggesting the both men are reasonably high up this mountain), so they are now both stopped and listening carefully to the sounds from below.

God actually told Moses what was happening. And the LORD said to Moses, "Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" (Exodus 32:7–8; ESV) Moses probably shared this with Joshua; but they do not know exactly what is happening beyond that.

And so he says, “[It is] not a sound of shouting of victory and [it is] not a sound of shouting of defeat; [it is] a sound of singing I am hearing.”

Exodus
32:18

Moses [lit., he] said, “[It is] not the sound of a victory shout and [it is] not the sound of defeat; I am hearing the sound of singing.”

Moses responded, saying, “It is not the sound of a victory cheer nor is this the sound of defeat; I believe that I am hearing the sound of singing.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, “[It is] not a sound of shouting of victory and [it is] not a sound of shouting of defeat; [it is] a sound of singing I am hearing.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	But he said, It is not the voice of men who are victorious, nor is it the voice of the weak who are beaten, but it is the voice of revelers that I hear.
Targum (Pseudo-Jonathan)	But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear. [JERUSALEM. The voice of them who praise in strange service.]
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

⁷⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Aramaic ESV of Peshitta	He said, "It is not the voice of those who shout for victory, neither is it the voice of those who cry for being overcome; but the noise of those who sing that I hear."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Moshe said to him, "It is not the voice of the speech of mighty men, neither the voice of misfortune but the sound of sin I heard."
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And Moses said, It is not the voice of them that begin the battle, nor the voice of them that begin <i>the cry</i> of defeat, but the voice of them that begin <i>the banquet</i> of wine that I hear.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, It is not the voice of men who are overcoming in the fight, or the cry of those who have been overcome; it is the sound of songs which comes to my ear.
Easy English	But Moses answered, 'It is not the sound of soldiers who are beating their enemies. It is not the sound of soldiers who run away from their enemies. It is the sound of singers that I can hear.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Moses answered, "It is not the noise of an army shouting for victory. And it is not the noise of an army crying from defeat. The noise I hear is the sound of music."
God's Word™	.
Good News Bible (TEV)	.
The Message	But Moses said, Those aren't songs of victory, And those aren't songs of defeat, I hear songs of people throwing a party.
Names of God Bible	Moses replied, "It's not the sound of winners shouting. It's not the sound of losers crying. It's the sound of a wild celebration [Hebrew meaning of "wild celebration" uncertain.] that I hear."
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	But Moses replied, "It doesn't sound like they are shouting because they have won or lost a battle. They are singing wildly!"
The Living Bible	.
New Berkeley Version	.
New Life Version	But Moses said, "It is not the sound of winning, or the sound of losing. It is the sound of singing I hear."
New Living Translation	But Moses replied, "No, it's not a shout of victory nor the wailing of defeat. I hear the sound of a celebration."
Unlocked Dynamic Bible	.

Unfolding Bible Simplified But Moses said, "No, that does not sound as though the people have won a victory; it does not sound as though they have been defeated in a battle! It sounds as though they are singing!"

Partially literal and partially paraphrased translations:

American English Bible But [Moses] replied:
'It isn't the sound of people going to battle or the sound of defeat.
What I hear is the sound of a lot of [partying].'

Beck's American Translation .

Common English Bible But Moses said,
"It isn't the sound of a victory song.
It isn't the sound of a song of defeat.
The sound of party songs is what I hear."

New Advent (Knox) Bible No, said he, this is no sound of triumph or of rout; it is the sound of singing that I hear.

Translation for Translators But Moses/I replied, "No, that is not the shouting that people do when they have won a victory or when they have been defeated *in a battle* What I hear is the sound of *loud* singing!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And he said, it is not the voice of manliness, and it is not the voice of weakness: but the sound of singing is what I hear.

Ferrar-Fenton Bible But he replied; "It is not the sound of contention with swords;—nor is it the sound of contention in charging, that I hear the roar of!"

God's Truth (Tyndale) And he said: it is not the cry of them that have the mastery, nor of them that have the worse: but I do hear the noise of singing.

HCSB .

International Standard V Moses [Lit. He] said, It is not the sound of a victory shout, and its not the sound of a shout of defeat, but its the sound of singing that I hear.

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text .

Unlocked Literal Bible But Moses said, "It is not the sound of a victor, and not the sound of defeated people, but the sound of singing that I hear."

Urim-Thummim Version Then he replied, its not the sound of them that shout for bravery, neither is it the sound of them that cry for being defeated, but is the sound of them bowing down that I hear.

Wikipedia Bible Project And he said "There is no plaintive voice to heroism, and no plaintive voice to weakness, a plaintive voice I hear."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Moses answered, "It is not a victory song, nor the cry of defeat that I hear, but the sound of singing."

The Heritage Bible And he said, *It is* not the voice of them who answer with warfare, and *it is* not the voice of them who answer with might; I attentively hear the voice of them *simply* answering.

New American Bible (2002) But Moses answered, "It does not sound like cries of victory, nor does it sound like cries of defeat; the sounds that I hear are cries of revelry."

New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	But he replied: No song of victory is this sound, no lament for defeat this sound; but answering choruses I hear!
New RSV	.
Revised English Bible—1989	Moses replied, "This is not the sound of warriors, nor the sound of a defeated people; it is the sound of singing that I hear."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, "That is neither the clamor of victory nor the wailings of defeat; what I hear is the sound of people singing."
exeGesés companion Bible	And he says, It is neither the voice of them who answer of might, nor is it the voice of them who answer of vanquish: but it is the voice of the humble I hear.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	'It is not the song of victory,' replied [Moses], 'nor the dirge of the defeated. What I hear is just plain singing'. song (Radak, Sherashim). Or, 'shout' (Rashi). replied [Moses] [Shemoth Rabbah 41:1; Ramban). Or, 'continued Joshua' (Saadia; Ibn Ezra).
The Scriptures 2009	But he said, "It is not the sound of those who shout of might, nor is it the sound of those who cry out in weakness, but the sound of singing that I hear."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAYS, "IT IS NOT THE VOICE OF THEM THAT BEGIN THE BATTLE, NOR THE VOICE OF THEM THAT BEGIN THE CRY OF DEFEAT, BUT THE SOUND ORIGINATING FROM WINE DO I HEAR." †(KJV wrongfully says "singing")
Awful Scroll Bible	Moses was to say: Is it to be the loud noise as to respond in might, or the loud noise as to be responding to defeat, or the loud noise as to be responding to affliction?
Charles Thomson OT	.
Concordant Literal Version	Yet he said: There is no sound of the response of mastery, and there is no sound of the response of defeat; the sound of responsive singing I hear.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And he said, It is not the voice of them that shout for gevurah, neither is it the voice of them that cry of chalushah; but the noise of them that sing that I hear.
Rotherham's <i>Emphasized B.</i>	But he said— <Not the noise of the cry of heroism, nor yet the noise of the cry of defeat,—the noise of alternate song> do hear.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.

Kretzmann's Commentary	And he (Moses) said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, it was neither the triumphant shout of the victors nor the answering moans of the conquered, but the noise of them that sing do I hear, the sound of antiphonal songs which the people shouted as they frolicked in their idolatrous dance.
Syndein/Thieme	And he {Moses} said, "It is not the voice of those who shout for mastery, neither is it the voice of those who cry for being overcome but the noise of those 'who are humiliating' do I hear. {Note: The Jews learned the false religions of the Egyptians while in captivity. They were worshiping a golden calf and having quite the party. Probably a drunken sexual orgy.}
The Voice	Moses: It is not the sound of victory, and it's not the sound of defeat, but I do hear singing <i>and celebration</i> .

Bible Translations with Many Footnotes:

The Complete Tanach	But [Moses] said: "[It is] neither a voice shouting victory, nor a voice shouting defeat; a voice of blasphemy I hear." [It is] neither a voice shouting victory: This voice does not appear to be a voice of the shouting of heroes crying "Victory!" or the voice of weak [soldiers] crying "Woe!" or "Flee!" a voice of blasphemy: Heb. תּוֹנֵעַ לִוְקָה. A voice of blasphemy and reviling, which distresses (וַיִּנְעַמָּה) the soul of the one who hears them when they are said to him.
The Geneva Bible Kaplan Translation NET Bible®	. . Moses ⁴¹ said, "It is not the sound of those who shout for victory, ⁴² nor is it the sound of those who cry because they are overcome, ⁴³ but the sound of singing ⁴⁴ I hear." ⁴⁵ ^{41tn} Heb "he"; the referent (Moses) has been specified in the translation for clarity. ^{42tn} Heb "the sound of the answering of might," meaning it is not the sound of shouting in victory (U. Cassuto, Exodus, 418). ^{43tn} Heb "the sound of the answering of weakness," meaning the cry of the defeated (U. Cassuto, Exodus, 415). ^{44tn} Heb "answering in song" (a play on the twofold meaning of the word). ^{45sn} See A. Newman, "Compositional Analysis and Functional Ambiguity Equivalence: Translating Exodus 32, 17-18," Babel 21 (1975): 29-35.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

A Faithful Version	And he said, "It is not a sound of a cry of victory, nor a sound of the cry of defeat. I am hearing the sound of singing."
Brenner's Mechanical Trans.	...and he said, it is not a voice in answer of bravery, it is not a voice in answer of defeat, it is a voice in answer of wine that I am hearing,...
Charles Thomson OT	To which he replied, It is not the sound of men singing alternately as they rush to battle, nor is it the sound of men answering each other on a retreat, but the sound of responsive strains at a revel, which I hear.
C. Thompson (updated) OT Context Group Version English Standard Version Green's Literal Translation Literal Standard Version And he says, "It is not the voice of the crying of might, nor is it the voice of the crying of weakness—I am hearing a voice of singing."
Modern English Version	But he said: "It is not the sound of those who shout for victory,

nor is it the sound of those who cry because of being overcome,
but I hear the sound of singing.”

Modern KJV .
New American Standard B. .
New European Version .

Moses Descends from the Mountain and Judges Israel

He said, It isn't the voice of those who shout for victory, neither is it the voice of those who cry for being overcome; but the noise of those who sing that I hear.

New King James Version .
Niobi Study Bible .
Owen's Translation .
Restored Holy Bible 6.0 .
Updated Bible Version 2.17 .
A Voice in the Wilderness .
Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT .

And he says, "It is not the voice of the crying of might, nor is it the voice of the crying of weakness—a voice of singing I am hearing."

The gist of this passage: Moses also listens carefully, but he is not discerning the sounds of war, but perhaps the sound of singing.

Exodus 32:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'êyn (אֵין) [pronounced <i>ân</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
'ânâh (אָנָה) [pronounced <i>âw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	Qal infinitive construct	Strong's #6030 BDB #772, #777
g ^e bûwrâh (גְּבוּרָה) [pronounced <i>g^evoo-RAW</i>]	<i>strength, might; fortitude, military virtue; power; victory</i>	feminine singular noun	Strong's #1369 BDB #150

Translation: Moses [lit., he] said, "[It is] not the sound of a victory shout...

We lose a lot in this verse to the translation. Moses is waxing poetic here. He begins with a substantive which means *nothing*; ʿēyn (אֵין) [pronounced *ān*]. Then the word qôwl (לוֹק) [pronounced *kohl*], which means *sound*. This is followed by ʿânâh (עָנָה) [pronounced *gaw-NAWH*], which means *to sing or chant*, and gebûwrâh (הַרְבֵּג) [pronounced *gheb-oo-RAW*] and it means *might, power*.

I, along with many other translators, take some liberties with the translation of this, as we find the Qal infinitive construct of the same verb 3x in this verse. However, it is better understood if translated differently each time.

The way I see it is, both men momentarily stop and listen carefully. Moses apparently listens very carefully and decides that he is not hearing the cry of victory (which is one possibility if the people below are at war).

Exodus 32:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿēyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
qôwl (לוֹק) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	Qal infinitive construct	Strong's #6030 BDB #772, #777
chälûwshâh (חַלְוֹשָׁה) [pronounced <i>khahl-oo-SHAW</i>]	<i>defeat, being overcome; weakness, prostration</i>	feminine singular noun	Strong's #2476 BDB #325

Translation: ...and [it is] not the sound of defeat;...

The Moses add a conjunction and repeats the same three words and instead of the word for *strength*, uses a word for *weakness* (used only here in the Bible): chälûwshâh (חַלְוֹשָׁה) [pronounced *khahl-oo-SHAW*].

Along the same lines, Moses is not hearing the people below groan or cry in defeat.

Exodus 32:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôwl (לוֹק) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	Piel infinitive construct; I have listed the Qal meanings	Strong's #6030 BDB #772, #777

Exodus 32:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânôkîy (אָנֹכִי) [pronounced awn-oh-KEE]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	Qal active participle	Strong's #8085 BDB #1033

Translation: ...I am hearing the sound of singing.” (Kukis mostly literal translation)

Then Moses says qôwl (קוֹל) [pronounced kole], which means sound; and 'ânâh (אָנָה) [pronounced ġaw-NAW], which means *to sing*, but there is no addition of a modifier; the people are not singing of their strength or of their weakness; they are just singing. I know that this is lost on most of you, but Moses is hearing a sound of singing, but not the sound of singing of strength and not the sound of singing of weakness; but merely singing; and as he comments on this, he is practically singing. What Moses is saying is, in itself, poetic. This makes it more cheerful sounding than it is supposed to be.

Moses, at this point, is nonplused. He does not yet appreciate just how degenerate his people are. He is listening carefully to what he can hear and he is poetical in his auditory perception of what is going on below. This is called a paronomasia [pronounced *par-o-no-MA-si-a*] when so many sounds are similar. Not only is this a paronomasia, which deals with sounds which are similar, but it involves perceiving sounds which are similar. It is difficult to translate something like this and retain the literalness of the verse and also convey the paronomasia. Bullinger's take on this: "It is not the sound of those who strike, neither the sound of those who are stricken; but the sound of those who strike up (musically) do I hear." My first translation of this verse: But he [Moses] said, "[It is] not the sound to sing in strength nor the sound to sing in weakness; [just] a sound of singing I am hearing." (I was also attempting to repeat similar sounds, to imitate the original Hebrew.)

There are a great many interpretations given as to what Moses hears, but let's eliminate things like *a drunken party* or *a sex orgy*. Words like that are not found here, and making such an interpretation is not warranted based upon the vocabulary used here.

Moses is hearing the sound of singing, which is not something that either man was expecting to hear.

Throughout Christian history, when it comes to sin, sexual debauchery and drunkenness seem to be the go-to place for many Christian teachers. What the Israelites are doing—with or without promiscuous activity—is easily the worst activity that they could be involved in. They may all be piously singing, their concentration and worship being directed towards the bull idol. This worship of an idol does not require the addition of sexual debauchery to make it even worse.

Exodus 32:18 Moses [lit., he] said, “[It is] not the sound of a victory shout and [it is] not the sound of defeat; I am hearing the sound of singing.” (Kukis mostly literal translation)

The party being held by the Hebrews was so loud that its sound reached Moses and Joshua as they walked down the mountain. It was extremely loud and difficult to discern its purpose. Joshua first thought that the Hebrews

were at war with someone; however, as they came closer and listened more carefully, what they heard was loud singing.

Exodus 32:18 Moses responded, saying, "It is not the sound of a victory cheer nor is this the sound of defeat; I believe that I am hearing the sound of singing." (Kukis paraphrase)

And so he is as which he approaches the camp and so he sees the calf and dancing. And so burns hot a nostril of Moses; and so he throws from his hands the tablets and so he breaks them below the mountain. And so he takes the calf which they had made and so he burns in the fire and so he grounds as far as which he was crushed. And so he scatters upon faces of the waters and so he makes drink the sons of Israel.

Exodus
32:19–20

And it is, when Moses [lit., *he*] approaches the camp that he sees the calf and the dancing. Moses' anger burned so [much that] he threw down the tablets from his hands and he broke them at the foot of the mountain. He took the calf which they had made and he burned it with fire and ground [it] until it was pulverized. Then he poured [the grounded up dust] upon the surface of the water and made the sons of Israel drink [it].

Then it happened, as Moses approached the camp that he could see the calf and the people dancing around it. His anger burned, causing him to throw the tablets down to the foot of the mountain where they broke into pieces. Moses then went down to where the calf was, and he took it and burned it with fire and ground it into dust. He scattered this dust over the water and then made the sons of Israel drink the water.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is as which he approaches the camp and so he sees the calf and dancing. And so burns hot a nostril of Moses; and so he throws from his hands the tablets and so he breaks them below the mountain. And so he takes the calf which they had made and so he burns in the fire and so he grounds as far as which he was crushed. And so he scatters upon faces of the waters and so he makes drink the sons of Israel.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And it was that as he drew nigh the camp, and saw the calf and the dancing, that the anger of Mosheh grew strong, and he cast from his hands the tablets, and brake them at the declivity of the mountain. And he took the calf which they had made, and burned it in fire, and ground it until it was powder, and spread it on the face of the water, and made the sons of Israel drink it.

Targum (Pseudo-Jonathan)

And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satana among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens; and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, Thou shalt not make to thyself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf! And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils.

Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount: And laying hold of the calf which they had made, he burnt it, and beat it to powder, which he strewed into water, and gave thereof to the children of Israel to drink.
Aramaic ESV of Peshitta	It happened, as soon as he came near to the camp, that he saw the calf and the dancing: and Mosha's anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain. He took the calf that they had made, and burnt it with fire, ground it to powder, and scattered it on the water, and made the B'nai Yisrael drink of it.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And when he came to the encampment he saw the calf and castanets and Moshe was angered, and he cast the tablets from his hand and he shattered them at the base of the mountain. And he took the calf that they had made and he burned it in fire and he filed it with a file until it was pulverized like dust and he scattered it; he ground it on the face of the waters and he gave it to those of the house of Israel to drink.
Samaritan Pentateuch	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. 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].
Updated Brenton (Greek)	And when he drew near to the camp, he saw the calf and the dances; and Moses, being very angry, cast the two tablets out of his hands and broke them to pieces under the mountain. And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he came near the tents he saw the image of the ox, and the people dancing; and in his wrath Moses let the stones go from his hands, and they were broken at the foot of the mountain. And he took the ox which they had made, burning it in the fire and crushing it to powder, and he put it in the water and made the children of Israel take a drink of it.
Easy English	Then Moses came near to the camp. He saw the young cow and the Israelites who were dancing. He became very angry. He threw the two stones on to the ground. He broke them into pieces where he stood. Then he took the young cow that they had made. He burned it in the fire. He made it into powder and he poured it into the water. Then he commanded the Israelites to drink that water.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. When Moses came near the camp, he saw the golden calf and the people dancing. He became very angry, and he threw the stone tablets on the ground. The stones broke into several pieces at the bottom of the mountain. Then Moses destroyed the calf that the people had made. He melted it in the fire. Then he ground the gold until it became dust and threw it into the water. Then he forced the Israelites to drink that water.
God's Word™	When he came near the camp, he saw the calf and the dancing. In a burst of anger Moses threw down the tablets and smashed them at the foot of the mountain. Then

	he took the calf they had made, burned it, ground it into powder, scattered it on the water, and made the Israelites drink it.
Good News Bible (TEV)	When Moses came close enough to the camp to see the bull-calf and to see the people dancing, he became furious. There at the foot of the mountain, he threw down the tablets he was carrying and broke them. He took the bull-calf which they had made, melted it, ground it into fine powder, and mixed it with water. Then he made the people of Israel drink it.
<i>The Message</i>	And that's what it was. When Moses came near to the camp and saw the calf and the people dancing, his anger flared. He threw down the tablets and smashed them to pieces at the foot of the mountain. He took the calf that they had made, melted it down with fire, pulverized it to powder, then scattered it on the water and made the Israelites drink it.
Names of God Bible NIRV	. As Moses approached the camp, he saw the calf. He also saw the people dancing. So he was very angry. He threw the tablets out of his hands. They broke into pieces at the foot of the mountain. He took the calf the people had made. He burned it in the fire. Then he ground it into powder. He scattered it on the water. And he made the Israelites drink it.
New Simplified Bible	Moses came close enough to the camp at the foot of the mountain to see the bull-calf and to see the people dancing. He became furious! He threw down the tablets he was carrying and broke them. He took the bull-calf that they had made, melted it, ground it into fine powder, and mixed it with water. Then he made the people of Israel drink it.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	As Moses got closer to the camp, he saw the idol, and he also saw the people dancing around. This made him so angry that he threw down the stones and broke them to pieces at the foot of the mountain. He melted the idol the people had made, and he ground it into powder. He scattered it in their water and made them drink it.
The Living Bible	When they came near the camp, Moses saw the calf and the dancing, and in terrible anger he threw the tablets to the ground, and they lay broken at the foot of the mountain. He took the calf and melted it in the fire, and when the metal cooled, he ground it into powder and spread it upon the water and made the people drink it.
New Berkeley Version	.
New Life Version	As soon as Moses came near the tents, he saw the calf and the dancing. Moses became very angry. He threw the stone writings from his hands and broke them at the base of the mountain. And he took the calf they had made and burned it with fire, ground it to dust, spread it over the top of the water, and made the people of Israel drink it.
New Living Translation	When they came near the camp, Moses saw the calf and the dancing, and he burned with anger. He threw the stone tablets to the ground, smashing them at the foot of the mountain. He took the calf they had made and burned it. Then he ground it into powder, threw it into the water, and forced the people to drink it.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	As soon as Moses came close to the camp and saw the statue of the bull and the people dancing, he became very angry. He threw the stone tablets down onto the ground at the base of the mountain, and they broke. Then he took the statue of the bull that they had made and melted it in the fire. When it cooled, he ground it into

fine powder. Then he mixed the powder with water and forced the Israelite people to drink it.

Partially literal and partially paraphrased translations:

American English Bible	And when he got close to the camp, he saw the calf and the dancing, and Moses became so angry that he threw the two tablets from his hands and broke them to pieces at the base of the Mountain. Then he took the calf that they'd made and had it melted and ground into dust, and he put it into some water and made the children of IsraEl drink it.
Beck's American Translation Common English Bible	When he got near the camp and saw the bull calf and the dancing, Moses was furious. He hurled the tablets down and shattered them in pieces at the foot of the mountain. He took the calf that they had made and burned it in a fire. Then he ground it down to crushed powder, scattered it on the water, and made the Israelites drink it.
New Advent (Knox) Bible	Then they drew nearer the camp, and he saw the calf standing there, and the dancing. And so angry was he that he threw down the tablets he held, and broke them against the spurs of the mountain; then he took the calf they had made and threw it on the fire, and beat it into dust; this dust he sprinkled over water, which he made the Israelites drink.
Translation for Translators	As soon as Moses/I came close to the camp and saw the statue of the young bull and saw the people dancing, he/I became extremely angry. He/I threw the stone tablets that he/I was carrying down onto the ground, there at the base of the mountain. Then he/I took the statue of the young bull that they had made and melted it in the fire. <i>When it cooled</i> , he/I ground it into fine powder. Then he/I mixed the powder with water and forced the Israeli people to drink it.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Ferrar-Fenton Bible	. And when they approached the camp, and saw the calf, and the dancing, then the anger of Moses burnt, and he flung the two tablets from his hands, and broke them under the mountain. (He afterwards took the calf which they had made and burnt it in the fire, and ground it until it was like dust, and threw it upon the face of the water, and made the children of Israel drink it.) ¹ V. 20, in parentheses, does not refer to the immediate act of Moses, but to his subsequent action after suppressing the revolt. The narrative starts again at v. 21. See V.30, Ch. 32. —F.F.
God's Truth (Tyndale)	And as soon as he came near unto the host and saw the calf and the dancing, his wrath waxed hot, and he cast the tables out of his hand, and brake them even at the hill foot. And the took the calf which they had made and burned it with fire, and stamped it unto powder and strewed it in the water, and made the children of Israel drink.
HCSB	As he approached the camp and saw the calf and the dancing, Moses became enraged and threw the tablets out of his hands, smashing them at the base of the mountain. Then he took the calf they had made, burned it up, and ground it to powder. He scattered the powder over the surface of the water and forced the Israelites to drink the water.
International Standard V Jubilee Bible 2000 H. C. Leupold Lexham English Bible And [Literally "and it was"] as he came near to the camp, he saw the bull calf and dancing, and Moses became angry, [Literally "the nose of Moses became hot"] and he threw

the tablets from his hand, and he broke them under the mountain. And he took the bull calf that they had made, and he burned it with the fire, and he crushed it until it became fine, and he scattered it on the surface of the water, and he made the Israelites [Literally "sons/children of Israel"] drink.

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

When Moses approached the camp, he saw the calf and the people dancing. He became very angry. He threw the tablets out of his hands and broke them at the bottom of the mountain. He took the calf that the people had made, burned it, ground it to powder, and poured it into the water. Then he made the people of Israel drink it.

Unlocked Literal Bible

Urim-Thummim Version

Then as he came closer to the encampment he saw the calf and the dancing, and Moses' nostrils became enflamed, and he threw the tablets out of his hands, and they broke in pieces beneath the mountain. Then he seized the calf that they had made and burned it in the fire, and ground it to powder and scattered it upon the water, and the children of Israel drank it.

Wikipedia Bible Project

And it was as he approached the camp, and he saw the calf, and the festivity, and Moses snarled his lip and he cast the tablets from his hands, and he broke them, beneath the mountain. And he took the calf which they had made, and he burned it with fire, and he ground it up until it was thin, and he sprinkled on the surface of the water, and he gave the sons of Israel to drink.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

When he drew near to the camp and saw the calf and the dancing, his anger burst forth and he threw the slabs from his hands and shattered them against the base of the mountain. Then he seized the calf they had made and burned it in the fire, grinding it into a powder that he scattered over the surface of the water, and this he made the Israelites drink.

The Heritage Bible

And it was, as soon as he came near to the camp, that he saw the calf and the dancing, and the nostrils of Moses burned, and he threw the tables out of his hands, and broke them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and scattered it upon the water, and made the children of Israel drink it.

New American Bible (2002)

As he drew near the camp, he saw the calf and the dancing. With that, Moses' wrath flared up, so that he threw the tablets down and broke them on the base of the mountain.

²Taking the calf they had made, he fused it in the fire and then ground it down to powder, which he scattered on the water and made the Israelites drink.

New American Bible (2011)

2 [20] The water: the stream that flowed down Mount Sinai. Cf ⇒ Deut 9:21.

As he drew near the camp, he saw the calf and the dancing. Then Moses' anger burned, and he threw the tablets down and broke them on the base of the mountain.^j

the calf they had made, he burned it in the fire and then ground it down to powder, which he scattered on the water* and made the Israelites drink.^k

* [32:20] The water: according to Dt 9:21, this was the stream that flowed down Mount Sinai.

j. [32:19] Dt 9:16–17.

k. [32:20] Dt 9:21.

New English Bible–1970

New Jerusalem Bible

And there, as he approached the camp, he saw the calf and the groups dancing. Moses blazed with anger. He threw down the tablets he was holding, shattering them at the foot of the mountain. He seized the calf they had made and burned it,

grinding it into powder which he scattered on the water, and made the Israelites drink it.

New RSV

Revised English Bible—1989

.
As he approached the camp, Moses saw the bull-calf and the dancing, and in a burst of anger he flung down the tablets and shattered them at the foot of the mountain. He took the calf they had made and burnt it; he ground it to powder, sprinkled it on water, and made the Israelites drink it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But the moment Moshe got near the camp, when he saw the calf and the dancing, his own anger blazed up. He threw down the tablets he had been holding and shattered them at the base of the mountain. Seizing the calf they had made, he melted it in the fire and ground it to powder, which he scattered on the water. Then he made the people of Isra'el drink it.

exeGesés companion Bible

And so be it, as soon as he approaches the camp,
he sees the calf and the round dancing:
and Mosheh kindles his wrath
and he casts the slabs from his hands
and breaks them beneath the mount:
and he takes the calf they worked
and burns it in the fire and pulverizes it
and winnows it on the face of the water;
and makes the sons of Yisra El drink thereof.

Hebraic Roots Bible

And it happened, as he came near to the camp and saw the calf and dances, the anger of Moses glowed. And he threw the tablets from his hands, and he broke them below the mountain. And he took the calf which they had made and burned it with fire and ground it until it was fine, then he scattered it on the face of the water. And he made the sons of Israel to drink it.

Israeli Authorized Version
Kaplan Translation

.
As he approached the camp and saw the calf and the dancing, Moses displayed anger, and threw down the tablets that were in his hand, shattering them at the foot of the mountain.
He took the calf that the [people] had made, and burned it in fire, grinding it into fine powder. He then scattered it on the water, and made the Israelites drink it.

dancing

Or, 'drums' (see note on Exodus 15:20).

water

Of the brook (Deuteronomy 9:21).

made the Israelites drink it

Like a suspected adulteress; Numbers 5:24 ff.

The Scriptures 2009

And it came to be, as soon as he came near the camp, that he saw the calf and the dancing. And Mosheh's displeasure burned, and he threw the tablets out of his hands and broke them at the foot of the mountain.
And he took the calf which they had made, and burned it in the fire, and ground it into powder, and scattered it on the face of the water and made the children of Yisra'el drink it

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

.
As he is to have drawn near to the camp, he was to perceive the calf and the dancing; and Moses was to become blusteringly furious, and was to cast the tablets

from his hands, even was he to shatter them beneath the mountain. He was to take the calf they are to have made, and was to burn it with fire and was to grind it, till it is to have become dust, and was to scatter it turned towards the water, even were the sons of Israel made to drink it.

Charles Thomson OT
Concordant Literal Version

.
And it came to be just as he drew near to the camp and saw the calf and the choruses that Moses' anger grew hot, and he flung from his hands the tablets and broke them below the mountain.

Then he took the calf which they had made, burned it with fire and ground it until it was pulverized; he winnowed it upon the surface of the water and made the sons of Israel drink it.

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

.
. And it came to pass, as soon as he came nigh unto the machaneh, that he saw the Egel, and the mecholot (dancing); and the anger of Moshe burned hot, and he threw the Luchot out of his hands, and broke them at the foot of Hagar.

And he took the Egel which they had made, and burned it in the eish, and ground it to powder, and scattered it upon the mayim, and made the Bnei Yisroel drink of it.

Rotherham's *Emphasized B.*

And it came to pass <when he drew near unto the camp, and saw the calf, and the dancings> that the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces, at the foot of the mountain.

Then took he the calf which they had made, and burned it in the fire, and ground it till it became powder,—and strewed it on the face of the waters, and made the sons of Israel drink.^c

^cCp. Deut. ix. 21.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.
When Moses came close to the camp, he saw the gold calf and the dancing, and he became very angry. He threw down the stone tablets that he was carrying and broke them at the bottom of the mountain [^csignifying the broken covenant]. Then he took the calf that they had made and melted it in the fire. He ground it into powder. Then he threw [scattered] the powder into the water and forced the Israelites to drink it [^cparalleling an ancient Near Eastern ritual for destroying a statue of a god].

Kretzmann's Commentary

And it came to pass, as soon as he came nigh unto the camp, so that he could distinguish things clearly, that he saw the calf and the dancing, for the riotous celebration was now at its height; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount, at its foot, where it merged into the plain. His action symbolized the fact that Israel had broken the covenant of the Lord.

And he took the calf which they had made, and burned it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. So he not only demonstrated to them the nothingness of their god, but even had them drink down, devour, the idol, thus humbling them and putting them to shame openly for some time.

Syndein/Thieme

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.

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

{Note: As much of a mouse that Aaron was, was the lion that Moses was. He ground up the gold into power and spread it in cups of water and made those who participated to consume what they were worshiping!}.

The Voice

As soon as Moses arrived at the camp, he saw the calf and the revelry *around it*. His anger flared, and he hurled down the *stone* tablets and they shattered at the foot of the mountain. He took *down* the calf they had made and burned it. He ground it down to a powder, scattered it over the water, and then he forced the Israelites to drink it.

Bible Translations with Many Footnotes:

The Complete Tanach

Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain.

and he flung... from his hands: He said [to himself]: If [in regard to] the Passover sacrifice, which is [merely] one of the commandments, the Torah said: "No estranged one may partake of it" (Exod. 12:43), [now that] the entire Torah is here [i.e., the Ten Commandments includes the whole Torah], and all the Israelites are apostates, shall I give it to them? -[from Shab. 87a]

at the foot of the mountain: Heb. רַהֲתַתָּה, lit., under the mountain, [meaning:] at the foot of the mountain.

Then he took the calf they had made, burned it in fire, ground it to fine powder, scattered [it] upon the surface of the water, and gave [it to] the children of Israel to drink.

scattered: Heb. רָזַץ, an expression of scattering. Similarly, "Brimstone shall be scattered (הִרְזִי) on his dwelling" (Job 18:15), and similarly, "For the net is scattered (הִרְזַם) without cause" (Prov. 1:17), for they scatter corn and beans on it [the net].

and gave [it to] the children of Israel to drink: He intended to test them like women suspected of adultery [are tested, as prescribed in Num. 5:11-31] (A.Z. 44a). Three [different] death penalties were meted out there: (1) If there were witnesses [to the worship] and warning [had been issued to the sinners, they were punished] by the sword, according to the law (Deut. 13:13-18) that applies to the people of a city that has been led astray who are many [people involved]. (2) [Those who practiced idolatry with] witnesses but without warning [died] from a plague, as it is said: "Then the Lord struck the people with a plague" (verse 35). (3) [Those who practiced idolatry both] without witnesses and without warning [died] from dropsy, for the water tested them and their stomachs swelled up (Yoma 66b).

The Geneva Bible
Kaplan Translation
NET Bible®

When he approached the camp and saw the calf and the dancing, Moses became extremely angry.⁴⁶ He threw the tablets from his hands and broke them to pieces at the bottom of the mountain.⁴⁷ He took the calf they had made and burned it in the fire, ground it⁴⁸ to powder, poured it out on the water, and made the Israelites drink it.⁴⁹

⁴⁶tn Heb "and the anger of Moses burned hot."

⁴⁷sn See N. M. Waldham, "The Breaking of the Tablets," *Judaism* 27 (1978): 442-47.

⁴⁸tn Here "it" has been supplied.

⁴⁹tn Here "it" has been supplied.

^{sn} Pouring the ashes into the water running from the mountain in the brook (Deut 9:21) and making them drink it was a type of the bitter water test that tested the wife suspected of unfaithfulness. Here the reaction of the people who drank would indicate guilt or not (U. Cassuto, *Exodus*, 419).

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (it) (came to pass) <just as> he came near to the campsite, and he saw the bullock and the dances, and the nose of "**Mosheh** ^{Plucked out}" flared up , and he threw out the slabs from his hand, and he cracked them under the hill, and he took the bullock which they (made) and he cremated it in the fire, and he ground it until he was beat in pieces, and he dispersed it upon the face of the waters, and he made the sons of "**Yisra'el** ^{He turns El aside}" drink it,...

Charles Thomson OT And when he approached the camp and saw the young bull and the choirs, Moses being inflamed with wrath threw the two tables from his hands and broke them at the foot of the mount.

And taking the bull which they had made he burned it with fire and grinded it fine and strewed it in the water and made the Israelites drink it.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

Moses' Anger

And it came about, as soon as ^[k]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 ^[l]at the foot of the mountain. 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*.

^[k] Exodus 32:19 Lit *he*

^[l] Exodus 32:19 Lit *beneath*

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

And it comes to pass, when he has drawn near unto the camp, that he sees the calf, and the dancing, and the anger of Moses burneth, and he castes out of his hands the tables, and breakes them under the mount; and he takes the calf which they have made, and burnes it with fire, and grindes until it is small, and scatters on the face of the waters, and causes the sons of Israel to drink.

The gist of this passage:

Moses comes down the mountain, sees what is happening, and seethes with anger. The threw down the tablets of the law, smashing them at the foot on the mountain. Then he took the golden calf and ground it into dust, scattering this dust onto the water's surface and then he made the instigators drink it.

Exodus 32:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כַּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal perfect	Strong #7126 BDB #897
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: And it is, when Moses [lit., he] approaches the camp...

Moses and Joshua start descending down the mountain, approaching the camp, from where all of this noise was coming. The noise from the people certainly becomes louder and louder to Joshua and Moses. What exactly is happening is probably no clearer, nevertheless.

Exodus 32:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 32:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êgel (עֵגֶל) [pronounced GAY-ge]	<i>calf</i>	masculine singular noun with the definite article	Strong's #5695 BDB #722
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e chôwlâh (מְחֹלָה) [pronounced m ^e khoh-LAW]	<i>dances, dancing (which usually accompanies and celebrates a victory of some sort)</i>	feminine plural noun with the definite article	Strong's #4246 BDB #298

Some translations interpret this to mean *lewd dancing*, but we do not have the words which suggest this

Translation: ...that he sees the calf and the dancing.

Moses finally comes down low enough on the mountain where he can see the calf and the dancing. Some translators suggest that this was lewd dancing, and it well might have been. But, the key here is not the fact that they have been drinking or dancing lewdly. The problem is, the people of God were celebrating this golden calf which they had just made as being the center of their worship and celebration.

These people, who have eaten a meal that very day, provided for them by the True God—are using that strength to worship something that they know Aaron fashioned by hand.⁷⁷

Precept Austin: [T]he last time we saw Israel singing and dancing was after the Red Sea deliverance by Jehovah (read Ex 15:20,21), but now they celebrate the same way but in honor of a golden calf as their god! Amazing apostasy.⁷⁸

Exodus 32:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced khaw-RAWH]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354

⁷⁷ Aaron would have overseen the making of the golden calf.

⁷⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Exodus 32:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'aph (אָפּ) [pronounced ahf]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular construct	Strong's #639 BDB #60
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [Moses' anger burned...](#)

Moses is filled with anger. I would suggest that this is a mental attitude sin on the part of Moses. His expression of anger is the wrong way for him to go.

This is an occasional characteristic of Moses. Remember when he was first in Egypt, and he saw a taskmaster abuse a Hebrew; Moses lost his temper and killed that man (Exodus 2:11–12). Later, when Israel faces a *no-water* test, God will tell Moses to speak to the rock; but, instead, Moses slams the rock with his staff. Because of this loss of control, Moses was not allowed to go into the land of promise (Numbers 20:10–12).

Although some may try to portray this is righteous anger, what Moses will do will belie the mental attitude sins that he has. That happens in v. 19d:

Exodus 32:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlak ^e (שָׁלַךְ) [pronounced shaw-LAHK ^e]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7993 BDB #1020
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
'êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lûwchôth (לְחֹת) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [for a door]</i>	masculine plural noun with the definite article	Strong's #3871 BDB #531

Translation: ...so [much that] he threw down the tablets from his hands...

Moses is so upset that he takes these tables of the law from God and he throws them down. From Moses' point of view, what he did was quite dramatic.

At the same time, none of these Israelites have any appreciation for what he has just done. No one looks up and says, "Ohmigosh, Moses just threw down the tables of the law!" They don't know what he was carrying. They don't know what they represent. The people below—who can now see him—really don't know what he has just done. However a dramatic gesture on the part of Moses, it had no meaning to the people of Jacob.



We only know what Moses did because he records this for our own benefit.

Moses throws down the tables of the Law (a graphic); from [Truth Snitch](#); accessed February 23, 2021.

On 3 recorded occasions, Moses lose his temper, and acts without thinking as a result.

The ESV (capitalized) is used below:

Moses Loses His Temper

Scripture	Text/Commentary
Exodus 2:11–12 One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.	Moses found out, at some point, that he was related to the Hebrew slaves outside the palace. He went out to observe them and to see what was happening. When he saw an Egyptian beating a Hebrew slave, Moses killed the Egyptian. He believed that he did this safely; and he buried the Egyptian.
Exodus 2:13 When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?"	Moses goes out again and finds two fellow Hebrew men fighting; and he asks them, "What's wrong; why are you attacking one another?"
Exodus 2:14 He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known."	One of the men responded, letting on that he knew that Moses had killed the Egyptian from the previous day. Moses now realizes that his act is common knowledge.
Exodus 2:15a When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian.	Moses killed an Egyptian taskmaster; he had to flee Egypt as a result.

Moses Loses His Temper

Scripture	Text/Commentary
<p>Exodus 32:19 And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain.</p>	<p>The people had no idea what Moses was carrying; the dramatic effect of throwing the stone tablets bearing the Ten Commandments was completely lost on the people. It had some meaning to Moses, and maybe to Joshua.</p>
<p>Exodus 34:1 The LORD said to Moses, "Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. Exodus 34:4 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.</p>	<p>As punishment, Moses had to carve out the next tablets and then carry them up the mountain to God to be engraven.</p>
<p>Numbers 20:10 Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?"</p>	<p>Twice, we have a <i>no-water</i> test for the people of Israel. The first time, Moses was to strike the rock, so that out from it, living waters might emerge. This represented Jesus Christ being judged for our sins.</p>
<p>Numbers 20:11 And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.</p>	<p>However, the second time, Moses was to just speak to the rock, because Jesus only dies for our sins one time. We may petition Him as a result of the cross.</p>
<p>Numbers 20:12 And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them."</p>	<p>This was such a big violation of type (which Moses knew nothing about), that God did not allow Moses to lead his people into the land of promise. As far as Moses was concerned, the problem was violating God's orders.</p>
<p>The final act of disobedience was problematic because Moses ruined the typology involved (although he had no idea that is what he had done).</p>	

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 32:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>wa (or va) (וַ) [pronounced waw]</p>	<p><i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i></p>	<p>wâw consecutive</p>	<p>No Strong's # BDB #253</p>
<p>Owens lists this as a simple wâw conjunction, but I believe it is a wâw consecutive.⁷⁹</p>			
<p>shâbar (שָׁבַר) [pronounced shawb- VAHR]</p>	<p><i>to break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]</i></p>	<p>3rd person masculine singular, Piel imperfect</p>	<p>Strong's #7665 BDB #990</p>

⁷⁹ The Bible Hub agrees; accessed December 14, 2019.

Exodus 32:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
BDB translations include, <i>at the foot of</i> .			
har (רֶהַב) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...and he broke them at the foot of the mountain.

The tables of the Law, the stone cut out by the Lord and the letters inscribed into the rock by the Lord, are thrown down and broken into pieces at the foot of the mountain.

This was a stupid thing for Moses to do; but he was reacting in anger to what he saw. However, there is something which Moses reveals by this act—he did not go up the mountain and cut this stone out himself and then write the words on the tablet. That would have been a very labor-intensive task. Had he done that much work, it never would have occurred to him to throw those tablets down on the ground and smash them. You do not work that hard on something, and then smash that thing—particularly when the Israelites would, from their point of view, not appreciate in the least what he was doing.

Exodus 32:19 *And it is, when Moses [lit., he] approaches the camp that he sees the calf and the dancing. Moses' anger burned so [much that] he threw down the tablets from his hands and he broke them at the foot of the mountain.* (Kukis mostly literal translation)

Moses has been gone a scant forty days. He has led the Hebrews out of Egypt and they have seen day after day the power and strength and faithfulness of Y^ehowah. They are eating the Lord's manna every single day. They have vowed to uphold the law which was delivered to them only a month and a half previous, which included a prohibition of idolatry. Now here they were dancing like idiots, celebrating the idol which they had made of a god (I am making the assumption that these people understood that the idol was representative).

Moses, meanwhile, has spent all of this time in communication with God, writing down the Law of God. All Israel had to do was to keep it together for a little over a month. Moses had left Aaron in charge, and he expected to find some semblance of order when he returned. When Moses comes into the camp and sees all their carrying-on, he becomes so livid that he breaks the tables of the law, symbolic of the Hebrews breaking their covenant with God in his absence.

One of the odd thoughts which has rattled around in my brain is, let's say that all of this is phony, and Moses spoke to no God. He just spent 40 days carving up these tables himself. There are two things which would suggest that this is a phony explanation. All of the history recorded to this point certainly tells us that God brought the sons of Israel out of Egypt. Secondly, if Moses spent all of that time carving out the tablets of the law, then even in anger, he would not just throw them down on the ground, to smash them.

Because Moses is motivated by mental attitude sins (specifically the sin of anger), he throws these tablets down, destroying this great sign from God.

Currid: *The act of smashing the tablets of the law is highly symbolic: because the Hebrews had shattered the covenant with Yahweh, Moses smashes the sign of the covenant before their very eyes.*⁸⁰

I don't know that was Moses' intention. And it is doubtful that any of the Israelites understood it in that way.

Exodus 32:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'êgel (עֵגֶל) [pronounced GAY-ge]	<i>calf</i>	masculine singular noun with the definite article	Strong's #5695 BDB #722
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793

Translation: He took the calf which they had made...

We skip over a bit of narrative at this point. Obviously, Moses has to come down, talk to Aaron and perhaps even talk to some of the elders to ascertain just exactly what has happened. He gets the gist of it, just by watching the people of Israel (or just the elders) conga dance after the golden calf being carried aloft (my interpretation).

The problem is the idol which they have created. Moses grabs up the idol that they made. More than likely, to whatever elders he speaks to, he tell them, "Bring me the golden calf."

If Moses went to fetch the golden calf, no one stopped him. I rather think he ordered one or two of the elders to bring it to him.

⁸⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021. Taken from Currid's Epsc Exodus Volume 2.

Exodus 32:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 rd person masculine singular, Qal imperfect	Strong's #8313 BDB #976
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and he burned it with fire...

I am going to assume that what Moses does is seen by everyone who wants to see. He then begins to burn the idol with fire.

The power of Moses is quite amazing. With Aaron, the leaders of this movement came right to him and told him what to do. No one is coming to Moses and telling him what to do. No one is saying, "Hey, that represents a great deal of our wealth."

Exodus 32:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ṭâchan (טָחַן) [pronounced tau-KHAHN]	<i>to grind, to crush</i>	3 rd person masculine singular, Qal imperfect	Strong's #2912 BDB #377
'ad (עַד) [pronounced áhd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, 'ad + 'âsher literally mean <i>as far as which</i> ; they are correctly translated <i>until, until that, until the time, until that time, until then</i> ; referring generally to past time when used with a perfect tense and future when used with an imperfect tense.			
dâqaq (דָּקַק) [pronounced daw-KAHK]	<i>to crush, to pulverize, to thresh; to be fine</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #1854 BDB #200

Translation: ...and ground [it] until it was pulverized.

Moses grinds the idol into dust; he grinds it up until it is pulverized.

By this point, the people must be somewhat curious as to what Moses has planned.

Exodus 32:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zârâh (זָרָה) [pronounced zaw-RAW]	<i>to scatter, to fan, to winnow</i>	3 rd person masculine singular, Qal imperfect	Strong's #2219 BDB #279
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵיַם) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: Then he poured [the grounded up dust] upon the surface of the water...

Then Moses took this dust from the idol and he threw it onto the surface of the water. Whether this is a stream, a pool of water, of a collection of water, we don't know. No doubt, a great many people are watching him. Bear in mind that this golden calf, whatever its size, is worth a small fortune—probably a large one. More than one or two are watching to see how Moses disposes of this gold.

You will note that Moses does not claim the gold for the Mosaic treasury. This gold had become tainted. It cannot be set apart to the ministry of God.

Exodus 32:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqâh (שָׁקָה) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #8248 BDB #1052

Exodus 32:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and made the sons of Israel drink [it]. (Kukis mostly literal translation)

Then Moses made the people of Israel—likely the instigators of this little rebellion—drink the water where the gold dust is mixed into it.

Moses' power and authority is on display here. He grinds up this gold into dust, puts it over a bit of water, and then he orders the men to come and drink that water. And they do.

If you consider the eventual end of where this gold dust would come to pass, this would explain why Moses did not recover the gold from the idol and keep it for himself. This gold has been intermixed with feces and is no longer valuable. This symbolically represents the value of that gold at this time.

Exodus 32:20 He took the calf which they had made and he burned it with fire and ground [it] until it was pulverized. Then he poured [the grounded up dust] upon the surface of the water and made the sons of Israel drink [it]. (Kukis mostly literal translation)

The end result here is, this gold was tainted; and now it is gone. No one could recover any of the gold which they gave to Aaron to make this calf. Moses himself does not say, "I claim this gold for our God."

There is a parallel passage to this in Deut. 9:21, which is a part of Moses' memoirs, so to speak. Also, I have mentioned that King Jeroboam similarly cast two golden calves. The work of his hands received the same treatment as did this calf. In 2Kings 23:15, his calves are ground to dust and burned.

Meekness/Grace orientation: Exodus 32:20 is a passage which R. B. Thieme, Jr. loved to teach and emphasize. This is Moses, whom God the Holy Spirit calls the most humble or the meekest man on the face of the earth (Num. 12:3); and here he is grinding down this idol into dust and forcing hundreds of Hebrews half his age to drink this gold-infused water. This demonstrated to the people there that they could drink the idol that they made with their hands. This shows them that the idol is nothing. For most of us, this should not fit our conception of meek. An humble, meek man ought to have his eyes downcast, speak softly, back down to anyone and anything; and perhaps even employ a holy language most of the time. Was this Moses? Absolutely not! However, God the Holy Spirit instructed Moses to write that he was the most humble man on the face of the earth. Even though Moses wrote that, it was at the direction of God the Holy Spirit, making that statement inspired. In other words, that is a true statement.

Even though Moses is said to be the meekest of men, he still stood before God and argued the case of the Hebrews, even after hearing what was purportedly God's plan of action. This is the Moses who came down the

mountain and forced hundreds of apostate Hebrews to drink water mixed with the gold of their idol. So you should be asking yourself—just what does it mean for someone to be meek? What does it mean for someone to be humble? The operational term here is *grace-oriented* (this is a phrase which I heard thousands of time from R. B. Thieme, Jr.). Moses was grace oriented. He understood his place on earth; he understood his destiny, his personal strength and God's power. He understood God's plan and his place in God's plan. He understood his operating assets, which included the strength of God the Holy Spirit and the power of God's Word in his soul. He understood his own character, his relationship to God and he understood God's character.

We are grace-oriented when we understand that we operate under God's power in God's plan. We are grace-oriented when we know our place in God's plan. When we don't think of ourselves in terms of arrogance but trust God in all things, we are grace-oriented. Humility and grace-orientation has nothing to do with a physical stance, or with being pathetically shy and withdrawn. Humility is not mumbling holy phrases. Moses was the leader of two million people; Moses stood between man and God; and Moses was the most humble man upon the earth. Moses spoke forcefully, he did not mince words, he was a powerful man, one who brought God's viewpoint to the attention of all those in his periphery. This was the status of the meekest man on the earth. In other words, meekness and humility are not positions in life, they are not a stance or a way of walking and talking, but a mental attitude—a mental attitude that recognizes the power of God and His absolute sovereignty in our lives. We will study the lives of a lot of saints in the Bible and Moses made damn few mistakes. He was fallible and he made some errors in judgement, but it is hard to find anyone else who made fewer mistakes. Paul, a man of grace, the Apostle of grace, who did have a sense of his place on this earth, still made a few grave errors in judgement. Moses made damn few.

Exodus 32:19–20 And it is, when Moses [lit., *he*] approaches the camp that he sees the calf and the dancing. Moses' anger burned so [much that] he threw down the tablets from his hands and he broke them at the foot of the mountain. He took the calf which they had made and he burned it with fire and ground [it] until it was pulverized. Then he poured [the grounded up dust] upon the surface of the water and made the sons of Israel drink [it]. (Kukis mostly literal translation)

Exodus 32:19–20 Then it happened, as Moses approached the camp that he could see the calf and the people dancing around it. His anger burned, causing him to throw the tablets down to the foot of the mountain where they broke into pieces. Moses then went down to where the calf was, and he took it and burned it with fire and ground it into dust. He scattered this dust over the water and then made the sons of Israel drink the water. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Moses Interrogates Aaron About this Incident

And so says Moses unto Aaron, “What has done to you the people the this that you have brought upon them a sin [s] great?”

Exodus
32:21

Moses then asked Aaron, “What did this people do to you that you have brought [this] great sin upon them?”

Moses then asked Aaron, “What exactly did the people do to you to cause you to bring this great sin down upon them?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Moses unto Aaron, “What has done to you the people the this that you have brought upon them a sin [s] great?”

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh said to Aharon, What did this people to thee, that thou hast brought upon them so great a sin?
Targum (Pseudo-Jonathan)	And Mosheh said unto Aharon, What did this people to thee, that thou hast brought upon them a great sin?
Revised Douay-Rheims	And he said to Aaron: What has this people done to you, that you should bring upon them a most heinous sin?
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha said to Aaron, "What did these people do to you, that you have brought a great sin on them?"
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moshe said to Ahron, "What did this people do to you that you brought upon it great sin?"
Samaritan Pentateuch	And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
Updated Brenton (Greek)	And Moses said to Aaron, What have this people done to you, that you have brought such a great sin upon them?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to Aaron, What did the people do to you that you let this great sin come on them?
Easy English	Moses said to Aaron, 'You should not have caused these people to do such a bad sin. What did they do to you?' sin (1) Any wrong thing that we do when we do not obey God. Or it may be something that we do not do when we should do it. — (2) To sin is to live in a way that does not make God happy. We sin when we do not obey God.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Moses said to Aaron, "What did these people do to you that would make you do this? Why did you lead them to do such a terrible sin?"
God's Word™	Moses asked Aaron, "What did these people do to you that you encouraged them to commit such a serious sin?"
Good News Bible (TEV)	.
<i>The Message</i>	Moses said to Aaron, "What on Earth did these people ever do to you that you involved them in this huge sin?"
Names of God Bible	.
NIRV	He said to Aaron, "What did these people do to you? How did they make you lead them into such terrible sin?"
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses asked Aaron, "What did these people do to harm you? Why did you make them sin in this terrible way?"
The Living Bible	Then he turned to Aaron. "What in the world did the people do to you," he demanded, "to make you bring such a terrible sin upon them?"
New Berkeley Version	.

New Life Version	.
New Living Translation	Finally, he turned to Aaron and demanded, "What did these people do to you to make you bring such terrible sin upon them?"
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Then Moses said to Aaron, "Did these people do something to you that led you to make them sin in this way?"

Partially literal and partially paraphrased translations:

American English Bible	And after that, Moses asked Aaron: 'What have these people done to you? Why have you made them [guilty of] such a great sin?'
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	And he asked Aaron, What harm has this people done thee, that thou hast involved them in such guilt?
Translation for Translators	Then he/I said to Aaron, "What did these people do to you, with the result that you have made them commit such a terrible sin?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"What did this people do to you," Moses asked Aaron, "that you have led them into so great a sin?"
Conservapedia Translation	.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	He demanded of Aaron, "What did this people do to you that you should have brought such great guilt upon them?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said to Aharon, "What did these people do to you to make you lead them into such a terrible sin?"
exeGesés companion Bible	And Mosheh says to Aharon,

	What work this people to you, that you bring so great a sin on them?
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Moses said to Aaron, 'What did the people do to you, that you allowed them to commit such a great sin?'
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Moses was to say to Aaron: Are to have effected the people, so as to have brought in a great missing of the mark?
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And Moshe said unto Aharon, What did this people unto thee, that thou hast brought so chata'ah gedolah upon them?
Rotherham's <i>Emphasized B.</i>	And Moses said unto Aaron, What had this people done to thee,—that thou shouldst have brought upon them a great sin?
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Moses said to Aaron, "What did these people do to you? Why did you cause them to do [^L bring on them] such a terrible sin?"
Kretzmann's Commentary	And Moses said unto Aaron, What did this people unto thee, what kind of sorcery, what means of persuasion did they employ, that thou hast brought so great a sin upon them? It was a sharp question, a direct accusation. making Aaron the moral author of the sin and the seducer of the people.
Syndein/Thieme	.
The Voice	Moses (to Aaron): How could you lead these people into such a heinous sin? What did they do to you?

Bible Translations with Many Footnotes:

The Complete Tanach	Moses said to Aaron: "What did this people do to you that you brought [such] a grave sin upon them?"
	What did this people do to you: How many tortures did you [Aaron] endure, that they tortured you until you brought this sin upon them?
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	* Moses asked Aaron, "What did this people do to you that you should lead them into a grave sin?" * [32:21–24] Aaron attempts to persuade Moses not to act in anger, just as Moses persuaded the Lord. He also shifts the blame from himself to the people.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and " Mosheh ^{Plucked out} said to " Aharon ^{Light bringer} , what did this people do to you? given that you brought upon him a great error,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green’s Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	And Moses said to Aaron, “What did this people do to you that you have brought so great a sin upon them?”
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	And Moses says unto Aaron, “What has this people done to you, that you have brought in upon it a great sin?”

The gist of this passage: Moses speaks to Aaron, to ask him what sort of pressure he was under, to cause the people to sin as they did.

Exodus 32:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong’s #4872 BDB #602
’el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
’Ahārôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong’s #175 BDB #14

Translation: Moses then asked Aaron,...

When Moses is gone, then Aaron is in charge. Moses goes right to the person in charge.

Exodus 32:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
māh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...“What did this people do to you...

Moses, perhaps giving Aaron the benefit of the doubt, asks what did the people do to him? Was he threatened? What happened exactly?

Given the general nature of this verse, Moses is now back in fellowship, and he is calmly piecing together the events of the past few days, perhaps to assess judgment; and perhaps to try to see that this sort of thing never happens again.

What happens in the future is quite important to Moses, because he will not remain alive forever as Israel's leader.

Exodus 32:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752

Exodus 32:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chăṭā'âh (חַטָּאֵה) [pronounced <i>khuht-aw-AW</i>]	<i>sin, sin offering; sacrifice for sin</i>	feminine singular noun	Strong's #2401 BDB #308
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152

Translation: ...that you have brought [this] great sin upon them?" (Kukis mostly literal translation)

Interestingly enough, the phrase *great sin* is only found 6x in the Old Testament. Gen. 20:9 39:9 (refers to adultery); Exod. 32:21, 30, 31 2 Kings 17:21 (reference in each case to spiritual adultery).⁸¹ What could be a greater sin than the people of God to pursue another god?

The question is completed with this next phrase— "What did these people do in order to cause you to bring this great sin down upon them?"

Aaron was in charge while Moses was gone. Everything fell upon his shoulders, regarding the actions of the people and himself. What happened was Aaron's responsibility.

Exodus 32:21 Moses then asked Aaron, "What did this people do to you that you have brought [this] great sin upon them?" (Kukis mostly literal translation)

Another way to sum up this verse: Moses took Aaron aside and asked him plainly, "How could you allow this to happen?"

Moses understands authority and Aaron was placed in authority in the absence of Moses. Had Moses died upon Mount Sinai or had been unable to continue as the leader of the Hebrews, the second place would have likely fallen into the lap of Aaron, which would have been an horrible mistake. He has control of the Hebrews for a scant forty days and already they are building idols and carrying on in a party fashion. It becomes obvious why God chose Moses and not his brother Aaron to be first in command. In fact, Aaron became second in command only through coming in the back door. That was not necessarily God's first choice (Joshua and Caleb would have been God's first and second choices, had God required backup).

Aaron remaining second in command kept him harmless enough as long as God gave him very significant spiritual guidance via Moses. Aaron was a great follower but a lousy leader. In his position of temporary authority, he, instead of quelling this nonsense, he encouraged it and cast the golden calf himself. This short period of independent power was far too much for him. Aaron was unable to handle it; and it took Moses here to brace him and slap him back into line (I mean that figuratively, of course). In this position of authority, Aaron was guilty concerning the sins of his people and fully accountable for their misdoings.

Exodus 32:21 Moses then asked Aaron, "What exactly did the people do to you to cause you to bring this great sin down upon them?" (Kukis paraphrase)

⁸¹ Paraphrased from <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

And so says Aaron, “[Let] not burn a nostril of my lord. You [even] you have known the people, that in evil he [is]. And so they say to me, ‘Make for us elohim which will go before to our faces; for this Moses, the man who brought us up from a land of Egypt, we don’t know where he is to him.’ And so I say to them, ‘For who [has] gold, they take [it] off;’ and so they give to me. And so I threw him into the fire; and so comes out the calf the this.”

Exodus
32:22–24

Aaron [answered], saying, “[Let] not burn my lord’s anger. You [certainly] know this people, that they [are] evil. So they said to me, ‘Make elohims for us which will go before us. [As] for this man Moses, who brought us up out from the land of Egypt, we don’t know where he [has gone to].’ So I said to them, “Whoever [has] gold, take [it] off;’ and they gave it to me. Then I threw it into the fire and this calf came out.”

Aaron answered him, saying, “Please don’t let your anger burn against me, my lord. You certainly know what this people is like—they are prone to evil. So they said to me, “Make gods for us which will go before us as we travel to the land of promise. For this Moses, the man who led us out of the land of Egypt—we have no idea where he has gone to.’ So I told them, ‘Whoever has any kind of gold jewelry, take it off and give it to me.’ I took this gold and threw it into the fire and out came this calf.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Aaron, “[Let] not burn a nostril of my lord. You [even] you have known the people, that in evil he [is]. And so they say to me, ‘Make for us elohim which will go before to our faces; for this Moses, the man who brought us up from a land of Egypt, we don’t know where he is to him.’ And so I say to them, ‘For who [has] gold, they take [it] off;’ and so they give to me. And so I threw him into the fire; and so comes out the calf the this.”
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And Aharon said, Let not my lord’s anger be violent: thou knowest the people, that it is prone to evil. And they said to me, Make us gods that shall go before us: for this Mosheh, the man who brought us up form the land of Mizraim, we know not what hath been done to him. And I said to them, Whoever hath gold let him deliver, and give it to me; and I cast it into the fire, and this calf came forth.
Targum (Pseudo-Jonathan)	And Aharon said, Let not my lord's anger be strong: thou knowest the people, that they are the children of the Just; but evil concupiscence hath made them to err: and they said to me, Make us gods that may go before us; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the Lord, and we know not what hath been done to him in his end. And I said to them, Whoever hath gold, let him deliver and give it to me; and I cast it into the fire, and Satana entered into it, and there came out of it the similitude of this calf!
Revised Douay-Rheims	And he answered him: Let not my lord be offended; for you know this people, that they are prone to evil. They said to me: make us gods, that may go before us; for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him. And I said to them: Which of you has any gold? and they took and brought it to me; and I cast it into the fire, and this calf came out.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Aaron said, "Do not let the anger of my master grow hot. You know the people, that they are set on evil. For they said to me, 'Make us deities, which shall go before us; for as for this Moshah, the man who brought us up out of the land of Egypt, we do

V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	<p>not know what has become of him.' I said to them, 'Whoever has any gold, let them take it off:' so they gave it to me; and I threw it into the fire, and out came this calf."</p> <p>.</p> <p>.</p> <p>And Ahron said, "Let not the wrath of my Lord be hot; you know this people is evil. And they said to me, 'Make for us gods to go before us, because this Moshe who brought us up from the land of Egypt, we do not know what happened to him.' And I said to them, 'He that has gold, bring it to me', and they brought it to me and I laid it in fire and it became this calf."</p>
Samaritan Pentateuch	<p>And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are perverted.</p> <p>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.</p>
Updated Brenton (Greek)	<p>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.</p> <p>And Aaron said to Moses, Be not angry, my lord, for you know the impulsiveness of this people. For they said to me, Make us gods which shall go before us; as for this man Moses, who brought us out of Egypt, we do not know what has become of him. And I said to them, If anyone has golden ornaments, take them off; and they gave them to me, and I cast them into the fire, and this calf came out.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And Aaron said, Let not my lord be angry; you have seen how the purposes of this people are evil.</p> <p>For they said to me, Make us a god to go before us: as for this Moses, who took us up out of the land of Egypt, we have no idea what has come to him.</p> <p>Then I said to them, Whoever has any gold, let him take it off; so they gave it to me, and I put it in the fire, and this image of an ox came out.</p>
Easy English	<p>Aaron answered, 'Do not be angry, my lord. You know how quickly these people do bad things. They said to me, "Make us some gods that will lead us. This man called Moses brought us out of Egypt. But now we do not know what has happened to him." So I said to them, "If anyone has any gold rings, he must remove them." Then they gave the gold to me. I threw it into the fire and this young cow came out of the fire!'</p>
	<p>lord</p> <p>(1) 'lord' in small letters is someone who has authority. Someone that other people respect as their master. — (2) 'Lord' (with a capital 'L') is a name for God or Jesus in the Bible. We obey God as our Master.</p>
Easy-to-Read Version–2001 Easy-to-Read Version–2006	<p>.</p> <p>Aaron answered, "Don't be angry, sir. You know that these people are always ready to do wrong. The people said to me, 'Moses led us out of Egypt, but we don't know what has happened to him. So make us some gods to lead us.'</p> <p>So I told the people, 'If you have any gold rings, then give them to me.' The people gave me their gold. I threw the gold into the fire, and out of the fire came this calf!"</p>
Good News Bible (TEV)	<p>Aaron answered, "Don't be angry with me; you know how determined these people are to do evil. They said to me, 'We don't know what has happened to this man Moses, who brought us out of Egypt; so make us a god to lead us.' I asked them to bring me their gold ornaments, and those who had any took them off and gave them to me. I threw the ornaments into the fire and out came this bull-calf!"</p>

The Message

Aaron said, "Master, don't be angry. You know this people and how set on evil they are. They said to me, 'Make us gods who will lead us. This Moses, the man who brought us out of Egypt, we don't know what's happened to him.'

"So I said, 'Who has gold?' And they took off their jewelry and gave it to me. I threw it in the fire and out came this calf."

Names of God Bible
NIRV

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"Please don't be angry," Aaron answered. "You know how these people like to do what is evil. They said to me, 'Make us a god that will lead us. This fellow Moses brought us up out of Egypt. But we don't know what has happened to him.' So I told them, 'Anyone who has any gold jewelry, take it off.' They gave me the gold. I threw it into the fire. And out came this calf!"

New Simplified Bible

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

Casual English Bible
College Press Bible Study
Contemporary English V.

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. Aaron answered: Don't be angry with me. You know as well as I do that they are determined to do evil. They even told me, "That man Moses led us out of Egypt, but now we don't know what has happened to him. Make us a god to lead us." Then I asked them to bring me their gold earrings. They took them off and gave them to me. I threw the gold into a fire, and out came this bull.

The Living Bible

"Don't get so upset," Aaron replied. "You know these people and what a wicked bunch they are. They said to me, 'Make us a god to lead us, for something has happened to this fellow Moses who led us out of Egypt.' Well, I told them, 'Bring me your gold earrings.' So they brought them to me and I threw them into the fire, and . . . well . . . this calf came out!"

New Berkeley Version
New Life Version
New Living Translation
Unlocked Dynamic Bible

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"Don't get so upset, my lord," Aaron replied. "You yourself know how evil these people are. They said to me, 'Make us gods who will lead us. We don't know what happened to this fellow Moses, who brought us here from the land of Egypt.' So I told them, 'Whoever has gold jewelry, take it off.' When they brought it to me, I simply threw it into the fire—and out came this calf!"

Unfolding Bible Simplified

Aaron replied, "Please do not be angry with me, my lord. You know that these people are likely to do wicked things. They said to me, 'Make for us an idol who will lead us on our journey! As for that man Moses, the one who brought us up here from the land of Egypt, we do not know what has happened to him.' So I said to them, 'Everyone who is wearing gold earrings should take them off.' So they took them off and gave them to me. I threw them into the fire, and out came this statue of a young bull!"

Partially literal and partially paraphrased translations:

American English Bible

And Aaron replied:

'Don't be angry, lord; for you know how troublesome these people are. They told me,

[We want you to] make gods for us to lead us, because we don't know what has become of this Moses who brought us out of the land of Egypt.

So I said,

If anyone has gold ornaments, take them off.

Then they gave them to me and I threw them into the fire, and out came this calf!"

Beck's American Translation

Common English Bible	Aaron replied, "Don't get angry with me, sir. You know yourself that these people are out of control. [Sam; MT <i>evil</i>] They said to me, 'Make us gods who can lead us. As for this man Moses who brought us up out of the land of Egypt, we don't have a clue what has happened to him.' So I said to them, 'Whoever has gold, take it off!' So they gave it to me, I threw it into the fire, and out came this bull calf!"
New Advent (Knox) Bible	Do not be angry with me, my lord, said he; thou knowest how the whole bent of this people is towards wrong-doing, and it was they who said to me, Fashion us gods to be our leaders. We had a man to lead us, this Moses, when we came away from Egypt, but there is no saying now what has become of him. So I asked them, Which of you has any gold in his possession? And they brought what they had, and gave it to me; I cast it into the fire, and this calf was the issue of it.
Translation for Translators	Aaron replied, "Please do not be angry with me, sir. You know that these people are very determined to do evil things. They said to me, 'As for that man Moses, the one who brought us up here from the land of Egypt, we do not know what has happened to him. So make for us an idol that will lead us!' So I said to them, 'Everyone who is wearing gold earrings should take them off.' So they <i>took them off and gave them</i> to me. I threw them into the fire, and out came this statue of a young bull!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Ferrar-Fenton Bible	. But Aaron replied, Let not my Prince's anger burn! You know this people, how bad they are! And said they to me, 'Make GODs for us, who can go before us—for as for this fellow Moses, who brought us up from the land of the Mitzeraim, we know not what has become of him.' So I said to them, Bring me gold,' and they brought it, and gave me it, and I threw it into the furnace, and this calf was produced!
God's Truth (Tyndale)	And Aaron said: let not the wrath of my Lord wax fierce, you know the people that they are even set on mischief: they said unto me: make us a god to go before us, for we know not what is become of Moses the fellow that brought us out of the land of Egypt. And I said unto them: let them that have gold, take and bring it me: and I cast it into the fire, and thereof came out this calf.
HCSB	"Don't be enraged, my lord," Aaron replied. "You yourself know that the people are intent on evil. They said to me, 'Make us a god [Or <i>us gods</i>] who will go before us because this Moses, the man who brought us up from the land of Egypt—we don't know what has happened to him!' So I said to them, 'Whoever has gold, take it off,' and they gave it to me. When I threw it into the fire, out came this calf!"
International Standard V	Aaron said, "Sir, [Lit. <i>My lord</i>] don't be angry. You know the people—that they're intent on evil. 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.' 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."
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . And Aaron said, "Let not my lord become angry. [Literally "let not the nose of my lord become hot"] You yourself know the people, that they are intent on evil. [Literally "they in evil"] And they said to me, 'Make for us gods who will go before us, because this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.' And I said to them, 'Whoever has gold, take it off.' And they gave it to me, and I threw it in the fire, and out came this bull calf."
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible

Urim-Thummim Version	Aaron replied, let not the nostrils of my master enflame, you know the people that they are inclined to do bad. For they said to me, make us elohim that will go before us but as for Moses, the man that brought us up out of the land of Egypt, we do not know what has become of him. And I said to them, whoever has any gold let them snatch it off. So they gave it to me and I cast it into the fire, then out came this calf.
Wikipedia Bible Project	And Aaron said: Don't let my master's lip snarl. You know the nation, that she has evil. And they said to me: "Make us gods, who will go before us: because this Moses, the man who raised us up from the land of Egypt, we do not know what happened to him." And I said to them: for he who has gold, break it apart, and they will give to me, and I will throw it in fire, and this calf came out.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Aaron said, "Don't let your anger be roused. You know this people and how evil they are. They said to me: 'Make us gods to go before us; as for this Moses, the man who brought us out of Egypt, we don't know what has happened to him.' I then said to them that whoever had gold was to give it over to me. I threw it in the fire and out came this calf!"
The Heritage Bible New American Bible (2002)	. nostril You know well enough how prone the people are to evil. They said to me, 'Make us a god to be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him.' So I told them, 'Let anyone who has gold jewelry take it off.' They gave it to me, and I threw it into the fire, and this calf came out."
New American Bible (2011)	.
New English Bible—1970	Aaron replied, 'Do not be angry, sir. The people were deeply troubled; that you well know. And they said to me, "Make us gods to go ahead of us, because, as for this fellow Moses, who brought us up from Egypt, we do not know what has become of him." So I said to them, "Those of you who have any gold, strip it off." They gave it me, I threw it in the fire, and out came this bull-calf.'
New Jerusalem Bible	Aaron replied, 'My lord should not be so angry. You yourself know what a bad state these people are in! They said to me, "Make us a god to go at our head; for that Moses, the man who brought us here from Egypt -- we do not know what has become of him." I then said to them, "Anyone with gold, strip it off!" They gave it to me. I threw it into the fire and out came this calf!'
New RSV Revised English Bible—1989	. Aaron replied, "Please do not be angry, my lord. You know how wicked the people are. They said to me, 'Make us gods to go ahead of us, because, as for this Moses, who brought us up from Egypt, we do not know what has become of him.' So I said to them, 'Those of you who have any gold, take it off.' They gave it to me, I threw it in the fire, and out came this bull-calf."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aharon replied, "My lord shouldn't be so angry. You know what these people are like, that they are determined to do evil. So they said to me, 'Make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt — we don't know what has become of him.' I answered them, 'Anyone with gold, strip it off!' So they gave it to me. I threw it in the fire, and out came this calf!"
exeGesés companion Bible	And Aharon says, Kindle not your wrath, my adoni: you know the people are set on evil. And they say to me,

Work us elohim to go at our face:
for as for this Mosheh,
the man who ascended us from the land of Misrayim,
we know not what became of him.

And I say to them,
Whoever has any gold, break it off.

- and they give me:
and I cast it into the fire and out comes this calf.

Hebraic Roots Bible

And Aaron said, Let not the anger of my lord glow. You know the people that it is in evil. And they said to me, Make for us gods who may go before us; as for Moses, the man who caused us to go up from the land of Egypt, we do not know what has become of him. And I said to them, Whoever has gold, let them break off. And they gave to me, and I cast it into the fire, and this calf came out.

Israeli Authorized Version
Kaplan Translation

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'Do not be angry, my lord,' replied Aaron, 'but you must realize that the people have bad tendencies.

They said to me, 'Make an oracle to lead us, since we do not know what happened to Moses, the man who took us out of Egypt.'

When I responded to them, 'Who has gold?' they took it off and gave it to me. I threw the gold into the fire and the result was this calf.

have bad tendencies

(Rashi). Or, 'are among evildoers' (Ibn Ezra, end of Exodus 31:18).

oracle

See note on Exodus 32:1.

(Rashbam; Ralbag; cf. Ramban; Ibn Ezra; Kuzari 1:96). Or, 'god' (Targum).

The Scriptures 2009

And Aharon said, "Do not let the displeasure of my master burn. You know the people, that it is in evil.

"And they said to me, 'Make us mighty ones who go before us. For this Mosheh, the man who brought us out of the land of Mitsrayim, we do not know what has become of him.'

"And I said to them, 'Whoever has gold, let them take it off.' And they gave it to me, and I threw it into the fire, and this calf came out."

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND AARON SAID TO MOSES, "BE NOT ANGRY, MY MASTER, FOR YOU KNOW THE IMPULSE OF THIS PEOPLE.

FOR THEY SAY TO ME, 'MAKE US GODS, WHICH SHALL GO BEFORE US; FOR AS FOR THIS MAN MOSES, WHO BROUGHT US OUT OF EGYPT, WE DO NOT KNOW WHAT IS BECOME OF HIM.'

AND I SAID TO THEM, 'IF ANY ONE HAS GOLDEN ORNAMENTS, TAKE THEM OFF' AND THEY GAVE THEM ME, AND I CAST THEM INTO THE FIRE, AND THERE CAME OUT THIS CALF!"

Awful Scroll Bible

Aaron was to say: Was my lord to be blusteringly furious? - You is to have known that the people are evil. They were to say: Be making they he of mighty ones, that were to proceed turned before us, for Moses, the man that is to have brought us up from the solid grounds of Egypt - is he to have been discovered? - I said to them: You were to strip off your gold. Even was I to take them and was to caste them into the fire, and there was to come out this calf.

Charles Thomson OT
Concordant Literal Version

.

And Aaron said: The anger of my lord must not grow hot. You know the people that they are unbridled,

for they said to me: Make elohim for us who shall go before us, for this Moses, the man who brought us up from the land of Egypt, we know not what has become of him.

And I said to them: Anyone who has gold tear it off yourself. So they gave it to me, and I flung it into the fire, and this calf came forth.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

And Aharon said, Let not the anger of adoni burn hot; thou knowest HaAm, that they are prone to rah (evil).

For they said unto me, Make for us elohim, which shall go before us; for as for this Moshe, the ish that brought us up out of Eretz Mitzrayim, we know not what is become of him.

And I said unto them, Whosoever hath any zahav, let them remove it. So they gave it me; then I cast it into the eish, and there came out this Egel.

Rotherham's *Emphasized B.* And Aaron said

Let not the anger of my lord kindle,—[thou thyself] knowest the people, that <ready for mischief> they are'. So they said to me— Make for us gods, who shall go before us,— for <as for this Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.

And I said to them—

Whosoever hath gold let them break it off. So they gave it to me,—and I cast it into the fire, and there came out—this calf.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

Aaron answered, "Don't be angry, ·master [sir]. You know that these people are always ready to do wrong. They said to me, '[^LThis man] Moses ·led [brought] us out of Egypt, but we don't know what has happened to him. Make us ·gods [or a god; or an image of God] who will ·lead [^Lgo before] us.' So I told them. 'Take off your gold jewelry [^LWhoever has gold, pull it off].' When they gave it to me, I threw it into the fire and out ·came [popped] this calf!"

Kretzmann's Commentary

And Aaron said, Let not the anger of my lord wax hot. Thou knowest the people, that they are set on mischief. It is always the sinner's convenient excuse to blame the transgression on some one else's wickedness.

For they said unto me, Make us gods which shall go before us; for as for this man Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

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. He speaks of the calf as almost an accidental image produced by the fire without his design, without his knowledge and will. Thus Aaron added to his first sin the second of attempting to evade the accusation and casting the blame on others, whose spiritual knowledge did not equal his own. True repentance will not make use of such schemes. Cf Deut. 9:20.

Syndein/Thieme
The Voice

Aaron: Control your anger, my master. You know these people. You know how evil they can be. They told me, "We have no idea what happened to this fellow Moses who brought us out of the land of Egypt. *He left you in charge, so get up and make us some gods to lead us from here.*" So I told them, "If you are wearing any gold, take it off." So they gave me all their gold and I just tossed it into the fire, and out came this calf!.

Bible Translations with Many Footnotes:

The Complete Tanach Aaron replied: "Let not my lord's anger grow hot! You know the people, that they are disposed toward evil.

that they are disposed toward evil: They are always going in a bad direction and testing the Omnipresent.

They said to me, 'Make us gods who will go before us, because this man Moses, who brought us up from the land of Egypt we do not know what has become of him.' I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf."

I said to them: one word only: "Who has gold?" [and not "give me your gold"], but they hurried and stripped themselves and gave it to me.

I threw it into the fire: I did not know that this calf would come out, but out it came.

The Geneva Bible
Kaplan Translation
NET Bible®

Aaron said, "Do not let your anger burn hot, my lord;⁵⁰ you know these people, that they tend to evil.⁵¹ They said to me, 'Make us gods that will go before us, for as for this fellow Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him.' So I said to them, 'Whoever has gold, break it off.' So they gave it⁵² to me, and I threw it into the fire, and this calf came out."⁵³

^{50sn} "My lord" refers to Moses.

^{51tn} Heb "that on evil it is."

^{52tn} Here "it" has been supplied.

^{53sn} Aaron first tried to blame the people, and then he tried to make it sound like a miracle – was it to sound like one of the plagues where out of the furnace came life? This text does not mention it, but Deut 9:20 tells how angry God was with Aaron. Only intercession saved his life.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Aharon** ^{Lightbringer} said, do not let the nose of my lord flare up , you, you know the people given that he is in dysfunction, and they said to me, (make) (for) us "**Elohiym** ^{Powers} which will walk <in front of> us, given that this "**Mosheh** ^{Plucked out}, the man which made us go up from the land of "**Mits'rayim** ^{Two straits}", we do not know what (came to pass) to him, and I said to them, whoever has gold, tear it off of yourself, and they gave it to me, and I sent him in the fire, and this bullock went out,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version
English Standard Version
Green's Literal Translation
Literal Standard Version

And Aaron says, "Do not let the anger of my lord burn; you have known the people, that it [is beset] with evil; and they say to me, Make gods for us, who go before us, for this Moses—the man who brought us up out of the land of Egypt—we have not known what has happened to him; and I say to them, Whoever has gold, let them break [it] off, and they give [it] to me, and I cast it into the fire, and this calf comes out."

Modern English Version
Modern Literal Version
Modern KJV
New American Standard B.

And Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are ^[m]prone to evil. For they said to me, 'Make ^[n]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.’ 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.”

^[m] Exodus 32:22 Lit in evil

^[n] Exodus 32:23 Or gods

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

And Aaron says, “Let not the anger of my lord burn; you—you have known the people that it is in evil; and they say to me, Make for us gods, who go before us, for this Moses—the man who brought us up out of the land of Egypt—we have not known what has happened to him; and I say to them, ‘Whoever has gold, let them break it off, and they give to me, and I cast it into the fire, and this calf comes out.’”

The gist of this passage:

Aaron tries to give an explanation/excuse to Moses as to what happened, in such a way that the least amount of blame possible falls upon his own shoulders.

22-24

Exodus 32:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ahărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'al (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354

Exodus 32:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾaph (אָפּ) [pronounced <i>ahf</i>]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular construct	Strong's #639 BDB #60
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master];</i> can be used to refer to a <i>possessor, an owner</i> ; transliterated <i>Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

Translation: Aaron [answered], saying, “[Let] not burn my lord’s anger.

Aaron knows that he has done wrong, and he is going to try to mollify Moses’ anger. He asks for Moses not to allow his anger to burn so greatly. It is actually a reasonable request.

Exodus 32:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾattâh (אַתָּה) [pronounced <i>ahT-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
yâdaʿ (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 32:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ra' (עַר) [pronounced rahó]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: You [certainly] know this people, that they [are] evil.

Lest you are nonplused by my translation, the last four words of this verse are: (1) *kîy* (כִּי) [pronounced *kee*], meaning *for*; (2) the prefixed preposition *b_e* (בְּ), meaning *into, in*; (3) *ra'* (עַר) [pronounced *rawó*], which means *evil*; and (4) the 3rd person singular masculine pronoun (which I, along with most translators, translated *they*; it is a reference to the word *people*, which is in the masculine singular).

Aaron points out the obviously fact that these people are evil; meaning that they were complaining and rebellious. Moses could not deny this characterization of the Exodus generation at all. However, Aaron, with his God-given leadership, was to keep the people in check. Instead, he participated in the evil of his people.

Illustration: We have enjoyed great freedom in the United States. However, a huge percentage of the population has used their freedom to pursue evil. I write this in 2021 and it should not be hard to imagine that God has us under divine discipline at this time. Certainly, our leaders have failed us politically; but we as a people have failed. Our solution, as an aside, is not electing the right leader or fixing our election system; our solution is evangelizing others and spiritual advance for ourselves.

Application: We keep thinking, in 2021, that all we need to do is get around this or that corner, past this or that problem, and we can return to normal. Divine discipline could be our new normal.

Exodus 32:22 Aaron [answered], saying, “[Let] not burn my lord’s anger. You [certainly] know this people, that they [are] evil. (Kukis mostly literal translation)

Moses has not asked for a clarification or for an explanation. He has just chewed Aaron out. Aaron should have said, "Yes, sir; no excuse, sir." There is nothing more pitiful than a grown man who will not take responsibility for his actions. With children, you expect it. A child is often distinguished from a mature adult in his inability to take responsibility for his own actions. However, it is tragic when an adult will not assume this responsibility. Here Aaron pathetically tries to crawfish out of it. If you have ever seen a crawfish moving backwards, away from you—this is Aaron. He is backing down from Moses, he is making excuses, he is going to blame those in his periphery when this was his responsibility. He was the most responsible person there. It doesn't matter that the Hebrews are set upon evil; this is not an issue. Moses doesn't put up with any crap and Aaron should not either. When the Hebrews came to him desiring to make an idol, desiring to have a celebration to a god which they manufactured, Aaron should have knocked a few heads together and straightened them out (I am speaking figuratively).

Hamilton: Aaron seems to suggest that Moses has forgotten that these very same people have already established a track record of grumbling, whining, and faultfinding. So why be shocked? ⁸²

Exodus 32:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'âsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition; with the 1 st person plural suffix	No Strong's # BDB #510
'êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'âsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person plural suffix	Strong's #6440 BDB #815
Together, they mean <i>before us, before our faces, in our presence, in our sight, in front of us.</i>			
See v. 1d.			

⁸² From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021. Quoted from *Exodus: An Exegetical Commentary*.

Translation: So they said to me, 'Make elohims for us which will go before us.

I translated *elohim* as *elohims*; sort of emphasizing the plural aspect. The *-im* ending in Hebrew is the plural, so the word *elohim* means *gods* (or, *God*, if the True God is meant).

Aaron's quotation is going to be perfect. I think word-for-word, in exactly this particular way, what the people said to Aaron is given exactly to Moses.

What Aaron wants to do is to put most or all of the blame on the people. He wants to incur as little of this blame as possible.

He does try to make most everything sound legitimate. They still planned to travel with the gods guiding them. Obviously, that is stupid, because a gold calf idol cannot guide anyone anywhere.

Exodus 32:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾălâh (אֱלֹהִים) [pronounced <i>ġaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil perfect; with the 1 st person plural suffix	Strong's #5927 BDB #748
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

See v. 1e.

Translation: [As] for this man Moses, who brought us up out from the land of Egypt,...

The people speak of Moses. They know who he is; they certain remember that he brought them out of the land of Egypt. They clearly acknowledge this.

Exodus 32:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person plural, Qal perfect	Strong's #3045 BDB #393
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

This is v. 1f; Aaron has quoted the people exactly.

Translation: ...we don't know where he [has gone to].'

However, the people say, "We don't know where Moses is; we do not know what might have befallen him. He is nowhere to be found." Moses has only been gone for 40 days.

Aaron continues to tell Moses exactly what the people said to him.

Exodus 32:23 So they said to me, 'Make elohims for us which will go before us. [As] for this man Moses, who brought us up out from the land of Egypt, we don't know where he [has gone to].' (Kukis mostly literal translation)

The only thing worse than the mistake that Aaron made in the absence of Moses is the mistake that he is making right now and trying to crawfish his way out of the responsibility. Having taught high school for over two decades, the way you spotted a child, one who was a long ways from adulthood, was a young man or women, when caught in the act of doing something wrong, blaming everyone in is periphery. A child cannot take responsibility for his own actions—everyone else is always to blame. Aaron will just do as best as he can when it comes to passing along this blame to others. Sure, the Israelites were out of line and demanded that Aaron do that which was not right—that is not the issue—the issue is that Aaron went ahead and did that which was wrong.

Precept Austin entitles this verse: *Aaron's imaginary miracle*.⁸³

Exodus 32:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîy (מי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
pâraq (קָרַץ) [pronounced <i>paw-RAHK</i>]	<i>tear off (away) from oneself, break off, break into pieces</i>	2 nd person masculine plural, Hithpael imperative; pausal form	Strong's #6561 BDB #830

Translation: So I said to them, “Whoever [has] gold, take [it] off;’...

Aaron continues. “What could I say to them?” we might infer from this text. “If you are wearing gold,” he tells them, “Then remove it.”

Exodus 32:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678

⁸³ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 20, 2021.

Exodus 32:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and they gave it to me.

Aaron told these people to give the gold to him; but he skips over that part and asks them. He jumps right "Whoever has gold" to, *they just gave the gold to me*. Again, do you see how he is lessening the blame that is rightly place upon himself?

Exodus 32:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlak ^e (שָׁלַךְ) [pronounced shaw-LAHK ^e]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	1 st person masculine singular, Hiphil imperfect, with the 3 rd person masculine singular suffix	Strong's #7993 BDB #1020
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: Then I threw it into the fire...

Aaron then admits that he put the gold into the fire.

Exodus 32:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'êgel (עֵגֶל) [pronounced ĞAY-ge]	<i>calf</i>	masculine singular noun with the definite article	Strong's #5695 BDB #722

Exodus 32:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and this calf came out.” (Kukis mostly literal translation)

Then, the final thing that Aaron says is quite surprising—even to me. He seems to be saying, “This golden calf just emerged; it just came out from the molten gold.” We all know that is a total load of hoo-hah.

Exodus 32:24 So I said to them, “Whoever [has] gold, take [it] off;’ and they gave it to me. Then I threw it into the fire and this calf came out.” (Kukis mostly literal translation)

Here, Aaron misrepresents his part in the action. He just threw the gold into the fire and the calf jumped out of the fire and there was the idol. Aaron has seen a great many wonders and miracles performed by God at the hand of Moses and thought this was a reasonable, almost believable story. However, Moses recognized this for the blatant lie that it is. Aaron had to fashion this idol; he may have used an existing mold for something else and modified it; he may have allowed it to melt in the sand until it formed into something, make a mold for itself. Whatever the situation, the end result was a hand or tool sculpted idol, which represented all manner of false gods and demons.

We can only imagine the disappointment felt by Moses to have his own brother try to feed him this line of bull. When a student would come up and lie straight faced to me, my favorite line to use (one which I stole from a close friend of many years ago) was *I only look stupid*.

Guzik: Aaron gave the classic “it just happened” excuse. But it didn’t just happen. Aaron thought it out, melted the gold, molded it, and fashioned it carefully with an engraving tool.⁸⁴

Precept Austin: So they gave it [the gold jewelry] to me, and I threw it into the fire, and out came this calf - Notice that Moses does not even respond to this ludicrous excuse! This has to be one of the worst excuses for sin in the history of the world! In went the gold and out popped an idol.⁸⁵

This was not a minor transgression on Aaron’s part. He was almost removed from this life by the sin unto death. God was not willing to let this go, apart from intercession from Moses. (Moses is speaking to the people, recalling this incident:) **And the LORD was so angry with Aaron that He was ready to destroy him. And I prayed for Aaron also at the same time.** (Deut. 9:20; ESV; capitalized)

Exodus 32:22–24 Aaron [answered], saying, “[Let] not burn my lord’s anger. You [certainly] know this people, that they [are] evil. So they said to me, ‘Make elohims for us which will go before us. [As] for this man Moses, who brought us up out from the land of Egypt, we don’t know where he [has gone to].’ So I said to them, ‘Whoever [has] gold, take [it] off;’ and they gave it to me. Then I threw it into the fire and this calf came out.” (Kukis mostly literal translation)

Exodus 32:22–24 Aaron answered him, saying, “Please don’t let your anger burn against me, my lord. You certainly know what this people is like—they are prone to evil. So they said to me, “Make gods for us which will go before us as we travel to the land of promise. For this Moses, the man who led us out of the land of Egypt—we have no idea where he has gone to.’ So I told them, ‘Whoever has any kind of gold jewelry, take it off and give it to me.’ I took this gold and threw it into the fire and out came this calf.” (Kukis paraphrase)

⁸⁴ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 21, 2021.

⁸⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 21, 2021.

Kaiser summarizes Aaron's four excuses: (1) "you know how prone these people are to evil" (Ex 32:22); (2) "they said to me" (Ex 32:23); and (3) "we don't know what has happened to [Moses]." The flimsiest excuse came last: (4) "out came this calf!" (Ex 32:24).⁸⁶

Currid: *It is common in the southern United States for prisoners to help in the building of prisons. That is ironic because every brick that they lay makes them more imprisoned, and every nail they hammer makes their escape more impossible. In a sense sin is like that—each sin committed makes it easier to perform more sin, sin upon sin. And so it was with Aaron. After breaking the first two commandments through idolatry, he now compounds it with lying, a smashing of the ninth commandment. And so his guilt and shame are that much greater. Is it not so with us?*⁸⁷

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Commissions the Levites to Kill Some of the Idolaters

And so sees Moses the people, that he is being let loose, that Aaron lets him loose him, to shame among rising up [against] them. And so takes a stand Moses at a gate of the camp; and so he says, "Whomever [is with] Y^ehowah, unto me." And so were assembled unto him sons of Levi.

Exodus
32:25–26

Moses then observed the people, that they were unrestrained, that Aaron let them loose [to do whatever], to [their] shame before their enemies [lit., *the ones rising up (against) them*]. Then Moses stood at the gate of the camp and he said, "Whomever [will stand with] Y^ehowah, [come] unto me." Consequently, the sons of Levi gathered to him.

Moses then observed the people, knowing that Aaron had given them full reign to do what they want. They were out of control and acted shamefully before their enemies. So Moses then stood at the gate of the camp and said, "If you stand with Jehovah, then come here and stand with me." Consequently the sons of Levi assembled before Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so sees Moses the people, that he is being let loose, that Aaron lets him loose him, to shame among rising up [against] them. And so takes a stand Moses at a gate of the camp; and so he says, "Whomever [is with] Y^ehowah, unto me." And so were assembled unto him sons of Levi.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

And Mosheh saw that the people were undone (or, made empty); for Aharon had undone them, to defile them with an evil name in their generations; and Mosheh stood at the gate of the camp, and said, Let those who fear the Lord come to me. And all the sons of Levi gathered together to him.

Targum (Pseudo-Jonathan)

And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil report would go forth

⁸⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 21, 2021. Quoted from The Expositor's Bible Commentary: Genesis-Leviticus.

⁸⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 21, 2021. Quoted from Epsc Exodus Volume 2.

among the nations of the earth, and they would get to them an evil name unto their generations. [JERUSALEM. And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown which was upon their head, whereon the Name had been engraven and set forth, at Mount Horeb.]

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

.
And when Moses saw that the people were naked, (for Aaron had stripped them by occasion of the shame of the filth, and had set them naked among their enemies) Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:...

Aramaic ESV of Peshitta

When Mosha saw that the people had broken loose, (for Aaron had let them loose for a derision among their enemies), then Mosha stood in the gate of the camp, and said, "Whoever is on Mar-Yah's side, come to me!" All the sons of Levi gathered themselves together to him.

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

.
. And Moshe saw the people that they had sinned against themselves, for Ahron caused them to sin, that their names would be stinking at their end. And Moshe stood himself in the gate of the Tabernacle and he said, "Who is from LORD JEHOVAH? He will come to me." And all of the children of Levi assembled to him.

Samaritan Pentateuch

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

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.

Updated Brenton (Greek)

And when Moses saw that the people were scattered (for Aaron had scattered them so as to be a rejoicing to their enemies) then Moses stood at the gate of the camp, and said, Who is on the Lord's side? Let him come to me. Then all the sons of Levi came to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Moses saw that the people were out of control, for Aaron had let them loose to their shame before their haters:

Then Moses took his place at the way into the tents, and said, Whoever is on the Lord's side, let him come to me. And all the sons of Levi came together to him.

Easy English

All the Israelites were running about. And Moses saw that they were doing bad things in the camp. Aaron had let them do bad things. They would have felt ashamed if their enemies had seen them. So Moses stood at the edge of the camp. He said, 'Everyone who loves the Lord must come to me.' Then all the Levites went to Moses.

Levite

A person who belonged to the tribe of Levi, one of the 12 tribes of Israel. God chose the Levites to do special work for him in his Temple (God's Great House). They helped the priests in the Temple.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

.
Moses saw that Aaron had let the people get out of control. They were being wild, and all their enemies could see them acting like fools. So Moses stood at the entrance to the camp and said, "Anyone who wants to follow the LORD should come to me." Everyone from the tribe of Levi ran to Moses.

God's Word™

Good News Bible (TEV)

.

The Message

Moses saw that the people were simply running wild—Aaron had let them run wild, disgracing themselves before their enemies. He took up a position at the entrance to the camp and said, “Whoever is on GOD’s side, join me!” All the Levites stepped up.

Names of God Bible

Aaron had let the people get out of control, and they became an object of ridicule to their enemies. When Moses saw this, he stood at the entrance to the camp and said, “If you’re on **Yahweh’s** side, come over here to me!” Then all the Levites gathered around him.

NIRV

Moses saw that the people were running wild. Aaron had let them get out of control. The people had become a joke to their enemies. Moses stood at the entrance to the camp. He said, “Anyone on the Lord’s side, come to me.” All the Levites joined him.

New Simplified Bible

.

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

Casual English Bible

.

College Press Bible Study

.

Contemporary English V.

Moses knew that the people were out of control and that it was Aaron's fault. And now they had made fools of themselves in front of their enemies. So Moses stood at the gate of the camp and shouted, "Everyone who is on the LORD's side come over here!" Then the men of the Levi tribe gathered around Moses, and he said to them, "The LORD God of Israel commands you to strap on your swords and go through the camp, killing your relatives, your friends, and your neighbors." V. 27 is included for context.

The Living Bible

When Moses saw that the people had been committing adultery—at Aaron’s encouragement, and much to the amusement of their enemies—he stood at the camp entrance and shouted, “All of you who are on the Lord’s side, come over here and join me.” And all the Levites came.

New Berkeley Version

.

New Life Version

Moses saw that Aaron had let the people go wild and become a shame to those who hated them. So Moses stood in the gate of the place where they had set up their tents and said, “Whoever is for the Lord, come to me!” And all the sons of Levi came together around him.

New Living Translation

Moses saw that Aaron had let the people get completely out of control, much to the amusement of their enemies.^[c] So he stood at the entrance to the camp and shouted, “All of you who are on the Lord’s side, come here and join me.” And all the Levites gathered around him.

^[c] 32:25 Or *out of control, and they mocked anyone who opposed them*. The meaning of the Hebrew is uncertain.

Unlocked Dynamic Bible

.

Unfolding Bible Simplified

Moses saw that Aaron had allowed the people to get out of control and to do things that would make their enemies think the Israelite people were foolish. So he stood at the entrance to the camp and shouted, “Everyone who is loyal to Yahweh should come close to me!” So all the men in the tribe of Levi gathered around him.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck’s American Translation

.

Common English Bible

Moses saw that the people were out of control because Aaron had let them get out of control, making them an easy target for their enemies. So Moses stood at the camp’s gate and said, “Whoever is on the Lord’s side, come to me!” All the Levites gathered around him.

New Advent (Knox) Bible	Moses saw, too, that the people went all unarmed; Aaron had let them strip, in their shameless debauchery, so that they were defenceless against attack.[1] So he stood there at the gate of the camp, and said, Rally to my side, all that will take the Lord's part. Then the whole tribe of Levi gathered round them, and he said, A message to you from the Lord God of Israel. Gird on your swords, and pass to and fro through the middle of the camp, from gate to gate, killing your own brothers, your own friends, your own neighbours. V. 27 is included for context. [1] The meaning of the Hebrew text here is somewhat obscure; it says no more, than that Aaron had given the people free rein, exposing them to the derision of their attackers. If the interpretation given in the Latin is correct, we should perhaps suppose that the Hebrews were commanded to go always armed; and it was the neglect of this command which exposed them to the onslaught of the Levites.
Translation for Translators	Moses/I saw that Aaron had allowed the people to become completely out of control and to do things that would make their enemies think the Israeli people were foolish. So he/I stood at the entrance to the camp and shouted, "Everyone who is loyal to Yahweh should come <i>closer</i> to me!" So the descendants of Levi gathered around him/me.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Moses saw that the people were out of control (because Aaron let them go out of control so they will be mocked by their enemies:) Moses stood at the gate of the camp and said, whoever is for the LORD shall come to me. And all the Sons of Levi came to him.
Ferrar-Fenton Bible	Then Moses saw that the People were in revolt, and had involved Aaron in their insurrection. Therefore Moses stood up at the gate of the camp, and cried; "Who is for my EVER-LIVING GOD? " when all the sons of Levi joined him.
God's Truth (Tyndale)	When Moses saw that the people were naked (for Aaron had made them naked unto their shame when they made insurrection) he went and stood in the gate of the host and said: If any man pertain unto the Lord, let him come to me. And all the sons of Levi gathered themselves together: and came unto him.
HCSB	Moses saw that the people were out of control, for Aaron had let them get out of control, resulting in weakness before their enemies. [Hb obscure; or <i>resulting in derision</i>] And Moses stood at the camp's entrance and said, "Whoever is for the Lord, come to me." And all the Levites gathered around him.
International Standard V	<i>The Descendants of Levi Punish the Guilty Israelis</i> When Moses saw that the people were out of control—for Aaron had let them get out of control, something that brought ridicule from their enemies [Lit. for ridicule among their enemies] — he stood in the gate of the camp and called out: "Whoever is for the Lord come over [The Heb. lacks come over] to me," and all the sons of Levi gathered around him.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . And Moses saw the people, that they were running wild [Or "out of control," "running loose"] because Aaron had allowed them to run wild, [Or "to be out of control," "to run loose"] for a laughingstock among their enemies. [Literally "those arising against them"] And Moses stood at the entrance of the camp, and he said, "Whoever is for Yahweh, to me." And all the sons of Levi were gathered to him.
NIV, ©2011	Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, "Whoever is for the Lord, come to me." And all the Levites rallied to him.
Peter Pett's translation	.

Unfolding Bible Literal Text	Moses saw that the people were running wild (for Aaron had let them get out of control, causing their enemies to mock them). Then Moses stood at the entrance to the camp and said, "Whoever is on Yahweh's side, come to me." All the Levites gathered around him.
Unlocked Literal Bible Urim-Thummim Version	. Then Moses saw the people that they were unbridled, because Aaron had made it unbridled because of the contempt among those that withstood him. Then Moses stood in the gate of the encampment and declared, whoever is on the side of YHWH let him come to me. And all the sons of Levi gathered themselves together to him.
Wikipedia Bible Project	And Moses saw the nation, that it is unruly. That Aaron had let it be unruly, as an auspice to their opponents. And Moses stood on the entrance of the camp, and said: "All of Yahweh, to me!" and all the sons of Levi gathered to him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses saw that the people were out of control, for Aaron had let them run wild, to a point that would make them an easy prey for their opponents. Then Moses stood at the gate of the camp and said, "All those for Yah weh, come to me." And all the sons of Levi rallied round him. Num 25:7
The Heritage Bible	And Moses saw that the people were naked, because Aaron had made them naked for scornful whispering to rise <i>from their enemies</i> ; And Moses stood in the gate of the camp, and said, Who is for Jehovah? <i>Come</i> to me! And all the sons of Levi gathered themselves together to him.
New American Bible (2002)	.
New American Bible (2011)	.
New American Bible (2011)	Moses saw that the people were running wild because Aaron had lost control—to the secret delight of their foes. Moses stood at the gate of the camp and shouted, "Whoever is for the LORD, come to me!" All the Levites ¹ then rallied to him, and he told them, "Thus says the LORD, the God of Israel: Each of you put your sword on your hip! Go back and forth through the camp, from gate to gate, and kill your brothers, your friends, your neighbors!" V. 27 is included for context. I. [32:26–29] Dt 33:8–9.
New English Bible–1970	.
New Jerusalem Bible	When Moses saw that the people were out of hand -- for Aaron had let them get out of hand to the derision of their enemies all round them- Moses then stood at the gate of the camp and shouted, 'Who is for Yahweh? To me!' And all the Levites rallied round him.
New RSV	.
Revised English Bible–1989	Moses saw that the people were out of control and that Aaron had laid them open to the secret malice of their enemies. He took his place at the gate of the camp and said, "Who is on the LORD's side? Come here to me"; and the Levites all rallied to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Moshe saw that the people had gotten out of control — because Aharon had allowed them to get out of control, to the derision of their enemies — Moshe stood at the entrance to the camp and shouted, "Whoever is for Adonai, come to me!" All the descendants of Levi rallied around him.
exeGesés companion Bible	And Mosheh sees that the people are exposed - for Aharon exposed them to whisperings among their uprisers: and Mosheh stands in the portal of the camp

and says, Who is on the side of Yah Veh?
Come to me.

- and all the sons of Levi gather to him.

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation

Moses realized that the people had actually been restrained. Aaron had restrained them, doing only a small part of what the outspoken ones [had demanded].

Moses stood up at the camp's entrance and announced, 'Whoever is for God, join me!' All the Levites gathered around him.

been restrained

(Ralbag). Or, 'exposed' (Rashi; Sforno; Ibn Janach); 'exposed to harm' (Abarbanel); 'undisciplined' (Rashbam; Chizzkuni); 'unrestrained' (Hirsch); 'going the wrong way' (Ibn Janach; Radak, Sherashim).

doing only a small part

(Ralbag; Hirsch; cf. Shabbath 119a). Or, 'so as to be derided' (Radak, Sherashim; Rashi).

outspoken ones

(Ralbag; Hirsch). Or, 'enemies' (Rashi; Ibn Ezra; Radak, Sherashim to 7).

had demanded

(Ralbag). Or, 'Moses saw that the people had been exposed; for Aaron had exposed them and they could be the subject of derision to their enemies' (Rashi). Or, 'Moses saw that the people were unrestrained, since Aaron had shown their lack of restraint to some degree when they stood up against him' (Hirsch). Or, 'Moses saw that the people were going the wrong way, because Aaron had allowed them to revert...' (Ibn Janach; Radak, Sherashim).

The Scriptures 2009
Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND WHEN MOSES SAW THAT THE PEOPLE WERE OUT OF CONTROL, FOR AARON HAD LET THEM GO OUT OF CONTROL, AS A DERISION AMONG THEIR ENEMIES,
THEN STOOD MOSES AT THE GATE OF THE CAMP, AND SAID, "WHO IS ON JESUS' SIDE? LET HIM COME TO ME." THEN ALL THE SONS OF LEVI CAME TO HIM.

Awful Scroll Bible

Moses was to perceive, that the people are being let loose, for Aaron is to have let them loose in the derision of their up rising.

Moses was to stand at the gate of the camp, and was to make utterances of Sustains To Become, and the sons of Levi were to gather to him.

Charles Thomson OT
Concordant Literal Version

When Moses saw the people that they were unbridled, that Aaron had let them become unbridled unto disrepute among those rising against them, then Moses stood in the gate of the camp and said: Whoever is for Yahweh come to me! So all the sons of Levi gathered themselves to him; and he said to them: Thus says Yahweh Elohim of Israel: Each man place his sword on his thigh, cross over and return from gate to gate in the camp. Each man kill his brother and each man his associate and each man his nearest. V. 27 is included for context.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

And when Moshe saw that HaAm were exposed; (for Aharon had exposed them to derision among their enemies;)

Then Moshe stood in the sha'ar of the machaneh, and said, Who is on Hashem's side? Let him rally unto me. And all the Bnei Levi gathered themselves together unto him.

Rotherham's *Emphasized B.* And Moses saw the people, that <unbridled> they were',—for Aaron had given them the rein, for a whispering among their enemies.^d So Moses took his stand in the gate of the camp, and said—

Who is for Yahweh?... To me!

Then gathered unto him all the sons of Levi.

^d Or: "among them that rose up against them:" qy., "over against them."

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

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 mockery among their enemies—then Moses stood in the gate of the camp, and said, "Whoever is on the Lord's side, come to me!" And all the sons of Levi [the priestly tribe] gathered together to him. Moses saw that the people were acting wildly [out of control]. Aaron had let them get out of control [act wildly] and become fools [the object of slander] in front of their enemies. So Moses stood at the entrance [^Lgate] to the camp and said, "Let anyone who wants to follow [^LWhoever is for] the Lord come to me." And all the people from the family of [^Lsons of] Levi gathered around Moses.

The Expanded Bible

Kretzmann's Commentary

Verses 25-29

The Slaughter of the Idolaters

And when Moses saw that the people were naked; they had stripped themselves of their ornaments and had also neglected to keep the camp properly protected; (for Aaron had made them naked unto their shame among their enemies, he had given them free reign in their festivities, a fact which caused the camp to be unprotected and exposed the children of Israel to derision in more than one respect;) then Moses stood in the gate of the camp and said, Who is on the Lord's side; who will take the Lord's part? Let him come unto me. And all the sons of Levi gathered themselves together unto him. They were the first to turn from their sin in true repentance and to show their willingness to make amends for their sin.

Syndein/Thieme

The Voice

When Moses saw that the people had lost all control because Aaron had let them get that way, and *he realized* their wild behavior had become a mockery in the sight of their enemies, he stood at the camp's entrance and shouted to them.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses saw the people, that they were exposed, for Aaron had exposed them to be disgraced before their adversaries.

exposed: Heb. *עָרַפּ*, uncovered. Their shame and disgrace was revealed, as in "and he shall uncover (*עָרַפּוּ*) the woman's head" (Num. 5:18).

to be disgraced before their adversaries: Heb. *קָהַיְמָקְבַּ הַצִּמְשָׁל*, that this thing should be a disgrace for them in the mouths of all who rise up against them.

So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him.

"Whoever is for the Lord... to me!": Let him come to me.

all the sons of Levi: From here [we learn] that the entire tribe was righteous. -[from Yoma 66b]

The Geneva Bible

Kaplan Translation

NET Bible®

Moses saw that the people were running wild,⁵⁴ for Aaron had let them get completely out of control, causing derision from their enemies.⁵⁵ So Moses stood at the entrance of the camp and said, “Whoever is for the Lord, come⁵⁶ to me.”⁵⁷ All the Levites gathered around him, and he said to them, “Thus says the Lord, the God of Israel, ‘Each man fasten⁵⁸ his sword on his side, and go back and forth⁵⁹ from entrance to entrance throughout the camp, and each one kill his brother, his friend, and his neighbor.’”⁶⁰ v. 27 is included for context.

^{54tn} The word is difficult to interpret. There does not seem to be enough evidence to justify the KJV’s translation “naked.” It appears to mean something like “let loose” or “lack restraint” (Prov 29:18). The idea seems to be that the people had broken loose, were undisciplined, and were completely given over to their desires.

^{55tn} The last two words of the verse read literally “for a whispering among those who rose up against them.” The foes would have mocked and derided them when they heard that they had abandoned the God who had led them out of Egypt (S. R. Driver, Exodus, 354).

^{56tn} “come” is not in the text, but has been supplied.

^{57tn} S. R. Driver suggests that the command was tersely put: “Who is for Yahweh? To me!” (Exodus, 354).

^{58tn} Heb “put.”

^{59tn} The two imperatives form a verbal hendiadys: “pass over and return,” meaning, “go back and forth” throughout the camp.

^{60tn} The phrases have “and kill a man his brother, and a man his companion, and a man his neighbor.” The instructions were probably intended to mean that they should kill leaders they knew to be guilty because they had been seen or because they failed the water test – whoever they were.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and **"Mosheh** ^{Plucked outⁿ} saw the people, given that he is loosened , given that **"Aharon** ^{Light bringerⁿ} loosened him to whisper in their risers, and **"Mosheh** ^{Plucked outⁿ} stood in the gate of the campsite, and he said, who is (for) **"YHWH** ^{He Isⁿ?} come to me, and all the sons of **"Lewi** ^{My joiningⁿ} gathered to him,...

Charles Thomson OT And when Moses saw that the people were scattered abroad; for Aaron had scattered and made them a derision to their enemies, Moses stood at the gate of the camp and said, Who is for the Lord? Let him come to me. Upon which all the sons of Levi joined him.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. Now when Moses saw that the people were ^[o]out of control—for Aaron had let them ^[p]get out of control to the point of being an object of ridicule among ^[q]their enemies— 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.

^[o] Exodus 32:25 Lit *let loose*

^[p] Exodus 32:25 Lit *go loose*

^[q] Exodus 32:25 Lit *those who rise against them*

New European Version

When Moses saw that the people were naked, (for Aaron had made them naked, for a shame among their enemies), then Moses stood in the gate of the camp, and said, Whoever is on Yahweh’s side, come to me! All the sons of Levi gathered themselves together to him.

New King James Version .

Niobi Study Bible .

Owen's Translation
 Restored Holy Bible 6.0
 Updated Bible Version 2.17

And when Moses saw that the people were going wild (for Aaron had let them go wild for a derision among their enemies), then Moses stood in the gate of the camp, and said, Whoever is on Yahweh's side, [let him come] to me. And all the sons of Levi gathered themselves together to him.

A Voice in the Wilderness

And when Moses saw that the people were lacking restraint (for Aaron had let them loose, to the derision of their enemies), that Moses stood in the gate of the camp, and said, Whoever is for Jehovah, come to me. And all the sons of Levi gathered together to him.

Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

And Moses sees the people that it is unbridled, for Aaron has made it unbridled for contempt among its withstanders, and Moses stands in the gate of the camp, and says, "Who is for Jehovah? —unto me!" and all the sons of Levi are gathered unto him.

The gist of this passage:

Moses can see that there is a problem among the people, so he stands at the entrance to the camp and calls for those whose trust is in Y^ehowah to come to him.

25-26

Exodus 32:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766

Translation: Moses then observed the people,...

Despite the story that Moses heard from Aaron (and Moses may have decided to give Aaron a pass for the final thing that he said), Moses now focuses his attention on the people.

Let me suggest that the people right now do not realize that Moses has returned or that Moses is watching them. The question in Moses' mind right now is, "Really, just how bad are these people?"

Moses is concerned about two things, in particular: (1) Aaron's actions as a leader and (2) the people's actions as representatives of God.

Exodus 32:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
pâra' (פָּרַח) [pronounced <i>paw-RAHG</i>]	<i>were let go, letting loose, letting alone; being unrestrained, unbridled, lawless</i>	Qal passive participle	Strong's #6544 BDB #828
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...that they were unrestrained,...

Despite having dealt with the idol, the people are still *unrestrained, out of control, unable to be governed*.

We do not really know exactly how the people are unrestrained. Obviously, one school of thought has them having a toga party without the togas. Not everyone is necessarily naked, but several of them are. This point of view is supported, to some extent, by the meaning of the word *was tsâchaq* (צַחַק) [pronounced *tsaw-KHAK*], a word previously used to apply to these people. The word means *to laugh* in the Qal stem (as in Gen. 18:12–13 and 15 when Sarah laughed within herself about having a child; see also Gen. 17:17 21:6); however, in the Piel, it can refer to intimate caresses (Gen. 26:8) as well as *to mock*. R. B. Thieme, Jr. has translated this as *intercourse with demons*; the basis of their celebration is an idol made by hands and behind all idols are demons ready to receive glory and adoration. When one worships a demon, he simultaneously mocks God and has intercourse with the demon. The sexual connotation comes from Gen. 26:8 and from the implications of this verse. It is possible that, with so many restraints lifted, that some people were involved in sensual dancing or worse. However, bear in mind, this may also refer to spiritual adultery. Even without the calf, the people may be singing to false gods (recall that Moses could hear them singing from afar).

It is clear to Moses that these people are unrestrained. Do they know that Moses has returned? It is possible that they do, and yet, their behavior is bad enough for him to see that they are called *unrestrained*.

We do not know, based upon this chapter, just how bad these people are. Are they engaged in lewd behavior? We really do not know that. But whatever their exact actions are, they are unrestrained. At the very least, they are involved in the worship of this idol; and the context suggests that they are worshiping with great fervor—despite the idol having been destroyed and literally eaten.

Bear in mind that God spoke to all of these people directly; they all heard the Ten Commandments. They heard the first two commandments, which they were now disobeying.

Having been a teacher, let me suggest that this is all a percentages game. You can have control over a classroom, if there are 1 or 2 smart-asses in the room. In fact, you can even use that to your advantage, to some degree. However, in a classroom of 25 or 30, there is a point at which the class can no longer be taught, whether that is 3 difficult-to-control children, or 4 or 5. There is a point at which, one cannot teach. A teacher requires the large majority of the students to be authority orientated. There is a percentage which is required to be authority oriented, which percentage depends on a variety of factors.

Let me suggest that the same is true of a nation. There are going to be criminals, there are going to be law-breakers. How many are we speaking of? What is the percentage? Israel was a **priest nation** (or developing into a priest nation). There is required to be a reasonable percentage of Israelites who get this and who are pulling in the same direction.

Application: Now consider client nation USA. We have been greatly blessed by God; but it has been clear to many Christians that we are under divine discipline. Again, this is a percentages game; and there are many different factors to consider. So, for a 340 million population, I could not specifically say, "Well, 2 million have to be **supergrace believers** who are moving forward in the spiritual life; 100 million need to be believers;" etc. So, just as in the classroom, maybe in one class, I can have 3 smart asses and still be able to teach (like an honors course, where we can go off topic for 1 minute, and quickly return to topic); but in another class, 2 smart asses might be the absolute limit. So it is with a client nation. There needs to be so many believers who are mature and continuing to mature; there must be so many believers in general; and there might possibly be the necessity for there to be a percentage of unbelievers who understand divine establishment.

Application: How many people have expressed this thought recently? *How long until we can return to normal?* We have had a pandemic, a stolen election, military troops protecting the politicians at our national capitol, a bizarre weather event, the great conservative voice of the United States has passed away. When do we go back to normal? Right now, because these things are occurring, that means that we do not have enough mature believers; we do not have enough believers; and we do not have enough people who are oriented to divine establishment thinking. Let me add that, even though understanding establishment is important, the solution is *not* political. Obviously, to the believer, we know who the better presidential candidate is, and many of us believe that he was elected. But, this does not mean that the solution to our problems is political. This does not mean that we need to step up our game, in whatever way, to make certain that the right candidate is elected. The political processes may be lost to the people. Now, we can *fight* to have fair political process and discourse return; but that is not the key. The key is and always will be spiritual.

Application: Let me be more specific. Let's say that you have a choice between going to a boring church where Bible doctrine is being taught; or you can get into the middle of some political cause...what do you choose? If there is a choice that must be made, you choose the course of action which leads you to spiritual maturity.

Application: So that there is no misunderstanding, it is okay for a believer to vote, to be an active participant in politics, to act in a campaign on behalf of a good candidate, or even to be a good candidate. There is nothing which precludes a believer from those kinds of participation. However, one must continue to grow in grace and knowledge of the Lord Jesus Christ. Spiritual maturity is a necessity; good leaders would be nice, but they are not key to a client nation.

Exodus 32:25a-b **Moses then observed the people, that they were unrestrained,...**

This is a very elliptical text and it seems to mean what I have translated above. This is in agreement with most translations (which, as they often do, follow the lead of the KJV).

We need to examine some of the translations of this verse.

<i>The Amplified Bible</i>	And when Moses saw that the people were unruly <i>and</i> unrestrained...
<i>The Emphasized Bible</i>	And Moses saw the people, that unbridled they were...
KJV	And when Moses saw that the people <i>were</i> naked...
NASB	Now when Moses saw that the people were out of control [lit., <i>let loose</i>]...
NIV [NRSV]	[When] Moses saw that the people were running wild...
Owen's Translation	And when Moses saw the people that they had broken loose...
<i>Young's Lit. Translation</i>	And Moses seeth the people, that it <i>is</i> unbridled....

Here, the various translations complement one another and help us to have some options when it comes to understanding what was occurring here. We have the common word for see in the Qal imperfect, the common stem, continuous action. Moses comes down and keeps observing the people.

Pâra^c (עָרַף) [pronounced paw-RAHÇ]:

After people, we have a conjunction *kîy* (כִּי) [pronounced *kee*] which means *that, for, when*. We are examining the actions of the people which Moses observed. This is followed by the 3rd person masculine singular pronoun, which is needed here because even though the verb usually supplies us with the person, gender and number, here it is in the Qal passive participle, and the participle does not convey that information. The verb is *pâra^c* (עָרַף) [pronounced *paw-RAHÇ*] and it means *to let go, to let loose, to let alone*. However, none of these meanings quite convey what is occurring. These people were operating without restraint. They had never been totally free before, out from under the domination of Egypt, out from under Moses' control; they were ignoring God's laws. The word meaning *unrestrained* comes from the primitive root meaning *to loosen*, which, by implication means *to expose, to uncover*. We find this word used in Num. 5:18 where it refers to *uncovering* the woman's head (see also Leviticus 10:6 13:45 21:10); this same word is found in Judges 5:2 with its noun cognate, where its usage is uncertain⁸⁸.

It seems to have a different, but possibly related use in Proverbs. Poetry and language which is literary often changes the meaning of a word or uses a word from the Hebrew in ways that we would not readily expect (this same word is found in Prov. 1:25 4:15 8:33 13:18 15:32 29:18).

Also, time will have an affect upon a word and its meaning is altered by the passage of time. In the spirit of completeness, this word is also found in 2Chron. 28:19 and Ezek. 24:14.

The calf, an idol, a representative of the demon underworld was there and they did unrestrained obeisance to it. How often is your name brought before God in derision, as an example of one whose God's righteousness should not suffer to remain alive? How often must our advocate, our intercessor appear before God the Father, defending us, standing in the gap, protecting us from God's wrath?

Let me add an addendum to all of this. How many of you in your personal Bible studies and your Bible groups got together with five to ten other people and kicked this verse around (or this chapter). How many of you realized what was going on? When you were sharing your ignorance, how many of you recognized and brought to the attention of everyone else what this verse said? God has provided for you the gift of pastor-teacher and 99% of all believers should be under a person with that gift. And if your pastor-teacher is not feeding you properly, then you find one that does. You pray to God to provide you with a teacher. **[God] is a rewarder of those who diligently seek Him** (Heb. 11:6b). **[Jesus is speaking]: "If any man is willing to do His will, he will now of the teaching, whether it is of God or whether I speak from Myself"** (John 7:17) God has a plan for all of us and this includes being under the training, guidance and teaching of a well-qualified pastor-teacher.

Exodus 32:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<i>kîy</i> (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
<i>pâra^c</i> (עָרַף) [pronounced <i>paw-RAHÇ</i>]	<i>to let go, to let loose, to let alone; to unbridle, to let one's reins loose</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #6544 BDB #828

⁸⁸ BDB, p. 828; it is translated *avenging* [lit., *avenging the avenger*] in the KJV

Exodus 32:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This word is used twice. Various translators have translated it: <i>unrestrained...cast off restraint; running wild...completely out of control; scattered abroad...scattered; go wild and become a shame; unbridled...given the rein; out of hand...Aaron had let them get out of hand; running wild because Aaron had lost control; naked, because Aaron had made them naked; in revolt, and had involved Aaron in their insurrection; unruly.</i>			
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: ...that Aaron let them loose [to do whatever],...

The verse continues with the same *kîy* conjunction, Aaron as the subject, and the 3rd person masculine singular, Qal perfect 3rd masculine singular suffix of *pâra'* again. Aaron is the subject, corresponding to the 3rd person masculine singular and the people (singular) are the object, spoken of in the 3rd person masculine singular suffix. Aaron has cut these people loose; he has given active consent to their unbridled, uncontrolled, shameful behavior. What they are doing is far more than just a simple party or celebration. There are no rules, no laws and they are behaving like animals.

I believe the way to understand this is, Aaron has simply allowed them to do whatever. He has not stepped in to slow them down, to calm them down, or to berate them for their actions.

A word which may describe them is *ungovernable*. Although the Scriptures here may suggest this or that activity, we really do not know what these people are doing. We are told twice that they *are let loose, unbridled*; but the specifics of this are not given to us. So, even though many commentators have suggested that great sexual promiscuity is happening, we really do not know that. But I think we can reasonably say that a great many in Israel have become ungovernable. God gave them the Ten Commandments directly; Moses was off speaking to God; God was providing manna for them. All Israel had to do was wait on God. They were not doing that.

Despite the fact that Aaron was a party to the construction of the idol, it is possible—and I am giving Aaron the benefit of the doubt here—that he felt surrounded and threatened and believed that his best approach was to give the people what they wanted. He may have reasoned, “If they do not get what they want, they can kill me and do what they want anyway.” I am reading this into the passage; but this is not an unwarranted assumption.

Exodus 32:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
shimtsâh (שִׁמְצָה) [pronounced <i>shim-TSAW</i>]	<i>scornful whispering (of hostile spectators); shame; whisper, derision</i>	feminine singular noun	Strong's #8103 BDB #1036
This word is only found here. Its masculine noun cognate means <i>to whisper</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 32:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קוּם) [pronounced koom]	<i>those standing, the ones rising up, the ones getting up; the ones establishing [themselves]</i>	masculine plural, Qal active participle with the 3 rd person masculine plural suffix	Strong's #6965 BDB #877

Translation: ...to [their] shame before their enemies [lit., *the ones rising up (against) them*].

Then we have a strange word: shîm^etsâh (שִׁמְטָסָה) [pronounced *shim-TSAW*] found only in this verse. It is translated *shame* in the KJV, *laughingstock* in the NIV; *a derision* in the NASB; *whispering* by *The Emphasized Bible*. In the masculine, we find the word in Job 4:12 and 26:14, BDB translates it *to whisper* and *The New Englishman's Hebrew Concordance* breaks tradition and supplies a translation *to emit a sound* (it normally does not supply an additional translation). I am going to give a new sense to this verse that perhaps is not found in other commentaries. We are not speaking of the Hittites, the Perizzites, the Hivites or the Jebusites—those people that Israel will drive (or, will attempt to drive) out of the land. At this point in the narrative, we are out in the middle of a desert. There are not a large number of spies from other nations watching the Hebrews from afar and whispering about them. The nation Israel is a new thing in history. God is instituting a new program. He had instituted the Jewish race and now was forming this race into a nation. He was giving them the Law through Moses. This is an historical time in human history.

Nations pretty much grow organically. We live in a time when nations simply exist, and, for the most part, they are well-defined. God scattered the people in the book of Genesis, and the various groups which went this way or that became nations—pretty much based upon their common language (you may remember that God scattered the people by changing their languages). When people settled anywhere, they found out that they had to defend the land upon which they stood. If they built houses and accumulated wealth—even though this may have seemed to be quite small in our eyes—they would be subject to being overrun by another group who has decided, they want their land and their stuff.

The development of the Hebrew people was unique. God put them into the land of Egypt, allowed them to become slaves, and then, at the right time in history, took them out of slavery. Now He has given them His Law; and next, He will lead them to the land which He will give them. Nothing like this has ever happened before in human history.

Whereas, it was not likely that their soon-to-be enemies from the land of Canaan were hiding off in some bushes watching them, it was absolutely definite that the Israelites were being observed by angels, by Satan and by a huge delegation of demonic powers. Satan and his cadre of evil were observing this, bringing the behavior of the Hebrews before God in the throne room of God as they did against Job (see Job 1 & 2). Those involved here are not literally the *enemies* of Israel, but those who are *among them who rose up against them*. There are no groups of people who are among the Hebrews who rise up against the Hebrews. There are demons who have filled the camp of Israel who continually judge and present to God in the court of heaven evidence against the Hebrews; evidence of their great degeneracy; evidence why the Jew should be destroyed.

Furthermore this is the *derisive whispering*; it is not something that the human ear can pick up; that's why this word only occurs here. This period of time in history is absolutely unique; we have the founding of the nation Israel, and they are behaving like animals in heat, unrestrained, without the law, and Satan is before God every few minutes with another long list of accusations against these people, whispering derisively against these people—this is your nation Israel? These are your people? They are among the most degenerate people on the face of the earth. Their behavior was a shame to them and Satan had a field day continually whispering against them. It was not a whisper insofar as God was concerned; Satan, in his melodramatic voice which sounds like a pipe organ, dramatically presented the offenses, the degeneracy in the courtroom of God, for all angelic creation to hear.

However, to the Israelites, this was but a whisper, something said behind their backs in derision, something which could not be heard over the loudness of their degenerate partying.

Exodus 32:25 **Moses then observed the people, that they were unrestrained, that Aaron let them loose [to do whatever], to [their] shame before their enemies [lit., the ones rising up (against) them].** (Kukis mostly literal translation)

How are people restrained? Even though Moses held court; and that he appointed others to hold court; there was no system of law enforcement, insofar as we know. So the control of the people had to come, to a great degree, from within. That is, from within their own souls. What does that require? That requires both a knowledge of the Law and a willingness to obey the Law. The people needed to be self-governed, but according to divine standards. This people had been exposed to the Law (the Ten Commandments at bare minimum), but they did not take it to heart.

Proverbs 29:18 **Where there is no prophetic vision [or, divine revelation] the people run wild, but the one who keeps the law is blessed.** (UWLT)

This people had the divine revelation, but they did not take it to heart. That is, they did not believe it. A key step in spiritual growth is to both hear and believe the Word of God accurately presented. If the believer does not take the Word of God to heart—that is, if the believer does not believe the Word of God—then they cannot grow.

R. B. Thieme, Jr. presented this as **Operation Z**. The believer first exposes himself to divine truth (generally speaking, this is the teaching of a well-qualified pastor-teacher). While in fellowship, he hears and understands what is being taught. But, most importantly, he believes what is taught. Gnosis (the information which he hears being taught) becomes epignosis (= *over and above knowledge*). As epignosis, it becomes a part of that believer’s human spirit. What we know about this world and about our fellow man, we store that information in the soul; but what we learn that is true about God, that is stored in the human spirit. The drawing above has this knowledge (or epignosis) going into the heart, where the believer will store and apply that information.



Operation Z (a graphic); from **Country Bible Church**; accessed February 22, 2021.

Precept Austin on v. 26: *Moses draws a "line in the sand"*⁸⁹

Exodus 32:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿamad (עמד) [pronounced gaw-MAHD]	to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763

⁸⁹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021.

Exodus 32:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sha'ar (שַׁעַר) [pronounced SHAH- gahr]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
machāneh (מַחֲנֶה) [pronounced mah-khuh- NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: Then Moses stood at the gate of the camp...

Moses takes a position of prominence. The idea is, he is going to stand out—reveal that he is there—and that he is going to require their attention.

My assumption would be, there was a place in the mass of people, where Moses could stand and this would be like standing at the gate of a city, where business and justice were often dealt with.

Currid on the gate: In antiquity the area around the gate was the most important part of a town because it was there that much of the social, economic and political business of the people was transacted. There Moses speaks to the people, and he gets to the very heart of the issue.⁹⁰

The people apparently believed that they could manipulate Aaron, which was true. I believe that they were afraid of Moses, despite the fact that they outnumber him 2 million to 1.

Exodus 32:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

⁹⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021. The quotation is from *Epsc Exodus Volume 2*.

Exodus 32:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix; pausal form	Strong's #413 BDB #39

Translation: ...and he said, "Whomever [will stand with] Y^ehowah, [come] unto me."

The language is elliptical. Moses appears to be saying, "If you are with Y^ehowah, then come and stand next to me."

What Moses said was very abbreviated. Literally this reads: "Whoever to Y^ehowah, to me!" There are no verbs; it was terse and to the point. God knew who would side with Moses and this is why some of the sons of Levi were given the spiritual responsibilities that they had been given previously in Exodus.⁹¹

Moses is not asking, *will you stand with me?* He asks them if they stand with the Lord, and then requires them to come towards him.

Exodus 32:36a-b Then Moses stood at the gate of the camp and he said, "Whomever [will stand with] Y^ehowah, [come] unto me."

The ESV (capitalized) is used below:

Make a Choice to Stand with God (or not)

Joshua 24:14–15 "Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD. And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD."

1Kings 18:21 And Elijah came near to all the people and said, "How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him." And the people did not answer him a word.

Matt. 6:24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

Verses from <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021.

[Chapter Outline](#)

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⁹¹ Aaron, a son of Levi, and his descendants were specifically given the spiritual responsibilities inherent in the tabernacle and the sacrifices; therefore, those of the priesthood are often called Levites

Exodus 32:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âçaph (אָפַף) [pronounced aw-SAHF]	to be assembled, to be gathered, to assemble, to gather	3 rd person masculine plural, Niphal imperfect	Strong's #622 BDB #62
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bânîym (בְּנֵי־אִם) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Lêvîy (לֵוִי) [pronounced lay-VEE]	joined to transliterated Levi	masculine singular proper noun	Strong's #3878 BDB #532

Translation: Consequently, the sons of Levi gathered to him. (Kukis mostly literal translation)

Even though there may have been loud celebration, people could still see what was happening; and suddenly, the sons of Levi are moving from their positions in camp to stand by Moses. Everyone would have seen that.

The word *all*, which is found here, may simply refer to an overwhelming majority of the tribe of Levi. We do not know how many others gathered to Moses from other tribes (obviously, Joshua would have stood with Moses).

MacArthur: *[Those who responded] understood that neutrality could not exist in the open confrontation between good and evil. Family and national ties were superseded by submission to the Lord to do His will, which in this situation was to wield the sword of God's judgment to preserve His honor and glory.*⁹²

Exodus 32:26 Then Moses stood at the gate of the camp and he said, "Whomever [will stand with] Y^ehowah, [come] unto me." Consequently, the sons of Levi gathered to him. (Kukis mostly literal translation)

God foreknew their stand and vindicated them. There are a few scattered times in the Bible when a great spiritual leader must call out those who are believers and whose salvation means something to them; I am reminded of Joshua who said, "Now, therefore, fear *and respect* Y^ehowah and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve Y^ehowah. And if it is disagreeable in your sight to serve Y^ehowah, then choose for yourselves today whom you will serve; whether the gods of the Amorites in whose land you are living; but as for me and my house, we will serve Y^ehowah." (Joshua 24:15; see also 1Kings 18:21) "No one can serve two masters; for either he will hat the one and love the other, or he will hold to one and despise the other." (Matt. 6:24a)

⁹² From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021. Taken from the MacArthur Study Bible.

As back in v. 3, when it reads *all* the sons of Levi gathered themselves to him, it is a synecdoche of the genus; that is, the word *all* stands for the greater part. Certainly there were some sons of Levi who joined in the degeneracy, but the greater part of them did not. There was such a large number of them that Moses spoke of them as all of the sons of Levi.

The priesthood was specifically reserved for Aaron and his sons; however, there were duties and spiritual responsibilities that the Levites were privileged to perform. It is because of the stand that they took here that God gave them spiritual responsibilities and spiritual blessings. Moses commissioned them to go throughout the camp of Israel and execute the Hebrews in rebellion.

Exodus 32:25–26 Moses then observed the people, that they were unrestrained, that Aaron let them loose [to do whatever], to [their] shame before their enemies [lit., *the ones rising up (against) them*]. Then Moses stood at the gate of the camp and he said, “Whomever [will stand with] Y^ehowah, [come] unto me.” Consequently, the sons of Levi gathered to him. (Kukis mostly literal translation)

Exodus 32:25–26 Moses then observed the people, knowing that Aaron had given them full reign to do what they want. They were out of control and acted shamefully before their enemies. So Moses then stood at the gate of the camp and said, “If you stand with Jehovah, then come here and stand with me.” Consequently the sons of Levi assembled before Moses. (Kukis paraphrase)

It is those who have spiritual responsibilities who are called upon by God at this point.

Moses is now going to cull the herd, so to speak.

And so he says to them, “Thus has said Y^ehowah, Elohim of Israel: ‘Put a man his sword upon his thigh. Pass through and return, from gate to gate in the camp and kill a man his brother and a man his companion and a man his neighbor.’ ”

Exodus
32:27

Then he said to them, “So has spoken Y^ehowah, the Elohim of Israel: ‘Each man put his sword upon his side. [Then] pass through camp and return back, [going] from gate to gate, and kill each man his brother, and [kill] each man his companion and [kill] each man his neighbor.’ ”

Then he said to them, “This is what Jehovah, the God of Israel, is ordering you to do: ‘Every one of you put on a sword and then pass through this camp, going from gate to gate, and return back; and kill your brothers, your companions and your neighbors.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says to them, “Thus has said Y^ehowah, Elohim of Israel: ‘Put a man his sword upon his thigh. Pass through and return, from gate to gate in the camp and kill a man his brother and a man his companion and a man his neighbor.’ ”

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

And he said to them., Thus saith the Lord the God of Israel, Let every man put his sword upon his thigh, pass through, and return, from gate to gate in the camp, and slay, a man his brother, and a man his companion, and a man his neighbour.

Targum (Pseudo-Jonathan)

And Mosheh stood in the sanhedrin gate of the camp, and said, Who feareth the Lord, let him come to me. And there gathered to him all the sons of Levi. And he said to them, Thus hath said the Lord, the God of Israel, Whosoever hath sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass

through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the Lord that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbour.

Revised Douay-Rheims

And he said to them: Thus says the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

He said to them, "Thus says Mar-Yah, God of Yisrael, 'Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbour.'"

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

And Moshe said to them, "Thus says LORD JEHOVAH, God of Israel, 'Throw a man his sword around his waist and pass through and turn from door to door in the camp, and kill each man his brother, and each man his neighbor, and each man his relative.'"

Samaritan Pentateuch

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.

Updated Brenton (Greek)

And he said to them, Thus says the Lord God of Israel, Let every man put his sword on his thigh, and go through and return from gate to gate through the camp, and kill every man his brother, and every man his neighbor, and every man that is nearest to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he said to them, This is the word of the Lord, the God of Israel: Let every man take his sword at his side, and go from one end of the tents to the other, putting to death his brother and his friend and his neighbour.

Easy English

Then Moses said to the Levites, 'This is the message from the Lord, the God of Israel. "Every man must take his sword in his hand. You must go from one end of the camp to the other. And each man must kill his brother and his friend and his neighbour."'

neighbor

A person who lives near to you.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

Then Moses said to them, "I will tell you what the LORD, the God of Israel, says: 'Every man must get his sword and go from one end of the camp to the other. You men must kill those who are against the Lord, even if they are your brothers, friends, or neighbors.'"

God's Word™

Good News Bible (TEV)

So he stood at the gate of the camp and shouted, "Everyone who is on the LORD's side come over here!" So all the Levites gathered around him, and he said to them, "The LORD God of Israel commands every one of you to put on your sword and go through the camp from this gate to the other and kill your brothers, your friends, and your neighbors." V. 26 is included for context.

The Message

He then told them, "GOD's orders, the God of Israel: 'Strap on your swords and go to work. Crisscross the camp from one end to the other: Kill brother, friend, neighbor.'"

Names of God Bible	He said to them, "This is what Yahweh Elohim of Israel says: Each of you put on your sword. Go back and forth from one end of the camp to the other, and kill your relatives, friends, and neighbors."
NIRV	Then he spoke to them. He said, "The Lord, the God of Israel, says, 'Each man must put on his sword. Then he must go back and forth through the camp from one end to the other. Each man must kill his brother and friend and neighbor.' "
New Simplified Bible	He said to them, »Jehovah, the God of Israel says: 'Each man put his sword by his side. Go in and out from gate to gate throughout the camp. Kill each one his brother, and each one his neighbor, and each one his kindred.'«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	So Moses stood at the gate of the camp and shouted, "Everyone who is on the LORD's side come over here!" Then the men of the Levi tribe gathered around Moses, and he said to them, "The LORD God of Israel commands you to strap on your swords and go through the camp, killing your relatives, your friends, and your neighbors." V. 26 is included for context.
The Living Bible	He told them, "Jehovah the God of Israel says, 'Get your swords and go back and forth from one end of the camp to the other and kill even your brothers, friends, and neighbors.'"
New Berkeley Version	.
New Life Version	He said to them, "This is what the Lord, the God of Israel, says: 'Every man put his sword on his thigh. And go from one end of the tents to the other, and each one kill his brother, his friend, and his neighbor.'"
New Living Translation	Moses told them, "This is what the Lord, the God of Israel, says: Each of you, take your swords and go back and forth from one end of the camp to the other. Kill everyone—even your brothers, friends, and neighbors."
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Then he said to them, "Yahweh, the God of the Israelite people, commands that every one of you should fasten your sword to your side, and then go through the camp from this gate to the other one. Each one of you must kill the other men, whether they are your brother, your friend, or your neighbor."

Partially literal and partially paraphrased translations:

American English Bible	Well, Moses realized that the people were divided, and Aaron was responsible... which was something that would make their enemies very happy. So Moses went to the entrance of the camp and shouted: 'Who is on Jehovah's side? [May those that are], come here to me!' Well, all the sons of Levi came to him, and he told them: 'This is what Jehovah, the God of IsraEl, has declared: <i>Everyone must [tie on] his sword and go through the camp from gate to gate, and each of you must kill [your rebellious] brothers and neighbors, starting with those that are the nearest to you!</i> Vv. 25–26 are included for context.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	Then he/I said to them, "Yahweh, the God of us Israeli people, commands that every one of you should fasten your sword to your side, and then go through the camp from this entrance to the other one, and kill some of your relatives and your companions and your neighbors."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	And he said to them, "Thus says the EVER-LIVING , the GOD of Israel; 'Let every man bind his sword upon his thigh! Go through and return from gate to gate of the camp and kill every man his brother, and every man his neighbour, and every man his friend!'"
God's Truth (Tyndale)	And be said unto them, thus says the Lord of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the host: and slay every man his brother, every man his friend and every man his neighbor.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And he said to them, "Thus says Yahweh, the God of Israel, 'Put each his sword on his side. Go back and forth [Literally "through and come back"] from gate to gate in the camp, and kill, each his brother and each his friend and each his close relative.' "
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And he said to them, This is what YHWH Elohim of Israel commands, let a sword be strapped to each man's side and go in and out from gate to gate throughout the encampment, and kill every man his brother, friend and neighbor.
Wikipedia Bible Project	And he said to them: "Thus said Yahweh, the God of Israel, put each his sword on his thigh, cross and recross from entrance to entrance in the camp, and kill each man his brother, and each man his fellow, and each man his own."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then he said to them, "This is what Yahweh, the God of Israel commands: Let each one carry a sword at his side. Go back and forth from door to door and don't hesitate to kill even your brothers, your companions and your relatives."
The Heritage Bible	And he said to them, Thus says Jehovah God of Israel, Put every man his sword upon his thigh, and cross over, and turn back from door to door throughout the camp, and every man fatally strike his brother, and every man his neighbor, and every man his near kin.
New English Bible—1970	.
New Jerusalem Bible	He said to them, 'Yahweh, God of Israel, says this, "Buckle on your sword, each of you, and go up and down the camp from gate to gate, every man of you slaughtering brother, friend and neighbour." '
New RSV	.
Revised English Bible—1989	He said to them, "The LORD the God of Israel has said: Arm yourselves, each of you, with his sword. Go through the camp from gate to gate and back again. Each of you kill brother, friend, neighbour."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He told them, "Here is what <i>ADONAI</i> , the God of Isra'el, says: 'Each of you, put his sword on his side; and go up and down the camp, from gate to gate; and every man is to kill his own kinsman, his own friend and his own neighbor!'"
exeGesés companion Bible	And he says to them, Thus says Yah Veh Elohim of Yisra El: Every man put his sword by his flank

and pass in and turn from portal to portal
throughout the camp
and slaughter every man his brother
and every man his companion
and every man his near friend.

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation
Kaplan Translation

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.
He said to them, 'This is what God, Lord of Israel, says: Let each man put on his sword, and go from one gate to the other in the camp. Let each one kill [all those involved in the idolatry], even his own brother, close friend, or relative.'

all those involved...

(Targum Yonathan).

The Scriptures 2009

And he said to them, "Thus said יהוה Elohim of Yisra'el: 'Each one put his sword on his side, pass over to and fro from gate to gate in the camp, and each one kill his brother, and each one his friend, and each one his relative.'"

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE SAYS TO THEM, "THUS SAITH JESUS, THE THEOS (*Alpha & Omega*) OF ISRAEL, 'PUT EVERY ONE HIS SWORD ON HIS THIGH, AND GO THROUGH AND RETURN FROM GATE TO GATE THROUGH THE CAMP, AND SLAY EVERY ONE HIS BROTHER, AND EVERY ONE HIS NEIGHBOR, AND EVERY ONE HIM THAT IS NEAREST TO HIM.'"

Awful Scroll Bible

He was to say: Is to have directed Sustains To Become, he of mighty ones of Israel: Be putting each his sword on his thigh; be passing over and be turning back from gate to gate in the camp, even be slaying each his brother, each his fellow, and each his kin.

Charles Thomson OT
Concordant Literal Version
Darby Translation
exeGesese companion Bible
Orthodox Jewish Bible

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.
.
And he said unto them, Thus saith Hashem Elohei Yisroel, Put every man his cherev by his side, and go in and out from sha'ar to sha'ar throughout the machaneh, and slay every man his brother, and every man his companion, and every man his neighbor.

Rotherham's *Emphasized B.*

And he said to them—

||Thus|| saith Yahweh, God of Israel,

Put ye every man his sword upon his thigh,— pass through and return from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour.

Third Millennium Bible

.

Expanded/Embellished Bibles:

The Amplified Bible

He said to them, "Thus says the Lord God of Israel, 'Every man strap his sword on his thigh and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his friend, and every man his neighbor [all who continue pagan worship].'"

The Expanded Bible

Then Moses said to them, "The Lord, the God of Israel, says this: 'Every man must put on his sword and go through the camp from one end to the other [gate to gate]. Each man must kill his brother, his friend, and his neighbor.'"

Kretzmann's Commentary 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, that is, passing through the length of the camp twice, going and returning, and slay every man his brother, and every man his companion, and every man his neighbor. No matter how close the relationship, there was to be indiscriminate slaughter: all those whom it would strike should die.

Syndein/Thieme
The Voice

Moses (*to the Levites*): This is the message of the Eternal One, Israel's True God: "Every one of you strap on your sword and move throughout the entire camp. Kill your brother, friend, and neighbor."

Bible Translations with Many Footnotes:

The Complete Tanach

He said to them: "So said the Lord, the God of Israel: 'Let every man place his sword upon his thigh and pass back and forth from one gate to the other in the camp, and let every man kill his brother, every man his friend, every man his kinsman.'"

So said the Lord, the God of Israel: Now, where did He say [this]? "He who slaughters [a sacrifice] to the gods shall be destroyed" (Exod. 22:19). So it was taught in the Mechilta.

his brother: [i.e.,] from his mother, who was an [ordinary] Israelite [and not a Levite].
-[from Yoma 66b]

The Geneva Bible
New American Bible (2002)

When Moses realized that, to the scornful joy of their foes, Aaron had let the people run wild, he stood at the gate of the camp and cried, "Whoever is for the LORD, let him come to me!" All the Levites then rallied to him,³ and he told them, "Thus says the LORD, the God of Israel: Put your sword on your hip, every one of you! Now go up and down the camp, from gate to gate, and slay your own kinsmen, your friends and neighbors!" Vv. 25–26 are included for context.

3 [27] Slay your own kinsmen . . . : those who were especially guilty of the idolatry.

NET Bible®
New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he said to them, in this way "**YHWH** ^{He Is} the "**Elohiym** ^{Powers} of "**Yisra'el** ^{He turns El aside} said, (each) will place his sword upon his midsection, cross over and turn back from one gate to the other gate in the campsite, and kill (each) his brother, and (each) his companion, and (each) his near one,...

Charles Thomson OT

Then Moses said to them, Thus saith the Lord the God of Israel, Gird ye every man his sword on his thigh and pass through and wheel about from gate to gate through the camp and slay every man his brother and every man his neighbour and every one him who is nearest of kin to him.

C. Thompson (updated) OT
Context Group Version
English Standard Version
Green's Literal Translation
Modern English Version
Modern Literal Version
Modern KJV

New American Standard B.

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 [Or *kin*].'"

New European Version

New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	And he said to them, This is what Yahweh, the God of Israel, says, You put every man his sword on his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man those near to him.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And he says to them, "Thus said Jehovah, God of Israel, Put each his sword by his thigh, pass over and turn back from gate to gate through the camp, and slay each his brother, and each his friend, and each his relation."

The gist of this passage: Moses tells the Levites standing with him that they will each grab a sword and go out and kill some of their fellow Israelites.

Precept Austin titles this verse: *Divine punishment for idolatry.*⁹³

Exodus 32:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

⁹³ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021.

Exodus 32:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Then he said to them, “So has spoken Y^ehowah, the Elohim of Israel:...

Now, I find this quite fascinating. Moses speaks to his people and he tells them, “This is what Y^ehowah, the God of Israel, has said...” At what point did God say this? The only conversation to which we are privy—after the giving of the Law—was about destroying these people or not, and Moses has acted as an intercessory, standing between man and God and pleading for the lives of Israel. What Moses will say is not a part of that conversation.

We have three options: (1) Moses, seeing how desperate the situation is, confers with God (recall that he has done this without going up on Mount Sinai on many occasions). Or (2) Moses simply did not record the conversation where God told him that he would have to kill some of his fellow Israelites (there are many places in the Mosaic record where duplicate conversations were left out⁹⁴). Or (3) Moses is exercising the authority which God has given him and speaking for God (as he will do in the book of Deuteronomy).

I believe that #2 is probably what is occurring, but I am not ruling out #3.

Moses is speaking to the Levites who have gathered to him.

Precept Austin: *Moses unhesitatingly exercises full authority in the Name of Yahweh.*⁹⁵

Exodus 32:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sūwm (סוּם) [pronounced <i>soom</i>]	<i>put, place, set; make; appoint</i>	2 nd person masculine plural, Qal imperative	Strong's #7760 BDB #962
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
chereb (כֶּרֶב) [pronounced <i>khe-RE^{BV}</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

⁹⁴ For instance, all of the warnings which Moses conveys to Pharaoh.

⁹⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021.

Exodus 32:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yârek ^e (רֵכַע) [pronounced <i>yaw-REK^e</i>]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3409 BDB #437

Translation: ...'Each man put his sword upon his side.

"Strap on your swords," Moses tells them. This is quite an amazing thing which is taking place here.

Remember that these are Levites, who will be in charge of the spiritual dimension of Israel.

Exodus 32:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âbar (בָּרַע) [pronounced <i>gaw^b-VAHR</i>]	<i>pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]</i>	2 nd person masculine plural, Qal imperative	Strong's #5674 BDB #716
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>return, turn, turn back (away, aside), reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 nd person masculine plural, Qal imperative	Strong's #7725 BDB #996
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sha‘ar (שַׁעַר) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun	Strong's #8179 BDB #1044
lâmed (לְ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
sha‘ar (שַׁעַר) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun	Strong's #8179 BDB #1044
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 32:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: [Then] pass through camp and return back, [going] from gate to gate,...

“Now, you men are going to pass through the camp, going from gate to gate, and return back.” So the men gathered with Moses are going to walk through the camp of Israel. Essentially, they are doing one pass through.

Again, we do not know exactly what the gates are here. I would reason that these are entry ways into the camp of Israel.

Exodus 32:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hârag (הָרַג) [pronounced haw-RAHG]	<i>kill, slay, execute; destroy, ruin</i>	2 nd person masculine singular, Qal imperative	Strong's #2026 BDB #246
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾâch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...and kill each man his brother,...

Here is the order that we might find surprising. Moses tells these men—on the authority of God—to kill each man his brother.

Let me suggest that this is not indiscriminate killing, but that these men who had gathered to Moses knew who had gone to Aaron for the golden calf; they knew who had celebrated and danced about and offered up sacrifices to this golden calf.

This suggests that not all Israel participated in the worship and celebration of the golden calf; but that a significant portion of them did. Moses is depending upon these men to distinguish who did and who did not. Bear in mind, I am reading that into the text.

I would guess that there were more to the orders than we read right here, although it is not impossible that this is understood.

These Levites are to kill their brothers (which could refer to other Levites or other Hebrew men). My assumption is, they will kill whatever men celebrated the golden calf.

Exodus 32:27e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rêaʿ (עָרַב) [pronounced <i>RAY-ahg</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...and [kill] each man his companion...

They were even to kill men who are associates or friends. Again, if someone celebrated the golden calf, that person was to die. If someone danced about or offered sacrifices to the golden calf, that man must be cut off from Israel.

Exodus 32:27f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qârôb (בָּרֵךְ) or qârôwb (בֹּרֵךְ) [pronounced <i>kaw-RO^BV</i>]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive; with the 3 rd person masculine singular suffix	Strong's #7138 BDB #898

Translation: ...and [kill] each man his neighbor.' ” (Kukis mostly literal translation)

The last word is the adjective *qârôb* (בָּרֵךְ) [pronounced *kaw-ROBE*] and, as an adjective, it means *near*, so most translators translate this *neighbor*, when it is used as a substantive. However, when used as a substantive, it tends to imply a near relationship as opposed to merely a near proximity. This same word is found in Leviticus 21:2–3 Num. 27:11 Ruth 2:20 Neh. 13:4. Whereas, it is possible that this could mean neighbor, I believe a closer relationship is implied here, which is more in keeping with v. 29.

These Levites were to even kill those men whom they camp side-by-side with.

The NET Bible: *The phrases have “and kill a man his brother, and a man his companion, and a man his neighbor.” The instructions were probably intended to mean that they should kill leaders they knew to be guilty because they had been seen or because they failed the water test—whoever they were.*⁹⁶

We may find this shocking, but the nation Israel had to remove those from their midst who would follow another god—especially after all that has happened (remember, these men have heard the voice of God).

Exodus 32:27 Then he said to them, “So has spoken Y^ehowah, the Elohim of Israel: ‘Each man put his sword upon his side. [Then] pass through camp and return back, [going] from gate to gate, and kill each man his brother, and [kill] each man his companion and [kill] each man his neighbor.’” (Kukis mostly literal translation)

Israel had gotten out of control; in less than six short weeks, the sons of Israel were thoroughly entrenched in antinomian degeneracy; they were lawless, ignoring the laws of God they had twice sworn to obey. They were engaged in shameful behavior bringing Satan into God's courtroom continuously with reports of their ungovernable behavior. This was a degenerate generation and some of them had to be removed from Israel like a cancer. Such a stance may seem unduly harsh, but these were the men and women who were to be the founders of the nation Israel. Their sons and daughters observed them and their shameless behavior. God had to remove this cancerous growth from Israel before they destroyed this nation at its inception.

Certainly, you are thinking to yourselves *this is behavior that I would never engage in*. So—how many of you single women with children have allowed a man to move in with you? Have had men spend the night? Single men: the same question. You don't think that your children are ignorant of what is going on? You don't think that you have influenced your children in such a negative way that you could destroy their chances at right man/right woman because they will copy your behavior rather than wait for the right person? God will go through a generation and often He must cut out the degeneracy in order to preserve a nation. God, through wars, depression and disease, must often remove large segments of a population in order to save the population as a whole. We have seen this several times in our history with the great depression, with the several wars that we were involved in, with AIDS. It was promoted by the degenerates who engaged in deviant behavior that their sexual predilections, their drug usage, their immorality was their own business and affected no one but themselves. Look at the children who have been brought into the world over the past three decades, those whose minds and health have been affected by the drug usage of their parents; look at the innocent people who have been affected by AIDS, a disease that could have been 99% contained were it not for the drug usage and sexual habits of a significant segment of our society; look at the crack babies, children whose lives are forever impacted; look at the amount of money which comes out of the pockets of those who are not involved in the taking of drugs, are not involved in homosexual or promiscuous behavior. The old saying, *no man is an island*, is true; everything that we do impacts the society and the people that we live in; those who God has entrusted with children, almost every decision that we have made from our teens on have affected the welfare of those children. If you were promiscuous as a young person and now you are divorced with children—your promiscuity affected these children decades before they were born. You do not exist in a vacuum and degenerate behavior is never confined to those engaging in it. So God has and God will cut out great segments of our population in order to preserve us.

There is a difference in methodology which I should point out to the 1% who become confused by passages such as this: in leading the nation Israel, Y^ehowah was their God, their ruler, and He communicated directly with certain people and authorized some of this culling out. God will throughout Israel's history call upon them to destroy large

⁹⁶ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021.

populations that occupied the land of Canaan and this will leave some of you nonplused. God is not calling us as individuals to go out and destroy segments of society that we perceive as degenerate; that is not our calling in life. In this dispensation, God speaks to us through His Word and we cannot control the morality of our neighbors. We cannot, other than what is prescribed by law, kill those segments of population which are killing us.

Application: I write this is 2021; and so many people are breathing a sigh of relief that year 2020 is done and gone. There is nothing magic about a new year; all the things which were present in our society in December 2020 are still going on right now (February 2021). I believe that it is far more likely that the difficulties of 2020 will be multiplied in 2021. As a **client nation** to God, we are under serious discipline right now; and, if the believers in our country are not waking up, that discipline will become more intense.

Exodus 32:27 Then he said to them, "This is what Jehovah, the God of Israel, is ordering you to do: 'Every one of you put on a sword and then pass through this camp, going from gate to gate, and return back; and kill your brothers, your companions and your neighbors.'" (Kukis paraphrase)

Application: Do not think that God is calling upon you to *fulfill this verse*. Application of a verse like this will be dealt with at the end of the next verse.

As Precept Austin writes, *The Levites become divine executioners*.⁹⁷

And so did sons of Levi according to a word of Moses; and so fell from the people in the day the that about three of thousands a man.

Exodus
32:28

The sons of Levi acted according to the word of Moses, and about 3000 men from the people fell in that day.

The sons of Levi did exactly as Moses instructed; and about 3000 men from the people died on that day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so did sons of Levi according to a word of Moses; and so fell from the people in the day the that about three of thousands a man.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	And the sons of Levi did according to the word of Mosheh; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.
Revised Douay-Rheims	And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The sons of Levi did according to the word of Mosha: and there fell of the people that day about three thousand men.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And the sons of Levi did according to the word of Moshe, and some of the people fell in that day, about three thousand men.
Samaritan Pentateuch	And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

⁹⁷ Paraphrased from <https://www.preceptaustin.org/exodus-32-commentary> accessed February 22, 2021.

Updated Brenton (Greek) And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the *number* of three thousand men.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And the sons of Levi did as Moses said; and about three thousand of the people were put to death that day.

Easy English The Levites obeyed the command of Moses and about three thousand Israelites died on that day.

command

(1) to tell a person what they must do. — (2) a rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 .

God's Word™ .

Good News Bible (TEV) .

The Message .

The Levites carried out Moses' orders. Three thousand of the people were killed that day.

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V. .

The men of the Levi tribe followed his orders, and that day they killed about three thousand men.

The Living Bible .

So they did, and about three thousand men died that day.

New Berkeley Version .

New Life Version .

New Living Translation .

Unlocked Dynamic Bible .

Unfolding Bible Simplified .

The men in the tribe of Levi did what Moses told them to do, and they killed three thousand men on that day.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

So the sons of Levi did as Moses bade them, and that day some twenty-three thousand men fell slain.

Translation for Translators .

The descendants of Levi did what Moses/I told them to do, and they killed 3,000 men on that day.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Ferrar-Fenton Bible .

So the sons of Levi did it, as Moses commanded, and there fell of the people in that day three-thousand men.

God's Truth (Tyndale)	And the children of Levi did as Moses had said. And there were slain of the people the same day, about three thousand men.
HCSB	The Levites did as Moses commanded, and about 3,000 men fell dead that day among the people.
International Standard V	The descendants of Levi did just as Moses told them, [Lit. according to the word of Moses] and about 3,000 people died that day.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And the sons of Levi did according to the word of Moses, and from the people on that day about three thousand persons fell. [Literally "three thousands of man"]
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then the children of Levi did according to the word of Moses, and there were about 3000 men that were struck down with the sword.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	The Levites carried out the command of Moses, and that day there fell about three thousand of the people.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	The Levites did as Moses said, and of the people about three thousand men perished that day.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And the sons of Levi work according to the word of Mosheh: and there fall of the people that day about three thousand men.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	The Levites did as Moses had ordered, and approximately 3000 people were killed that day.
The Scriptures 2009	And the sons of Lěwi did according to the word of Mosheh. And about three thousand men of the people fell that day.
Tree of Life Version	.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE SONS OF LEVI DID AS MOSES SPOKE TO THEM, AND THERE FELL OF THE PEOPLE IN THAT DAY TO THE NUMBER OF THREE THOUSAND MEN.
Awful Scroll Bible	The sons of Levi were to effect the concern of Moses. There was to fall of the people that day, three thousand men.
Charles Thomson OT	.
Concordant Literal Version	.

Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And the Bnei Levi did according to the word of Moshe; and there fell of HaAm that day about three thousand men.
Rotherham's <i>Emphasized B.</i>	So the sons of Levi did' according to the word of Moses,—and there fell from among the people on that day, about three thousand men.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So the sons of Levi did as Moses instructed, and about three thousand men of the people [of Israel] were killed that day.
The Expanded Bible	The people from the family [^L sons] of Levi obeyed Moses, and that day about three thousand of the Israelites died.
Kretzmann's Commentary	.
Syndein/Thieme	.
The Voice	The Levites did exactly as Moses told them to do, and about 3,000 men were killed that day.

Bible Translations with Many Footnotes:

The Complete Tanach	. some three
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	The Levites did what Moses ordered, ⁶¹ and that day about three thousand men of the people died. ⁶² ⁶¹ tn Heb "did according to the word of Moses." ⁶² tn Heb "fell."
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the sons of " Lewi ^{My joining} did just like the word of " Mosheh ^{Plucked out} , and (about) three thousand men fell from the people in (that) day,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	So the sons of Levi did as Moses instructed [Lit according to Moses' word], and about three thousand men of the people fell that day.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.

Young's Literal Translation
Young's Updated LT

And the sons of Levi do according to the word of Moses, and there fall of the people on that day about three thousand men,...

The gist of this passage: The sons of Levi did what Moses told them to do. They killed 3000 fellow Israelites.

Exodus 32:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Lêvîy (לֵוִי) [pronounced lay-VEE]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: The sons of Levi acted according to the word of Moses,...

Here, even though we have Moses speaking on behalf of God, the narrative speaks of the word of Moses. So, it is my estimation of this that Moses, as God's representative, made this judgment call himself. He did not look the situation over and go back to God and say, "What do I do next?" He knows what to do and he issued the order. The leaven must be purged from Israel. Those who have followed a different god must die.

That being said, God has not called upon us to purify our neighborhoods. God has not called upon us to find infidels and to kill them. This is a very special situation that Moses is in. He is establishing the nation Israel; and those who are not a part of God's program must be eliminated. We do not take this passage and think that, as an afternoon church activity, that we go through our neighborhoods and purge the unbelievers.

When reading and studying the Bible, we must be careful not to see something occur; and then think we must somehow try to duplicate that thing. We don't. We learn principles from what we study; but we apply them to our time and place and dispensation.

Similarly, we do not read the first few chapters of Acts and then think it is time for us to get the Holy Spirit; that somehow, God denied us at salvation. So often, people pursue some experience like speaking in tongues, whereas, Paul never ever encourages those in lukewarm churches to pursue. That was a very specific time and place, even though it takes place in our dispensation (the Church Age). That was the beginning of the church, the first giving of the Holy Spirit; and there were people all over the place who had believed in Jesus, but had not received the Holy Spirit, as the Holy Spirit was not given until the Day of Pentecost. So those believers had to be located and given the Spirit.

Exodus 32:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766
This word occurs 19 times in Exodus 32.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bêt preposition, yôwm and hûw' (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> . Literally, this reads <i>in the day the that</i> .			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
sh ^o lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025

Exodus 32:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾălâpîhîym (אֲלָפִיִּים) pronounced <i>uh-law- FEEM</i>]	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: ...and about 3000 men from the people fell in that day. (Kukis mostly literal translation)

There is another reading here. This does not seem like many people to me. However, we are never given any idea earlier in this chapter just how many went after the golden calf idol.

These 3000 were a bad influence upon Israel and had to be removed. Ideally speaking, others were to observe this harsh reality and not worship another god.

There is some discussion as to whether or not this refers specifically to *men*. In this era, in society and life, men had leadership positions. They would be the ones responsible.

Exodus 32:28 [The sons of Levi acted according to the word of Moses, and about 3000 men from the people fell in that day.](#) (Kukis mostly literal translation)

Recall that this is a population of two million. 3000 out of that is less than 1/3 of 1% of the population. As a former teacher, it has always been my opinion that a very small percentage of children could be removed from our schools and our schools would be improved a hundredfold. There is a segment of high school population who are not going to learn anything significant for the rest of their high school career; they are marking time. Much of the problem is that we have not provided for them a suitable avenue of instruction. Our high schools are geared for academic preparation—that is, preparing most students for college. Not every child needs that kind of a preparation. Mechanics, plumbers, computer technicians, electricians and various other craftsmen make good salaries and perform absolutely necessary functions in our society in honorable professions. We could take 10% of our high school population and place them in journeymen programs, paying and preparing them in some field, using standardized tests and personal preferences to guide our placement. Remove the 1-2% criminal element from the high schools on top of that and we would have some of the best performing secondary schools in the world. It only takes the removal of a small percentage of people to significantly affect the entire population.

During the period of time that I was a teacher, I was at the same school, and, when I began, there was a diverse approach to education. The school attempted to find courses where all students could be successful. This school had outstanding discipline, a varied set of programs, and some people even graduated from that high school and were able to go directly into the job market. As the political climate changed, there was a much greater push for college-preparation. As a result, the hands-on vocational courses were reduced in size, with the idea that, *everyone should go to college* (which is absolutely false). The changes which took place were started way, way at the top by people who thought that they were doing good, but they weren't. This is what happens when you have political leaders who lack wisdom.

Today, in this nation, we have drug pushers who chemically murder large segments of society and cost us incredible amounts of money. We have criminals who, because of their own degeneracy, because of drug usage, because of a poor home life and environment, because of a low IQ—but chiefly because of their own degeneracy. Such types should be removed from society entirely by the death penalty, which punishment ought to be swift and just. Such animals destroy our society and should be eradicated at a minimal cost. A murderer, although as accused, should be afforded the rights of an innocent man. However, as convicted, a murderer should not be kept

on death row for ten to twenty years, allowing appeal after expensive appeal to tie up the courts. And no murderer should be allowed to go free on a technicality; that is degeneracy in our court system.

The points I am trying to make is, there can be a very small percentage of people who bring a society down. The more that they exert their influence, the greater detriment that they are to society as a whole. However, we have to be very careful about our own application of a passage like the one that we are studying.

Exodus 32:28 **The sons of Levi did exactly as Moses instructed; and about 3000 men from the people died on that day.** (Kukis paraphrase)

There is a passage in 1Corinthians which might be confusing. It reads: 1Cor. 10:6–8 **Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.** (ESV) The context of 1Cor. 10 is the Exodus generation and warnings against idolatry. Several incidents are mentioned, so that we would not read v. 7 in such a way as to tie us exclusively to the chapter we are presently studying. 3000 die by the sword. In Num. 25:1–9, there is another incident involving idolatry, where 24,000 died. We do not know if Paul is writing about Num. 25 (where, apparently, he knows that 23,000 died on one day), or if there is another thing which occurred among the Israelites, which we do not have recorded in our Bibles. Or, the explanation which is most likely is, the verse we are studying has 3000 men dying from the sword. At the end of this chapter, God is going to inflict a plague upon the people of Israel (specifically those who worshiped the calf), and many (an unspecified number) of them will die (Exodus 32:35). Somehow, Paul is aware that 23,000 Israelites died on that day.

Nevertheless, even though we may have some questions about the numbers, the principles remain the same. This still leaves us with the thought, *how exactly do we apply this passage to our lives today?* No doubt, you have watched black-hooded antifa rioters on television, and you have thought, "Give me that sword, and I will gladly walk through that crowd." That is *not* how we apply this passage to our lives today.

There are a number of factors that we need to keep in the forefront of our thinking. We need to understand and apply the laws of divine establishment. We also need to recognize that we live in 21st century America (as opposed to the nascent client nation Israel 3600 years ago). And, most importantly, we do not have God guiding Moses, who then guides the Levites to act. When we apply this passage (and we can do that), we must take into consideration these other things.

Application: It should not be very difficult for the mature believer to be able to figure out who the problems are in this country at this time. If you live in a city where there are nightly riots; or if you are able to discern what is happening in the political news, then it is quite easy for you to pick out people in this country who are ungovernable. But—and let me be very clear on this point—God *has not* called upon you to take your sword and go through a crowd of people to take out the worst ones. We *do not* take a passage like this and make such an application.

Application: We have laws and we have a system. When it comes to application of the law (and yes, I know that it is unevenly applied today), there are 3 systems which are at work which make a person a lawbreaker. You are not judge, jury and executioner (as the saying goes). The system of law which we have in the United States is amazing (despite the fact that, at this point in time, it is corrupt). Laws about criminality are devised by one branch of government. Another branch of government actually applies these laws. This means that a policeman cannot look at you, decide that he just does not like you, and he hauls you in for being unlikeable. That, ideally, is not supposed to happen. He must apply a law in order to *take you in*. And, even if that happens, there is a court system in place which makes the final decision as to whether you are confined to prison or not. These are separate branches of government altogether, which is one of the great things in our nation.

Application: This is why you or I *don't* go out, as vigilantes, pick out 5 or 10 people that we recognize are ungovernable, the execute them on the spot. I could give you, in Washington D.C. a long list of names for such people; and, in Portland, OR, another list of names. But, in this country of laws—albeit imperfectly applied—we

do not get to cut through all the red tape and take out people we think are ill-suited to have freedom. That is not our job; even though, I am sure there might be a million people or more who might want such a job.

Application: The wheels of justice grind slow; and there are so many times when justice is improperly applied. But we are *not* called upon God to take our sword and walk through a crowd, and remove the undesirables.

Application: Is there ever a time when parallel behavior might be applicable to the United States today? Yes, and proper application has been made before our very eyes. President Trump has called upon the national guard, in several instances, to quell a growing riot. That is legitimate and that is a parallel to what we are studying. A particular mayor or governor can see what is happening in his city (or state), and direct his police force to be aggressive when it comes to shutting down a riot; and they will be able to shut down a riot.

Application: In the past 5 years, there has been some racial unrest and tension, as well as illegal actions taken by such groups as Antifa and Black Lives Matter. But, this is not happened in every major city. Some cities stopped their riots cold; and some tied the policemen's hands behind their back, allowing the riots to continue. This is a state and city issue. It is not an issue for us as believers.

Application: One of the great applications of law enforcement occurred in Houston, TX. As I understand it, there were demonstrations which were building into riots. The police were there, and they noted who were the loudest in the crowd, and they carefully removed those people and took them to jail. They were kept in jail for a few days, and then released. The demonstrations did not build into riots. Nor did we have endless weeks of demonstrations. This was a modern-day application of the passage that we have been studying.

Application: Coterminous with the correct application of police power is spiritual growth which is taking place in several churches in the Houston area. Believers who are not a part of the police force and believers who are not national guard—those believers need to be growing in grace and knowledge. That takes place at a local church under the instruction of a well-qualified pastor-teacher.

And so says Moses, "Fill [all of] your hand the day for Y^ehowah, that a man in his son and in his brother and to give upon you [all] a the day blessing."

Exodus
32:29

And Moses said, "Consecrate yourselves [lit., Fill your hands] today to Y^ehowah [or, Today, you (all) have been consecrated to Y^ehowah], for a man [is] against his [own] son and against his [own] brother, in order [lit., and] to place upon you [all] a blessing [on this] day."

Moses then said, "Consecrate yourselves today to Jehovah [or, Today, you (all) have been consecrated to Jehovah]; as each man was against his own son and against his own brother. This had to be done in order for you to be given the blessing of being alive today."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Moses, "Fill [all of] your hand the day for Y^ehowah, that a man in his son and in his brother and to give upon you [all] a the day blessing."

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

And the sons of Levi did according to the word fo Mosheh, and there fell of the people in that day as three thousand men. And Mosheh said, Present your hands^[5] this day an offering before the Lord, every man with (or, on account of) his son and his brother, that you may bring blessings upon you this day.

[5] Some copies omit "your hands," and read, "Present your offerings."

Targum (Pseudo-Jonathan)	And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the Lord, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.
Aramaic ESV of Peshitta	Mosha said, "Consecrate yourselves today to Mar-Yah, yes, every man against his son, and against his brother; that he may bestow on you a blessing this day."
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. Moshe said to them, "Fill your hands today for LORD JEHOVAH, a man with his son and with his brother, because today a blessing will come upon you."
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And Moses said to them, You have filled your hands this day to the Lord, each one on his son or on his brother, so that blessing should be given to you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, You have made yourselves priests to the Lord this day; for every one of you has made the offering of his son and his brother; the blessing of the Lord is on you this day.
Easy English	Then Moses said to the Levites, 'The Lord has made you his special people today. He has blessed you today because you have punished your own sons and brothers.' bless (1) When God blesses someone, he helps them so that they are happy. (2) When you bless someone, you ask God to be good to them. — (3) When someone blesses God, they are praising him. — (4) We call people 'blessed' if they have received good things from God. — (5) A 'blessing' is a good thing that God does for us or a prayer that God will bless someone. punish To hurt someone or to cause trouble for them because they have done wrong things. This may teach them not to do wrong things again.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Then Moses said, "Take your role today as special servants of the LORD because you were willing to fight against even your own sons and brothers. You will receive a blessing for this."
God's Word™ Good News Bible (TEV)	. Moses said to the Levites, "Today you have consecrated yourselves as priests in the service of the LORD by killing your sons and brothers, so the LORD has given you his blessing."
The Message	Moses said, "You confirmed your ordination today—and at great cost, even killing your sons and brothers! And God has blessed you."
Names of God Bible	Moses said, "Today you are ordained as Yahweh's priests. God gave you a blessing today because each of you fought with your own sons and brothers." ^[c] ^[c] Exodus 32:29 Or "God gave you a blessing today at the cost of your own sons and brothers."
NIRV	Then Moses said to the Levites, "You have been set apart for the Lord today. You fought against your own sons and brothers. And he has blessed you this day."

New Simplified Bible Moses said: »Today you are ordained as Jehovah's. God gave you a blessing today. Each of you fought with your own sons and brothers.«

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

Casual English Bible .
 College Press Bible Study .
 Contemporary English V. Moses said to them, "You obeyed the LORD and did what was right, and so you will serve as his priests for the people of Israel. It was hard for you to kill your own sons and brothers, but the LORD has blessed you and made you his priests today."
 The Living Bible Then Moses told the Levites, "Today you have ordained yourselves for the service of the Lord, for you obeyed him even though it meant killing your own sons and brothers; now he will give you a great blessing."
 New Berkeley Version .
 New Life Version .
 New Living Translation Then Moses told the Levites, "Today you have ordained yourselves^[d] for the service of the LORD, for you obeyed him even though it meant killing your own sons and brothers. Today you have earned a blessing."
^[d] 32:29 As in Greek and Latin versions; Hebrew reads Today ordain yourselves.
 Unlocked Dynamic Bible .
 Unfolding Bible Simplified Moses said to the men in the tribe of Levi, "Today you have become special servants of Yahweh by killing even your own sons and your brothers. As a result Yahweh has blessed you."

Partially literal and partially paraphrased translations:

American English Bible Then Moses said:
 'You are to be praised, because you've all raised your hands before Jehovah [and struck down] your own sons and your own brothers!'
 Beck's American Translation .
 Common English Bible Moses said, "Today you've been ordained to the Lord, each one of you at the cost of a son or a brother. Today you've gained a special blessing for yourselves."
 New Advent (Knox) Bible To-day, said Moses, at war with your own flesh and blood, you have dedicated your hands to the Lord's service, and earned his blessing.[2]
 [2] Wherever the Old Testament records bloodthirsty actions done from zeal for the worship of God, we should remember (i) the barbarity of the times and (ii) the fact that God, under the imperfect revelation of the Old Covenant, did sometimes sanction conduct which, for more enlightened consciences, would be wrong. Hence we must not regard exploits like that of the Levites in this passage as worthy of imitation. According to the Hebrew text, the number of those killed was three thousand.
 Translation for Translators Moses/I said to the descendants of Levi, "Today you have dedicated yourselves to serving Yahweh by ◀killing/not sparing▶ even your own sons and brothers, and as a result Yahweh will bless you."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Afterward, Moses said, "Today you have been ordained for service to the LORD, since each man went against his son and his brother; so He has bestowed a blessing on you this day."
 Conservapedia Translation .
 Ferrar-Fenton Bible Moses afterwards said; "Your hands today have worked for the **EVER-LIVING**; thus each man has gained for himself a blessing through his son, and through his brother."

God's Truth (Tyndale)	Then Moses said: fill your hands unto the Lord this day, every man upon his son and upon his brother: to bring upon you a blessing this day.
HCSB International Standard V	. Moses said, You have been ordained [Or Consecrate yourselves] to serve the Lord [Lit. ordained for the LORD] today, and you have brought a blessing on yourselves today because every man opposed his son or brother. [Or today at the cost of his son or brother]
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. And Moses said, "You are ordained [Literally "your hands are filled"] today for Yahweh, because each has been against his son and against his brother and so bringing on you today a blessing."
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text	. Moses said to the Levites, "You have been placed into Yahweh's service today, for each of you has taken action against his son and his brother, so Yahweh might give you a blessing today."
Unlocked Literal Bible Urim-Thummim Version Wikipedia Bible Project	. . .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses then said, "From now on your hands are consecrated to Yahweh for each of you has been able to turn against his very sons and brothers. Because of this, Yahweh gives you today his blessing."
The Heritage Bible New American Bible (2002)	. ⁴ Then Moses said, "Today you have been dedicated to the LORD, for you were against your own sons and kinsmen, to bring a blessing upon yourselves this day." 4 [29] Dedicated to the LORD: because of their zeal for the true worship of the Lord, the Levites were chosen to be special ministers of the ritual service. However, the meaning of the Hebrew here is somewhat disputed.
New American Bible (2011)	Then Moses said, "Today you are installed as priests* for the LORD, for you went against your own sons and brothers, to bring a blessing upon yourselves this day." * [32:29] Installed as priests: lit., "fill your hands," a term for the ordination of priests (see 28:41; 29:9, 29, 33, 35; Nm 3:3). Because of their zeal for the true worship of the Lord, the Levites were chosen to be special ministers of the ritual service.
New English Bible—1970 New Jerusalem Bible	. 'Today', Moses said, 'you have consecrated yourselves to Yahweh, one at the cost of his son, another of his brother; and so he bestows a blessing on you today.'
New RSV Revised English Bible—1989	. Moses said, "You have been installed as priests to the LORD today, because you have turned each against his own son and his own brother and so have brought a blessing this day upon yourselves."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said, "You have consecrated yourselves today to <i>ADONAI</i> , because every one of you has been against his own son and against his own kinsman, in order to bring a blessing on yourselves today."
exeGeses companion Bible	And Mosheh says, Fill your hands today to Yah Veh, because man is against his son and against his brother; that he give you a blessing this day.

Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Moses said, 'Today you can be ordained [as a tribe dedicated] to God with a special blessing. Men have [been willing to kill even] their own sons and brothers [at God's command].'
	be ordained (Rashi; Sforno). Literally, 'fill your hands;' see Exodus 28:41. Or, 'inaugurate yourselves with a sacrifice' (Onkelos); 'bring a sacrifice as atonement [for the act of killing]' (Targum Yonathan; or 'fulfill your obligation, since you must kill your own sons and brothers' (Saadia). It is here that the Levites gained their special status (Rashi).
The Scriptures 2009	And Mosheh said, "You are ordained for הוּי today – since each one has been against his son and his brother – so as to bring upon you a blessing today."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO THEM, "YOU HAVE FILLED YOUR HANDS THIS DAY TO JESUS EACH ONE ON HIS SON OR ON HIS BROTHER, SO THAT BLESSING SHOULD BE GIVEN TO YOU."
Awful Scroll Bible	Moses was to say: Be fulfilling your part today to Sustains To Become, surely a man, his sons, and his brother is to give acclaim today.
Charles Thomson OT Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	For Moshe had said, Consecrate yourselves today to Hashem, even every man against his ben, and against his brother; that He may bestow upon you a berakhah this day.
Rotherham's <i>Emphasized B.</i>	And Moses said— Install yourselves to-day unto Yahweh, yea every man for his son and for his brother,—so will he bestow upon you to-day a blessing.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses said [to the Levites], "Dedicate yourselves today to the Lord—for each man has been against his own son and his own brother [in his attempt to escape execution]—so that He may restore and bestow His blessing on you this day."
The Expanded Bible	Then Moses said, "Today you have been given for service [ordained; ^c to the priesthood] to the Lord. You were willing to kill your own sons and brothers, and God has blessed you for this."
Kretzmann's Commentary	For Moses had said, before the men of Levi went forth to the slaughter, 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. They were to dedicate themselves to the Lord by this implicit and unquestioning obedience, which disregarded the ties of even the closest relationship in order to secure the blessing of the Lord. For the Christians also it often becomes necessary to deny the nearest relatives, namely, when the alternative is Christ or the world. Obedience toward our Lord must always be the first consideration.
Syndein/Thieme	.
The Voice	Moses (to the Levites): Dedicate your lives to the Eternal today—for every one of you has moved against sons and brothers. <i>Because of your devotion to God, you have earned His blessing today.</i>

Bible Translations with Many Footnotes:

The Complete Tanach And Moses said: "Initiate yourselves today for the Lord for each man with his son and with his brother so that He may bestow a blessing upon you this day. "

Initiate yourselves: You who kill them, with this thing [act] you will initiate yourselves to be servants [i.e., kohanim] of the Omnipresent.

for each man: Among you will initiate himself through his son and through his brother.

The Geneva Bible
Kaplan Translation
NET Bible®

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Moses said, "You have been consecrated⁶³ today for the Lord, for each of you was against his son or against his brother, so he has given a blessing to you today."⁶⁴

⁶³tn Heb "Your hand was filled." The phrase "fill your hands" is a familiar expression having to do with commissioning and devotion to a task that is earlier used in 28:41; 29:9, 29, 33, 35. This has usually been explained as a Qal imperative. S. R. Driver explains it "Fill your hand today," meaning, take a sacrifice to God and be installed in the priesthood (Exodus, 355). But it probably is a Piel perfect, meaning "they have filled your hands today," or, "your hand was filled today." This was an expression meant to say that they had been faithful to God even though it turned them against family and friends – but God would give them a blessing.

⁶⁴tn The text simply has "and to give on you today a blessing." Gesenius notes that the infinitive construct seems to be attached with a vav (ו; like the infinitive absolute) as the continuation of a previous finite verb. He reads the verb "fill" as an imperative: "fill your hand today...and that to bring a blessing on you, i.e., that you may be blessed" (see GKC 351 §114.p). If the preceding verb is taken as perfect tense, however, then this would also be perfect – "he has blessed you today."

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out} said, fill your hand <today> (for) "**YHWH** ^{He Is}",... [This is obviously much less text than is found elsewhere.]

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. Then Moses said, "Dedicate yourselves [Lit *Fill your hand*] 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."

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 And Moses said, You have been consecrated today to Yahweh, yes, every man against his son, and against his brother; that he may bestow on you a blessing this day.

A Voice in the Wilderness And Moses said, Fulfill your hand today unto Jehovah, that He may bestow upon you a blessing this day, for every man has been against his son and his brother.

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

...and Moses says, "Consecrate your hand to-day to Jehovah, for a man *is* against his son, and against his brother, so as to bring on you to-day a blessing."

The gist of this passage: The Levites have set themselves apart to God today by the actions which they took.

Exodus 32:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
mâlê' (מלא) [pronounced <i>maw-LAY</i>]	<i>fill, make full; be filled, be full, fulfill; be accomplished, be ended; consecrate; fill [the hand]</i>	2 nd person masculine singular, Qal imperative	Strong's #4390 BDB #569
This verb is primarily understood to be a Qal imperative, and translated this way by most translations. However, this is also the form of the Piel perfect; which morphology makes a great deal more sense (this will be discussed in greater detail below , at the end of the verse).			
yâd (יד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And Moses said, "Consecrate yourselves [lit., *Fill your hands*] today to Y^ehowah [or, *Today, you (all) have been consecrated to Y^ehowah*],...

Moses continues speaking to the Levites, who had to do a very difficult thing—kill many of their fellow Israelites.

Moses is telling them to set themselves apart; to consecrate themselves. I don't think that Moses is calling for an actual ceremony here. However, if he was calling for some sort of ceremony, then that would allow for the placement of *and* the imperative found in this verse.

I think that the proper understanding is, the Levites who aligned themselves with God, and took part in the slaughter of the 3000, were *first* told this, and then they acted (v. 28). I don't know why the events are placed in this order, but this phrase appears to be a command from Moses. They are commanded to set themselves apart to God.

First, these men stood with Moses; secondly they were sent among their fellow Israelites to kill many of them.

Another way to understand this is, Moses is commending the Levites for what they have done. By this destruction of 3000 men, they have consecrated themselves to God. This is the way that the ESV translates this verse: **And Moses said, "Today you have been ordained for the service of the LORD, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day."** I point this out, simply to show that others had problems with this verse. If you took note, there were two very different ways of translating this verse, and that is key to understanding it.

Exodus 32:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾâch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...for a man [is] against his [own] son and against his [own] brother,...

These Levites made the very difficult choice of opposing their own brothers and their own relatives.

This would refer to literal sons and brothers, if the men they went against were also Levites (which is possible). If they were set against fellow Israelites—not necessarily Levites—then the terms *sons and brothers* are figurative.

Exodus 32:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 nd person masculine plural suffix	Strong's #5921 BDB #752
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
b ^e râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139

Translation: ...in order [lit., and] to place upon you [all] a blessing [on this] day.” (Kukis mostly literal translation)

All of this was done for the peace and prosperity of Israel as a whole. Recall that God was ready to eliminate them and start from scratch.

The people did not necessarily know that. Moses did not return and necessarily tell the people everything that led to his return. He acted swiftly; and the people, no doubt, recognized that they were wrong.

Precept Austin: For every man has been against his son and against his brother--in order that He may bestow a blessing upon you today - The blessing of obedience. The obedience was costly as it meant taking the lives of fellow Israelites, but it was clearly commanded by God Who is perfectly just and Who determined this payment was just for those 3000 who were slain.⁹⁸

Exodus 32:29 And Moses said, “Consecrate yourselves [lit., Fill your hands] today to Y^ehowah [or, Today, you (all) have been consecrated to Y^ehowah], for a man [is] against his [own] son and against his [own] brother, in order [lit., and] to place upon you [all] a blessing [on this] day.” (Kukis mostly literal translation)

Degeneracy struck and caused one brother to stumble and another was essentially unscathed; a man might avoid it and his son may fall into it. In any case, the Levites had to kill the cancerous elements of their society, even though those elements were of their own flesh and blood. Taking such a drastic measure would result in blessing for those who remained. Now this is a very particular time of history when God is ruling directly over Israel—we do not have that in the United States today, so we have to be careful about application. We cannot use this to advocate the bombing of abortion clinics, gay bars, or any other establishment where there are people with whom we do not agree. However, with Y^ehowah as their direct leader, it was sin not to kill their own brothers and near relatives. The Levites were to ordain themselves that day—the very day that they went out and destroyed the enemies of God.

Some who totally misunderstand or misrepresent the words of our Lord, think that there is some sort of a great contrast or disagreement between the New Testament and the Old. The chief differences are (1) the Old

⁹⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

Testament looks forward to the death, burial and resurrection of our Lord, whereas the New Testament records these events or looks back on them; and (2) the custodianship of the Word of God has changed. However, this is the Word of God inspired by the same Holy Spirit. God did not change His mind drastically when He came to the time of the New Testament; His program did change, but that is because Jesus Christ came and divided history in half. Our Lord did not change what was taught in the Old Testament, but He clarified it and gave it the proper interpretation. Here, in this passage, men had to slaughter those of their own family. This is not too different from the words of our Lord when He said, "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For you see, I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household. He who loves father or mother more than Me is not worth of Me; and he who loves son or daughter more than Me is not worth of Me." (Matt. 10:34–37 Micah 7:6). And future from our Lord's day, things will remain the same: "And brother will deliver up brother to death, and a father [his] child; and children will rise up against parents, and cause them to be put to death." (Matt. 10:21 Micah 7:6).

Application: However, since I got off on this tangent, I should deal with familial relationships. Many Christians do not get along with their family, co-workers and associates because they are self-righteous asses. They have not taken some great, holy stand for God, but have embarrassed God with their repugnant self-righteous behavior. They don't get along with those in their periphery because they are a pain in the neck to be around. We are to reflect the character of Jesus Christ through the indwelling of the Spirit. This will certainly draw the enmity of those vehemently opposed to the work of God. However, for those who are still undecided, our behavior should not be a reason for them to look elsewhere for spiritual guidance. If almost all of our relatives and associates are pained to be around us, this does not mean that we are fulfilling these verses but instead, this often means that we are jerks who need to keep our mouths shut until we learn some doctrine.

Application: And let me add this: please do not think that you have been called to slaughter the enemies of God. This is a different set of circumstances and a different program of God. If you have any thoughts that these verses pertain directly to you and that God wants to use you to destroy His enemies, you are extremely confused and possibly mentally ill. It is, however, legitimate to destroy the enemies of the United States in war.

Exodus 32:29 Moses then said, "Consecrate yourselves today to Jehovah [or, Today, you (all) have been consecrated to Jehovah]; as each man was against his own son and against his own brother. This had to be done in order for you to be given the blessing of being alive today." (Kukis paraphrase)

Exodus 32:29 And Moses said, "Today you have been ordained for the service of the LORD, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day." (ESV)

Exodus 32:29 And Moses said, Fill your hand today for Jehovah, since each one has been against his son and against his brother, and in order to give you a blessing today. (Green's literal translation)

Correctly interpreting Exodus 32:29 (a discussion)

If you will notice, the ESV and Green's literal translation are very different regarding the translation of the verb *mâlê* (מָלֵא) [pronounced *maw-LAY*].

There are two problems regarding the interpretation of this verse: it occurs *after* the Levites have slaughtered 3000 men; and it is in the Qal imperative. If it occurred before the slaughter of the 3000, we might understand this to mean, Moses is ordering them to kill these reprobates, and, that by doing so, they are consecrating themselves to God. Occurring after the slaughter suggests that Moses is calling for some kind of a ceremony to follow the slaughter.

There is no contradiction here; we are simply trying to understand what this verse means.

Alan Ross: *One of the interpretations of verse 29 is that because the Levites sided with the LORD they were told, "fill your hand today to the LORD," i.e., provide yourself with sacrifices that you may be installed as priests. If this is taken as the meaning, then earlier priestly activities of Levites must be explained.*

Correctly interpreting Exodus 32:29 (a discussion)

Currid suggests that there was a ceremony being called for by Moses.⁹⁹

However, I believe that the NET Bible properly explains this: *The phrase “fill your hands” is a familiar expression having to do with commissioning and devotion to a task that is earlier used in Ex 28:41+; Ex 29:9, 29, 33, 35+. This has usually been explained as a Qal imperative. S. R. Driver explains it “Fill your hand today,” meaning, take a sacrifice to God and be installed in the priesthood (Exodus, 355). But it probably is a Piel perfect, meaning “they have filled your hands today,” or, “your hand was filled today.” This was an expression meant to say that they had been faithful to God even though it turned them against family and friends—but God would give them a blessing.*¹⁰⁰

There is actually no difference between the Qal imperative (מִלְאֵי) and the Piel perfect (מִלְאֵי).¹⁰¹ The chief difference of course would be the mood (or, tense) and the intensity of the verb.

Taken as a Piel perfect, Moses is simply telling these men that, by their actions, they set themselves apart to God this day. God gave them a task to do—a very difficult task—and they did it.

This one was of those interpretations which required me to be completely clear headed to investigate and then to explain it.

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Moses Speaks Directly to God and Intercedes Once Again for the People

compare Deuteronomy 9:18–20

And so he is from the morrow and so says Moses unto the people, “You [all] [even] you [all] have sinned a sin great and now I will go up unto Y^ehowah; perhaps I will cover over because of your sin.”

Exodus
32:30

And so it is the next day and Moses says to the people, “You [all] have [certainly] sinned a great sin; therefore, I will go up to Y^ehowah; perhaps I may gain forgiveness [from Him] because of your sin [of idolatry].”

Moses spoke again to the people that next day. He said, “You have all certainly sinned a great sin—you have sinned the sin of idolatry. Therefore, I will go up to Jehovah and perhaps I will be able to gain forgiveness from Him for the sin you all committed.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is from the morrow and so says Moses unto the people, “You [all] [even] you [all] have sinned a sin great and now I will go up unto Y^ehowah; perhaps I will cover over because of your sin.”

Dead Sea Scrolls
Jerusalem targum

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⁹⁹ Both from <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

¹⁰⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

¹⁰¹ See <https://biblehub.com/hebrew/4390.htm> (accessed February 23, 2021).

Targum (Onkelos)	And it was on the day following that Mosheh said to the people, You have sinned a great sin; but now I will go up before the Lord, if haply I may propitiate for your sin.
Targum (Pseudo-Jonathan)	And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before the Lord, if haply I may obtain forgiveness of your sin.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.
Aramaic ESV of Peshitta	It happened on the next day, that Mosha said to the people, "You have sinned a great sin. Now I will go up to Mar-Yah. Perhaps I shall make atonement for your sin."
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . . And it was the day after it and Moshe said to the people, "You have sinned this great sin; now I shall ascend to LORD JEHOVAH; perhaps He shall forgive your debts."
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And it came to pass on the next day that Moses said to the people, You have sinned a great sin; and now I will go up to God, that I may make atonement for your sin.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the day after, Moses said to the people, Great has been your sin: but I will go up to the Lord, and see if I may get forgiveness for your sin.
Easy English	On the next day, Moses said to the Israelites, 'You have done a very bad thing. But now I will go up to the Lord. Perhaps I can pay the price for your sin.'
	sin (1) Any wrong thing that we do when we do not obey God. Or it may be something that we do not do when we should do it. — (2) To sin is to live in a way that does not make God happy. We sin when we do not obey God.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. The next morning Moses told the people, "You have committed a terrible sin! But now I will go up to the LORD, and maybe I can do something so that he will forgive you for your sin."
God's Word™ Good News Bible (TEV) The Message	. . . The next day Moses addressed the people: "You have sinned an enormous sin! But I am going to go up to GOD; maybe I'll be able to clear you of your sin."
Names of God Bible	Moses Begs the LORD to Spare the People The next day Moses said to the people, "You have committed a serious sin. Now I will go up the mountain to Yahweh . Maybe I will be able to make a payment for your sin and make peace with the LORD for your sin."
NIRV	The next day Moses said to the people, "You have committed a terrible sin. But now I will go up to the LORD. Maybe if I pray to him, he will forgive your sin."
New Simplified Bible	.

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

Casual English Bible .

College Press Bible Study Contemporary English V.	.	The next day Moses told the people, "This is a terrible thing you have done. But I will go back to the LORD to see if I can do something to keep this sin from being held against you."
The Living Bible	.	The next day Moses said to the people, "You have sinned a great sin, but I will return to the Lord on the mountain—perhaps I will be able to obtain his forgiveness for you."
New Berkeley Version New Life Version	.	The next day Moses said to the people, "You have sinned. Now I am going up to the Lord. It might be that I can have your sin forgiven."
New Living Translation	.	Moses Intercedes for Israel The next day Moses said to the people, "You have committed a terrible sin, but I will go back up to the Lord on the mountain. Perhaps I will be able to obtain forgiveness [Or to make atonement.] for your sin."
Unlocked Dynamic Bible Unfolding Bible Simplified	.	The next day, Moses said to the people, "You have sinned very greatly. But I will now climb up the mountain again to talk with Yahweh. Perhaps I can persuade him to forgive you for sinning like this."

Partially literal and partially paraphrased translations:

American English Bible	.	Then the next morning, Moses spoke to the people and said: 'You have committed a great sin! So, now I must go up to God and pay for your sins!'
Beck's American Translation Common English Bible	.	The next day Moses said to the people, "You've committed a terrible sin. So now I will go up to the Lord. Maybe I can arrange reconciliation on account of your sin."
New Advent (Knox) Bible	.	When the morrow came, Moses told the people, You have sinned heinously; I will go up into the Lord's presence, and see if I can make amends for your guilt.
Translation for Translators	.	The next day, Moses/I said to the people, "You have committed a terrible sin. But I will now climb up the mountain again to talk with Yahweh. Perhaps I can persuade him to forgive you for sinning <i>like this</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Ferrar-Fenton Bible	.	Some days afterwards, however, Moses said to the people themselves; "You have sinned a great sin; so now I will offer to the EVER-LIVING a ram as an expiation on account of your sin."
God's Truth (Tyndale)	.	And on the morrow, Moses said unto the people: you have sinned a great sin. But now I will go up unto the Lord, to know whether I can make an atonement for your sin.
HCSB International Standard V	.	Moses Again Intercedes for the People 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."
Jubilee Bible 2000 H. C. Leupold	.	And [Literally "and it was"] the next day Moses said to the people, "You have sinned a great sin. And now I will go up to Yahweh. Perhaps I can make atonement for your sin."
Lexham English Bible NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text	.	.

Unlocked Literal Bible Urim-Thummim Version	.
Wikipedia Bible Project	And the next day Moses told the people, you have sinned a great sin and now I will go up to YHWH, perhaps I can make a Propitiatory-Covering for your sin. And it was on the next day, and Moses said to the people: "You sinned a great sin, and now I will raise offerings to Yahweh. Maybe I will atone for your sins."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses intercedes for the people The next day Moses said to the people, "You have committed a very grave sin, but now I am going up to Yahweh; perhaps I will obtain pardon for your sin."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	On the next day Moses said to the people, ^m "You have committed a grave sin. Now I will go up to the LORD; perhaps I may be able to make atonement for your sin." m. [32:30–34] Dt 9:18–19.
New English Bible–1970	.
New Jerusalem Bible	On the following day Moses said to the people, 'You have committed a great sin. But now I shall go up to Yahweh: perhaps I can secure expiation for your sin.'
New RSV	.
Revised English Bible–1989	The next day Moses said to the people, "You have committed a great sin. Now I shall go up to the LORD; perhaps I may be able to secure pardon for your sin."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The next day Moshe said to the people, "You have committed a terrible sin. Now I will go up to Adonai ; maybe I will be able to atone for your sin."
exeGesés companion Bible	And so be it, on the morrow, Mosheh says to the people, You sinned a great sin: and now I ascend to Yah Veh; perhaps I kapar/atone for your sin.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	The next day, Moses said to the people, 'You have committed a terrible sin. Now I will go back up to God and try to gain atonement for your crime.'
The Scriptures 2009	And it came to be on the next day that Mosheh said to the people, "You, you have sinned a great sin. And now I am going up to הוהי – if I might atone for your sin."
Tree of Life Version	So it happened the following day, Moses said to the people, "You have committed a horrendous sin. So now I will go up to Adonai—perhaps I can make atonement for your sin."

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	AND IT CAME TO PASS AFTER TOMORROW HAD BEGUN, THAT MOSES SAID TO THE PEOPLE, "YOU HAVE SINNED A GREAT SIN; AND NOW I WILL GO UP TO THE THEOS (<i>Alpha & Omega</i>), THAT I MAY MAKE ATONEMENT FOR YOUR SIN."
Awful Scroll Bible	On the next day, Moses was to say to the people: Yous are to have been made clean of this great miss of the mark. I was to ascend to Sustains To Become, perhaps there was to be a covering over, on behalf of you all's missing the mark.
Charles Thomson OT	.

Concordant Literal Version	It came to be after the morrow that Moses said to the people: You have sinned a great sin, and now I am going up to Yahweh. Perhaps I may make a propitiatory shelter about your sin.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And it came to pass on the next day, that Moshe said unto HaAm, Ye have sinned a chata'ah gedolah; and now I will go up unto Hashem; perhaps I can make kapporah for your chattat.
Rotherham's <i>Emphasized B.</i>	And it came to pass, on the morrow, that Moses said unto the people, Ye have sinned a great sin,— Now therefore, I must go up unto Yahweh, ^e Peradventure' I may make a propitiatory covering for your sin. ^e A remarkable word: Moses felt he must begin at the beginning.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	The next day Moses told the people, "You have ·done [·sinned] a terrible sin. But now I will go up to the Lord. Maybe I can ·do something so your sins will be removed [make atonement for your sin]."
Kretzmann's Commentary	Verses 30-35 Moses Again Intercedes for the People 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. He indicates that their crime may still be covered by means of an expiation, and states his willingness to make an effort to obtain this atonement.
Syndein/Thieme	.
The Voice	On the very next day, Moses addressed the people. Moses: You are guilty of a great sin. Now I am going <i>back</i> to the Eternal One, and I hope to make atonement for your wickedness.

Bible Translations with Many Footnotes:

The Complete Tanach	It came to pass on the next day that Moses said to the people: "You have committed a grave sin. And now I will go up to the Lord; perhaps I will obtain atonement for your sin." I will obtain atonement for your sin: Heb. וְעָבַדְתָּ אֶת־יְהוָה. [This means] I will place a cleansing, a wiping away, and a barrier opposite your sin to separate you from your sin.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	The next day Moses said to the people, ⁶⁵ "You have committed a very serious sin, ⁶⁶ but now I will go up to the Lord – perhaps I can make atonement ⁶⁷ on behalf of your sin." ^{65tn} Heb "and it was on the morrow and Moses said to the people." ^{66tn} The text uses a cognate accusative: "you have sinned a great sin." ^{67tn} The form וְעָבַדְתָּ ('akhappÿrah) is a Piel cohortative/imperfect. Here with only a possibility of being successful, a potential imperfect nuance works best.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass) <the next day>, and " Mosheh ^{Plucked out} " said to the people, you, you erred a great error, and now I will go up to " YHWH ^{He Is} ", possibly I will cover it (concerning) your error,...
Bond Slave Version	And it came to pass on the morrow, that Moses said to the people, You have sinned a great sin: and now I will go up to the LORD; peradventure I will make an atonement for your sin.
Charles Thomson OT	And on the following day Moses said to the people, You have committed a great sin, now therefore I will go up to God that I may appease him for this sin of yours.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And on the next day Moses said to the people, "You yourselves have committed [Lit <i>sinned</i>] a great sin; and now I am going up to the Lord; perhaps I can make atonement for your sin."
New European Version	Moses Intercedes with God It happened on the next day, that Moses said to the people, You have sinned a great sin. Now I will go up to Yahweh. Perhaps I shall make atonement for your sin.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And it comes to pass, on the morrow, that Moses says unto the people, "You [all]—you [all] have sinned a great sin, and now I go up unto Jehovah, if so be I atone for your sin."

The gist of this passage: The next day, Moses tells the people that he may have to return to God and see if there is a way to atone for their sin.

Exodus 32:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

Exodus 32:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
mâchōrâth (מָחָרָת) [pronounced <i>maw-chuh-RAWTH</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564

With the min preposition, mâchōrâth means *on the morrow, on the next day*.

Translation: [And so it is the next day...](#)

Moses returns, and upon his return, 3000 Israelites are slain. He waits until the next day before he announces what is going to happen next.

Exodus 32:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766
'attem (אַתֶּם) [pronounced <i>ah-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
châtâ' (חָטְאוּ) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	2 nd person masculine plural, Qal perfect	Strong's #2398 BDB #306

Exodus 32:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chăṭā'âh (חַטָּאָה) [pronounced <i>khuht-aw-AW</i>]	<i>sin, sin offering; sacrifice for sin</i>	feminine singular noun	Strong's #2401 BDB #308
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152
See v. 21c.			

Translation: ...and Moses says to the people, "You [all] have [certainly] sinned a great sin;...

Moses allows them to consider all that has happened that night, and the next day, he speaks to them. "You have certainly, undoubtedly sinned a great sin."

Precept Austin: "There is a communal liability." (Currid) Moses calls this a great sin three times (Ex 32:21, Ex 32:30, 31) In Ge 20:9 the term refers to adultery. Here (and in the only other use in 2Ki 17:21) the term refers to idolatry, which is a form of adultery. Why? Because God was Israel's Husband (Isa 54:5, Jer 31:32+) and to worship another "god" was to commit adultery.¹⁰²

Even though 3000 Israelites have been killed, it appears that far more of them were guilty in this offense against God. This great sin is the sin of idolatry, essentially the first thing that they heard from the mouth of God.

Exodus 20:1–6 And God spoke all these words [directly to the sons of Israel], saying,
 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.
 "You shall have no other gods before Me.
 "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My commandments. (ESV; capitalized)

If the entire rebellion was simply 3000 men, they would have been vastly overpowered by the nearly 2 million other people; but there was apparently a great deal of sympathy and very likely, huge numbers of Hebrew people began to join in with the idolatry.

Whatever other things are alleged—dancing, drunkenness, nudity—these are small potatoes compared to the violation of the first 2 or 3 commandments. Every person engaging in this worship of another God actually heard God speak these words. I can only recall two times in the entire Scriptures when God spoke aloud directly to a large number of people. He gave the Ten Commandments to His people the Hebrews; and when John the Herald baptized Jesus, God said to those who were there, "This is My Son, with Whom I am well pleased."

These people all heard the Ten Commandments, the swore to uphold these commandments; and here it is, just a couple months later, and they are flagrantly violating those commandments.

¹⁰² From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

Exodus 32:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (הַתַּע) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
‘âlâh (הָלַע) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person singular, Qal imperfect	Strong's #5927 BDB #748
’el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...therefore, I will go up to Y^ehowah;...

Moses promises that he will return to Y^ehowah, their God. He has spent a great deal of time on the mountain; and he is going to return to this mountain. The verb he uses means *to go up, to ascend*; so we would assume that Moses is speaking of going back up Mount Sinai.

Exodus 32:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ûwlay (וַיֹּא) [pronounced <i>oo-LAHY</i>]	<i>perhaps, unless, suppose; if peradventure</i>	adverb/conjunction	Strong's #194 BDB #19
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	1 st person singular, Piel imperfect; with the voluntative hê	Strong's #3722 BDB #497

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

Precept Austin: “Atonement” is *kapar* which means “to make atonement, to make reconciliation (to reconcile), to purge, to make propitiation (to propitiate), to pacify, to cancel.” *Kapar* is translated in the Septuagint with the verb *exilaskomai* which is from the root *hilaskomai* which means to cause to be favorably inclined toward or favorably disposed toward another (as in Lk 18:13+).¹⁰³

¹⁰³ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

Exodus 32:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ba'ad (בָּאֵד) [pronounced BAH-ád]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
<p>Even though ba'ad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means <i>through, out through</i> (lit., <i>away from</i>) a window, etc. With verbs of shutting, it means to shut <i>behind, after, up or upon</i>. It can be used as follows: to seal <i>up</i>; to hedge <i>about</i>; to fence <i>round about</i>. It has metaphorical uses: <i>on behalf of, for the sake of, on account of</i>. This preposition can denote nearness, as in <i>by, near; between [two things]; into, among; pro, for</i> (in the sense of exchanging).</p> <p>Gesenius adds the meanings <i>pro, for; in the sense of exchanging</i> (1Sam. 7:9 2Sam. 20:21); <i>a supplication, an atonement; a consultation [or an oracle, as in Jer. 21:2 Isa. 8:19], a bribe</i> (Job 6:22).</p>			
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #2403 BDB #308
<p>This is also spelled chattâ'âh (חַטָּאתָ) [pronounced khat-taw-AW].</p>			

Translation: ...perhaps I may gain forgiveness [from Him] because [for, on behalf of] of your sin [of idolatry].” (Kukis mostly literal translation)

The verb here is the 1st person singular, Piel imperfect of kâphar (כָּפַר) [pronounced kaw-FAHR], which means, *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness*. We choose the meaning which makes the most sense, given the rest of the phrase. What follows is a preposition ba'ad (בָּאֵד) [pronounced BAH-ád], which means, *by, near; because of; behind, after; about*. So that my chapter studies do not take up 1000 pages, I do not include all of the information found in BDB or Gesenius (two Hebrew lexicons), but BDB includes these definitions: *on behalf of, for the sake of, on account of*; and Gesenius adds, *for*. Strong's #2403 BDB #308. What follows is, *your+ sin*. This sentence begins with the adverb/conjunction 'ûwlay (אִילַי) [pronounced oo-LAHY], which means, *perhaps*. Strong's #194 BDB #19.

This gives us, ...perhaps I may gain forgiveness [from Him] because of your sin [of idolatry].

The way that Moses phrases this suggests that, maybe he will try to cover over their sin and maybe he won't. Furthermore, maybe God will forgive them and maybe He won't. What they did was an horrendous thing.

Precept Austin: *Moses...will seek to extirpate them from their sinful state before Jehovah. Notice the word “perhaps” which introduces a note of uncertainty about how God will respond.*¹⁰⁴

Exodus 32:30 And so it is the next day and Moses says to the people, “You [all] have [certainly] sinned a great sin; therefore, I will go up to Y^ehowah; perhaps I may gain forgiveness [from Him] because of your sin [of idolatry].” (Kukis mostly literal translation)

Most of the Hebrews participated to one degree or another in this idolatrous orgy (I do not mean this literally); some just praised God through the golden calf, others praised the golden calf. God had the most degenerate of

¹⁰⁴ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

the Hebrews killed. However, it appears that very large numbers of them participated, with the possible exception of Caleb and perhaps a handful of others; therefore, all of them shared some guilt here, even Aaron. Moses had only been back for a day or so and had to return to God on their behalf, hoping that he could cover their sin (atone for their sin). This is not the same as hiding their sin from God; God would from His Own volition, cover over the sin, hiding it from Himself until Jesus Christ paid for the sin in human history. Moses did not realize how bad things were when he was arguing with God until he actually came down off the mountain and saw with his own eyes how terribly degenerate the Hebrews had become in just a few short days.

Exodus 32:30 Moses spoke again to the people that next day. He said, “You have all certainly sinned a great sin—you have sinned the sin of idolatry. Therefore, I will go up to Jehovah and perhaps I will be able to gain forgiveness from Him for the sin you all committed.” (Kukis paraphrase)

Precept Austin: *Moses offered his own life as an atonement for the people (Exodus 32:32; cf. Ro 9:1-3). No more plaintive or bold intercession of man for men is found in the pages of Scripture. God would not accept the blood of Moses, but He did accept the life of His only Son Jesus as an atonement (cf. 1 John 2:2+).*¹⁰⁵

And so returns Moses unto Y^ehowah and so he says, “Oh, have sinned the people the this a sin great. And so they make for themselves elohim of gold. And now, if You will forgive their sin; and if not, blot me, I pray You, from Your book which You have written.”

Exodus
32:31–32

Moses then returns to Y^ehowah and says, “Alas, this people sinned a great sin; they made an elohim of gold for themselves. Therefore, [I ask that] You forgive their sin; and if [You do] not [forgive them for this sin, then] blot me, I pray You, from Your book that You have written.”

Moses then returned to Jehovah and said, “You are right; this people sinned an horrific sin; they made an idol of gold that they might worship it. Nevertheless, I ask You that you forgive them for this sin; and if you don’t, then blot me from the book that You have written.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so returns Moses unto Y ^e howah and so he says, “Oh, have sinned the people the this a sin great. And so they make for themselves elohim of gold. And now, if You will forgive their sin; and if not, blot me, I pray You, from Your book which You have written.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh returned before the Lord, and said in his prayer, This people have sinned a great sin, for they have made to them gods of gold. But now, if Thou wilt forgive their sin! But if not, blot me now out of the Book which Thou hast written.
Targum (Pseudo-Jonathan)	And Mosheh returned, and prayed before the Lord, and said, I supplicate of Thee, Thou Lord of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them gods of gold; but now, if Thou wilt forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which Thou hast written my name.

¹⁰⁵ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021. Slightly edited.

Revised Douay-Rheims	And returning to the Lord, he said: I beseech you: this people has sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass, Or if you do not, strike me out of the book that you have written.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Mosha returned to Mar-Yah, and said, "Oh, this people have sinned a great sin, and have made themselves deities of gold. Yet now, if you will, forgive their sinmdashand if not, please blot me out of your book which you have written."
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. And Moshe returned to LORD JEHOVAH and said, "I beg you LORD JEHOVAH God, truly this people has sinned a great sin and they have made for themselves gods of gold. Now perhaps you will forgive their sins, and if not, obliterate me from your book that you have written."
Samaritan Pentateuch	And Moses returned unto the LORD, and said, behold, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.
Updated Brenton (Greek)	And Moses returned to the Lord and said, I pray, O Lord, this people have sinned a great sin, and they have made for themselves golden gods. And now if You will forgive their sin, forgive; and if not, blot me out of Your book, which You have written.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses went back to the Lord and said, This people has done a great sin, making themselves a god of gold; But now, if you will give them forgiveness—but if not, let my name be taken out of your book.
Easy English	So Moses returned to the Lord. He said to the Lord, 'These people have done a very bad thing. They have made gods out of gold for themselves! But now, please forgive them! And if you cannot forgive them, then take my name out of your book.' forgive To stop being angry with another person who has done bad things. If we trust in Jesus and his death on the cross, God forgives us. He will not punish us for the wrong things that we have done.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. So Moses went back to the LORD and said, "Please listen! These people committed a terrible sin and made a god from gold. Now, forgive them of this sin. If you will not forgive them, then erase my name from your book."
God's Word™ Good News Bible (TEV) The Message	. Moses went back to GOD and said, "This is terrible. This people has sinned—it's an enormous sin! They made gods of gold for themselves. And now, if you will only forgive their sin. . . . But if not, erase me out of the book you've written."
Names of God Bible	So Moses went back to Yahweh and said, "These people have committed such a serious sin! They made gods out of gold for themselves. But will you forgive their sin? If not, please wipe me out of the book you have written."
NIRV	So Moses went back to the Lord. He said, "These people have committed a terrible sin. They have made a god out of gold for themselves. Now please forgive their sin. But if you won't, then erase my name out of the book you have written."
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses returned to the LORD and said, "The people have committed a terrible sin. They have made a gold idol to be their god. But I beg you to forgive them. If you don't, please wipe my name out of your book."
The Living Bible	So Moses returned to the Lord and said, "Oh, these people have sinned a great sin and have made themselves gods of gold. Yet now if you will only forgive their sin—and if not, then blot me out of the book you have written." ^[a] [a] Exodus 32:32 <i>then blot me out of the book you have written</i> , or "then kill me instead of them."
New Berkeley Version	.
New Life Version	Then Moses returned to the Lord and said, "O, this people have sinned. They have made a god of gold for themselves. But now, if You will, forgive their sin. If not, then take my name out of Your book which You have written."
New Living Translation	So Moses returned to the LORD and said, "Oh, what a terrible sin these people have committed. They have made gods of gold for themselves. But now, if you will only forgive their sin—but if not, erase my name from the record you have written!"
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	So Moses went up the mountain and said to Yahweh, "I am sorry to admit that these people sinned very greatly when they made for themselves a gold idol and worshiped it. But now I ask you to forgive them for their sin. If you will not forgive them, then erase my name from the book in which you have written the names of your people."

Partially literal and partially paraphrased translations:

American English Bible	Therefore, Moses returned to Jehovah and said: 'I've [come to] beg You, O Lord; because these people are guilty of a great sin by making a god of gold. So now, [please] forgive their sins. But if You choose not to; then, also erase my name from the scroll that You've written.' See Scroll in the Addendum .
Beck's American Translation	.
Common English Bible	So Moses went back to the Lord and said, "Oh, what a terrible sin these people have committed! They made for themselves gods [Or a god] of gold. But now, please forgive their sin! And if not, then wipe me out of your scroll that you've written."
New Advent (Knox) Bible	And so, having recourse to the Lord again, he prayed thus: Thy people have sinned heinously, in making themselves gods of gold. I entreat thee, pardon this offence of theirs; or else blot out my name too from the record thou hast written.[3] [3] It does not seem probable that Moses refers here to the book of eternal life; if we understand him in that sense, he is perhaps giving rhetorical expression to the love he bears for his people. (Cf. note on Rom. 9.3.) But the allusion is more probably to the register of God's people, mystically conceived as written down under his eye; cf. Mal. 3.16
Translation for Translators	So Moses/I went back up the mountain and said to Yahweh, "I am sorry to admit that these people have committed a terrible sin. They have made for themselves a gold idol and have worshiped it. But now I ask you to please forgive them for having sinned. If you will not forgive them, then erase my name from the book in which you have written <i>the names of your people</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Therefore Moses turned to the EVER-LIVING and said; "Certainly this People have sinned a great sin, when they made a GOD of gold for themselves; but yet remove their sin; and if not, strike me out of Your Book which You have written."
God's Truth (Tyndale)	And Moses went again unto the Lord and said: Oh, this people have sinned a great sin and have made them a god of gold: Yet forgive them their sin I pray you: If not wipe me out of your book which you have written.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Yet now, if you will forgive them their sin, forgive, but if not then blot me out of your Book that you have written. YHWH answered to Moses, Whoever has sinned against Me, him will I blot out of my Book [of Life].
Wikipedia Bible Project	And Moses returned to Yahweh and said: Granted, this nation sinned a great sin, and they made for themselves gods of gold. And now, if you will carry away their sin, and if it isn't, please blot me out of your book that you've written.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Moses went towards Yahweh and said, "Ah! This people has committed a very great sin; they made a god out of gold. And now please forgive their sin... if not, blot me out of the book you have written." Rom 9:3 [For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.—ESV (capitalized)]
The Heritage Bible	And Moses returned to Jehovah, and said, Oh, this people has sinned a great sin, and has made them gods of gold. And now, if you will lift their sin — and if not, please rub me out of your book which you have written.
New American Bible (2002)	So Moses went back to the LORD and said, "Ah, this people has indeed committed a grave sin in making a god of gold for themselves! ⁵ If you would only forgive their sin! If you will not, then strike me out of the book that you have written." 5 [32] The book that you have written: the list of God's intimate friends. In a similar sense St. Paul wished to be anathema from Christ for the sake of his brethren. Cf ⇒ Romans 9:3.
New American Bible (2011)	So Moses returned to the LORD and said, "Ah, this people has committed a grave sin in making a god of gold for themselves! Now if you would only forgive their sin! But if you will not, then blot me out of the book that you have written."* * [32:32] The book that you have written: a symbolic reference to the list of God's faithful people.
New English Bible—1970	.
New Jerusalem Bible	Moses then went back to Yahweh and said, 'Oh, this people has committed a great sin by making themselves a god of gold. And yet, if it pleased you to forgive their sin. . .! If not, please blot me out of the book you have written!'
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe went back to <i>ADONAI</i> and said, "Please! These people have committed a terrible sin: they have made themselves a god out of gold. Now, if you will just forgive their sin! But if you won't, then, I beg you, blot me out of your book which you have written!"
exeGesés companion Bible	And Mosheh returns to Yah Veh, and says, Oh I beseech, this people sinned a great sin and worked elohim of gold. Yet now, if you bear their sin -; and if not, wipe me, I beseech you, from the scroll you inscribed.
Hebraic Roots Bible	And Moses went back to YAHWEH and said, Oh, this people has sinned a great sin, and they have made for themselves gods of gold. And now if You will, lift up their sin. And if not, I pray, blot me out from Your book which You have written.
Israeli Authorized Version Kaplan Translation	. Moses went back up to God, and he said, 'The people have committed a terrible sin by making a golden idol. Now, if You would, please forgive their sin. If not, You can blot me out from the book that You have written.'
	went back up... This was on 18 Tammuz (Seder Olam 6) or 19 Tammuz (Rashi on Exodus 33:11). Moses then remained on the mountain for an additional 40 days (cf. Deuteronomy 9:25). According to some, however, Moses ascended for only a short while, and then prayed for 40 days in the camp (Pirkey Rabbi Eliezer 46; Radal ad loc. 46:13; Ramban on Exodus 33:11).
	the book An allegory meaning, 'erase me from Your memory' (Moreh Nevukhim 2:47), or, 'blot me out from all creation' (Ralbag). Others see it as meaning, 'blot me out from the book of life,' that is, 'kill me' (Abarbanel; cf. Targum Yonathan; Rosh HaShanah 16b). Alternatively, the 'book' denotes the Torah itself (Rashi).
The Scriptures 2009	And Mosheh returned to הוה and said, "Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold! "And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written."
Tree of Life Version	.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES RETURNED TO JESUS AND SAID, "I PRAY, O LORD, THIS PEOPLE HAS SINNED A GREAT SIN, AND THEY HAVE MADE FOR THEMSELVES GOLDEN GODS. AND NOW IF YOU WILL FORGIVE THEIR SIN, FORGIVE IT; AND IF NOT, BLOT ME OUT OF YOUR BOOK, WHICH YOU HAS WRITTEN."
Awful Scroll Bible	Moses was to turn back to Sustains To Become, even was he to say: Give favor to your people, for they are to have been made clean of this great missing of the mark, that they were to make they he of mighty ones of gold, even was you to take away their misses of the mark - were they to be wiped out from Your scroll that you is to have written? -
Charles Thomson OT Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.

Orthodox Jewish Bible And Moshe returned unto Hashem, and said, Oh, this people have sinned a chata'ah gedolah, and have made for themselves elohei zahav. Yet now, if Thou wilt forgive their chattat but if not, blot me, now, out of Thy Sefer which Thou hast written.

Rotherham's *Emphasized B.* So Moses returned unto Yahweh, and said—
Oh now! this people hath sinned a great sin, and they have made for themselves—gods of gold.
||Now|| therefore, <if thou wilt forgive their sin>...but <if not> blot me, I pray thee, out of thy book, which thou hast written.^f
^fPs. lxxix. 28; Is. iv. 3.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible So Moses returned to the Lord, and said, "Oh, these people have committed a great sin [against You], and have made themselves a god of gold. Yet now, if You will, forgive their sin—and if not, please blot me out of Your book which You have written (kill me)!"

The Expanded Bible So Moses went back to the Lord and said, "How terribly these people have sinned! They have made for themselves gods [or a god; 32:4] from gold. Now, please forgive them of this sin. If you will not, then erase [blot out] my name from the book in which you have written the names of your people."

Kretzmann's Commentary And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold! It was a flagrant case of idolatry in a form which the Lord had expressly condemned, Exodus 20:23.

Yet, now, if Thou wilt forgive their sin-. The greatness of his love for the people, on the one hand, and his awe of God, on the other, does not permit him to finish the sentence. It was a most profound appeal for mercy. And if not, blot me, I pray Thee, out of Thy book which Thou hast written, out of the book of life. Here is a case of magnanimous nobleness equaled only by Paul, Rom. 9:3, and surpassed only by Christ in His unexcelled devotion, in His incomprehensible sacrifice.

Syndein/Thieme
The Voice

Moses then went back up the mountain to the Eternal.

Moses: These people are guilty of a great sin *against You*. They fashioned gods out of gold for themselves. If You will only forgive their sin, but if You do not, then erase me from the book You have written.

Bible Translations with Many Footnotes:

The Complete Tanach And Moses returned to the Lord and said: "Please! This people has committed a grave sin. They have made themselves a god of gold.

a god of gold: [Moses is saying to God:] It was You Who caused them [to sin], for You lavished upon them gold and whatever they desired. What should they have done so as not to sin? [This may be illustrated by] a parable of a king who gave his son to eat and drink, dressed him up, hung a coin purse on his neck, and stationed him at the entrance of a brothel. What can the son do so as not to sin? -[from Ber. 32a]

And now, if You forgive their sin But if not, erase me now from Your book, which You have written."

And now, if You forgive their sin...: good, I will not ask You to erase me, but if not, erase me. This is an elliptical verse, and there are many like it.

from Your book: From the entire Torah, so that they will not say about me that I was unworthy to beg mercy for them [the Israelites].

The Geneva Bible
Kaplan Translation

.
.

NET Bible®

So Moses returned to the Lord and said, "Alas, this people has committed a very serious sin,⁶⁸ and they have made for themselves gods of gold. But now, if you will forgive their sin...,⁶⁹ but if not, wipe me out⁷⁰ from your book that you have written."⁷¹

^{68tn} As before, the cognate accusative is used; it would literally be "this people has sinned a great sin."

^{69tn} The apodosis is not expressed; it would be understood as "good." It is not stated because of the intensity of the expression (the figure is aposiopesis, a sudden silence). It is also possible to take this first clause as a desire and not a conditional clause, rendering it "Oh that you would forgive!"

^{70tn} The word "wipe" is a figure of speech indicating "remove me" (meaning he wants to die). The translation "blot" is traditional, but not very satisfactory, since it does not convey complete removal.

^{71sn} The book that is referred to here should not be interpreted as the NT "book of life" which is portrayed (figuratively) as a register of all the names of the saints who are redeemed and will inherit eternal life. Here it refers to the names of those who are living and serving in this life, whose names, it was imagined, were on the roster in the heavenly courts as belonging to the chosen. Moses would rather die than live if these people are not forgiven (S. R. Driver, Exodus, 356).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out} turned back to "YHWH He Is" and he said, please, this people erred a great error, and they (made) (for) themselves "**Elohiym** ^{Powers} of gold, and now, if you will lift up their error, (but) if (not), please wipe me away from your scroll which you wrote,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version

And Moses returned to YHWH, and said, Oh, this people have disgraced [God] a great disgrace, and have made themselves gods of gold. Yet now, if you will forgive their disgrace; and if not, blot me, I beg of you, out of your book which you have written.

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

Then Moses returned to the Lord and said, "Oh, this people has committed [Lit *sinned*] a great sin, and they have made a god of gold for themselves! But now, if You will forgive their sin, *very well*; but if not, please wipe me out from Your book which You have written!"

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

And Moses turns back unto Jehovah, and says, "Oh this people has sinned a great sin, that they make to themselves a god of gold; and now, if You take away their sin—and if not—blot me, I pray you, out of Your book which You have written."

The gist of this passage: Moses goes back to Y^ehowah and admits the great sin of his people. He asks God to remove this sin; and if God does not, then to remove his name from the book written by God.

31-32

Exodus 32:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Moses then returns to Y^ehowah...

You may recall that I suggested earlier that, when Moses gave instructions to the Levites, as if the instructions came from God, let me suggest that Moses, as their leader, gave these instructions; and as such, they were from God.

At this point, Moses returns to God. This sin had to be dealt with among the people (which Moses did), but, more importantly, it had to be handled on the divine level.

It appears that Moses went back up the mountain and was there for an additional 40 days. Deuteronomy 9:24–28 You have been rebellious against the LORD from the day that I knew you. "So I lay prostrate before the LORD for these forty days and forty nights, because the LORD had said he would destroy you. And I prayed to the LORD, 'O Lord GOD, do not destroy your people and your heritage, whom you have redeemed through your greatness, whom you have brought out of Egypt with a mighty hand. Remember your servants, Abraham, Isaac, and Jacob. Do not regard the stubbornness of this people, or their wickedness or their sin, lest the land from which you brought us say, "Because the LORD was not able to bring them into the land that he promised them, and because he hated them, he has brought them out to put them to death in the wilderness.'" (ESV; capitalized) Interestingly enough, we will have a much greater detailed report from Moses in the book of Deuteronomy (when he speaks directly to the Hebrew people prior to his death). In these final verses of Exodus 32, we get a much shorter narrative.

Exodus 32:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânnâ' (אנא) or 'ânnâh (אנח) [pronounced <i>AWN-naw</i>]	<i>oh, oh now; ah now; I [we] beseech [pray] you; alas!</i>	Interjection of entreaty	Strong's #577 BDB #58
<p>'Ânnâ is a contraction of the words Strong's #253 or #162 (an onomatopoeic interjection of lamentation, meaning <i>ah, alas</i>); and Strong's #4994 (a particle used for a submissive and modest request, meaning <i>now; I pray you, I urge you</i>).</p> <p>According to Gesenius, when followed by an imperative or a future apocopated, it is an optative; it is used elsewhere absolutely¹⁰⁶ (I don't know if I grasp that).</p>			
châtâ' (חטא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
'am (עם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766
châtâ'âh (חטאת) [pronounced <i>khuh-taw-AW</i>]	<i>sin, sin offering; sacrifice for sin</i>	feminine singular noun	Strong's #2401 BDB #308
gâdôwl (גדול) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152

Translation: ...and says, "Alas, this people sinned a great sin;..."

Moses does not try to minimize or offer texture to the sin committed by the sons of Israel. He says, "They certainly committed this horrendous sin."

¹⁰⁶ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 63.

Exodus 32:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
‘êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural construct	Strong's #430 BDB #43
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...they made an elohim of gold for themselves.

And Moses even names this sin to God. They created an idol, making it out of gold.

The people have apparently admitted their sin to Moses (which is, in part, why they would drink the gold-dust filled water); and Moses, as their representative, admits their sins to God.

Exodus 32:31 [Moses then returns to Y^ehowah and says, “Alas, this people sinned a great sin; they made an elohim of gold for themselves. \(Kukis mostly literal translation\)](#)

Although Moses had *talked* God out of killing all of the Hebrews, after seeing the extent of their sin, Moses felt that he needed to go again before God just in case to speak on their behalf. This is analogous to our having been saved, yet we still continue to sin; Satan continues to accuse us; and Jesus Christ, our Lord and our Great Advocate and Mediator, stands in the gap and defends us against the discipline that we so deserve.

Exodus 32:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

When followed by an imperative or an interrogative, w^e + the adverb ‘attâh mean *and so, thus, things being so, therefore, now therefore, now then, in conclusion*. Sometimes, the concept of time is lost when this combination is used to incite another.

Exodus 32:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #2403 BDB #308

Translation: Therefore, [I ask that] You forgive their sin;...

Here, we have the hypothetical particle used twice, and I think the idea is, there are two possibilities, and Moses is asking for God to choose one of them. The two possibilities are, God forgives this sin or He does not.

Exodus 32:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʾeyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
mâchâh (מָחָה) [pronounced maw-KHAWH]	<i>wipe, wipe out, blot out, obliterate, exterminate; completely blot out, completely obliterate, completely remove [something]</i>	2 nd person masculine singular, Qal imperative with the 1 st person singular suffix	Strong's #4229 BDB #562

Precept Austin: *Blot out (wipe)(04229)(machah) means to wipe, to wipe out and is often connected with divine judgment as with God wiping out all life in the flood (Ge 6:7, Ge 7:23); Amalek (Ex 17:14+), destroying Jerusalem (2 Ki 21:13); threatening to wipe out Israel's name (Dt. 9:14). Ps. 51:1 = "blot out my transgressions"; Ps. 51:9 = "blot out all my iniquities." Ps 69:28 = "May they be blotted out of the book of life."*

Exodus 32:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
çêpher (סֵפֶר) [pronounced SAY-fur]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5612 BDB #706
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
kâthab (כָּתַב) [pronounced kaw-THAHB ^v]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe, to describe, to inscribe</i>	2 nd person masculine singular, Qal perfect	Strong's #3789 BDB #507

Translation: ...and if [You do] not [forgive them for this sin, then] blot me, I pray You, from Your book that You have written.” (Kukis mostly literal translation)

If God does not forgive His people, Moses asks for God to remove his name from the book that He has written. Although books have been mentioned before (this word can mean *scroll*), this **book of life** is mentioned here for the first time. If our names are found written in the book of life, then we are saved. If our names are blotted out of the Lamb's Book of Life, then we have failed to attain to God's eternal life.

Because of the offering of the Lord, every person is potentially to be found in the Lamb's book of Life. However, if a person dies without believing in Jesus Christ (or in the **Revealed God**), then his name is removed from the Book of Life.

Now, where on earth does Moses get this doctrine? How did he know about the book? Quite frankly, we do not know. Did he make this up as somewhat of an explanation to cover those who spend eternity with God? Is this a well-known doctrine at that time, but not revealed in Scripture (at least, not in the Scriptures which we have today). In writing or thinking this, did Moses simply have this doctrine revealed to him logically? Again, we do not know.

Or should we have a different understanding here? Should we understand the book here to be a history of dynamic believers; believers who have made a difference? Certainly, the people who have followed Moses deserve to be in this book, simply because they are the first generation of Israelites to follow Moses and to leave

¹⁰⁷ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

Egypt. My point being, we may not be talking about the scroll of life, the list of those who have believed; but more of a history of such men who should be so identified.

Or, should we simply understand this as the names of the people who will enter into the land of Canaan, as the first population of Israel in the land. I believe that to be the best understanding of the meaning of God's Scroll right here.

MacArthur: Nothing more strongly marked the love of Moses for his people than his sincere willingness to offer up his own life rather than see them disinherited and destroyed. The book to which Moses referred, the psalmist entitled "the book of life" (Psalm 69:28). Untimely or premature death would constitute being blotted out of the book. The Apostle Paul displayed a similar passionate devotion for his kinsmen (Rom. 9:1–3).¹⁰⁸

The NET Bible: The "book" that is referred to here should not be interpreted as the NT "book of life" which is portrayed (figuratively) as a register of all the names of the saints who are redeemed and will inherit eternal life. Here it refers to the names of those who are living and serving in this life, whose names, it was imagined, were on the roster in the heavenly courts as belonging to the chosen. Moses would rather die than live if these people are not forgiven (S. R. Driver, Exodus, 356).¹⁰⁹

The doctrine of **eternal security** means, we cannot lose our salvation. We can fail—and we all do—and yet God does not remove salvation from us. For this reason, we cannot understand this scroll to be equivalent to the Book of Life.

Exodus 32:32 Therefore, [I ask that] You forgive their sin; and if [You do] not [forgive them for this sin, then] blot me, I pray You, from Your book that You have written." (Kukis mostly literal translation)

In the middle of this verse we have a part of speech known as aposiopesis [pronounced *a-po-si-o-PEE-sis*] which means *sudden silence*. We have the *if* portion of an *if-then* statement, but we never have the *then* portion. Moses is about to make some sort of a promise or a vow on behalf of the people and suddenly stops; if after a scant forty days of his absence the people go out of control, how can he make any promises that they would keep. He stops suddenly and offers himself in their place.

We find the word *if* twice in this verse, but what Moses is doing is giving God an ultimatum.

Moses, without realizing it, in his greatness, makes himself a type of the Messiah to come when he offers to have his name taken out of the book of life; he offers himself up in place of the Hebrews. If what they have done is too great to overlook, then he offers himself for God to punish, to lay upon him their sin. What a marvelous analogy between Moses and our Lord. As we have seen, much of the Old Testament is a foreshadowing of Jesus Christ and His death on the cross for us. Moses has already been revealed as our advocate, our mediator; and now he presents himself as a sacrifice on behalf of the Hebrews. God did not have to engineer this, bend anyone's volition, place unusual circumstances which would inordinately coerce anyone's volition. In His perfect plan, God allows for the degeneracy of man, for the great honor of Moses to all stand as a witness to His Son who would come 1400 years later and offer Himself as Moses offered himself. Moses has given us a marvelous type that we cannot miss in the church age.

Exodus 32:31–32 Moses then returns to Y^ehowah and says, "Alas, this people sinned a great sin; they made an elohim of gold for themselves. Therefore, [I ask that] You forgive their sin; and if [You do] not [forgive them for this sin, then] blot me, I pray You, from Your book that You have written." (Kukis mostly literal translation)

¹⁰⁸ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021. PA quotes from MacArthur's Study Bible.

¹⁰⁹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

Exodus 32:31–32 Moses then returned to Jehovah and said, “You are right; this people sinned an horrific sin; they made an idol of gold that they might worship it. Nevertheless, I ask You that you forgive them for this sin; and if you don’t, then blot me from the book that You have written.” (Kukis paraphrase)

God knows the right man for the right job. Had I been in charge, and the Israelites did something like this, I certainly would have said, “I understand Your point, God. These people are useless. If you want to wipe them out, I am cool with that.” Moses has an entirely different approach. He tells God, “I ask you to forgive them for this sin; and if You won’t, then take my name out of Your book as well.”

Moses certainly does not realize that, in this, he is acting as a type of Christ, as an intermediary. It is Moses standing in the gap, standing up for Israel, which saves them from God’s righteous wrath.

Precept Austin: Moses follows his confession (v. 31) with a plea to Yahweh. Earlier Moses asked that the people not be destroyed and now he asks for their forgiveness. Moses' desire is commendable and amazing. But not man (other than the Man Christ Jesus, a better Mediator of a better covenant) can give his life for another. The psalmist writes " No man can by any means redeem his brother Or give to God a ransom for him— For the redemption of his soul is costly, And he should cease trying forever." (Psalm 49:7,8).¹¹⁰

EXODUS 32:30-32 KJV

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.

AND MOSES RETURNED UNTO THE LORD, AND SAID, OH, THIS PEOPLE HAVE SINNED A GREAT SIN, AND HAVE MADE THEM GODS OF GOLD.

YET NOW, IF THOU WILT FORGIVE THEIR SIN--; AND IF NOT, BLOT ME, I PRAY THEE, OUT OF THY BOOK WHICH THOU HAST WRITTEN.



Exodus 32:30–32 KJV (a graphic); from [Twitter](#); accessed February 23, 2021.

And so says Y^ehowah unto Moses, “Whoever which has sinned to Me I will blot him from My book. And now, go, lead the people unto which I have said to you. Behold, My Angel will go to your faces. And in a day of my visiting and I have visited upon them their sin.”

So Jehovah said to Moses, “Whoever has sinned regarding Me, that man I will blot out from My book. Therefore, go back down and lead the people to the place which I have told you about. Listen carefully, My Angel is going to go before you. But there will come a time when I will settle all accounts, and I will sort out those who have sinned against Me.”

Here is how others have translated this verse:

Exodus
32:33–34

So Y^ehowah said to Moses, “Whoever has sinned regarding Me, I will blot him from My book. Therefore, go; lead the people to [the place] which I have told you [about]. Listen, My Angel will go before you. But when My time comes to visit [lit., *in a day of My visiting*], I will visit upon them their sin.”

¹¹⁰ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021. Slightly edited.

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, "Whoever which has sinned to Me I will blot him from My book. And now, go, lead the people unto which I have said to you. Behold, My Angel will go to your faces. And in a day of my visiting and I have visited upon them their sin."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord said to Mosheh, Him who hath sinned before Me, will I blot from My book. But now, go, lead the people to the place that I have told thee of: behold, My Angel shall proceed before thee; and in the day that I visit, I will visit upon them their sin.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, It is not right that I should blot out thy name; but whosoever sinneth before Me, him will I blot from My book. But now, go lead the people to the place of which I have told thee; behold, My angel shall proceed before thee; but in the day of My visitation I will visit upon them their sin.
Revised Douay-Rheims	And the Lord answered him: He that has sinned against me, him will I strike out of my book: But go you, and lead this people where I have told you: my angel will go before you. And I in the day of revenge will visit this sin also of theirs.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Whoever has sinned against me, him will I blot out of my book. Now go, lead the people to the place of which I have spoken to you. Behold, my angel shall go before you. Nevertheless in the day when I punish, I will punish them for their sin."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH said to Moshe, the one who sins against me I shall obliterate from my book. Now go, bring this people to where I told you and behold, My Messenger shall go before you, and in the day of my visitation I shall visit upon them their sins."
Samaritan Pentateuch	And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto [the place] of which I have spoken unto thee: and behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.
Updated Brenton (Greek)	And the Lord said to Moses, If anyone has sinned against Me, I will blot them out of My book. And now go, descend <i>from here</i> , and lead this people into the place of which I spoke to you: behold, My angel shall go before your face; and in the day when I shall visit I will bring upon them their sin.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Whoever has done evil against me will be taken out of my book. But now, go, take the people into that place of which I have given you word; see, my angel will go before you: but when the time of my judging has come, I will send punishment on them for their sin.
Easy English	The Lord answered Moses, 'I will take out of my book the name of everyone who has sinned against me. Now go! Lead the Israelites to the place that I have spoken about. My angel will go in front of you. But on the right day I will punish them for their sin.'

angel

A servant of God who knows and sees God. Angels bring messages to people from God. Angels are better than humans. God made angels and he allowed them to choose. So some chose not to love God and not to obey God.

punish

To hurt someone or to cause trouble for them because they have done wrong things. This may teach them not to do wrong things again.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 But the LORD said to Moses, "The only people I erase from my book are those who sin against me. So now, go down and lead the people where I tell you to go. My angel will go before you and lead you. When the time comes to punish those who sinned, they will be punished."

God's Word™ .

Good News Bible (TEV)

The LORD answered, "It is those who have sinned against me whose names I will remove from my book. Now go, lead the people to the place I told you about. Remember that my angel will guide you, but the time is coming when I will punish these people for their sin."

The Message

GOD said to Moses, "I'll only erase from my book those who sin against me. For right now, you go and lead the people to where I told you. Look, my Angel is going ahead of you. On the day, though, when I settle accounts, their sins will certainly be part of the settlement."

Names of God Bible

Yahweh answered Moses, "I will wipe out of my book whoever sins against me. 34 Now, go! Lead the people to the place I told you about. My Messenger will go ahead of you. But when I punish, I will punish them for their sin."

NIRV

The LORD replied to Moses. The LORD said, "I will erase out of my book only the names of those who have sinned against me. Now go. Lead the people to the place I spoke about. My angel will go ahead of you. But when the time comes for me to punish, I will punish them for their sin."

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

The LORD replied, "I will wipe out of my book the name of everyone who has sinned against me. Now take my people to the place I told you about, and my angel will lead you. But when the time comes, I will punish them for this sin."

The Living Bible

And the Lord replied to Moses, "Whoever has sinned against me will be blotted out of my book. And now go, lead the people to the place I told you about, and I assure you that my Angel shall travel on ahead of you; however, when I come to visit these people, I will punish them for their sins."

New Berkeley Version .

New Life Version .

New Living Translation

But the LORD replied to Moses, "No, I will erase the name of everyone who has sinned against me. Now go, lead the people to the place I told you about. Look! My angel will lead the way before you. And when I come to call the people to account, I will certainly hold them responsible for their sins."

Unlocked Dynamic Bible .

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible

But the Lord told Moses:
'I'm going to erase [the names] from My scroll of all those that have sinned against Me!

'Now, go and lead these people to the place that I told you about when I said, {Look!} My messenger will travel before you. However, I'm also going to visit them and [punish] them for their sins.'

Beck's American Translation
Common English Bible

But the Lord said to Moses, "The ones I'll wipe out of my scroll are those who sinned against me. Now go and lead the people to the place I described to you. My messenger here will go in front of you. When the day of reckoning comes, I'll count their sin against them."

New Advent (Knox) Bible

Whoever sins against me, the Lord answered, shall be blotted out from my record. But do thou march on, and lead this people into the land I told thee of, and my angel shall still go before thee. But when the time comes for vengeance, this sin of theirs shall not be forgotten.

Translation for Translators

But Yahweh said to Moses/me, "It is only those who have sinned against me whose names I will erase from that book. Now you go back down and lead the *Israeli* people to the place that I told you about. Keep in mind that my angel will go in front of you. But, at the time that I determine, I will punish them for their sin."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And the LORD told Moses, whoever sinned against me, I will erase him from my book. And now, lead the people to the place I have spoken about. Here's my angel to walk in front of you. And when I will visit, I will visit their sin on them.

Ferrar-Fenton Bible

Then the **EVER-LIVING** answered Moses, "What is their sin to **ME**? I will strike them from My Book. But now go, lead the People to where I command you, and My Messenger shall go before your face, and in the day of visitation I will visit upon them their sin."

God's Truth (Tyndale)

And the Lord said unto Moses: I will put him out of my book that has sinned against me. But go and bring the people unto the land which I said unto you: behold, mine angel shall go before you. Nevertheless in the day when I visit, I will visit their sin upon them.

HCSB

The Lord replied to Moses: "I will erase whoever has sinned against Me from My book. Now go, lead the people to the place I told you about; see, My angel will go before you. But on the day I settle accounts, I will hold them accountable for their sin."

International Standard V

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Jubilee Bible 2000

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H. C. Leupold

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Lexham English Bible

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NIV, ©2011

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Peter Pett's translation

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Unfolding Bible Literal Text

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Unlocked Literal Bible

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Urim-Thummim Version

YHWH answered to Moses, Whoever has sinned against Me, him will I blot out of my Book [of Life]. And now go, lead this people to the place that I have spoken to you of, look here, my Angel will go before you but realize that when the time of my judging comes, then I will send punishment on them for their sins.

Wikipedia Bible Project

And Yahweh said to Moses:

Whoever has sinned to me, I will blot from my book.

And now, go lead the people to where I spoke to you--- here, my angel will walk before you, and on the day of my sentence, I will visit upon them their sin.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said to Moses, "Whoever has sinned against me, I will blot him out from my book. Go now! Lead the people where I told you. My Angel will walk before you and on the day of punishment I will punish them for their sin." Is 4:3; Psalm 69:29; Daniel 12:1; Rev 3:5
The Heritage Bible	And Jehovah said to Moses, Whoever has sinned against me, I will rub him out of my book. And now, walk; lead the people to where I have spoken to you; behold, my messenger shall walk before your face; and in the day when I visit, I will visit their sin upon them.
New American Bible (2002)	The LORD answered, "Him only who has sinned against me will I strike out of my book. Now, go and lead the people whither I have told you. My angel will go before you. When it is time for me to punish, I will punish them for their sin."
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Yahweh said to Moses, 'Those who have sinned against me are the ones I shall blot out of my book. So now go and lead the people to the place I promised to you. My angel will indeed go at your head but, on the day of punishment, I shall punish them for their sin.'
New RSV	.
Revised English Bible—1989	The LORD answered Moses, "Whoever has sinned against me, him I shall blot out from my book. Now go, lead the people to the place of which I have told you. My angel will go ahead of you, but a day will come when I shall punish them for their sin."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> answered Moshe, "Those who have sinned against me are the ones I will blot out of my book. Now go and lead the people to the place I told you about; my angel will go ahead of you. Nevertheless, the time for punishment will come; and then I will punish them for their sin."
exeGesés companion Bible	And Yah Veh says to Mosheh, Whoever sins against me, I wipe from my scroll: and now, go, lead the people to the place I worded to you: behold, my Angel goes at your face: in the day I visit, I visit their sin on them.
Hebraic Roots Bible	And YAHWEH said to Moses, Whoever has sinned against Me, I will blot him from My book. And now go, lead the people to that place which I have spoken to you. Behold, My Messenger shall go before your face. And in the day of My visitation I will visit their sin on them.
Israeli Authorized Version Kaplan Translation	. God replied to Moses, 'I will blot out from My book those who have sinned against Me. Now go; you still have to lead the people to [the place] that I described to you. I will send My angel before you. Still, when I grant special providence to the people, I will take this sin of theirs into account.' <i>I will send My angel...</i> See note on Exodus 23:20.

angel

See Joshua 5:14 (Shemoth Rabbah 32:3; Rashbam; Abarbanel). Some say that this angel was necessary since all prophets other than Moses could only receive their prophecy through an angel (Moreh Nevukhim 3:34). Others say that the 'messenger' here denotes a prophet (Ralbag). See Exodus 32:34.

The Scriptures 2009	And יהוה said to Mosheh, “Whoever has sinned against Me, I blot him out of My book. “And now, go, lead the people to the place of which I have spoken to you. See, My Messenger goes before you. And in the day of My visitation I shall visit their sin upon them.”
Tree of Life Version	Adonai said to Moses, “Whoever has sinned against Me, I will blot out of My book. Now go, lead the people to the place that I told you about. My angel will go before you. Nevertheless, on the day when I take account, I will hold them accountable for their sin.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, “IF ANY ONE HAS SINNED AGAINST ME, I WILL BLOT THEM OUT OF MY BOOK. AND NOW GO, DESCEND, AND LEAD THIS PEOPLE INTO THE PLACE OF WHICH I SPOKE TO YOU: BEHOLD, MY MESSENGER/REPRESENTATIVE SHALL GO BEFORE YOUR FACE; AND IN THE DAY WHEN I SHALL VISIT I WILL BRING UPON THEM THEIR SIN.”
Awful Scroll Bible	Sustains To Become was to say to Moses: They which are to have kept themselves clean - were they to be wiped out from my scroll? - Be going out, even be guiding the people to of where I have spoken. My angelic messenger was to proceed turned before you, today I am to have attended, an attending to their misses of the mark.
Charles Thomson OT Concordant Literal Version	. Yahweh said to Moses: Anyone who has sinned against Me, I shall wipe him from My scroll. And now, go, guide the people to the place of which I spoke to you. Behold, My messenger shall go before you, and in the day of My visitation, then I will visit on them their sin.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And Hashem said unto Moshe, Whosoever hath sinned against Me, him will I blot out of My Sefer. Therefore now go, lead HaAm unto the place of which I have spoken unto thee; hinei, Malachi shall go before thee; nevertheless in the yom when I visit I will visit their sin upon them.
Rotherham's <i>Emphasized B.</i>	And Yahweh said unto Moses,— <Him who hath sinned against me> must I blot out of my book. Now therefore, go lead the people to the place of which I spake to thee, lo!g my messenger shall go before thee,— But <in the day when I do visit>h then wilt I visit upon them, their sin.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the Lord said to Moses, “Whoever has sinned against Me, I will blot him out of My book [not you]. But now go, lead the people [to the place] where I have told you. Behold, My ^[c] Angel shall go before you; nevertheless, in the day when I punish, I will punish them for their sin!” ^[c] Exodus 32:34 “Angel” has been capitalized here to reflect the likelihood that it is God appearing in a visible form (see note Gen 16:7).
The Expanded Bible	But the Lord told Moses, “I will ·erase [blot out] from my book the names of the people who sin against me. So now, go. Lead the people where I have told you,

and my angel [messenger] will lead [to go in front of] you. When the time comes to punish, I will punish them for their sin.”

Kretzmann’s Commentary And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book. He would not accept the sacrifice offered by Moses, He would not offer up the just for the unjust in this case.

Therefore go now, lead the people unto the place of which I have spoken unto thee, all of which indicated that He would spare the people at this time. Behold, Mine Angel shall go before thee, the Son of God Himself accompanied the army on its march; nevertheless in the day when I visit I will visit their sin upon them. The time would come when their period of grace would be at an end, when the Lord’s revenge would strike them, when His judicial visitation would be upon them.

Syndein/Thieme
The Voice

Eternal One: I will erase from My book the name of everyone who has sinned against Me. It’s time to go and leave this mountain. Lead the people to the place I told you. Look, My messenger will guide you there. When the time comes, I will punish them for what they have done.

Bible Translations with Many Footnotes:

The Complete Tanach And the Lord said to Moses: "Whoever has sinned against Me, him I will erase from My book!" And now go, lead the people to [the place] of which I have spoken to you. Behold My angel will go before you. But on the day I make an accounting [of sins upon them], I will bring their sin to account against them."

to [the place] of which I have spoken to you: Heb. לֵלְךָ יְהוָה לְלִבְךָ. Here [we find] לֵלְךָ [used] along with רִבְּוֹד, speech, instead of לֵלְךָ. Similarly [in the verse] "to speak to him (וּלְיְהוָה) for Adoniah" (I Kings 2:19).

Behold My angel: But not I.

But on the day I make an accounting, etc.: Now I have listened to you not to destroy them all at once, but always, always, when I take an accounting of their sins, I will also account a little of this sin with the other sins. [This means that] no punishment befalls Israel in which there is not part of the punishment for the sin of the [golden] calf. -[from Sanh. 102a]

The Geneva Bible
Kaplan Translation
NET Bible®

The Lord said to Moses, "Whoever has sinned against me – that person I will wipe out of my book. So now go, lead the people to the place I have spoken to you about. See,⁷² my angel will go before you. But on the day that I punish, I will indeed punish them for their sin."⁷³

^{72tn} Heb "behold, look." Moses should take this fact into consideration.

^{73sn} The Law said that God would not clear the guilty. But here the punishment is postponed to some future date when he would revisit this matter. Others have taken the line to mean that whenever a reckoning was considered necessary, then this sin would be included (see B. Jacob, Exodus, 957). The repetition of the verb traditionally rendered "visit" in both clauses puts emphasis on the certainty – so "indeed."

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "YHWH^{He Is}" said to "Mosheh^{Plucked out}", who is it (that) erred to me? I will wipe him away from my scroll, and now, walk, guide the people to (where) I spoke to you, look, my messenger will walk <in front of> you, and in the day of my registering, (then) I will register upon them their error,...

Charles Thomson OT

C. Thompson (updated) OT Context Group Version . And YHWH said to Moses, Whoever has disgraced me, him I will blot out of my book. And now go, lead the people to [the place] of which I have spoken to you: look, my messenger shall go before you; nevertheless in the day when I visit, I will visit their disgrace on them.

English Standard Version .
 Green's Literal Translation .
 Literal Standard Version . And YHWH says to Moses, "Whoever has sinned against Me—I blot him out of My scroll; and now, go, lead the people wherever I have spoken to you of; behold, My Messenger goes before you, and in the day of my charging—then I have charged their sin on them."

Modern English Version .
 Modern Literal Version .
 Modern KJV .
 New American Standard B. . However, the Lord said to Moses, "Whoever has sinned against Me, I will wipe him out of My book. But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless on the day when I ^[w]punish, I will ^[x]punish them for their sin."
^[w] Exodus 32:34 Lit *visit*
^[x] Exodus 32:34 Lit *visit their sin upon them*

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT . And Jehovah says unto Moses, "Whoever has sinned against Me—I blot him out of My book; and now, go, lead the people wheresoever I have spoken to you of; lo, My messenger goes before you, and in the day of my charging—then I have charged upon them their sin."

The gist of this passage: Y^ehowah tells Moses that those who have sinned against Him will be blotted out of His book. He will hold them responsible for the sins that they commit.

33-34

Exodus 32:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 32:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
mîy (מי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Mîy 'ăsher (מי אֲשֶׁר) [pronounced mee-uh-SHER] together appear to mean <i>whoever, whomever</i> .			
châṭâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: So Y^ehowah said to Moses, “Whoever has sinned regarding Me,...

God now tells Moses exactly what He and Moses are going to do. First things first—what about those who sinned against God? I would understand this to mean the sin of idolatry. This would be the violation of the first 2 or 3 commandments (I would think that, referring to this calf by Y^ehowah’s proper name would be a trivial use of His name). The commandments which the people both heard and promised to obey.

Exodus 32:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâchâh (מָחָה) [pronounced maw-KHAWH]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	1 st person singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #4229 BDB #562
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
çêpher (סֵפֶר) [pronounced SAY-fur]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular noun with the 1 st person singular suffix	Strong's #5612 BDB #706

Translation: ...I will blot him from My book.

Those who engage in idolatry—referring specifically to what has just happened—God says that He will blot them out of His book.

Moses speaking of this book seems to have come out of nowhere. How did Moses know about such a book? Now God speaks of the same book (or scroll).

I think that we ought to understand this book as the names of the current living Israelites; or the Israelites who will enter into the land, led by God. This would be a very logical set of names for Moses to consider; and he would know that God knows all of their names. This would simply indicate that God had a list of people who would be going into the land.

Now, we know that people are saved by exercising faith in the Revealed God; and lost if they choose not to believe (and this is a free will choice). Here, contextually, the sin appears to be idolatry. Let me suggest that there were a subset of Hebrew people who just went along with everyone for the ride. They did not believe in the God of Moses, the Revealed God, but they did not have really any options. Everyone was traveling out of Egypt; there did not appear to be the option of remaining behind. Recall that Egyptians came to the Hebrew people and wanted them to leave Egypt.

Therefore—and these are suppositions, but reasonable suppositions—a significant number of Israelites, probably numbering in the thousands or possibly the tens of thousands—went along with the rest of the Israelites who believed. However, despite everything that they saw, they never believed in the Revealed God. Their foray into idolatry was symptomatic of this unbelief. Moses had been gone too long and they just decided it was time to move on.

Bear in mind, all of this was taking place while, at the same time, they were receiving manna from heaven still. But they just accepted that, but did not believe in the Revealed God.

I have also suggested that this book is a list of supergrace believers. That is, those who play a meaningful part in the plan of God.

Exodus 32:33 **So Y^ehowah said to Moses, "Whoever has sinned regarding Me, I will blot him from My book.** (Kukis mostly literal translation)

When it comes to salvation, all men are potentially saved because Jesus Christ died for all. This is why the Book of Life is presented as a book from which names are blotted out. If Jesus died for the elect only, then no one's name would ever be blotted out before God's Book of Life would have only the names of the elect in it. You see, if Christ died only for the elect, then no one else's name would ever be in the Book of Life because there would be no reason for it to be there. Those who sins reveal that they are not believers in Y^ehowah—those names will be taken out of God's Book of Life, once they die having not believed in Jesus Christ as their Savior. This book is also mentioned in Psalm 69:28 Isa. 4:3 Dan. 12:1 Phil. 4:3 and Rev. 2:5, which reads: "**He who overcomes will be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.**"

Exodus 32:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

Exodus 32:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
When followed by an imperative or an interrogative, w ^e + the adverb 'attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229

Translation: Therefore, go;...

God tells Moses, "It is time to pick up and lead the people out of the Sinai desert."

There is another thing which is implied by God's order and Moses being ready to take the people out of Egypt (Exodus 33)—I believe that God has given Moses enough of the Law for them to move out; even for them to invade Canaan.

We are given a taste of the Mosaic Law in the previous few chapters and in subsequent chapters of Exodus. However, the bulk of the Law will be given in the book of Leviticus (that appears to come from Moses having temporal fellowship with God in the Tabernacle).

Exodus 32:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâchâh (נָחָה) [pronounced naw-KHAH]	lead [forth, back], bring	2 nd person masculine singular, Qal imperative	Strong's #5148 BDB #634
Precept Austin: <i>Lead (5148) (nachah) means "to lead, to guide, usually in the right direction or on the proper path. Conducting of one along the right path." We encounter this verb referring to God leading in Exodus 13:21 = LORD was going before them in a pillar of cloud (Angel of the LORD) by day to lead them on the way.</i> ¹¹¹			
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, towards	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'am (אָם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular noun with the definite article	Strong's #5971 BDB #766
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81

Do these have a meaning together?

¹¹¹ From <https://www.preceptaustin.org/exodus-32-commentary> accessed February 23, 2021.

Exodus 32:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: ...lead the people to [the place] which I have told you [about].

It is possible that the words *unto which* could be understood to mean, *unto which place*.

None of these Israelites had ever been to Canaan. Moses probably knew more about it than the rest, as he would have learned about geography as a potential king (I believe that he also learned about the promises of God concerning the land of Canaan as a student in the palace as well).

I suggested that this scroll or book which God has is the names of those sons of Israel who will go into the land of Canaan. It would be a great honor to have one's name written in that book. God telling Moses to go down and lead his people towards the land, in this context, would confirm my interpretation of this scroll that Moses has been talking about.

Exodus 32:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
mal ^e âk ^e (מַלְאָכִי) [pronounced mah ^e -AWK ^e]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4397 BDB #521
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 32:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: Listen, My Angel will go before you.

God promises that the people will be led by His Angel; which Angel is the Revealed God, Who is the Lord.

Exodus 32:34d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular construct	Strong's #3117 BDB #398
Do these have a meaning like this?			
pâqad (פָּקַד) [pronounced paw-KAHD]	to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census	Qal infinitive construct with the 1 st person singular suffix	Strong's #6485 BDB #823

Translation: But when My time comes to visit [lit., in a day of My visiting],...

There will come a time for settling accounts. God will deal with the people of Israel directly; and many of them will die the sin unto death. In fact, the entire Gen X will be destroyed, their bodies strewn throughout the desert.

There are two generations of Israelites with Moses right now; and these two generations together are called the Exodus generation. There are those who are adults right at this point in time—20 and older. These are Gen X and these are the men and women who will die (with a handful of exceptions). Then there is the generation of Israelites who are kids right now; who were born in Egypt and they are less than 20 years old. And, preview of coming events, the sons of Israel will remain in the desert for 40 more years, so those who are kids now will grow into adulthood and they will have children. This group of people—who are older than age 20 when Israel leaves the desert, 40 years hence—I call them the **generation of promise**. God's promises will begin to be fulfilled with them. They are the ones who will walk into the land of promise and take it. Their names are on the scroll that Moses has talked about.

It is not unusual for a generation to take a wrong turn in life; and then for their sons and daughters to observe this and decide, *Nope, I don't want to do that*. We often see this in families where alcohol is abused or drugs are taken. Sons and daughters recognize how much they have been neglected by parents who abuse various substances; and they are smart enough in their lives not to drink or use drugs (this is not true of all children of substance abusers).

Exodus 32:34e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	1 st person singular, Qal perfect	Strong's #6485 BDB #823
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #2403 BDB #308

Translation: *...I will visit upon them their sin.*" (Kukis mostly literal translation)

When that time comes—when the day of reckoning comes—God will judge those guilty of the most heinous sins. This will be virtually all of Gen X. They will die the sin unto death; which is the sin spoken of here (not a specific sin, but a sin which indicates that they are going to remain negative to the plan of God for the rest of their lives). God will visit these men and women; God will sort them out; God will kill them.

Exodus 32:34 *Therefore, go; lead the people to [the place] which I have told you [about]. Listen, My Angel will go before you. But when My time comes to visit [lit., in a day of My visiting], I will visit upon them their sin.*" (Kukis mostly literal translation)

God has ordered Moses to return to his people. This means if Moses is going to lead, then God will leave some people alive to follow him. This means that God will continue the covenant with Israel which He first delivered to Abraham. So God has reassured Moses that He, God, will not destroy the Jewish race and begin again with Moses. On the other hand, even though Moses does not know it at this time, but God does—God will destroy everyone from the generation of Moses and all of the adults down to those who are twenty years of age. Those believers, who mature under Moses teaching during their wanders throughout the desert, will enter into the land. God will keep them alive and will visit upon the others and kill them, leaving their carcasses to rot in the desert. They will not even have their bones carried to the promised land, as is being done for Joseph. *"But as for you, your corpses will fall in the desert and your sons will be shepherds for forty years in the desert and they will bear your unfaithfulness, until your corpses lie in the desert."* (Num. 14:32–33)

An implication which is often ignored is this tells us the punishment is sometimes postponed. Satan, the god of this world, has been judged; however, he will not be placed forever into the lake of fire until the end of the millennium, which is no less than 1007 years from today. *Then Y^ehowah proclaimed, "Y^ehowah, Y^ehowah God, compassionate and gracious, slow to anger and abounding in grace and truth, Who preserves grace for*

thousands, who lifts up punishment, rebellion and sin; still, He will by no means leave [the guilty] unpunished" (Exodus 34:6–7a)

Exodus 32:33–34 So Y^ehowah said to Moses, "Whoever has sinned regarding Me, I will blot him from My book. Therefore, go; lead the people to [the place] which I have told you [about]. Listen, My Angel will go before you. But when My time comes to visit [lit., *in a day of My visiting*], I will visit upon them their sin." (Kukis mostly literal translation)

Exodus 32:33–34 So Jehovah said to Moses, "Whoever has sinned regarding Me, that man I will blot out from My book. Therefore, go back down and lead the people to the place which I have told you about. Listen carefully, My Angel is going to go before you. But there will come a time when I will settle all accounts, and I will sort out those who have sinned against Me." (Kukis paraphrase)

And so strikes Y^ehowah the people upon which they made the calf which made Aaron.	Exodus 32:35	Y^ehowah struck down the people because they worshiped [lit., <i>made</i>] the calf which Aaron made.
Jehovah struck the people with discipline, killing many of them, because they worshiped the calf which Aaron made.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so strikes Y ^e howah the people upon which they made the calf which made Aaron.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord smote the people because they had worshipped (or served) the calf which Aharon had made.
Targum (Pseudo-Jonathan)	And the Word of the Lord plagued the people, because they had bowed themselves to the calf that Aharon had made.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The Lord therefore struck the people for the guilt, on occasion of the calf which Aaron had made.
Aramaic ESV of Peshitta	Mar-Yah struck the people, because they made the calf, which Aaron made.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the LORD smote the people because they worshipped the calf which Aaron made.
Updated Brenton (Greek)	And the Lord struck the people for the making of the calf, which Aaron made.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord sent punishment on the people because they gave worship to the ox which Aaron made.
Easy English	And the Lord punished the Israelites with a bad illness because of what they had done. They had done bad things with the young cow that Aaron had made.

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So the LORD caused a terrible sickness to come to the people. He did this because they told Aaron to make the golden calf.
God's Word™	.
Good News Bible (TEV)	So the LORD sent a disease on the people, because they had caused Aaron to make the gold bull-calf.
The Message	GOD sent a plague on the people because of the calf they and Aaron had made.
Names of God Bible	So Yahweh killed people because they had Aaron make the calf.
NIRV	.
New Simplified Bible	Jehovah killed people because they had Aaron make the calf.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	So the LORD punished the people of Israel with a terrible disease for talking Aaron into making the gold idol.
The Living Bible	And the Lord sent a great plague upon the people because they had worshiped Aaron's calf.
New Berkeley Version	.
New Life Version	Then the Lord sent trouble upon the people, because of what they did with the calf Aaron had made.
New Living Translation	.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Later Yahweh caused the people to become sick because they had told Aaron to make the statue of a young bull.

Partially literal and partially paraphrased translations:

American English Bible	So thereafter, Jehovah struck the people for having Aaron make the calf.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	The Lord, then, made the people suffer for their wickedness in the matter of the calf Aaron made for them.[4] [4] It is not clear whether this refers to the events described in verses 27-29, or some other punishment not here specified.
Translation for Translators	<i>Later</i> Yahweh caused a plague to strike the people because they had told Aaron to make the gold <i>statue of a young bull</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the LORD plagued the people for making the calf, which Aaron made.
Ferrar-Fenton Bible	Thus the EVER-LIVING punished the People for what they had done, regarding the calf that Aaron had made.
God's Truth (Tyndale)	.
HCSB	And the Lord inflicted a plague on the people for what they did with the calf Aaron had made.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And Yahweh afflicted the people because they had made the bull calf that Aaron had made.
NIV, ©2011	And the Lord struck the people with a plague because of what they did with the calf Aaron had made.

Peter Pett's translation	.
Unfolding Bible Literal Text	Yahweh sent a plague on the people because they had made the calf, the one that Aaron made.
Unlocked Literal Bible	.
Urim-Thummim Version	Then YHWH struck the people because they prepared for the calf that Aaron fashioned.
Wikipedia Bible Project	And Yahweh blighted the people, over what they did, the calf which Aaron made.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And so Yahweh punished the people with a plague because of the calf Aaron had made for them.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	And the LORD smote the people for worshipping the bull-calf which Aaron had made.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	Then the LORD punished the people who through Aaron made the bull-calf.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI struck the people with a plague because they had made the calf, the one Aharon made.
exeGesés companion Bible	...- and Yah Veh smites the people because they worked the calf which Aharon worked.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures 2009	.
Tree of Life Version	So Adonai struck the people because of what they did with the calf that Aaron had made.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SMOTE THE PEOPLE FOR THE MAKING THE CALF, WHICH AARON MADE.
Awful Scroll Bible	Sustains To Become was to strike the people, for that which they are to have made the calf, that which Aaron is to have made.
Charles Thomson OT	.
Concordant Literal Version	Then Yahweh struck the people down because they had used the calf which Aaron made.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And Hashem plagued HaAm, because they made the Egel, which Aharon made.
Rotherham's <i>Emphasized B.</i>	And Yahweh plagued the people,—for what they had done with the calf, which Aaron made.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So the LORD struck the people with a plague, because of what they had done with the calf which Aaron had made [for them].
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The Expanded Bible	So the LORD caused terrible things to happen to [sent a plague on] the people because of what they did with the calf Aaron had made.
Kretzmann's Commentary	And the Lord plagued the people because they made the calf, which Aaron made. The punishment meted out by the children of Levi was sufficient for the time being. God has patience with the sinners, with those that reject the Savior, for the sake of that very Redeemer. But when the sinners persist in refusing the grace offered to them, and despise the patience of God, death and destruction will finally come upon them.
Syndein/Thieme The Voice	. Then the Eternal One sent a plague on all the people because they had bowed down and sacrificed to the calf Aaron had made.

Bible Translations with Many Footnotes:

The Complete Tanach	Then the Lord struck the people with a plague, because they had made the calf that Aaron had made.
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Then the Lord struck the people with a plague: [This was] death by the hands of Heaven for [those who sinned in the presence of] witnesses without warning. -[from Yoma 66b. See commentary above on verse 20.]

The Geneva Bible Kaplan Translation NET Bible®	. . <p>And the Lord sent a plague on the people because they had made the calf⁷⁴ – the one Aaron made.⁷⁵</p> <p>^{74tn} The verse is difficult because of the double reference to the making of the calf. The NJPS's translation tries to reconcile the two by reading "for what they did with the calf that Aaron had made." B. S. Childs (Exodus [OTL], 557) explains in some detail why this is not a good translation based on syntactical grounds; he opts for the conclusion that the last three words are a clumsy secondary addition. It seems preferable to take the view that both are true, Aaron is singled out for his obvious lead in the sin, but the people sinned by instigating the whole thing.</p> <p>^{75sn} Most commentators have difficulty with this verse. W. C. Kaiser says the strict chronology is not always kept, and so the plague here may very well refer to the killing of the three thousand ("Exodus," EBC 2:481).</p>
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New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{HeIs} " smote the people (according to) (who) (made) the bullock, which "Aharon ^{Light bringer} " (made),...
Charles Thomson OT	Now when the Lord had smitten the people for making the bull which Aaron had made, the Lord said to Moses, Depart, go up hence thou and thy people whom thou hast led out of the land of Egypt, to the land which with an oath I promised to Abraham and Isaak and Jacob, saying, To your seed I will give it. Exodus 33:1 is included for context.
C. Thompson (updated) OT Context Group Version English Standard Version Green's Literal Translation Modern English Version Modern Literal Version Modern KJV
New American Standard B.	Then the LORD struck the people <i>with a plague</i> , because of what they did with the calf which Aaron had made.
New European Version	.

New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

And Jehovah plagues the people, because they made the calf which Aaron made.

The gist of this passage:

God struck the people of Israel with a plague because of the golden calf which they worshiped.

Exodus 32:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgaph (נָגַף) [pronounced naw-GAHF]	<i>to strike, to strike down, to hit</i>	3 rd person masculine singular, Qal imperfect	Strong's #5062 BDB #619
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun with the definite article	Strong's #5971 BDB #766

Translation: Y^ehowah struck down the people...

This apparently takes place right then and there; but we are given no details of it here or in the next chapter. But there were many men and women who died as a result of this. This is God administering the sin unto death. Was this the 23,000 who all died in a single day? (1Cor. 10:6–8) That is a strong possibility. However, we have no idea where Paul got that number from.

Exodus 32:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 32:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Literally, these translate to mean <i>upon which, over which, over that</i> . This combination of 'al and 'asher mean <i>because, because that, in that; as much as</i> .			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'êgel (עֵגֶל) [pronounced <i>GAY-ge</i>]	<i>calf</i>	masculine singular noun with the definite article	Strong's #5695 BDB #722
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: ...because they worshiped [lit., made] the calf which Aaron made. (Kukis mostly literal translation)

There are two ways to understand this part of the verse. The people were disciplined because of the golden calf, which they demanded that Aaron make (which he did). Or, perhaps the same verb was placed twice in this verse, whereas the first verb should have been *to worship to bow down to*.

Exodus 32:35 **Y^ehowah struck down the people because they worshiped [lit., made] the calf which Aaron made.** (Kukis mostly literal translation)

God will begin, bit by bit to destroy the degenerate portion of Israel. However, just like a recurring cancer, God will take out some here and some there; then the cancer will flare up again, and God, with the precision of a surgeon, will take out yet more of the cancer. Finally, He will be left with none but the very youngest generation to leave Egypt and these will be capable of entering into the land.

Given the big deal that this is, it seems unlikely that it was only 3000 who violated their oath to God. It does not seem impossible for 20,000 more to die almost immediately, by the hand of God.

Exodus 32:35 **Jehovah struck the people with discipline, killing many of them, because they worshiped the calf which Aaron made.** (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 32 is in the Word of God

1. This chapter reveals the spiritual weakness of Gen X.
2. This chapter covers another incident which involved God applying the sin unto death to many of them.
- 3.

[Chapter Outline](#)

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 32

1. The fact that Moses knew the promises made to Abraham, Isaac, and Jacob by God suggests that the book of Genesis pre-dated this chapter. I have presented, quite persuasively, that the Scriptures were developed and memorized by the people of God, over a period of a few thousand years. The people memorized the book of Genesis for certain; and perhaps the book of Job.
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 32

Jesus would have been the One speaking to Moses. It is likely that He also brought judgment against the people of Israel.

Moses illustrates what Jesus would do by standing in the gap between God's judgment and the future of Israel as a nation (God was ready to destroy them all, save Moses).

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The psalmist writes about this chapter in Psalm 106. The ESV (capitalized) is used below.

Psalm 106:19–23

Scripture	Text/Commentary
Psalm 106:19 They made a calf in Horeb ¹¹² and worshiped a metal image.	Although Aaron made (or oversaw the making of) the golden calf; this was at the demand of the people. The people all worshiped this golden idol.
Psalm 106:20 They exchanged the glory of God for the image of an ox that eats grass.	God's glory is set aside, and they worship the image of an ox. I think the idea is, they do not worship the ox, which is at least a living creature; they worship an image of the ox.
Psalm 106:21 They forgot God, their Savior, Who had done great things in Egypt,	The people forgot their God, Who they actually heard from Mount Sinai in Exodus 20. They had seen all that God was able and willing to do on their behalf.
Psalm 106:22 wondrous works in the land of Ham, and awesome deeds by the Red Sea.	Egypt came from Ham (Gen. 10:6). Although Israel originally entered into a good relationship with nation Egypt, Egypt soon enslaved them. God brought Israel out of the land of Egypt with great deeds and a mighty hand.
Psalm 106:23a Therefore He said He would destroy them—...	It is God who warned that He would destroy Israel. He spoke to Moses, and told him that He was ready to start over with just Moses and his progeny.
Psalm 106:23b ...had not Moses, His chosen one, stood in the breach before Him, to turn away His wrath from destroying them.	Moses quotes back God's Word to God. Moses takes a stand on Scripture, and, quite obviously, God must agree to this. God must vindicate His Word.

See also **Psalm 106** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 32

The Golden Calf

- Spoiler alert: this chapter is where the Israelites screw up big time, and Moses has to bail them out. Here's how it all goes down.
- While Moses was chatting up God on the mountain for forty days, the people were getting antsy. Moses did just sort of wander off into the desert, claiming he knew where he was going. What gives?
- So the people go to Aaron and tell him to give them gods to worship.
- Aaron, without batting an eyelid, tells the Israelites to bring him their gold, and he casts a giant golden calf out of their trinkets. Impressive.
- Aaron then flips the party switch, and everyone rejoices around the golden calf.
- God is obviously not happy—remember the first commandment? He tells Moses to hang out for a few minutes while he destroys all the Israelites. Afterward, God promises, he will make a great nation of Moses (sound familiar?).
- Moses convinces God to chill out, reminding him that they just did all this work to get these people out of Egypt.
- Then he takes the tablets written by God down the mountain. Joshua hears the party noises, and wonders if the camp is under attack. Moses tells him that these people are as good as doomed.

¹¹² Mount Horeb is the mountain at which the Book of Deuteronomy in the Hebrew Bible states that the Ten Commandments were given to Moses by Yahweh. [Wikipedia](#), accessed February 19, 2021.

Shmoop Summary of Exodus 32

- Moses reaches the camp, sees everyone rejoicing around, and smashes the tablets in anger. Then he burns the calf, grinds it up into powder, mixes the gold-dust with water, and forces the Israelites to drink it.
- Ew.
- Moses yells at Aaron, who blames the people; he says, "I threw [the people's gold] into the fire, and out came this calf!" (32:24).
- Moses draws a line in the sand, and the Levites (a tribe of Israel) come over to Moses. He tells them to kill three people each. Yep. About 3,000 Israelites are slaughtered by the Levites. Didn't it say somewhere that murder was bad?
- Moses pleads the people's case with God, and God sends a plague down on the Israelites for their disobedience.
- Not a great day for these people.

From <https://www.shmoop.com/exodus/chapter-32-summary.html> accessed December 16, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 32

What more natural than for those who waited, week after week, in unexplained solitude, within sight of this fire, to imagine that Moses had been devoured by it. Their leader was gone, and the visible symbol of Jehovah was high up on the mountain top, like "a devouring fire." They must have another leader; that would be Aaron. But they must also have another symbol of the Divine Presence. One only occurred to their carnal minds, besides that which had hitherto preceded them. It was the Egyptian Apis, who, under the form of a calf, represented the powers of nature. To his worship they had always been accustomed; indeed, its principal seat was the immediate neighborhood of the district in Egypt where, for centuries, they and their fathers had been settled. Probably, this also was the form under which many of them had, in former days, tried, in a perverted manner, to serve their ancestral God, combining the traditions of the patriarchs with the corruptions around them (compare Joshua 24:14; Ezekiel 20:8; 23:3, 8). It is quite evident that Israel did not mean to forsake Jehovah, but only to serve Him under the symbol of Apis. This appears from the statement of the people themselves on seeing the Golden Calf: (Exodus 32:4) "This is thy God," * and from the proclamation of Aaron (32:5): "To-morrow is a feast to Jehovah."

* Both here and in ver.1 the rendering should be in the singular ("God"), and not in the plural ("Gods"), as in the Authorized Version.

Their great sin consisted in not realizing the Presence of an unseen God, while the fears of their unbelief led them back to their former idolatrous practices, unmindful that this involved a breach of the second of those commandments so lately proclaimed in their hearing, and of the whole covenant which had so solemnly been ratified. Some expositors have sought to extenuate the guilt of Aaron by supposing that, in asking for their golden ornaments to make "the calf," he had hoped to enlist their vanity and covetousness, and so to turn them from their sinful purpose. The text, however, affords no warrant for this hypothesis. It is true that Aaron was, at the time, not yet in the priesthood, and also that his proclamation of "a feast to Jehovah" may have been intended to bring it out distinctly, that the name of Jehovah was still, as before, acknowledged by Israel. But his culpable weakness - to say the least of it - only adds to his share in the people's sin. Indeed, this appears from Aaron's later confession to Moses, (Exodus 32:21-24) than which nothing more humiliating is recorded, even throughout this sad story. Perhaps, however, it was well that, before his appointment to the priesthood, Aaron,

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and all after him, should have had this evidence of natural unfitness and unworthiness, that so it might appear more clearly that the character of all was typical, and in no way connected with the worthiness of Aaron or of his house.

While Israel indulged in the camp in the usual licentious dances and orgies which accompanied such heathen festivals yet another trial awaited Moses. It had been God Himself Who informed Moses of the "quick" apostasy of His people (32:7, 8), accompanying the announcement by these words: "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" (ver. 10). One of the fathers has already noticed, that the Divine words, "Now therefore let Me alone," seemed to imply a call to Moses to exercise his office as intercessor for his people. Moreover, it has also been remarked, that the offer to make of Moses a nation even greater than Israel, (Deuteronomy 9:14) was, in a sense, a real temptation, or rather a trial of Moses' singleness of purpose and faithfulness to his mission. We know how entirely Moses stood this trial, and how earnestly, perseveringly, and successfully he pleaded for Israel with the Lord (vers. 11-14). But one point has not been sufficiently noticed by commentators. When, in announcing the apostasy of Israel, God spake of them not as His own but as Moses' people - "thy people, whom thou broughtest out of the land of Egypt" (ver. 7) - He at the same time furnished Moses with the right plea in his intercession, and also indicated the need of that severe punishment which was afterwards executed, lest Moses might, by weak indulgence, be involved in complicity with Israel's sin. The latter point is easily understood. As for the other, we see how Moses, in his intercession, pleaded the argument with which God had furnished him.

Most earnestly did he insist that Israel was God's people, since their deliverance from Egypt had been wholly God-wrought. Three special arguments did he use with God, and these three may to all time serve as models in our pleading for forgiveness and restoration after weaknesses and falls. These arguments were: first, that Israel was God's property, and that His past dealings had proved this (ver. 11); secondly, that God's own glory was involved in the deliverance of Israel in the face of the enemy (ver. 12); and, thirdly, that God's gracious promises were pledged for their salvation (ver. 13). And such pleas God never refuses to accept (ver. 14). But, although informed of the state of matters in the camp of Israel, Moses could have been scarcely prepared for the sight which presented itself, when, on suddenly turning an eminence, * the riotous multitude, in its licentious merriment, appeared full in view. The contrast was too great, and as 'Moses' wrath waxed hot, he cast the tables out of his hands, and brake them beneath the mount" (ver. 19). It is not necessary to suppose that what follows in the sacred text is related in the strict order of time.

* Often in descending this (the so-called "Hill of the Golden Calf," close by the spot whence the Law was given), "while the precipitous sides of the ravine hid the tents from my gaze, have I heard the sound of voices from below, and thought how Joshua had said unto Moses as he came down from the mount, "There is a noise of war in the camp." - Mr. Palmer in *The Desert of the Exodus*, vol. 1 p. 115.

Suffice it, that, after a short but stern reproof to Aaron, Moses took his station "in the gate of the camp," summoning to him those who were "on the side of Jehovah." All the sons of Levi obeyed, and were directed to go through the camp and "slay every man his brother, and every man his companion, and every man his neighbor" (ver. 27). On that terrible day no less than 3,000 men fell under the sword of Levi. As for the Golden Calf, its wooden framework was burnt in the fire and its gold covering ground to powder, and strewed upon the brook which descended from Sinai. * Of this Israel had to drink, in symbol that each one must receive and bear the fruits of his sin, just as, later on, the woman suspected of adultery was ordered to drink the water into which the writing of the curses upon her sin had been washed. (Numbers 5:24)

* Deuteronomy 9:21. The learned reader will find every possible suggestion in Bocharti Hieroz., vol. 1 pp. 349, etc.

There is one point here which requires more particular inquiry than it has yet received. As commonly understood, the slaughter of these 3,000 stands out as an unexplained fact. Why just these 3,000? Did they fall simply because they happened to stand by nearest, on the principle, as has been suggested, of decimating an offending host; and why did no one come to their aid? Such indiscriminate punishment seems scarcely in accordance with the Divine dealings. But the text, as it appears to us, furnishes hints for the right explanation. When Moses stood in the camp of Israel and made proclamation for those who were on Jehovah's side, we

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read that "he saw that the people were naked" (ver. 25), or unreined, licentious (comp. ver. 6; 1 Corinthians 10:7, 8). In short, there stood before him a number of men, fresh from their orgies, in a state of licentious attire, whom even his appearance and words had not yet sobered into quietness, shame, and repentance. These, as we understand it, still thronged the open roadway of the camp, which so lately had resounded with their voices; these were met by the avenging Levites, as, sword in hand, they passed from gate to gate, like the destroying angel through Egypt on the Paschal night; and these were the 3,000 which fell on that day, while the vast multitude had retired to the quietness of their tents in tardy repentance and fear, in view of him whose presence among them betokened the nearness of that holy and jealous God, Whose terrible judgments they had so much cause to dread.

Thus ended the day of Moses' return among his people. On the morrow he gathered them to speak, not in anger but in sorrow, of their great sin. Then returning from them to the Lord, he entreated forgiveness for his brethren, with an intensity and self-denial of love (vers. 31, 32), unequalled by that of any man except St. Paul.*

* Romans 9:3. "It is not easy," writes Bengel, "to estimate the love of a Moses or a Paul. Our small measure of capacity can scarcely take it in, just as an infant cannot realize the courage of a hero."

Thus far he prevailed, that the people were not to be destroyed, nor the covenant to cease; but God would not personally go in the midst of a people so incapable of bearing His holy Presence; He would send a created angel to be henceforth their leader. And still would this sin weight the scale in the day of visitation, which the further rebellion of this people would only too surely bring. The first words of the final sentence, that their carcasses were to fall in the wilderness, (Numbers 14:29) were, so to speak, already uttered in this warning of the Lord on the morrow of the slaughter of the 3,000: "Nevertheless in the day when I visit I will visit their sin upon them." "Thus," in the language of Scripture (ver. 35), "Jehovah smote the people, because they made the calf, which Aaron made." *

* The text does not necessarily imply (as the Authorized Version would naturally suggest) that any further special "plagues" were at that time sent upon the people.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html accessed December 16, 2019.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

Josephus' History of this Time Period

CHAPTER 5.

HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM GOD, AND DELIVERED THEM TO THE HEBREWS. ⁽¹⁶⁾

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

Interestingly enough, there is no mention of the golden calf incident by Josephus.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed December 16, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

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One of the most important things in this article is identifying what modern-day idols look like.

Question: Why is idol worship such a powerful temptation? (From Got Questions?)

Answer: Ultimately, the answer to this question is "sin." It is the sin nature of man that causes us to worship modern idols, all of which are, in reality, forms of self-worship. The temptation to worship ourselves in various ways is a powerful temptation indeed. In fact, it is so powerful that only those who belong to Christ and have the Holy Spirit within them can possibly hope to resist the temptation of modern idolatry. Even then, resisting the worship of idols is a lifelong battle that is part of the Christian life (Ephesians 6:11; 1 Timothy 6:12; 2 Timothy 2:3).

When we hear the word idol, we often think of statues and objects reminiscent of those worshiped by pagans in ancient cultures. However, the idols of the 21st century often bear no resemblance to the artifacts used thousands of years ago. Today, many have replaced the "golden calf" with an insatiable drive for money or prestige or "success" in the eyes of the world. Some pursue the high regard of others as their ultimate goal. Some seek after comfort or a myriad of other passionate, yet empty, pursuits. Sadly, our societies often admire

Question: Why is idol worship such a powerful temptation? (From Got Questions?)

those serving such idols. In the end, however, it doesn't matter what empty pleasure we chase after or what idol or which false god we bow down to; the result is the same—separation from the one true God.

Understanding contemporary idols can help us to understand why they prove to be such a powerful temptation. An idol can be anything we place ahead of God in our lives, anything that takes God's place in our hearts, such as possessions, careers, relationships, hobbies, sports, entertainment, goals, greed, addictions to alcohol/drugs/gambling/pornography, etc. Some of the things we idolize are clearly sinful. But many of the things we idolize can be very good, such as relationships or careers. Yet Scripture tells us that, whatever we do, we are to "do it all for the glory of God" (1 Corinthians 10:31) and that we are to serve God only (Deuteronomy 6:13; Luke 16:13). Unfortunately, God is often shoved out of the way as we zealously pursue our idols. Worse yet, the significant amount of time we often spend in these idolatrous pursuits leaves us with little or no time to spend with the Lord.

We sometimes also turn to idols seeking solace from the hardships of life and the turmoil present in our world. Addictive behaviors such as drug or alcohol use, or even something like excessive reading or television viewing, may be used as a means of temporarily "escaping" a difficult situation or the rigors of daily life. The psalmist, however, tells us that those who place their trust in this behavior will, essentially, become spiritually useless (Psalm 115:8). We need to place our trust in the Lord "who will keep [us] from all harm" (Psalm 121:7) and who has promised to supply all of our needs when we trust in Him. We also need to remember the words of Paul, who teaches us not to be anxious about anything, but rather to pray about everything so the peace of God, which surpasses all understanding, can guard our hearts and our minds (Philippians 4:6–7).

There is another form of idolatry prevalent today. Its growth is fostered by cultures that continue to drift away from sound biblical teaching, just as the apostle Paul warned us, "For the time will come when men will not put up with sound doctrine" (2 Timothy 4:3). In these pluralistic, liberal times, many cultures have, to a large degree, redefined God. We have forsaken the God revealed to us in Scripture and have recast Him to comply with our own inclinations and desires—a "kinder and gentler" god who is infinitely more tolerant than the One revealed in Scripture. One who is less demanding and less judgmental and who will tolerate many lifestyles without placing guilt on anyone's shoulders. As this idolatry is propagated by churches around the world, many congregants believe they are worshiping the one, true God. However, these made-over gods are created by man, and to worship them is to worship idols. worshiping a god of one's own making is particularly tempting for many whose habits and lifestyles and drives and desires are not in harmony with Scripture.

The things of this world will never fully satisfy the human heart. They were never meant to. The sinful things deceive us and ultimately lead only to death (Romans 6:23). The good things of this world are gifts from God, meant to be enjoyed with a thankful heart, in submission to Him and for His glory. But when the gift replaces the Giver or the created replaces the Creator in our lives, we have fallen into idolatry. And no idol can infuse our lives with meaning or worth or give us eternal hope. As Solomon beautifully conveys in the book of Ecclesiastes, apart from a right relationship with God, life is futile. We were created in God's image (Genesis 1:27) and designed to worship and glorify Him as He alone is worthy of our worship. God has placed "eternity in man's heart" (Ecclesiastes 3:11), and a relationship with Jesus Christ is the only way to fulfill this longing for eternal life. All of our idolatrous pursuits will leave us empty, unsatisfied, and, ultimately, on the broad road that most people take, the one that leads to destruction (Matthew 7:13).

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From [Got Questions?](#); accessed February 18, 2021.

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What Aaron is doing is the very definition of syncretism.

What is religious syncretism? (From Got Questions)

Answer: Syncretism, as defined by the American Heritage Dictionary, is “the reconciliation or fusion of differing systems of belief.” This is most evident in the areas of philosophy and religion, and usually results in a new teaching or belief system. Obviously, this cannot be reconciled to biblical Christianity.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own. This has been seen most clearly in Roman Catholic missionary history. Take, for example, the Roman Catholic Church’s proselytizing of animistic South America. Threatened with the fear of death, natives were baptized into the church by the tens of thousands without any preaching of the Gospel whatsoever. Former temples were razed, with Catholic shrines and chapels built on the same spot. Natives were allowed to substitute praying to saints instead of gods of water, earth and air, and replaced their former idols with new images of the Roman Catholic Church. Yet, the animistic religion the natives had formerly practiced was never fully replaced—it was adapted into Catholic teachings, and this new belief system was allowed to flourish.

More recently, religious syncretism can be seen in such religious systems as the New Age, Hinduism, Unitarianism, and Christian Science. These religions are a blending of multiple different belief systems, and are continually evolving as the philosophies of mankind rise and fall in popularity.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" (Deuteronomy 6:5; Matthew 22:37); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" (John 14:6); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy (Revelation 22:18-19).

What we find throughout the Bible, over and over again, is the notion of holiness or being set apart. That which is true and related to God is to be separate from all other things. This is why it is a bad idea to have statues, paintings of Jesus, or some representation of a crucified Jesus in front of the church. Whatever sort of symbols which are used should be sparing and not to be worshiped or honored in any way. Personally, I don’t have a problem with the symbol of the cross (although it may be slight inaccurate) or of the 3 crosses; but it should be clear the believer with a little doctrine that a prayer said inside of your home is every bit as effective as a prayer said when kneeling in front of some image of a cross (which is something that I would not recommend doing).

Very common syncretic elements found today is, the socialist movement taking pieces of the Bible, and claiming that these are socialist. Various political movements have seized churches (not violently), and have used them to spread their political gospel in them. A candidate speaking in a local church to the normal congregation about himself as a candidate is syncretism. This does not mean that a church and a political group cannot meet in the same building (sometimes that is necessary); but great effort should be gone to in order to keep these meetings separate.

Wearing a cross for good luck or for something that you can touch when praying—that is syncretism.

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From [Got Questions](#), accessed February 19, 2021.

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I found this referenced and quoted in [Precept Austin](#).

What sort of pagan revelry did the Israelites indulge in (Ex. 32:6)? (Got Questions)

Answer: In Exodus 32 Moses returns from talking with the Lord on the mountain and finds that the Israelites have turned to sinful actions. Verse 6 says, “The people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.” What exactly was this “revelry” that followed the Israelites’ feast?

The context helps identify the main actions that offended the Lord. First, verse 4 notes that the people gave offerings to a golden calf. They had already broken the first of the Ten Commandments before Moses had even returned to them! And verse 6 mentions that feasting and drinking were part of the festivities.

Second, Moses had identified the noise emanating from the camp as “the sound of singing” (Exodus 32:18). In their pagan revelries, the people of Israel were singing songs of adoration to the golden calf. In the not-so-distant past, they had been singing praise to the Lord after He led them safely through the Red Sea (Exodus 15). Now their tune had changed.

Third, the people of Israel danced as part of their celebration of the golden calf. Verse 19 says, “When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain.” Dancing per se is not noted as wrong, but dancing in celebration of an idol made Moses (and God) angry.

Fourth, there was an unrestrained attitude of partying around the golden calf. Ex 32:25 presents the shameful truth: “The people were running wild . . . Aaron had let them get out of control and so [they became] a laughingstock to their enemies.” Details of their behavior are not given, but their actions were unruly, uncivilized, and ungodly.

In turning to a graven image, the people had turned away from the Lord (see Deuteronomy 9:16). Even though the golden calf had been billed as the god they had been following all along (Exodus 32:4), the True God cannot be reduced to imagery. The Lord will not share His glory with another (Isaiah 42:8). That is why God judged the people of Israel at the foot of Mount Sinai. (

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I found this referenced and quoted in [Precept Austin](#).

Does prayer change God’s mind? (From Got Questions)

Answer: This question can be best answered by breaking it into two questions: 1) Does prayer change God’s mind? and 2) Does prayer change things? The answer to the first is, no, God does not change His mind. The answer to the second is, yes, prayer changes things. So how can prayer change circumstances without changing God’s mind?

First of all, in order for God to change His mind, He would have to improve upon Himself in some way. In other words, if God changed His mind, that action would suggest that His first way of thinking was deficient, but, because we prayed, He improved His plan concerning our situation. We change our minds when we see a better way to do something. We thought A but realized B was better, so we change our mind. But, since God knows all things, the beginning from the end (Revelation 22:13; Ephesians 1:4), it is not possible for Him to improve upon any plan that He has made. His plans are already perfect (2 Samuel 22:31), and He has stated

Does prayer change God's mind? (From Got Questions)

that His plans will prevail (Isaiah 46:9–11).

What about passages like Exodus 32:14 that seem to imply that God “repented of” His action? The Hebrew word *nacham*, often translated “repent” or “change one’s mind,” can also mean “sorrow” or “to bring comfort.” Genesis 6:6 is the first occurrence of this word in reference to the Lord: “The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled.” This appears to mean that God had second thoughts about His decision to create human beings. But, since God’s ways are perfect, we need to look for an alternate understanding. If we apply the secondary definitions of the word translated “regretted,” we can understand this verse to mean that the wickedness of man brought great sorrow to God’s heart, especially in light of what He must do to restore them.

Jonah 3:10 is another example of the Hebrew word *nacham*: “When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.” In other words, God took comfort in the fact that He did not have to destroy the Ninevites as He had said He would. He did not change His mind; He already knew they would repent. His actions are always a part of His bigger plan that was formed before He created the world. Jeremiah 18:8 helps explain this concept: “And if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned.” God is not changing His mind; He is taking comfort in the truth that man’s repentance will curb the consequences that He, in His righteousness, has already established.

So if prayer does not change God’s mind, why do we pray? Does prayer change our circumstances? Yes. God delights in changing our circumstances in response to our prayers of faith. Jesus instructed us to “always pray and not lose heart” (Luke 18:1). First John 5:14–15 also reminds us that, when we pray according to God’s will, He hears and answers. The key phrase is “according to His will.” That will also includes His timing.

We can think of it this way: a father plans to give his daughter a car when she turns 16. He knows by that time she will have a job, be active in church and school activities, and be able to pay for her own insurance. But he also plans to wait to give it until she asks for it, because he wants her to value such a gift. But at age 11, she begins to beg for a car. She pleads, bargains, and gets angry when on her 12th, 13th, and 14th birthdays there is still no car. She matures a bit and stops asking, but then at 16 she approaches her father in a more thoughtful way, explains her need for a car, and expresses her confidence that her dad will take care of this need. In a very short time, he joyfully hands her the keys. Did he change his mind? No, he had always planned to give it to her. Did she need to ask? Yes, that was part of his decision.

In a similar way, our heavenly Father invites us to ask Him for everything we need. He delights to give it to us when it is within His plan. He knows we don’t always understand His timing, but He expects us to trust and not doubt (James 1:5–6; Matthew 6:8). Our prayers help to align our hearts with His heart until His will is our highest goal (Luke 22:42). He promises to listen and grant the desires of our hearts when our hearts are wholly His (Psalm 37:4; 2 Chronicles 16:9).

From [Got Questions](#); accessed February 20, 2021.

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Although I was not very pleased with the commentary by those on Precept Austin, Got Questions tends to be fairly accurate. I first found this on [Precept Austin](#).

Does God change His mind? (From Got Questions)

Answer: Malachi 3:6 declares, “I the LORD do not change. So you, O descendants of Jacob, are not destroyed.” Similarly, James 1:17 tells us, “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” Numbers 23:19 is clear: “God is not

Does God change His mind? (From Got Questions)

a man, that He should lie, nor a son of man, that He should change His mind. Does He speak and then not act? Does He promise and not fulfill?" Based on these verses, no, God does not change. God is unchanging and unchangeable. He is also all-wise. So He cannot "change His mind" in the sense of realizing a mistake, backtracking, and trying a new tack.

How then do we explain verses that seem to say that God does change His mind? Verses such as Genesis 6:6, "The LORD was grieved that He had made man on the earth, and His heart was filled with pain." Also, Exodus 32:14 proclaims, "Then the LORD relented and did not bring on His people the disaster He had threatened." These verses speak of the Lord "repenting" or "relenting" of something and seem to contradict the doctrine of God's immutability.

Another passage that is often used to show that God changes His mind is the story of Jonah. Through His prophet, God had told Nineveh He would destroy the city in forty days (Jonah 3:4). However, Nineveh repented of their sin (verses 5–9). In response to the Assyrians' repentance, God relented: "He had compassion and did not bring upon them the destruction He had threatened" (verse 10).

There are two important considerations involving the passages that say God changed His mind. First, we can say statements such as "the LORD was grieved that He had made man on the earth" (Genesis 6:6) are examples of anthropopathism (or anthropopatheia). Anthropopathism is a figure of speech in which the feelings or thought processes of finite humanity are ascribed to the infinite God. It's a way to help us understand God's work from a human perspective. In Genesis 6:6 specifically, we understand God's sorrow over man's sin. God obviously did not reverse His decision to create man. The fact that we are alive today is proof that God did not "change His mind" about the creation.

Second, we must make a distinction between conditional declarations of God and unconditional determinations of God. In other words, when God said, "I will destroy Nineveh in forty days," He was speaking conditionally upon the Assyrians' response. We know this because the Assyrians repented and God did not, in fact, mete out the judgment. God did not change His mind; rather, His message to Nineveh was a warning meant to provoke repentance, and His warning was successful.

An example of an unconditional declaration of God is the Lord's promise to David, "Your house and your kingdom will endure forever before me; your throne will be established forever" (2 Samuel 7:16). There is no qualification expressed or implied in this declaration. No matter what David did or did not do, the word of the Lord would come to pass.

God tells us of the cautionary nature of some of His declarations and the fact that He will act in accordance with our choices: "If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it. Now therefore say to the people of Judah and those living in Jerusalem, 'This is what the Lord says: Look! I am preparing a disaster for you and devising a plan against you. So turn from your evil ways, each one of you, and reform your ways and your actions'" (Jeremiah 18:7–11). Note the conditional word if: "If that nation I warned repents [like Assyria in Jonah 3] . . . then I will relent." Conversely, God may tell a nation they will be blessed, but "if it does evil in my sight [like Israel in Micah 1] . . . then I will reconsider the good I had intended to do."

The bottom line is that God is entirely consistent. In His holiness, God was going to judge Nineveh. However, Nineveh repented and changed its ways. As a result, God, in His holiness, had mercy on Nineveh and spared them. This "change of mind" is entirely consistent with His character. His holiness did not waver one iota.

The fact that God changes His treatment of us in response to our choices has nothing to do with His character. In fact, because God does not change, He must treat the righteous differently from the unrighteous. If someone

Does God change His mind? (From Got Questions)

repents, God consistently forgives; if someone refuses to repent, God consistently judges. He is unchanging in His nature, His plan, and His being. He cannot one day be pleased with the contrite and the next day be angry with the contrite. That would show Him to be mutable and untrustworthy. For God to tell Nineveh, "I'm going to judge you," and then (after they repent) refuse to judge them may look like God changed His mind. In reality, God was simply staying true to His character. He loves mercy and forgives the penitent. "Has God forgotten to be merciful?" (Psalm 77:9). The answer is, no.

At one time we were all enemies of God due to our sin (Romans 8:7). God warned us of the wages of sin (Romans 6:23) in order to cause us to repent. When we repented and trusted Christ for salvation, God "changed His mind" about us, and now we are no longer enemies but His beloved children (John 1:12). As it would be contrary to God's character to not punish us had we continued in sin, so it would be contrary to His character to punish us after we repent. Does our change of heart mean that God changes? No, if anything, our salvation points to the fact that God does not change, because had He not saved us for the sake of Christ, He would have acted contrary to His character.

Return.

From [Got Questions](#); accessed February 20, 2021.

[Chapter Outline](#)

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Scroll or Book of Life (from the American English Bible)

The first place in the Bible that speaks of the Scroll of Life (in those words specifically) is found in one of the songs of King David (Psalm 69:28), where he wrote this concerning his enemies:

'From the Scroll of Life, may their names be erased;
Among the righteous, may their names not be written.'

However, the first actual mention of such a scroll is found in Exodus 32:33, where God said to Moses:
'I'm going to erase [the names] of all those that have sinned against Me from My scroll.'

So we must assume that as early as the early Sixteenth Century BCE, God's faithful worshipers had some concept of a record that He keeps of people whom He counts as being 'the living.'

And as God Himself pointed out;

Their names can also be erased from His scroll after they had been written there.
(So much for the concept of once-saved, always-saved).

What is this Scroll,

How does a person get his or her name written in it,
And what does this mean for them?

Although God surely needs no actual written record to remember His faithful ones;

The phrase, 'the Scroll of Life' (or 'of the living') is mentioned enough times in the Bible to assume that God does remember (or record) the names of those righteous whom He counts among 'the living,' as opposed to those whom He numbers among 'the dead.'

Who are 'the living?'

They are likely the same as those of whom Jesus spoke of at John 5:24, when he said:

'I tell you the truth;

Those that hear what I say and believe in the One that sent me will have age-long life...

Scroll or Book of Life (from the American English Bible)

He won't have to be judged, for he has come out of the death and into the life'

So from this, we must assume that some conscious act of faith by each individual causes him or her to cross over from 'the death and into the life'...

And that is likely the time when a person's name is written in the Scroll of Life.

For then, as Jesus said,

'He won't have to be judged' when he (or she) is resurrected.

What is this act of faith that brings us into 'the life'?

Today, it would likely be the conscious act of choosing to be baptized.

However, since baptism wasn't practiced during the time of David;

It appears as though all Israel had their names written in that Scroll when they were born into a nation that was chosen by God, and their names remained there for as long as they stayed faithful.

Notice how this concept fits into David's words about their names having to be erased.

Then (at Revelation 20:11, 12) we read of several 'scrolls' being opened and of the 'dead' being judged by the things that are written in those scrolls.

Who are these 'dead?'

Well, remember that according to what Jesus said at John 5:26;

Those whose names are written in the Scroll of Life will not be judged, for they are viewed as the living, not the dead.

And also note that (following the order of the series of events described in the Revelation) all the resurrections will already have taken place before these scrolls are opened (see Revelation 20:4-6).

So, these dead individuals aren't physically dead any longer, for they are seen to be standing.

As the result, this must mean that although they are no longer literally dead, they are still counted among 'the dead' in God's eyes.

Therefore, they must undergo judgment before their names can be written in the Scroll of Life.

That this could be the correct understanding seems to be confirmed at Revelation 20:12, where we read: 'Then I saw the dead – the great and the small – standing before the throne, and several scrolls were opened. Then another scroll was opened, which was the Scroll of Life.

And the dead were then judged by the things that were written in the scrolls, according to the things that they had done.'

Therefore, we could assume that those who remain faithful worshipers of God have their names permanently sealed in God's Scroll of Life upon their deaths, and they are thereafter considered 'the living' by Him...

So when they are resurrected, there is no need for them to be judged.

As for 'the dead' that the Revelation says are 'judged by the things written in the scrolls;'

This could mean that they too will be resurrected, but that they will be judged by the things they do both during the thousand-year period that the Slanderer is bound and in the pit and after he is released from it...

Which inspires the attack by 'Gog of Magog' upon those whom God has found to be 'Holy' or 'the living.'

From the American English Bible; from http://www.2001translation.com/NOTES.htm#_212 (accessed February 15, 2021).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

Two Translations of Exodus 32

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The people convince Aaron to make a golden calf, before which they celebrate

The people observed that Moses was delayed coming down from the mountain. Consequently, the people assembled against Aaron, and they said to him, “Rise up [and] make gods [or, *a god*] for us so that they will go before us; for this man Moses, who led us out from the land of Egypt, we do not know what has happened [lit., *what is*] to him.”

When the people realized that Moses was too long in returning from the mountain, they assembled in front of Aaron, saying to him, “Get up and construct an idol for us, that they might go before us. As for this man Moses—we don’t know what has happened to him.”

So Aaron said to them, “Take off the golden earrings which [are] in the ears of your wives, your sons and your daughters; and bring [those rings] to me.”

So Aaron said to them, “Remove the golden earrings from your wives, sons and daughter and bring those rings to me.”

All the people took the golden rings which were in their ears and they brought them to Aaron. He received [the rings] from them [lit., *their hand*] and he fashioned [lit., *pressed*] them with an engraving tool, making [the collected gold into] [lit., *it*] a metal calf.

The people then took the golden jewelry which were in their ears and they brought all of them to Aaron. Having receive the rings from them, he fashioned and made them into a golden calf.

The people’s representatives [lit., *they*] then said, “These [are] your gods [possibly, *this [is] your god*], [O] Israel, which brought you up out from the land of Egypt.”

The people’s representatives then went among the people, saying, “These are your gods [or, *This is your god*], O Israel, which brought you up out from the land of Egypt.”

Aaron looked [at what he had made] and then built an altar before it. Then Aaron made a public announcement, saying, “[We will have] a feast tomorrow to Y^ehowah.”

Aaron then took in all that he had made and decided to also build an altar to place before the golden calf. Then Aaron made a public announcement, saying, “We will have a feast tomorrow to Jehovah.”

The people [lit., *they*] rose up early on the next day, offering burnt offerings and bringing peace offerings near [to their idol god]. The people sat down to eat and drink; and they rose up [afterwards] to play [or, *celebrate*].

The people rose up early the next day to offer up burnt offerings and to bring peace offerings near to their idol-god. Then the people sat down to eat and drink; then they rose up afterwards to play and to celebrate their new god.

God threatens to destroy Israel; Moses stands up as an intermediary to protect Israel

Y^ehowah then said to Moses, “Go, go down [the mountain], for your people have been corrupted, [those] whom you brought up from the land of Egypt. They quickly turned aside from the way which I commanded them.

Jehovah then said to Moses, “Go down from this mountain and deal with your people. They have suddenly become corrupted—the very same people that you brought up from the land of Egypt. I commanded them in the way that they should go and they have turned away from My commands.

They made a metal calf for themselves, and [now] they are worshiping it and they are sacrificing to it. Also, they are saying, ‘This [is] your elohim, O Israel, which brought you up from the land of Egypt.’ ”

They even made a metal calf and, right at this moment, they are worshiping the calf and offering up animal sacrifices to it. Their leaders also keep saying, ‘This is your god, O Israel, the one who led you up out of Egypt.’ ”

Two Translations of Exodus 32	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So Y ^e howah said to Moses, “I have observed this people and, listen, [these] people [are] stiff-necked. Therefore, depart from Me since My anger is burning hot against them. I will annihilate them and I will make [from] you into a great people [instead].”	So Jehovah said to Moses, “I have observed this people even back to when they were in Egypt, and it is clear that they are on negative signals and they continually work against Me. Therefore, depart from Me, and allow My anger to burn hot against them. Then I will annihilate this people and I will make a great nation from you instead.”
Moses made an entreaty before Y ^e howah his Elohim, saying, “Why, Y ^e howah, does Your anger burn hot against Your people whom You brought forth from the land of Egypt, [demonstrating Your] great power and [Your] mighty hand? Why should Egyptians and other nations [lit., <i>they</i>] speak [against You in] Egypt, saying, ‘With evil intent, He brought them out to slay them in the mountains, to annihilate them from the face of the earth’? Turn away from Your burning anger; change Your mind concerning the evil [that You would do] to Your people.	Moses did not leave, but he made his case before Jehovah his God, saying, “Why, Lord, does your anger burn against Your people whom You brought out from the land of Egypt? What was the purpose of Your demonstrating Your great power and authority in this circumstance? Why would you allow those in Egypt to speak against You, saying, “The Lord brought His people out in order to slay them in the mountains. He wanted to destroy them from the face of the earth.’? Turn away from Your burning wrath; change Your mind about this evil that You propose against Your people.
Remember Abraham, Isaac and Israel, Your servants, [to] whom You swore by Yourself, saying to them, ‘I will multiply your descendants as the stars of the heavens; and I have promised that I will give all of this land to your seed; and they will take possession [of it] forever.’ ”	Remember Your servants Abraham, Isaac and Israel (Jacob), to whom You swore by Your Own name, saying to them, ‘I will multiply your descendants just like the stars in the heavens, and I will give all of this land to your descendants, and they will possess it forever.’ ”
Y ^e howah changed his mind about the evil which He had said [that He would] do to His people.	Jehovah then appeared to change His mind about what He had promised to do to His people.
Moses comes back down the mountain, sees the idolatry, and comes down hard on the people	
Moses then turned and went down from the mountain carrying the two tables of testimony [lit., <i>the two tables of testimony (are) in his hand</i>], the tables having been written on both sides [by God]. They were written on this side and on that side.	Moses then turned and went down the mountain, carrying the two tables of testimony. The tables had been written on both sides.
The tables [are] the work of Elohim; and the writing [on them is] the writing of Elohim. He wrote upon the tablets.	These tablets are the work of God, and it is God’s writing on them.
Joshua heard the noise of the people, shouting [from down below]. So he said to Moses, “[I hear] the sound of war in the camp.”	Joshua heard this noise from the people shouting below, so he said to Moses, “I think I hear the sound of war in the camp below.”
Moses [lit., <i>he</i>] said, “[It is] not the sound of a victory shout and [it is] not the sound of defeat; I am hearing the sound of singing.”	Moses responded, saying, “It is not the sound of a victory cheer nor is this the sound of defeat; I believe that I am hearing the sound of singing.”

Two Translations of Exodus 32

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And it is, when Moses [lit., <i>he</i>] approaches the camp that he sees the calf and the dancing. Moses' anger burned so [much that] he threw down the tablets from his hands and he broke them at the foot of the mountain.	Then it happened, as Moses approached the camp that he could see the calf and the people dancing around it. His anger burned, causing him to throw the tablets down to the foot of the mountain where they broke into pieces.
He took the calf which they had made and he burned it with fire and ground [it] until it was pulverized. Then he poured [the grounded up dust] upon the surface of the water and made the sons of Israel drink [it].	Moses then went down to where the calf was, and he took it and burned it with fire and ground it into dust. He scattered this dust over the water and then made the sons of Israel drink the water.
Moses interrogates Aaron on the making of the calf idol	
Moses then asked Aaron, "What did this people do to you that you have brought [this] great sin upon them?"	Moses then asked Aaron, "What exactly did the people do to you to cause you to bring this great sin down upon them?"
Aaron [answered], saying, "[Let] not burn my lord's anger. You [certainly] know this people, that they [are] evil.	Aaron answered him, saying, "Please don't let your anger burn against me, my lord. You certainly know what this people is like—they are prone to evil.
So they said to me, 'Make elohims for us which will go before us. [As] for this man Moses, who brought us up out from the land of Egypt, we don't know where he [has gone to].'	So they said to me, "Make gods for us which will go before us as we travel to the land of promise. For this Moses, the man who led us out of the land of Egypt—we have no idea where he has gone to.'
So I said to them, "Whoever [has] gold, take [it] off; and they gave it to me.	So I told them, 'Whoever has any kind of gold jewelry, take it off and give it to me.'
Then I threw it into the fire and this calf came out."	I took this gold and threw it into the fire and out came this calf."
Moses makes the people choose whom they will follow; those who join him kill some of the reprobates	
Moses then observed the people, that they were unrestrained, that Aaron let them loose [to do whatever], to [their] shame before their enemies [lit., <i>the ones rising up (against) them</i>].	Moses then observed the people, knowing that Aaron had given them full reign to do what they want. They were out of control and acted shamefully before their enemies.
Then Moses stood at the gate of the camp and he said, "Whomever [will stand with] Y ^e howah, [come] unto me."	So Moses then stood at the gate of the camp and said, "If you stand with Jehovah, then come here and stand with me."
Consequently, the sons of Levi gathered to him.	Consequently the sons of Levi assembled before Moses.
Then he said to them, "So has spoken Y ^e howah, the Elohim of Israel: 'Each man put his sword upon his side. [Then] pass through camp and return back, [going] from gate to gate, and kill each man his brother, and [kill] each man his companion and [kill] each man his neighbor.' "	Then he said to them, "This is what Jehovah, the God of Israel, is ordering you to do: 'Every one of you put on a sword and then pass through this camp, going from gate to gate, and return back; and kill your brothers, your companions and your neighbors.' "

Two Translations of Exodus 32	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The sons of Levi acted according to the word of Moses, and about 3000 men from the people fell in that day.	The sons of Levi did exactly as Moses instructed; and about 3000 men from the people died on that day.
And Moses said, “Consecrate yourselves [lit., <i>Fill your hands</i>] today to Y ^e howah [or, <i>Today, you (all) have been consecrated to Y^ehowah</i>], for a man [is] against his [own] son and against his [own] brother, in order [lit., <i>and</i>] to place upon you [all] a blessing [on this] day.”	Moses then said, “Consecrate yourselves today to Jehovah [or, <i>Today, you (all) have been consecrated to Jehovah</i>]; as each man was against his own son and against his own brother. This had to be done in order for you to be given the blessing of being alive today.”
Moses returns to speak to Y ^e howah regarding the idolatry of the Hebrew people	
And so it is the next day and Moses says to the people, “You [all] have [certainly] sinned a great sin; therefore, I will go up to Y ^e howah; perhaps I may gain forgiveness [from Him] because of your sin [of idolatry].”	Moses spoke again to the people that next day. He said, “You have all certainly sinned a great sin—you have sinned the sin of idolatry. Therefore, I will go up to Jehovah and perhaps I will be able to gain forgiveness from Him for the sin you all committed.”
Moses then returns to Y ^e howah and says, “Alas, this people sinned a great sin; they made an elohim of gold for themselves. Therefore, [I ask that] You forgive their sin; and if [You do] not [forgive them for this sin, then] blot me, I pray You, from Your book that You have written.”	Moses then returned to Jehovah and said, “You are right; this people sinned an horrific sin; they made an idol of gold that they might worship it. Nevertheless, I ask You that you forgive them for this sin; and if you don’t, then blot me from the book that You have written.”
So Y ^e howah said to Moses, “Whoever has sinned regarding Me, I will blot him from My book.	So Jehovah said to Moses, “Whoever has sinned regarding Me, that man I will blot out from My book.
Therefore, go; lead the people to [the place] which I have told you [about]. Listen, My Angel will go before you. But when My time comes to visit [lit., <i>in a day of My visiting</i>], I will visit upon them their sin.”	Therefore, go back down and lead the people to the place which I have told you about. Listen carefully, My Angel is going to go before you. But there will come a time when I will settle all accounts, and I will sort out those who have sinned against Me.”
Y ^e howah struck down the people because they worshiped [lit., <i>made</i>] the calf which Aaron made.	Jehovah struck the people with discipline, killing many of them, because they worshiped the calf which Aaron made.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 106:19–23

Doctrinal Teachers* Who Have Taught Exodus 32			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1992 Spiritual Dynamics (#376)	#1062	Exodus 32:9–10
	1992 Spiritual Dynamics (#376)	#1116	Exodus 32:9–11a, 14

Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search "Exodus")
Jeremy Thomas	https://fbgbible.org/?s=exodus
Syndein	http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus	https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Exodus	http://www.spokanebiblechurch.com/books/exodus

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this on any available lesson.

These two graphics should be very similar; this means that the exegesis of Exodus 32 has stayed on topic and has covered the information found in this chapter of the Word of God.

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