

[080917-4] The Exodus Series, Exodus 32 – The Golden Calf– Craig Thurman

This chapter is an ellipsis which says, ‘in the mean-time.’ During Moses’ absence (the 40 days and nights in the mount with the LORD) the elders of Israel were to bring to Aaron and Hur any matters which they could not resolve themselves.

Ex 24:14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

It might be that both the elders and Aaron had kept the sin of the calf from Hur in chapter 32. (copied from 31.1 remarks)

How swiftly and suddenly the people of God can fall into sin and away from the LORD. (We’re not concerned with Egyptians or Assyrians, Amalekites or Edomites.)

1-6 The sin of the people – 7-14 The LORD’s wrath for sin – 15-20 Moses’ anger and the people’s self-righteousness – 21-24 Moses inquires to Aaron’s unfaithfulness – 25-26 The shamefulness of sin – 27-29 The judgment for sin or be consecrated – 30-35 Moses’ redress to the LORD for forgiveness

(Deuteronomy 9.8-21; Ne.9.13-20; Acts 7.38-41 presents other instances which reflect on this particular account in Exodus chapter 32.)

De 9:8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. (referring to Ex.20.18, 19)

11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

1-6 The sin of the people

**1 ¶ And when the people saw that Moses delayed
was long**

that ... delayed, כִּי־בִשֵּׁשׁ, ciy-bo-shesh, 3ps. masc. Piel (George Wigram, Piel [Intensive active]) pret. of בֹּשַׁח, bosh; Jud.5.28, *Why is his chariot so long in coming?*

to come down out of the mount, the people gathered themselves together

gathered themselves together, וַיִּקְהַל, yiq-qa-hel, 3ps. masc., Niphal (simple pass.), fut. of קָהַל, qa-hal; this Hebrew verb is only found in passive and intensive forms;

The idea, in view of the Hebrew verb, is that because of Moses' delay from coming down out of the mount the people *became congregated* more and more complaining.

אֱלֹהִים

unto Aaron, and said unto him, Up, make us *gods*, which shall go before us;
the plural form

מֵאֶרֶץ

for as for this Moses, the man that brought us up out of the land of Egypt,
from the land of
we wot not what is become of him.

Acts 7.39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

How fickle people are. The nation of Israel had no objective witness of the Word of God upon which they could rely. As a result their only guide at this present time was their *feelings* and their own reasoning. If it weren't for the Word of God we would certainly be no different.

Israel probably thought that Moses should be able to go into the mount and receive the commandment of the LORD and return at least by the next day. But that wasn't the case at all. They had no idea what the will of the LORD was for them and what it was that they needed to know and to do, which would preserve them over the next 1,500 years.

2 And Aaron said unto them, Break off the golden earrings,

break off, פָּרַקוּ, par-qu; pl. masc. Piel (intensive active) imper. of the root פָּרַק, pa-raq;

Qal, tss. *break* (Ge.27.40), *redeem* (Ps.136.24), *rending in pieces* (Ps.7.2); doth deliver (Lam.5.8);

Piel *break off* (Ex.32.2); *tear in pieces* (Zec.11.16); *rent* (1Ki.19.11);

Hithpael, *were broken* (Ez.19.12); *let them break* (Ex.32.24); ***and brake off* (Ex.32.3).**

break off being in the Hebrew Piel verb means that they were to get busy about this business so that we can make us gods.

which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

break off the golden earrings, That which was to be devoted solely to God, the ears to hearing Divine things, was to be torn away and devoted to worshipping a creation of man's own hands. Notice that it is the golden earrings which are in the ears of the wives, sons, and daughters which were to be broken off.

The duty of husbands and fathers to keep their houses ordered after the LORD cannot be overstated. What these men do, and what they command in their houses will come back to them. Husbands and fathers are the leaders in their home. Those things we direct or permit to be done in our houses shall be either a blessing or blame.

3 And all the people brake off the golden earrings which were in their ears,

brake off, Hithpael fut.(reflexive) of the root פָּרַק, pa-raq;

Qal, tss. *break* (Ge.27.40), *redeem* (Ps.136.24), *rending in pieces* (Ps.7.2); doth deliver (Lam.5.8);

Piel break off (Ex.32.2); tear in pieces (Zec.11.16); rent (1Ki.19.11);

Hithpael, *were broken (Ez.19.12); let them break (Ex.32.24); and brake off (Ex.32.3).*

and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool,

- pen -
fashioned, וַיִּצַר, ya-tsar; KJV, to form, make, purpose, fashion and frame.

with a graving tool, בַּחֶרֶט, ba-che-ret; the prefixed preposition, with or by; חֶרֶט, che-ret, a masc. noun; KJV, with a graving tool, with ... pen (Is. 8.1).

after he had made it a molten calf:

casted, IGNT

molten, מִסֵּכָה, mas-se-kah, fem. sing. noun; KJV, molten (7), molten images (15), covering (1, Is.30.1)

the verb root is נָסַךְ, na-sak, which is translated as set, poured, melteth, molten (Is.44.10) cover (Is.30.1), offer, offering;

So the idea is of pouring *molten* gold into a form to *cast* an image which may receive engraving marks upon it.

and they said,

They refers to the elders of Israel which are assumed at the beginning of this chapter to have approached to Aaron.

These be thy gods, O Israel, which brought thee up out of the land of Egypt.
again, the plural form

Worshipping other gods is not just an O.T. problem. Professing Christians are worshipping other gods today. God forbid, but perhaps even some might be found in the ranks of the true churches of Jesus Christ.

Good luck charms are an idol. If we think that we are given a measure of security, prosperity, safety, fortune, health, strength, or whatever it might be by pinning a trinket on our vest, or carrying a gadget (a rabbit's foot, an image of an angel, a coin stamped with an image of a so-called saint, etc., etc., etc.) we are giving reverential worship to gods. It is unimaginable that any Christian would put their trust in any other but God our Father and the Lord Jesus Christ. James calls this *devilish*. (Ja.3.15) This we can expect from the damned and the reprobate, but not those for whom Christ died.

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

hold a feast, חָג, chag; this marks the first time this Hebrew is used in the O.T. (cf. Ex. 10.9; 12.14; 13.6; 23.15, 16, 18; 32.5; 34.18, 22, 25); KJV, feast, sacrifice, solemn feast, feast days.

חָגַגְתִּי, the verb, Qal pret., Ex. 12.14, and ye shall keep; Qal fut., Ex.5.1, that they may hold a feast; 12.14, ye shall keep it; 23.14, thou shalt keep a feast.

An altar is for offering satisfaction. As we know God is satisfied only with a perfect sacrifice. All of the offerings upon the brazen altar pointed to Jesus Christ the Son of God. Jesus Christ satisfied God *once for all* by His death upon the cross for our sins. We were reconciled to God by the death of His Son. We are accepted with God because of Him. Gods are a conjuration of men of corrupt minds, and what is stipulated to atone for sins comes from this same corruption. And these are never fully satisfied. There remains fear.

Aaron speaks of this golden calf as if it is sanctioned by the LORD: *tomorrow is a feast to the LORD* (Jehovah, the sovereign, I am, יהוה). This seems to mean that we must have an official dedication service to the LORD of this god. He was deceived in his mind and his doctrine was heresy.

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

to laugh or to sport themselves with their gods

to play, לִצְחֹק, prefixed לְ, *to or for*, and צָחַק, tsa-chaq; Piel (intensive active); the Piel infin. is used found in Ge.39.14, 17, *to mock me*; in Qal, Sarah *laughed* in unbelief (Ge.18.12, 13, 15); Abraham *laughed* in disbelief, (Ge.17.17); Sarah *laughed* and others that hear of her giving birth to a child in her old age would as well, I think, in *disbelief* (Ge.21.6); and Isaac *was sporting* with Rebekah (Ge.26.8)

7-14 The LORD's wrath for sin

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

have corrupted, שִׁחַתּוּ, shi-cheth, Piel (intensive active) pret. 3ps. masc. of שָׁחַת, sha-chath; KJV, *marred, corrupted, spilled*.

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

It must have been the height of Moses' experience to have been with the LORD for these past 40 days and 40 nights? And it must have been the lowest ebb in the turning of the tide to have heard this report from the LORD.

How we do vacillate between heaven and earth. One moment we can experience joy unspeakable and full of glory, and the next, be brought so very low.

Ne 9:18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.

The ignorance of the LORD's tender care for them as they strayed in disobedience. (cf. v.15)

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

10 Now therefore let me alone, that my wrath may wax hot against them,

my wrath, of אַף; first found in Ge.2.7, *nostrils*; then 3.19, *face*; Gen.27.45, *anger*; in Exodus 4.14, *the anger of the LORD* was kindled; 11.8, went out from Pharaoh in *a great anger*; 15.8, with the blast of *thy nostrils*; 22.24; **32.10, my wrath shall wax hot; 32.11, thy wrath; 32.12, wrath; 32.19, anger; 32.22, the anger; 34.6, longsuffering.**

may wax hot, יָרָה, Qal fut. 3ps. masc. of חָרַה, *cha-rah*; *to wax hot, to be kindled, wrath, displeased, angry, to burn.*

and that I may consume them:

Deu. 9.14 ...that I may destroy them, *and blot out their name from under heaven:*

and I will make of thee a great nation.

Deu.9.14 ... and I will make of thee *a nation mightier and greater than they.*

mightier, adj., אַצִּיב, [g]a-tsoom; great, strong, mighty (as opposed to feeble); the verb is tss. *more* (in number), great (in sum), strong, increased; the fem noun is tss. *bone, body* (of heaven) and *strength*.

greater, רַב, rav, adj.; KJV, *great, many, enough, abundant, sufficient, increased*, et al.

11-14 presents Moses intercession to the LORD in behalf of his people. It is noteworthy that in the Deuteronomy account Moses omits this. It is usually evil to bear record of one's self. (cf. Jn.5.31; 8.13, 14)

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

in power, בַּכֹּחַ, bak-ko-ach, prefixed בַּ, in the; masc. sing. of כֹּחַ, (Wigram,) כֹּחַ, ko-ach; KJV, Ex.9.16, my power; 15.6, in power; 32.11, with power; English words used to define this are, strength, power, might, ability, substance, powerful, and force.

a strong, חֲזָקָה, ch^a-za-qah, adjective חָזָק, cha-zaq; the verb is חָזַק, cha-zaq, which has been translated so many time with reference to the hardening of Pharaoh's heart; the adjective חָזָק, cha-zaq, is translated **mighty, strong, loud, hot, stiff, hard, impudent** (cf. 3.19; 6.1; 10.19; 13.9; 19.16; 32.11); the noun, חֹזֶק, cho-zek, always (4 times) translated strength.

בְּרָעָה

12 Wherefore should the Egyptians speak, and say, For mischief did he bring evil, bad

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.

De 34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face ...

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

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

וַיִּזְכָּר

14 And the LORD repented of the evil which he thought to do
changed His purpose
Green's Inter. Bible

repented, וַיִּנָּחֵם, vay-yin-na-chem, Niphal (simple passive) fut. 3ps. masc. of נָחַם, na-cham; KJV, *repented, comforted* and so meaning ‘to be changed.’

unto his people.

All that the LORD had said to Moses was, *Let me alone, that my wrath may wax hot against them, and that I may consume them.* It is true that Israel certainly deserved the wrath of God against them for violating His Law. However, God’s purpose and counsel, His mind and will for Israel (and all of the people of God) is eternal, and therefore unchangeable.

Mal 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Job 23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

Through the false prophet Balaam is said:

Nu.23.18 And he took up his parable, and said, Rise up, Balak (king of Moab), and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Isa 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

...

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

God has charged Himself (oath is the noun form of the Gr. verb *tss. charge*) with the care of His own.

*He.6.16 For men verily swear by the greater: and an oath (a verb of this would be *charge*) for confirmation is to them an end of all strife.*

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath (charge):

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us ...

God confirmed His counsel with an oath for a strong consolation/comfort/encouragement to His people.

15-20 Moses' anger and the people's self-righteousness

15 ¶ And Moses turned,

of פָּנָה; KJV, Ex. 7.23; 10.6; 32.15, to turn; , have respect, Ex.2.12; 16.10, look to; Ex.14.27, appeared; , regard, dawn.

and went down from the mount,

Deu.9.15 ... and the mount burned with fire:

Note the ignorance of Israel's wrath against them as they *played* against God. (cf. v.8)

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.

Deu.9.15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

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

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

18 And he (Moses) said, It is not the voice of them that shout for mastery, might

mastery, בִּוְרָהָּ, fem. sing. noun; see verb, גָּבַר; mastery, might, and so victory.

neither is it the voice of them that cry for being overcome:

of weakness or defeat

being overcome, וּשְׁהָתָהּ, fem. noun; cf. שָׁלַח, KJV, discomfited, wasteth away, to be weakened.

but the noise of them that sing do I hear.

sound

19 And it came to pass, as soon as he came nigh unto the camp,

Deu.9.16 And I looked, and, behold, ye had sinned against the LORD your God,

that he saw the calf, and the dancing:

Deu.9.16 ... and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

***and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them
beneath the mount.***

Deu.9.17 ... before your eyes.

Deu.9.18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD **was very angry with Aaron to have destroyed him**: and I prayed for Aaron also the same time.

The wrath of God is against those who break His law. His people broke the law of God and God's wrath was against them. His law must be kept.

*Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature** the children of wrath, even as others.*

But there is one who forecast to keep that law in their behalf.

In Moses' first descent from mount Sinai those tables of stone were broken. This corresponds to first man, Adam, and his fall into sin against God's and all of those in Him.

Ro 5:19a For as by one man's disobedience many were made sinners...

So in Moses second descent from Sinai those tables were placed inside of the ark and kept.

Ro 5:1b9 ... so by the obedience of one shall many be made righteous.

That ark is the second man who is the Lord from heaven. (cf. 1Co.15.47)

20 And he took the calf which they had made, and burnt it in the fire,

and ground it to powder,

Deu.9.21 ... and stamped it, and ground it very small, even until it was as small as dust

and strawed it upon the water,

Deu. 9.21 ... and I cast the dust thereof into the brook that descended out of the mount.

and made the children of Israel drink of it.

21-24 Moses inquires to Aaron's unfaithfulness

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

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the

כִּי בָרַע הוּא

people, that they are set on mischief.

that it is evil

23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off.

let them ... break off, Hithpael imper. of the root פָּרַק, pa-raq;

Qal, tss. break (Ge.27.40), redeem (Ps.136.24), rending in pieces (Ps.7.2); doth deliver (Lam.5.8);

Piel break off (Ex.32.2); tear in pieces (Zec.11.16); rent (1Ki.19.11);

Hithpael, were broken (Ez.19.12); let them break (Ex.32.24); and brake off (Ex.32.3).

So they gave it me: then I cast it into the fire,

which when he had cast, וַיִּשְׁלֵךְ, Hiphil (causative active) fut. 3ps. masc. of root שָׁלַךְ; most often translated with the English word *cast*; KJV, to *cast*; Jos.10.11, *cast down*; 2Ki.7.15, *away*; 2Ki.17.20, or *out*; Nu.35.20, to *hurl*; Ne.9.11, *throw*; Hiphil fut. adds, Jos.9.17, *adventured*; Job.29.17, *plucked*.

Hiphil fut. in Exodus: 1.22; 4.3; 7.10, 12; 15.25; 22.31; **32.19, 24, to cast, cast down.**

and there came out this calf.

25-26 The shamefulfulness of sin

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

naked, פָּרַע, pa-ra[g], also uncovered, bare.

The enemies of the people of God seem to know better than we do what it is that Christians should and should not do. If we have professed Christ they certainly notice our speech, our dress, and how we act.

26 Then Moses stood in the gate of the camp,

With a directive from the LORD. (cf.27)

and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27-29 The judgment for sin or be consecrated

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

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

Reading left to right מלאו ידכם היום ליהוה
29 For Moses had said, Consecrate yourselves to day to the LORD,
fill your hand today to the LORD

even every man upon his son, and upon his brother;

This seems to say, spare no one among those which had led in this matter of idolatry no matter how close to home this sin might have come. Seek out the *men* which have instigated this crime against the God of Israel.

Sometimes this is where the discipline of the congregation falls short. Some support the doctrine of discipline in the church and vote affirmatively when it must be executed ... until it is their sons or daughters which must receive it. In reality, these never believed in church discipline.

that he may bestow upon you a blessing this day.

Israel could not be blessed so long as this sin was among them. Idolatry must be put away. And in this instance there were those which continued in their sinful rebellion that must be judged. When once it is judged the people are restored to a right *state* before the Lord.

30-35 Moses' redress to the LORD for forgiveness

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin:

The first commandment in the Law of God given to Israel.

Ex.20.2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers

upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Mt.22.37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

The great God and our Savior will not be second-place in the lives of His people. He is jealous for their love.

Ex.34.14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods. (cf. Deu.4.24)

and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

I shall make an atonement, אָכַפֶּרָה, Piel (intensive active) fut. 1ps. of כָּפַר, ka-phar; Piel is to get to the business of making atonement: to find pardon, forgiveness, pacification for this sin.

Moses' intercession for Israel to God

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

32 Yet now, if thou wilt forgive their sin — ;

An incomplete statement. What more needs to be said. Sin is the issue. If sin is forgiven there is then no condemnation.

Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

מִסְפָּרָךְ

and if not, blot me, I pray thee, out of thy book which thou hast written.

from your book

From where did Moses get the idea of such a book? Was this something that he saw during his time in Mount Sinai?

David asks the question, whether it refers to his wanderings or his tears, or both, I cannot say, 'O God, are they not in your book?' It's a rhetorical question which needs no answer because it is so obvious.

Ps 56:8 Thou tellest (Hebrew verb, סָפַר, sa-phar, record) my wanderings: put thou my tears into thy bottle: are they not in thy book? (Hebrew fem. noun, סִפְרָה, siph-rah)

There seems to be two books (even three, the books of His Word, Re.20.12) in which God has recorded two histories. One records the name and history of every living soul. The other records the names and history of all of the elect of God. David refers to both in this text:

Ps 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.

The book of the living:

Ps 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

The book in which the names of all of the elect are recorded is otherwise known as the Lamb's book of life:

*Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain **from** the foundation of the world.*

*Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life **from** the foundation of the world, when they behold the beast that was, and is not, and yet is.*

Re 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Do not miss the import of the preposition *from* in Re.13.8 & 17.8. ...*whose names were not written in the book of life from (since) the foundation of the world. From* is translated from the Greek preposition ἀπό, apo. Here ἀπο means *since*. The truth is, that if the names of those living were not recorded in the Lamb's book of life *before* the foundation of the world then they are not of the elect of God. And since they are not the elect of God then they shall all be in worshipful wonder of the beast and the dragon (Satan).

*Lu 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather **rejoice, because your names are written in heaven.***

Those whose names are not recorded in the Lamb's book of life are in this sense unknown to Christ.

*Mt 7:23 And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity.***

And lest we miss the significance of this and take a humanistic approach to this, let us remember that God is God and we are the creature; that the greatest wonder of all is that He shown any mercy and bestowed any grace

on a single soul. We were all undeserving of His grace of election to salvation by His only begotten Son.

So, in this text of Exodus 32.34 Moses would have the LORD to slay him if the sin of Israel be not forgiven.

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

In what way? No elect can be blotted out of the Lamb's book of life. It must mean that they shall be removed from the *land of the living*, that is, they shall die and be removed from *life under the sun*.

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

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

plagued, הַגִּידָה, prefixed לְ, I^e, to, for; root Qal infin. of root הִגִּידָה; to hurt smite, strike, put to the worse, slay, beat; the Qal infinitive is used twice in verse 23, and once in 27. Cf. Ex.8.2, will smite; 12.23, to smite; 27, when he smote; 21.22, 35, hurt; Ex. 32.35, plagued.

So the LORD judged his people. In this sense he chastened them for their disobedience. Some died as a result of God's judgment upon them for sin. Some names were removed from the book of the living, but no name inscribed by the Father in the Lamb's book of life could ever be removed. Not then, not now, not ever. They are Christ's. He came for them. He died for them. And He raised from the dead for them. And all of them shall live eternity in His presence. And so it is for all of the elect of God in Christ Jesus.