

Exodus 31, 32 (1-13) *Reh Qaratiy See, I Have Called*

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Introduction

Tzur Yisrael Triennial Parasha 74 (#21.2), note ^A

Exo 31:1-18 - Bezalel, Oholiab and those who are wise hearted / Shabbath

Bezalel, Oholiab and those who are wise hearted

And YHVH spake unto Moses, saying,

“² See, I have called by name Bezaleel ^B the son of Uri, the son of Hur, of the tribe לְמַטֵּה *le-mat-Teh* of Judah יְהוּדָה *ye-hu-Dah*: ³ And I have filled him with the spirit רוּחַ *Ru-ach* of God אֱלֹהִים *E-lo-Him*, in wisdom בְּחָכְמָה *be-cha-che-Mah*, and in understanding וּבְתִבּוּנָה *u-vit-vu-Nah*, and in knowledge, and in all manner of workmanship מְלָאכָה *me-la-Chah*, ⁴ To devise לְחָשׁוֹב *lach-Sho* cunning works מַחְשָׁבוֹת *ma-cha-sha-Vot*, to work in gold, and in silver, and in brass, ⁵ And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.^[Eph 2:8-10] ⁶ And I, behold, I have given אֶת *et* with him Aholiab,^C the son of Ahisamach, of the tribe of Dan דָּן *Dan*:^D and in the hearts of all that are כָּל־ *kol* wise חַכְמֵי *cha-cham-* hearted לְבַ *lev* I have put wisdom חָכְמָה *choch-mah*, that they may make אֶת *et* all that I have commanded thee; |

^A <http://www.ahavta.org/Commentary%20Y-2/Y2-18.htm> Living Messiah: Exo 31:1 - 32:14, Eze 20:1-7, Colossians 3:1-5

^B Bezalel ^{H1212} ben Uri: The Shadow (protection) of El, Son of Light. ^{H1212} means: in the shadow (protection) of El (God). Probably from (*tse*-shadow) ^{H6738} and (*el*)

^C Probably from H6738 (*tse*-shadow) and H410 (*el*) with Exo 31:6 *Oholiab* ^{H171} means: father's tent.

Together their names mean “In the shadow of El [in] the Father’s tent.”

^D *Aholiab* ^{H171} means my tent of the father; *Ahisamach* means “my brother supports”, *Dan* means judges

with him Aholiab אֶהְלִיאֵב et' אֶת it-To for אֶתְּנָה na-Tat-ti And I behold I have given נִתְּנִי hin-Neh and behold הִנֵּה va-'a-Ni Myself וְאֲנִי 6
 and in the hearts וּבְלִבָּם ,Dan of Dan דָּן -le-mat-teh of the tribe לְמִטָּה a-chi-sa-moCh' of Ahisamach אֶחִיסָמָךְ -ben the son בֶּן o-ho-li-'Av'
 that they וְעָשׂוּ choch-mah wisdom חֲכָמָה na-Tat-ti I have put נִתְּנִי lev hearted לֵב -cha-cham of all that are wise חֲכָמִים -kol of all כָּל- u-ve-Lev
 .tziv-vi-Ti-cha all that I have commanded צִוִּיתִךָ a-Sher' i אֲשֶׁר -kol all כָּל- et' אֶת ve-'a-Su may make

7 אֶת The tabernacle of the congregation מוֹעֵד mo-'Ed , and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

of the testimony לְעֵדוּת ha-'a-Ron and the ark הָאָרוֹן ve-'Et וְאֶת ,mo-'Ed of the congregation מוֹעֵד O-hel' The tabernacle אֶהְלֵךְ et' | אֶת 7
 that כָּל- -kol and all כָּל- ve-'Et וְאֶת ;a-Lav' and עָלָיו a-Sher' after אֲשֶׁר hak-kap-Po-ret and the mercy seat הַכַּפֹּרֶת ve-'Et וְאֶת ,la-'e-Dut
 .ha-'O-hel of the tabernacle הָאֶהְלֵךְ ke-Lei [is] thereupon and all the furniture

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 9
 And the altar of burnt offering with all his furniture, and the laver and his foot, 10 And the cloths of service,
 and the holy garments בְּגָדֵי big-Dei for Aaron the priest, and the garments of his sons, to minister in the
 priest's office לְכַהֵן le-cha-Hen , 11 And the anointing oil, and sweet incense for the holy place: according to all
 that I have commanded צִוִּיתִךָ tziv-vi-Ti-cha thee shall they do יַעֲשׂוּ ya-'a-Su .”

The Sabbath

12 And YHVH spake unto Moses, saying,

“ 13 Speak thou also unto the children of Israel, saying, Verily אֶתְּנִי 'ach אֶתְּנִי 'et E my sabbaths
 יִשְׁבְּתֶנּוּ shab-be-to-Tai ye shall keep תִּשְׁמְרוּ tish-Mo-ru: for it is a sign אוֹת ot F between me and you throughout
 your generations לְדֹרֹתֵיכֶם le-do-Ro-tei-Chem; that ye may know לְדַעַת la-Da-'at that I am YHVH that doth
 sanctify מְקַדְּשֶׁכֶם me-kad-dish-Chem G you. H I

^E H389 ak (Aleph Caf) KJC:123; Akin to ^{H403}; a particle of affirmation, surely; hence (by limitation) only: - also, in any wise, at least, but, certainly, even, howbeit, nevertheless, notwithstanding, only, save, surely of a **surety** ^{Gen 26:9}, truly, verily, + wherefore, yet (but).

^F **Gen 4:15** And YHVH said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And YHVH set a **mark** oth ^{H226} upon Cain, lest any finding him should kill him.

^{H226} LXX related word(s) *thaumasios* ^{G2297} *semeion* ^{G4592}

^G H6942 *qadash* to be set apart. When one is operating in *qadash* it implies they are operating in a different jurisdiction. The laws that applied to the one performing the function of the priest has the law form of Torah, not the laws of public policy. The *mem* prefix means **from** ... i.e. from the jurisdiction of Torah. The priest are in this world but from/of another jurisdiction which is the Heavenly realm. Compare with verse 14 (Exo 31:14) speaks of the holy Sabbath, Strong's number H6944 *kodesh* (same root letters).

^H If keeping Shabbath is *prima facie* evidence that you are of YHVH's, then conversely if you are keeping the day that the Catholic church says people should take, then you are of the Popes. Even if you're doing *Kadosh* work i.e. the work of Elohim you get your Shabbath. The mark of the beast is working on Shabbath. Is the sign a mark and is that what could be talked about in rev. i.e. the mark of the beast.

^I Exodus chapter 31 starts off describing Bezalel (from Judah) who is filled with the Ruach of Elohim and given special things of God namely understanding, knowledge and workmanship. God also gives Oholiab (from Dan) to assist Bezalel. A third group of people

13 וְאֵתָּהּ דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר
 for it **אֵתָּהּ** *ve-'at-Tah* you **דַּבֵּר** *dab-Ber* Speak **אֶל-** *el-* to **בְּנֵי** *be-Nei* thou also unto the children **יִשְׂרָאֵל** *Yis-ra-'El* of Israel **לֵאמֹר** *le-Mor* saying
אֵתָּהּ *ach*, Verily **שְׁבַתְתִּי** *-et-* **אֵתָּהּ** *ach*, Verily **אֵתָּהּ** *le-Mor* saying
 between me and you throughout your **לְדֹרֹתֵיכֶם** *u-vei-nei-Chem* between **וּבֵינֵיכֶם** *bei-Ni* between **בֵּינִי** *hi he* **הוּא** *ot* [is] a sign
 Yah-weh that I [am] the LORD **הָיוּ** *a-Ni*, I am **אֲנִי** *ki* that **כִּי** *la-Da-'at* that [ye] may know **לְדַעַת** *le-do-Ro-tei-Chem* generations
מְקַדְּשֵׁיכֶם *me-kad-dish-Chem* that doth sanctify

14 Ye shall keep **וְשַׁמְרֶתֶם** *u-she-mar-Tem* **אֵת-** *'et-* the sabbath therefore; for it *is* holy **קֹדֶשׁ** *Ko-desh* unto you:
 every one that defileth **מְחַלְלִיהָ** *me-chal-Lei-ha* it shall surely be put to death **מוֹת** *Mot* **יוֹמָת** *yu-Mat*: for
 whosoever doeth *any* work **מְלֹאכָה** *me-la-Chah* therein, that soul shall be cut off **וְנִכְרְתָהּ** *ve-nich-re-Tah* from
 among his people. 15 Six 6 days may work be done; but in the seventh 7 **הַשְּׁבִיעִי** *hash-she-vi-I* *is* the sabbath
שַׁבַּת *shab-Bat* of rest **שַׁבְּתוֹן** *shab-ba-Ton*, holy **קֹדֶשׁ** *Ko-desh* to YHVH: whosoever doeth *any* work in the
 sabbath day, he shall surely be put to death **מוֹת** *Mot* **יוֹמָת** *yu-Mat*. 16 Wherefore the children of Israel shall
 keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual **עוֹלָם** *o-Lam* covenant
בְּרִית *be-Rit*. 17 It *is* a sign between me and the children of Israel for ever: for *in* six 6 days YHVH made
 heaven and earth, and on the seventh 7th day he rested, and was refreshed. [Gen 2:2-3]

18 And he gave **וַיִּתֵּן** *vai-yit-Ten* unto Moses, when he had made an end of communing **לְדַבֵּר** *le-dab-Ber* with him
 upon mount Sinai **סִינֵי** *si-Nai*, two 2 tables **לְחַת** *lu-Chot* ^J of testimony **הָעֵדוּת** *ha-'e-Dut*, tables **לְחַת** *lu-Chot* of stone
אֲבֹן *'E-ven*, written **כְּתָבִים** *ke-tu-Vim* with the finger **בְּאֶצְבַּע** *be-'etz-Ba* of God. **אֱלֹהִים** *E-lo-Him* ^K

of **וַיִּתֵּן** *vai-yit-Ten* And he gave **אֶל-** *el-* about **מֹשֶׁה** *mo-Sheh* unto Moses **כְּכַלְתּוֹ** *ke-chal-lo-To* when he had made an end **לְדַבֵּר** *le-dab-Ber* communing
לְחַת *lu-Chot* tables **שְׁנֵי** *she-Nei* two **סִינֵי** *si-Nai* Sinai **בְּהָר** *be-Har* with him upon mount **אֲבֹן** *le-dab-Ber* upon
בְּאֶצְבַּע *be-'etz-Ba* with the finger **כְּתָבִים** *ke-tu-Vim* written **אֲבֹן** *lu-Chot* tables **לְחַת** *ha-'e-Dut* of testimony **אֱלֹהִים** *E-lo-Him* of God

are also mentioned in verse 6 “and in the hearts of all that are wise hearted I have put wisdom”. It is with these people that God commands Moses to tell them to make all the things of the Tabernacle.

So the question is why does Exodus 31 then finish (Exo 31:12-18) by powerfully describing, in great detail, the significance of the Sabbath? Is there a connection between the two halves of this chapter? I would say that as awesome and important is the making of the Tabernacle, those commandments are secondary to the commandments of keeping the Sabbath.

^J The pattern of 7 appearances of the word tablets (tables) occurs 4 separate times (see article below by Rabbi Daniel Lapin)

^{1st Group}: Exo 31:18 (twice) and Exo 32:15-19 (5 times, total of 7). ^{2nd Group} the second set to tablets Exo 34:1-35 (7 times). ^{3rd group} recounting this story Deu 9:9-17 (7 times). ^{4th Group} recounting the smashed tablets Deu 10:1-5 (7 times).

^K A search on "the finger of God": Exo 8:19, Exo 31:18, Deu 9:10, Luk 11:20.

Exo 32:1-13 – The Golden Calf

Back to the Action that was left off in Exo 24

¹ And when the people saw that Moses delayed בָּשַׁשׁ *vo-Shesh* [Exo 24:18; Deu 9:9] ^L; to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him,

“Up, I make עֲשֵׂה *'a-seh-* us gods אֱלֹהִים *E-lo-Him*, ^M which shall go before us; for *as for* לָנוּ *La-nu* this I זֶה *zeh* Moses מֹשֶׁה *mo-Sheh*, the man הָאִישׁ *ha-'Ish* that brought us up out of the land of Egypt, we wot not what is become of him.”

² And Aaron said unto them,

“Break off פָּרְקוּ *pa-re-Ku* the golden earrings, ^N which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.”

³ And all the people brake off פָּרְקוּ *pa-re-Ku* the golden הַזָּהָב *haz-za-Hav* earrings נִזְמֵי *niz-Mei* which *were* in their ears, and brought *them* unto Aaron. ⁴ And he received *them* at their hand, and fashioned it with a graving tool בַּחֶרֶט *ba-Che-ret*, after he had made וַיַּעֲשֵׂהוּ *vai-ya-'a-Se-hu* it a molten calf: and they said,

“These אֱלֹהֵי *'El-leh* *be* thy gods אֱלֹהֵיךָ *'e-lo-Hei-cha*, O Israel, which brought thee up out of the land of Egypt.”

⁵ And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said,

“To morrow *is* a feast to YHVH.”

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. ⁷ And YHVH said unto Moses,

“Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: שָׁחַת *shi-Chet* ⁸ They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said,”

‘These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.’ ”

⁹ And YHVH said unto Moses,

^L Interesting connection between what Peter says in 2Pe 3:4 about the last days and what the children of Israel says at Mt. Sinai.

2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Also interesting that two verses prior to Exo 32:1 (i.e. Exo 31:17) it speaks of the Sabbath which YHVH rested after his creation.

^M Glenn McWilliams pg 15. While the English translators utilize the lower case letter “g” in the word “gods” and add the letter “s” to make the word plural, we must remember that no such distinction exists in the Hebrew text. This means that we do not know whether the children of Israel ask Aaron to make many images or simply an image of the single Creator. To answer this question, let us look as the context of their request.

^N Is Aaron mocking them i.e. the symbol of ear rings is a symbol of slavery

“I have seen this people, and, behold, it *is* a stiffnecked ^ו קִשְׁהָ עַרְףְּ ^{ke-sheh- 'O-ref} people: ¹⁰ Now therefore let me alone, that my wrath אַפִּי ^{'ap-Pi} may wax hot יִחַר ^{ve-yi-char} against them, and that I may consume וְאֶכְלֶם ^{va-'a-chal-Lem} them: and I will make of thee a great nation.”

¹¹ And Moses besought YHVH his God, and said,

“YHVH, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? ¹² 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. 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.’ ” ^P

¹⁴ And YHVH repented of the evil which he thought to do unto his people. ^Q

⁰ Here is [Barnes Notes on the Bible](#), who I assume is a typical Antinomian Christian, he [states](#) in his commentary of **Acts 7:51**... It is a figurative expression taken from oxen that are refractory ^[stubborn, pigheaded], and that will not submit to be yoked. Applied to people, it means that they are stubborn, contumacious, and unwilling to submit to the restraints of Law ^[Torah].

I added the underlines and ^[translations] how ironic. Here is another commentary Cambridge Bible for Schools and Colleges, ...

A charge often brought against the Jews in the Old Testament, cp. Exodus 32:9; Exodus 33:3, &c., so that it is a very suitable expression when Stephen is declaring that the people of his time were “as their fathers.”

“the Jews”? Say what?. Is that the word being described in this context? Do a search of this Word document and notice how many “Jew” shows up, and compare to how many times Israel shows up. I make myself laugh when I sarcastically imagine Moses going to Pharaoh and saying to him “Let my Jewish people go”. It’s amazing how commentary writers feels they have the authority, to casually change the words that are actually used to in scripture in order to, I assume, fit their pre-conceived ideas and theology. I’m not just pointing my figure and Antinomian Christian types, but the same charge can be made to commentaries coming from Rabbinical Judaism. I hate the conspiracy theory mindset, but it’s hard not to see this occurring when both religion agree to lie about the biblical reality of Two Houses and the willingness to whimsically change Israel with the word Jew.

See Word-Study-H2388-chazaq-harden-H7185-qasha-and-H3515-kabed, article #???. **TSK**: Exo 33:3,5; 34:9; Deu 9:6,13; 10:16; 31:27; 2Ch 30:8; Neh 9:17; Psa 78:8; Pro 29:1; Isa 48:4; Zec 7:11-12; Act7:51

^P TSK Gen 12:2, 7; 13:15-16; 15:5, 7, 18; 26:4; 28:13-14; 35:11-12; 48:16

^Q LMM includes this verse in their parasha

Haftorah ^R

Ezekiel 20:1-7 – Elders of Israel enquire of

¹ And it came to pass in the seventh ⁷⁰ year, in the fifth ^{5th} month, the tenth ^{10th} day of the month, that certain of the elders of Israel came to enquire of YHVH, and sat before me. ² Then came the word of YHVH unto me, saying,

³ “Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord אֲדֹנָי ^{'a-do-Nai} GOD יְהוָה ^{Yah-weh}; Are ye come to enquire הֲלִדְרֹשׁ ^{ha-lid-Rosh} of me? As I live, saith the Lord GOD, I will not be enquired of by you. ⁴ Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations תּוֹעֲבֹת ^{to-'a-Vot} ^s of their fathers: ⁵ And say unto them,

Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am YHVH your God; ⁶ In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:”

⁷ Then said I unto them,

“Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols וַבְּגִלּוֹי ^{u-ve-gil-lu-Lei} ^T of Egypt: I am YHVH your God.”

Brit ^U

Colossians 3:1-5 ^V

¹ If ye then be risen with Messiah, seek those things which are above, ^W where Messiah sitteth on the right hand of God. ^X ² Set your affection on things above, not on things on the earth. ^Y ³ For ye are dead, and your life is hid ^Z with Messiah in God. ⁴ When Messiah, who is our life, shall appear, then shall ye also appear with him in

^R Tzur Yisrael Haftorah: Isa 43:7-21

^S See Word-Study-H8441-toebah-abomination-H8581-taab-abhor, article #[1333](#).

^T See Word-Study-H1544-gillul-idols-H1556-galal-roll, article #[1335](#).

^U Tzur Yisrael Brit: 2Ti 1

^V The context of this chapter is Col:2-14; Word-Study-G5498-cheirographon-Col-2-14-Handwriting-Bill-of-Divorce”, article #[545](#).

^W The things that are above, are the jurisdiction of the heavenly realm i.e. the works of the priests.

^X In Gen1:1 the standalone Aleph Tav is on the left of the word Elohim, but that's from our perspective, from Elohim's perspective the Aleph Tav is on the right.

^Y We are in the world, but not of this world as we are from the above heavenly jurisdiction.

^Z We are to operate on the private side.

glory. ⁵ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Acts 7:37-60 – Stephen retells the events of the Golden Calf

that Moses himself witnessed of Christ;

³⁷This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. ³⁸This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: ³⁹To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, ⁴⁰Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. ⁴¹And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. ⁴²Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye **house of Israel**, have ye offered to me slain beasts and sacrifices by the space of **forty years in the wilderness?** ⁴³Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan,^{AA} figures which ye made to worship them: and I will carry you away beyond Babylon.

and that all outward ceremonies were ordained to last but for a time;

⁴⁴Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. ⁴⁵Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; ⁴⁶Who found favour before God, and desired to find a tabernacle for the God of Jacob. ⁴⁷But Solomon built him an house. ⁴⁸Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, ⁴⁹Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? ⁵⁰Hath not my hand made all these things?

reprehending their rebellion, and murdering of Christ, whom the prophets foretold.

⁵¹Ye **stiffnecked**^{BB} and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: ⁵³Who have received the law by the disposition of angels, and have not kept it.

Whereupon they stone Stephen to death,

⁵⁴When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. ⁵⁷Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ⁵⁸And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

who commends his soul to Jesus, and humbly prays for them.

⁵⁹And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. ⁶⁰And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

^{AA} See Act-7-43-ISBE-Astrology-remphan-rephan-Chiun-moloch, article #???

^{BB} See my foot notes on **Exo 32:9**.