

Exodus 32:15-34:13 Vayifan Vayered Moshe - Moses Turned and Went Down

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Introduction

Tzur Yisrael Triennial Parasha 75 (#21.3), note ^A

Exodus 32:15-34:26 Torah

Moses comes down with the tablets and breaks them

¹⁵ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. ¹⁶ And the tables וְהַלָּחַת ^{ve-Hal-lu-Chot} *were* the work מַעֲשֵׂה ^{ma-'a-Seh} of God, and the writing *was* the writing of God, graven חָרוּת ^{cha-Rut} ^B 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 מִלְחָמָה ^{mil-cha-Mah} in the camp.*”

¹⁸ And he said,

“*It is not the voice of them that shout for mastery ^C גְּבוּרָה ^{ge-vu-Rah}, neither is it the voice of them that cry for being overcome: חֲלוּשָׁה ^{cha-lu-Shah} ^D but the noise of them that sing do I hear.*”

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

^A <http://www.ahavta.org/Commentary%20Y-2/Y2-18.htm> Ahavta: Brit Romans 9:1-33. **ToDo compare & combine article #1014.**

^B See Marsings-Maxims-on-Bond-Servitude, article #741.

^C Exo 32:18 is the first time this word is used and the KJV translates it as mastery, which is the only time (out of 62 translations) it's translated that way. **H1369:** *geburah* ^{KJC:62} might(y)³⁴, strength¹⁷, power⁹, force¹, **mastery**¹

See Word-Study-H1369-geburah-might-strength-power-force-mastery-also-H1368-H1397-H1396, article #751.

^D See Word-Study-**H2476**-chalushah-Overcome-H2522-Chalash-Wasteth, article #743, possible connection to the Jealous Husband (Num 5:19-28).

²⁰ And he took the calf which they had made, and burnt *it* in the fire, and ground וַיִּטְחֵן ^{vai-yit-Chan} *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*. ²¹ And Moses said unto Aaron, “What did this people unto thee, that thou hast brought so great a sin upon them?”^E

Aaron's excuse for himself

²² And Aaron said,

“Let not the anger of my lord אֲדֹנָי ^{'a-do-Ni} wax hot: thou knowest יָדַעְתָּ ^{ya-Da'ta} אֶת־ ^{'et-} the people, that they *are set* on mischief בְּרָע ^{ve-Ra'}. 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 הִתְפָּרְקוּ ^{hit-pa-Ra-ku} *it* off. So they gave *it* me: then I cast it into the fire,^G and there came out this calf.’ ”

Moses causes the idolaters to be slain at the hand of the Levites

²⁵ ^H And when Moses saw that the people *were* naked פָּרַע ^{fa-Ru-a'}; ^I for Aaron had made them naked

פָּרַעָה ^{fe-ra-'Oh} unto *their* shame לְשִׁמְצָה ^{le-shim-Tzah} ^J among their enemies בְּקִמְיָהֶם ^{be-ka-mei-Hem}: ²⁶ Then Moses stood in the gate of the camp, and said,

“Who *is* on YHVH'S side? *let him come* unto me.”

And all the sons of Levi gathered themselves together unto him. ²⁷ And he said unto them,

“Thus saith YHVH 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.”

^E Show cause hearing

^F See Word-Study-H6561-parak-Break, article #745.

^G I remember a teaching in commercial law about the history of the phrase regarding a **person being fired**. The idea was based on the assumption that the person, which is an artificial entity, a fiction made up in law via a contract, was commercially “alive” for a period of time and after that period that person/entity/commercial paper work/ was “fired” i.e. the paper work was literally thrown in the fire. The paper work was a surety bond (see this term defined in Gen-43-23-to-44-17-The-Brothers-Return-to-Egypt-with-Benjamin, article #987). I also use this word in Word-Study-G997-boeetheoo-succour-succor-help, article #365.

Continuing with this line of thinking, I’m suggesting that the people lost confidence and faith in Moshe’s assurance that their contract/covenant with YHVH was still intact and that YHVH would continue to bless them and protect them as they journeyed in the wilderness. They were unsure of not only his whereabouts but even if he was alive. **ToDo**: finish this thought, or maybe pull it out.

^H Jot and Tittle is in this verse

^I See Word-Study-**H6544-para**-naked-uncover-refuse-etc, article #753.

^J **H8103 shimtsah** ^{KJC:1} **shame** ^{Exo 32:25 [Feminine of H8102]} **H8102 shemets** ^{KJC:2} **little** ^{Job 4:12, 26:14 [LXX G2429 ikmas]} **G2429 hikmas** ^{KJC:1} **moisture**
Luk 8:6 [parable of the sower]

This word and its root are rare, see Word-Study-H8103-shimtsah-shame-H8102-shemets-little-G2429-hikmas-moisture, article #761.

²⁸ And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand ^{3,000} men. ²⁹ For Moses had said,

“Consecrate מְלֹאֵי ^{mil·U} yourselves to day to YHVH, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.”

Moses petitions to YHVH for the salvation of the people

³⁰ And it came to pass on the morrow, that Moses said unto the people,

“Ye have sinned a great sin: and now I will go up unto YHVH; peradventure I shall make an atonement אֲכַפֵּרָה ^{'a-chap-pe-Rah} ^K for your sin.”

³¹ And Moses returned unto YHVH, and said,

“Oh, this people have sinned חָטְאָה ^{cha-Ta} a great גְּדֹלָה ^{ge-do-Lah} sin חַטָּאתַי ^{cha-ta·'Ah}, and have made them gods אֱלֹהֵי ^{'e-lo-Hei} of gold. ³² Yet now, if thou wilt forgive תְּשַׁח ^{tis-Sa} their sin; and if not, blot מְחַנֵּי ^{me-Che-ni} me, I pray נָא ^{Na} thee, out of thy book מִסִּפְרֶךָ ^{mis-sif-re-Cha} which thou hast written כְּתָבְתָּ ^{ka-Ta-ve-ta}.” ^L

YHVH judges his people

³³ And YHVH said unto Moses,

“Whosoever hath sinned against me, him will I blot out of my book. ³⁴ Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel מַלְאָכִי ^{mal·'a-Chi} shall go before thee: nevertheless in the day when I visit וְיָבִיטִי ^{u-fa-kad-Ti} ^M I will visit וּפְקַדְתִּי ^{u-fa-kad-Ti} ^M their sin upon them.” ^N

³⁵ And YHVH plagued וַיִּגַּף ^{vai-yig-Gof} אֶת־ ^{'et} the people, because they made the calf, which Aaron made.

*Chapter 33 - Moses Resumes the Journey and Intercedes for the Israelites
YHVH refuses to be in the midst and commands them to enter the promised land*

33:1 And YHVH said unto Moses,

“Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed לְזָרְעֶךָ ^{le-zar·'a-Cha} ^O will I give it: ² And I will send an angel מַלְאָכִי ^{mal·'Ach} before thee; and I will drive out the Canaanite¹, the Amorite²,

^K The need atonement (covering) because they were deemed naked see Exo 32:25. See Word-Study-H3722-kaphar-atonement-H3723-walled-villages-H3724-ransom, article #[763](#).

^L See Rev 13:8, Rev 20:12

^M I'm guessing the visit won't be chit-chat like e.g. complaining about the weather, more like a show cause hearing. See Word-Study-H6485-paqad-number-visit-punish-H6490-piqqud-precepts-commandments, article #[405](#).

^N See All-covenants-are-conditional-no-exceptions, article #???

^O Peering not too far into the future, this current generation will not go into the promised land but rather their seed will.

and the Hittite³, and the Perizzite⁴, the Hivite⁵, and the Jebusite⁶: ^P ³ Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: ^Q lest I consume thee in the way.”

The people mourn there

⁴ And when the people heard these evil tidings, they mourned:^R and no man did put on him his ornaments

עָדְיוּ *ed-Yo*. ⁵ For YHVH had said unto Moses,

“Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.”

⁶ And the children of Israel stripped themselves of their ornaments by the mount Horeb.

The ~~tabernacle~~ tent of the congregation is removed out of the camp

⁷ And Moses took יָקַח *yik-Kach* אֶת־ *'et-* the tabernacle הָאֹהֶל *ha-'O-hel*, and pitched it without the camp מִן־ *min-*

מַחֹץ *mi-Chutz*, afar off הִרְחִיק *har-Chek* from the camp, and called it the Tabernacle אֹהֶל *'O-hel* of the

congregation מוֹעֵד *mo-'Ed*.^S And it came to pass, that every one which sought YHVH went out unto the tabernacle of the congregation, which was without the camp. ⁸ And it came to pass, when Moses went out unto

the tabernacle הָאֹהֶל *ha-'O-hel*, that all the people rose up יָקוּמוּ *ya-Ku-mu*, and stood every man at his tent

אֲהֵלוֹ *o-ho-Lo* door פָּתַח *Pe-tach*, and looked after Moses, until he was gone into the tabernacle הָאֹהֶל *ha-'O-he-lah*.

YHVH talks with Moses face to face as a man speaketh unto his friend

⁹ And it came to pass, as Moses entered into the tabernacle הָאֹהֶל *ha-'O-he-lah*, the cloudy הָעֵנָן *he-'a-Nan*^T pillar

עָמוּד *'am-Mud* descended יָרַד *ye-Red*, and stood at the door of the tabernacle הָאֹהֶל *ha-'O-hel*, and *the Lord* talked

וְדַבֵּר *ve-dib-Ber* with Moses. ¹⁰ And all the people saw וַרְאֵה *ve-ra-'Ah* אֶת־ *'et-* the cloudy pillar stand at the

tabernacle door: and all the people rose up וָקָם *ve-Kam* and worshipped וַהֲשִׁיבֵהוּ *ve-hish-ta-chav-Vu*^U, every man in

^P Are there any missing “ites”?

^Q See footnote for Exo 31:9, Exo-31-1-to-32-13-Reh-Qaratiy-See-I-Have-Called, article #[1047](#).

^R They are in mourning because YHVH is at an “arms length distance” i.e. he is not “tabernacle-ing” in their midst.

^S the tabernacle: *Eth haohel*, the Tent, not *eth hammishcan*, the Tabernacle, for this was not erected; but probably the tent of Moses, which was before in the midst of the camp, and to which the people came for judgment; and where, no doubt, God frequently met his servant. This situation, as well as the superior elegance, of a chief's tent, was one mode by which he was honoured. ^{Source TSK}.

tabernacle = tent; eleven times called tent; Hebrew. *'ohel*. Not the tabernacle, for this was not yet made, but a different building altogether, called “the tent of assembly” ^{Source CB Notes}. See below “33:7 CB Notes - Appendix 40 - The names of the Tabernacle”

^T **H6051** ^{KJC:86} cloud^{(y)(s)}⁸⁶ From **H6049**; LXX related word: **G3507** *nephele*. See Word-Study-H6049-anan-observer-soothsayer-enchanter-socress, article #[765](#).

^U **H7812** *shaw-khaw* See footnote on Gen 47:31 at “Gen-46-28-to-47-31-Joseph-Meets-Jacob”, article #[991](#). See “Accept for Worship Return for Worship”, article #???

his tent door. ¹¹ And YHVH spake וַיְדַבֵּר *ve-dib-Ber* V unto אֶל־ Moses פְּנִים *pa-Nim* face to אֶל־ *'el-* face פְּנִים *pa-Nim*, [Num 12:8] as a man אִישׁ *'ish* speaketh וַיְדַבֵּר *ye-dab-Ber* unto אֶל־ *'el-* his friend רַעְהוּ *re-'E-hu*.^W And he turned again into the camp: but his servant יְהוֹשֻׁעַ *ye-ho-Shu-a* Joshua בֶּן־ *bin-*, the son of Nun נֹון *num*, a young man, departed not out of the tabernacle הַאֹהֶל *ha-'O-hel*.

Moses prevails with God, and desires to see his glory

¹² And Moses said unto YHVH,

“See, thou sayest unto me, ‘Bring up this people’: and thou אַתָּה *'at-Tah* hast not let me know אֵת הַיְדַעְתָּנִי *et-ho-de-cha-tani* whom thou wilt send with me. Yet thou hast said, ‘I know יְדַעְתִּיךָ *ye-da-'Ti-cha* thee by name בְּשֵׁם *ve-Shem*, and thou hast also found grace חַן *chen* in my sight בְּעֵינָי *be-'ei-Nai*.’¹³ Now therefore, I pray thee נָא *na*, if I have found grace in thy sight, show me now נָא *na* אֶת־ *'et-* thy way דְּרָכְךָ *de-ra-Che-cha*, that I may know וְאֶדְעֶךָ *ve-'e-Da-'a-cha* thee, that I may find grace חַן *chen* in thy sight בְּעֵינֶיךָ *be-'ei-Nei-cha*: and consider that this nation הַגּוֹי *hag-Goy* is thy people. לַעֲמֶךָ *'am-me-Cha* ,”

¹⁴ And he said,

“My presence פָּנָי *pa-Nai* shall go with thee, and I will give thee rest וְהִנַּחְתִּי *va-ha-ni-Cho-ti* .”

¹⁵ And he said unto him,

“If thy presence go not with me, carry us not up hence. ¹⁶ For wherein shall it be known here that I and thy people have found grace חַן *chen* in thy sight? is it not in that thou goest with us? so shall we be separated, וְנִפְלִינוּ *ve-nif-Lei-nu* X I and thy people, from all the people that are upon the face of the earth.”

¹⁷ And YHVH said unto Moses,

“I will do אֶעֱשֶׂה *'e-'e-Seh*; אֶת־ *'et-* this thing also that thou hast spoken דְּבַרְתָּ *dib-Bar-ta*: for thou hast found grace חַן *chen* in my sight, and I know וְאֶדְעֶךָ *va-'e-da-'a-cha* thee by name בְּשֵׁם *be-Shem* .”

¹⁸ And he said,

“I beseech thee נָא *na*, show הַרְאֵנִי *har-'E-ni* me אֶת־ *'et-* thy glory כְּבוֹדְךָ *ke-vo-De-cha* .”

^V See YHVH-Said-and-YHVH-Spoke-Lists-of, article #767.

^W Is it unreasonable to assume that the one Moshe was speaking to was manifested in some way?

^X H6395 palah פָּלָה KJC:9 separated Exo 33:16, Ezr 6:21; sever Exo 8:21-22 (2), Exo 9:4; apart Psa 4:3; difference Exo 11:7; marvellous Psa 17:7; set Psa 4:3; wonderfully Psa 139:14

... וְרַחֲמֵי אֶת־אֲשֶׁר אָרַח וְחַנּוּתִי אֶת־אֲשֶׁר אָחוֹן

19 And he said,

“I will make all my goodness

טוֹבִי ^{tu-Vi} pass before thee, and I

will proclaim וְקָרָאתִי ^{ve-ka-Ra-ti} ^Y the

name of YHVH before thee; and will

be gracious to whom I will be

gracious, and will show mercy on

whom I will show mercy.”^Z

12 וְחַנּוּתִי thee and will be gracious ve-chan-no-Ti

13 אֶת־ 'et-

14 אֲשֶׁר to whom 'a-Sher

15 אָחוֹן to whom I will be gracious 'a-Chon,

16 וְרַחֲמֵי and will shew mercy ve-ri-cham-Ti

17 אֶת־ 'et-

18 אֲשֶׁר whom 'a-Sher

19 אָרַח on whom I will shew mercy . 'a-ra-Chem

20 And he said,

“Thou canst not see my face: for there shall no man see me, and live.”

21 And YHVH said,

“Behold, there is a place by me, and thou shalt stand upon a rock: ²² And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

²³ And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

*Chapter 34 - Tablets Replaced; Covenant Renewed; Radiant Face of Moses
The tablets are replaced*

34:1 And YHVH said unto Moses,

“Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. ² And be ready in the morning, and come up in the morning unto mount

Sinai, and present thyself there to me in the top of the mount. ³ And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.”

⁴ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as YHVH had commanded him, and took in his hand the two tables of stone.

The name of YHVH proclaimed

^Y **H7121** qara see Word-Study-H4744-Mikra-where-we-get-Karaite-also-H4745, article #???

^Z With regard to the notion that the Mt. Sinai covenant was conditional (with the implication of being bad) and the other covenants were unconditional (with the implication of being good), I would like to comment.

⁵ And YHVH descended in the cloud, and stood with him there, and proclaimed the name of YHVH.

The 13 attributes of the mercy of YHVH

⁶ And YHVH passed by before him, and proclaimed, YHVH, YHVH God, merciful and gracious, long-suffering, and abundant in goodness and truth, ⁷ ^{AA} Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. ^{BB}

Moses entreats God to go with them

⁸ And Moses made haste, and bowed his head toward the earth, and worshipped. ⁹ ^{CC} And he said,

“If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.”

God makes a covenant with them, repeating certain duties

“¹⁰ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of YHVH: for it is a terrible thing that I will do with thee. ¹¹ Observe thou ית that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ^{DD}

1. ¹² Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: ¹³ But ye shall destroy their altars, break their images, and cut down their groves: ¹⁴ ^{EE} For thou shalt worship no other god: for YHVH, 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.
2. ¹⁷ Thou shalt make thee no molten gods.
3. ¹⁸ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.
4. ¹⁹ All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. ²⁰ But the firstling of an ass חמור ^{cha-mOr} ^{FF} thou shalt redeem תפדה ^{tif-Deh} with a lamb: and

^{AA} Jot and Tittle is in this verse

^{BB} See Exo-34-has-4-Standalone-Aleph-Tavs-and-13-Attributes-of-YHVH, article #[627](#).

^{CC} Emendations is in this verse

^{DD} For verses 12-26, I have put these verses into a numerated list. It would be interesting to compare to the 10 commandments of .. Exodus 20.

^{EE} Jot and Tittle is in this verse

^{FF} H2543

if thou redeem him not, then shalt thou break **וְעַרְפְּתוֹ** *va-'a-raf-To* his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

5. ²¹ Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.
6. ²² And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
7. ²³ Thrice in the year shall all your men children appear before YHVH God, the God of Israel. ²⁴ For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before YHVH thy God thrice in the year.
8. ²⁵ Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.
9. ²⁶ The first of the firstfruits of thy land thou shalt bring unto the house of YHVH thy God. Thou shalt not seethe a kid in his mother's milk.”

e-Sword Notes

32:15

Repetition Reveals Reality ^{GG}

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Through studying Scripture, we are trained to become adept at spotting repetition. When a word is central to understanding a certain passage, God highlights this for us by repeating the same word seven times. In ancient Jewish wisdom, seven implies a complete unit. For example, we have seven colors of the rainbow, seven days of the week, seven weeks between Passover and Pentecost, and so on.

Additionally, **the number seven** in Hebrew is the same word as the Hebrew word **for feeling satisfied and complete**.

There are literally hundreds of examples of how God inserted the code of sevens into the Five Books of Moses. Here is an amazing one.

We might think that the number ten reveals an essence of the Ten Commandments. However, an exploration of the sections of the Bible dealing with the Ten Commandments shines a different light on the matter.

We read about these commandments for the first time in the last verse of Exodus 31 (Exo 31:18). The word **‘tablets’** appears twice in that verse. The word **‘tablets’** appears five more times as the story unfolds. (Exo 32:15-19) Shortly thereafter, Moses smashed these tablets.

God instructed Moses to prepare another set of tablets and would you believe it! In the account of the second set; the word ‘tablets’ also appears seven times. (Exodus 34 [Exo 34:1-35])

In the book of Deuteronomy Moses recounts the events of the past forty years in the desert. Would you be surprised to see that the code of sevens is followed here too?

^{GG} Source: Rabbi Daniel Lapin on the pattern of 7 appearances of the word tablets (tables).

Sure enough, Moses tells about the first set of tablets mentioning the word 'tablets' exactly seven times. (Deu 9:9-17). When he recalls how he smashed those tablets and made a new set, he again mentions the word 'tablets' seven times. (Deu 10:1-5)

In Scripture, this Divine Message is seldom referred to as the Ten Commandments but as you can see, it is called the Tablets (implying two-ness) twenty-eight (4 X 7) times. This tells us that the 'two-ness' of the tablets was more important than the 'ten-ness' if you get my drift.

32:19

Glenn McWilliams states that Moshe was not out of line here as was reflecting the will of YHVH because the breaking of the law represented by the two tablets reflected Israel being in breach of contract.

Israel forgot "We will do and we will obey" (Exo 24:1-11)

According to tradition, this occurred on the 17th of Tammuz, a date later associated with calamity for Israel. On the following day Moses burned the Golden Calf and judged the transgressors. He then re-ascended on the 19th of Tammuz and interceded on behalf of Israel for 40 more days (until the 29th of Av), though he descended the mountain without assurance.

God then called Moses the following day, on *Elul* 1, to ascend a third time to receive a new set of tablets. Forty more days and nights were spent receiving the revelation of Torah at Sinai. Moses finally descended on Tishri 10 - Yom Kippur - with the second set of tablets in hand and the assurance of God's forgiveness:

Source: http://www.hebrew4christians.com/Holidays/Fall_Holidays/Elul/elul.html

32:20

ToDo: not sure I understand this

The golden calf the people made was a counterfeit of the Red Heifer, the shadow of the Messiah (Num 19:1-22). Only the ashes from this Red Heifer (Yeshua) could cleanse the heart and soul of Israel from all their sins, not this manmade calf.

Source: <http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/ki-tisa.html>

Glenn McWilliams suggest that the next verse should really be Exo 32:35.

Exo 32:35 And YHVH plagued the people, because they made the calf, which Aaron made.

32:35

Were all the people plagued? It would have been nice to have "plague insurance" (Exo 30:11-16), but it would not yet have been offered to them. Per the law of the Jealous husband, the guilty would have died by the plague and the innocent would have lived through the plague.

33:7 - CB Notes - Appendix 40 - The names of the Tabernacle

It is important to distinguish the different words used by the Holy Spirit to describe the Tabernacle, and to express His design. They are variously translated in the Authorized Version. They are distinguished severally in the notes; and are here brought together, so that the different shades of meaning may be compared and understood. It is called:

1. The House. (*Beth*).
2. The Tabernacle (*Mishkan*) = dwelling-place, from *shakan*, to dwell: or, habitation, indicating it as containing the presence of Jehovah in the Light, called *Shechinah*, compare Exodus 25: 8 .
3. The Tent (*'Ohel*). Erected as a special place of worship before the Tabernacle was set up. Hence to be always distinguished from the Tabernacle proper. Its full title was
4. *'Ohel Moh'ed* = Tent of assembly, or of the congregation.
5. The Tabernacle of witness, *'ohel ha-eduth*. = The Tent as containing the tables of the Law, which were an abiding witness to their covenant with Jehovah. (See Exodus 16: 32-34 ; 25: 21 .)
6. Sanctuary. Hebrew *kodesh*, or holy place.

In this connection it is well to notice that congregation is *'edah*, which is general; while assembly is *kahal*, which is more local and partial.

2Samuel 22:10-51 Haftorah David's psalm of thanksgiving for God's deliverance and blessings

- ¹⁰ He bowed the heavens also, and came down; and darkness was under his feet.
- ¹¹ And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.
- ¹² And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.
- ¹³ Through the brightness before him were coals of fire kindled.
- ¹⁴ YHVH thundered from heaven, and the most High uttered his voice.
- ¹⁵ And he sent out arrows, and scattered them; lightning, and discomfited them.
- ¹⁶ And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of YHVH, at the blast of the breath of his nostrils.
- ¹⁷ He sent from above, he took me; he drew me out of many waters;
- ¹⁸ He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.
- ¹⁹ They prevented me in the day of my calamity: but YHVH was my stay.
- ²⁰ He brought me forth also into a large place: he delivered me, because he delighted in me.
- ²¹ YHVH rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.
- ²² For I have kept the ways of YHVH, and have not wickedly departed from my God.
- ²³ For all his judgments were before me: and as for his statutes, I did not depart from them.
- ²⁴ I was also upright before him, and have kept myself from mine iniquity.
- ²⁵ Therefore YHVH hath recompensed me according to my righteousness; according to my cleanness in his eye sight.

²⁶ With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright.

²⁷ With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory.

²⁸ And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

²⁹ For thou art my lamp, O LORD: and YHVH will lighten my darkness.

³⁰ For by thee I have run through a troop: by my God have I leaped over a wall.

³¹ As for God, his way is perfect; the word of YHVH is tried: he is a buckler to all them that trust in him.

³² For who is God, save YHVH? and who is a rock, save our God?

³³ God is my strength and power: and he maketh my way perfect.

³⁴ He maketh my feet like hinds' feet: and setteth me upon my high places.

³⁵ He teacheth my hands to war; so that a bow of steel is broken by mine arms.

³⁶ Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

³⁷ Thou hast enlarged my steps under me; so that my feet did not slip.

³⁸ I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

³⁹ And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

⁴⁰ For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

⁴¹ Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

⁴² They looked, but there was none to save; even unto YHVH, but he answered them not.

⁴³ Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

⁴⁴ Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.

⁴⁵ Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

⁴⁶ Strangers shall fade away, and they shall be afraid out of their close places.

⁴⁷ YHVH liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

⁴⁸ It is God that avengeth me, and that bringeth down the people under me.

⁴⁹ And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

⁵⁰ Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

⁵¹ He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

Romans 9:14-16 Brit I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion

¹⁴ What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵ For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶ So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.