

Ki Tisa (when you elevate) **Torah Portion 21 Exodus 30:11-34:35**

Background This Torah portion begins after Moses had been instructed in the pattern to build the articles of the Tabernacle and the garments that were to be worn by the Priests. He had been given the instructions how to build the Copper Altar, the Golden Incense Altar, and the procedure for Yom Kippur and the inauguration procedure for Aaron and his four sons.

Ki Tisa (כִּי תִשָּׂא) = When you elevate the heads (take a census)

Events in this Torah portion:

- Every man of Israel was commanded to give one half Shekel for a census
- Moses was commanded to make a Copper Laver
- Moses was commanded to make Holy Anointing Oil and anoint the Tabernacle
- Moses was commanded to make Holy Incense
- **יהוה** called Bezalel and Aholiab as artisans to build the Tabernacle
- **יהוה** commanded Israel to keep His Sabbaths as a sign of the Covenant
- **יהוה** gave Moses the two Tablets of Stone
- The people made the golden calf
- **יהוה** said He would wipe out the people and make a nation from Moses
- Moses pleaded for the people
- Moses broke the two Tablets of Stone
- Moses commanded that whoever was on **יהוה**'s side kill the rebels
- The Levities destroyed the rebels, 3,000 people.
- **יהוה** struck the people with a plague
- **יהוה** said He would not ascend with the people because they were stiff-necked
- The people heard the news and removed their jewelry
- Moses moved a tent far outside the camp so **יהוה** would not destroy Israel. The people would rise and prostrate themselves as Moses would go into the Tent of meeting
- **יהוה** commanded Moses to make two more stone tablets
- Moses went up the mountain the second time
- **יהוה** proclaimed His 13 attributes
- **יהוה** gave Moses warnings about entering the land
- **יהוה** tells Moses that Israel is to observe the Feast of Unleavened Bread
- **יהוה** tells of the firstborn redemption
- **יהוה** tells of keeping Sabbath
- **יהוה** tells of the Feast of Weeks (Pentecost)
- **יהוה** tells of the Feast of First Fruits and Passover
- Moses' face glowed when he came down off the mountain so he put a mask on his face

Shekel = a weight used as commercial standard (שקל #08255) (sheh-kel)

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- Gerah** = a kernel, small weight or coin (s#01626 גרה) (gay-raw)
- Remembrance** = act or speak on behalf of, memento, memorable thing (s#02146 זכרון) (zik-rone)
- Laver** = round, cauldron, washbowl (s#03595 כיור) (kee-yore)
- Bezaleel** = in the image of El (God) (s#01212 בצלאל) (g#153)
- Uri** = fiery (s#0221 אורי) (oo-ree')
- Hur** = to bore, crevice of serpent, prison cell, white linen (s#02354 חור) (khour)
- Oholiab** = tent of his father (s#0171 אהליאב) (o-hol-e-awb')
- Sign** = to act or speak on behalf of, male, remember, mention (s#02146 זכון) (zik-rone)
- Merciful** = compassionate (s#07349 רחום) (rakh-oom') from (s#07355 רחם) (raw-kham') to fondle, to love, have compassion upon, show mercy, have pity
- Gracious** = Gracious (s#02587 חנון) (khan-noon')
- Longsuffering** = long suffering, winged, patient, slow to anger (s#0750 ארך) (aw-rake') from (s#0748 ארך) (aw-rak') to be long (lit or fig), lengthen, live, tarry and from (s# 639 אף) (af) the nose, the face, a person, from rapid breathing in passion, anger, suffering, wrath
- Abundant** in goodness = abundant in size, quantity, age, number, plenteous, populous, prince, process of time (s#07227 רב) (rab')
- Truth** = truth, certainty, trust-worthiness, right, sure (s#0571 אמת) (eh'-meth')
- Keeping** = to guard, maintain, obey, conceal, monument, observe, preserve (s#05341 נצר) (naw-tsar')
- Mercy** = kindness, favor, merciful, pity, grace (s#02617 חסד) (kheh'-sed)
- Forgiving** = to lift, lit. or fig., absol, accept, advance, arise, burn, carry away, forgive, marry, magnify, pardon, receive, spare (s#05375 נשא) (naw-saw')
- Iniquity** = perversity, evil, fault, iniquity, mischief, sin (s#05771 עון) (aw-vone')
- Transgression** = a revolt (national, moral, religious), rebellion, sin, transgression, trespass (s#06588 פשע) (peh'-shah)
- Sin** = an offence, habitual sinfulness, sacrifice, offender, sinner (s#02403 חטאת) (khat-tawth')
- Other** = hinder, next, other, following, strange (s#0312 אחר) (akh-air')
- Myrrh** = distilling in drops, bitter (s#04753 מר) (more)
- Cinnamon** = cinnamon bark (s#07076 קנמון) (kin-naw-mone)
- Fragrant cane** = reediness, stream in Israel (s#07070 קנה) (kaw-naw)
- Cassia** = cassia bark, shriveled rolls, bow down, stoop (s#06916 קדה) (kid-daw)
- Hin** = liquid measure (s#01969 הין) (heen)
- Anointment** = implied consecrated gift, anointing (s#04888 משחה) (meesh-khaw)
- Perfumer** = apothecary, to perfume (s#07543 חקר) (raw-kakh)

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Adam Flesh = pudenda of a man, nakedness (s#01320 **בשר**) (baw-sawr)

Cut off from = destroy, cutting flesh & passing between pieces as in making a blood covenant, hew down, perish (s#03772 **כרת**) (kaw-rath)

Spices = to smell sweet, aroma (s#05561 **סם**) (sam)

Stacte = a drop, aromatic gum (s#05198 **נטף**) (naw-tawf)

Onycha = to roar, peel off by concussion, aromatic mussel (s#07827 **שחלת**) (shekh-ay'-leth)

Galbanum = fatty, richest, odorous gum (s#02464 **חלבנה**) (khel-ben-aw')

Frankincense = (smoke) whiteness (s#03828 **לבונה**) (leb-o-naw)

Sign = memento, memorable thing, record (s#02146 **זכרון**) (zik-rone)

Exodus 30:11-12 יהוה Spoke to Moses “when you take a census”

A census is not taken by counting people. That is forbidden, so it is taken by each person donating a half shekel and the money is counted to determine the population.

Three gifts of silver:

1. A 1/2 shekel annual Temple tax to pay for communal offerings
2. A 1/2 shekel one time gift for the silver sockets for the walls of the Tabernacle
3. A gift of silver in any amount for the making of the Tabernacle and its utensils

Gold - יהוה

Silver - Redemption

Copper - Judgment

Precious stones - people who follow יהוה

Acacia - Suffering and redemption?

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Chiastic Structure Exodus 31:2 - 32:10

A Exodus 31:2-12 יהוה speaks to Moses about calling Bezaleel and Aholiab and giving them wisdom to build the articles of the Tabernacle of gold and silver including the Ark of the Testimony, Mercy Seat, Table of Show Bread, Menorah, Altar of Incense, the burnt offering Altar, the Laver and the Holy Garments of the Priests. Starting at the most holy and moving to the outer court.

B Exodus 31:13 Speak also to the children of Israel, saying, truly My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am יהוה that sanctifies you.

C Exodus 31:14 You shall keep the Sabbath therefore; for it is holy to you: everyone that defiles it shall surely be put to death: for whoever does any work on it, that soul shall be cut off from among his people.

No Central Axis

C Exodus 31:15 Six days may work be done; but in the seventh is the Sabbath of rest, holy to יהוה: whoever does any work in the Sabbath day, he shall surely be put to death.

B Exodus 31:16-17 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. **17 It is a sign between Me and the children of Israel forever:** for in six days יהוה made heaven and earth, and on the seventh day He rested, and was refreshed.

A Exodus 32:1-10 Describes the people who turn away from following יהוה and Moses and choose Aaron to make them a god, The golden calf is made from their gold earrings being removed as they are no longer bond-servants and melting them in a fire and engraving it into a golden calf. This idol is referred to as יהוה. They ignored what they had been told that יהוה required of them and made up their own rules, times and ways to worship Him.

Comment: This Chiastic structure seems to be showing the line between those who are part of the Kingdom and in Covenant with יהוה and those who are not. **This line is drawn in the sand so to speak by whether or not they keep the sign of the Covenant which is the Sabbath.** Those who do not keep it make up their own rules and appointed times. We see that the Sabbath is to be kept forever as a perpetual Covenant. There is no Scripture that says that the Sabbath was changed in the first century. יהוה did not change His mind. It has been said if you tell me when is your holy day each week, I will tell you who the god is that you worship. If your day is Friday then you worship the god of Islam. If you worship on Sunday then your god is the sun god Nimrod whom Constantine changed the day of worship for the church to Sunday in 321AD. If you worship on Sabbath then you worship the God of Abraham, Isaac and Jacob, יהוה.

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Exodus 30:22 Oil of Sacred Anointment

This first supply of anointing oil made by Moses is the only batch that has ever been made. This oil was hidden in the past and its location is not known today. It is believed that it will be found when Messiah returns, since He will be anointed with it.

Reference: Stone Edition Chumash page 487

Exodus 30:31 of this chapter contains the words "**This shall remain** for Me oil of sacred anointment..." **I believe the Me is speaking of Yeshua when He returns** . **He will be anointed with the oil that was made at the time of Moses.**

Exodus 30:32 This oil shall not be smeared on human flesh. I believe that this is reserved for the Messiah, no other person shall be anointed with it.

Exodus 31:1-3 יהוה calls **Bezaleel** son of Uri the son of Hur to be the craftsman to build the Tabernacle. This is the last time that Hur is mentioned. It is believed that Hur stood up to stop the making of the golden calf and was killed and when Aaron saw this he agreed to go along with the crowd. Reference: Stone Edition Chumash pages 491

Bezaleel is from the tribe of Judah

The name Judah means **praise**. We often associate praise with the Spirit.

Bezaleel = in the image of El (God) (s#01212 **בצלאל**) (g#153)

Exodus 31:13

The Sabbath is a Sign of the Covenant between יהוה and us

The word Sabbath is related to the word for bride

The Sabbath (or Shabbat, as it is called in Hebrew) is one of the best known and least understood of all Jewish observances. People who do not observe Shabbat think of it as a day filled with stifling restrictions, or as a day of prayer like the Christian Sunday. But to those who observe Shabbat, it is a precious gift from God a day of great joy eagerly awaited throughout the week, a time when we can set aside all of our weekday concerns and devote ourselves to higher pursuits. In Jewish literature, poetry and music, **Shabbat is described as a bride or queen, as in the popular Shabbat hymn Lecha Dodi Likrat Kallah (come, my beloved, to meet the [Sabbath] bride)**. It is said "more than Israel has kept Shabbat, Shabbat has kept Israel."

Reference: Judaism 101 article on Sabbath

This song can be heard at the following website and downloaded as mp3 file

<http://www.greatjewishmusic.com/Midifiles/Shabbat/Lecha-Dodi.htm>

Sign = This (s#02146 **זכרון**) (zik-rone)

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This is the same root word **יהוה** used in Exodus 3:15 when He said "thus shall you say to the children of Israel, the Elohim of Abraham , the Elohim of Isaac and the Elohim of Jacob, has sent me to you: this is My Name forever, and this is My **Memorial** (or **Remember** or **mentioning** Name) to all generations."

The Sabbath

It is a Sign That Elohim created the world in six days and rested on Sabbath. If we don't honor the Sabbath we are denying that Elohim created the earth.

Exodus 31:18 The Torah is not in chronological order

The commandments regarding the Tabernacle were given to Moses on the day after Yom Kippur, over three months after the Ten Commandments were given and it was then that Moses commanded the nation to begin giving for the building of the Tabernacle. .

Reference: Stone Edition Chumash page 492

Exodus 32:4 The gold was cast

It is believed by some that Aaron bound up the gold and cast it in the fire hoping that a formless image would come out. He was afraid for his life since he had seen Hur killed and wanted to delay the making of the image so that Moses could return. The gold came out as an image of a calf. If this is what really happened then the shape of the image may have been controlled by demons. We see that when he was questioned by Moses, and said that the image came out of the fire, he was not corrected for telling a lie.

Reference: Stone Edition Chumash page 495

Exodus 32:6 To revel

This word implies three cardinal sins: **idolatry**, **licentiousness** and **murder**. This shows that 3,000 who were attached to Israel had ungodly attitudes about interacting with others and with the Creator of the universe. These people were referred to as the "**arav ra**" the mixed multitude. They had gone out from Egypt with Israel, perhaps because they had seen that the plagues that Moses had commanded had taken place just as he said, so they protected their families by putting the blood on the door post and lintel and were released to go out of Egypt but they did not know the Elohim of Israel. Some people also believe that there were people sent out with Israel by Pharaoh to report if Israel planned not to return to Egypt. We know that Pharaoh was informed that Israel had fled. Reference: Stone Edition Chumash page 495

Exodus 32:6 They arose early the next day and offered up burnt offerings and brought peace offerings. The people sat down to eat and drink and they got up **to revel wantonly**.

This word translated as "**to revel wantonly**" is Strongs number 6711 and it is only used in three other places in the Scriptures

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Play = to laugh (merriment or scorn), mock, to sport (sexual allusion), to make light of death (s#6711 **צחק**) (tsaw-khak')

Three other places this word is used in the Torah:

Genesis 26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out a window, and saw, and, behold, Isaac *was* **sporting** (**צחק**) with Rebekah his wife.

Genesis 19:14 And Lot went out, and spoke to his sons in law, which married his daughters, and said, Up, get you out of this place; for **יהוה** will destroy this city. But he seemed as one that **mocked** (**צחק**) to his sons in law.

Genesis 21:8-9 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned (camel-ed). 9 And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, **mocking** (**צחק**).

Sarah saw that Ishmael the teenager was trying to take away the innocence of his younger brother Isaac. This was not just the case of Isaac being made fun of, but Ishmael was trying to cause Isaac to turn away from the values that Abraham was teaching him. The word translated as weaned in this verse is actually the word camel. This implies that Isaac was able to live without being cared for as a baby. He was actually living and making independent decisions in the manner of his father Abraham, and Ishmael was making fun of him. Sarah was right in sending them away. Reference: Rabbi Daniel Lapin CD on Genesis

Stiff-necked people

Exodus 32:9 **יהוה** said to Moses, I have seen this people and indeed! a people that is **stiff necked** it is.

This refers to a people who are stubborn and will not change their actions or attitude even when they see that **יהוה** has forbidden such actions. They will never admit to a mistake and will not believe they are wrong even when **יהוה**'s word makes it very plain. We today must be open to correction from others if we want to please our Creator. We must not be stiff-necked.

You may be a stiff-neck if:

You avoid talking about certain Scriptures that makes you feel uncomfortable.

You may be a stiff-neck if:

You have a ready excuse for "little things" you do that are called sin in the word.

You may be a stiff-neck if:

You say that you celebrate Easter to the glory of God even though God calls it an abomination.

You may be a stiff-neck if:

You are quick to point out faults in the lives of others but don't want to hear any correction from them.

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You may be a stiff-neck if:

You no longer hear from יהוה because you would not make the changes He commanded.

You may be a stiff-neck if:

You only believe the same things you believed ten years ago. (you are not learning)

You may be a stiff-neck if:

You have a difficult time saying the words "I was wrong about that."

You may be a stiff-neck if:

You have a ready answer for every question about the Bible and are not able to say the words "I don't know."

You may be a stiff-neck if:

You often make the statement "If the King James was good enough for Paul it is good enough for me."

You may be a stiff-neck if:

When you are told that "Jesus" was a Jew, you quickly answer "Yes but He became a Christian."

You may be a stiff-neck if:

You don't like it much when visitors sit down in your seat on your pew.

You may be a stiff-neck if:

When you are told that Sabbath according to the Bible is Friday evening to Saturday evening you reply "that is for the Jews My Sabbath is on Sunday."

You may be a stiff-neck if:

You get upset and want to fire the pastor when he invites one of those crazy "Jews" to come and teach on the Festivals.

You may be a stiff-neck if:

When you are shown in Jeremiah where pagans decorated a tree with gold and silver, you reply "But we do it to honor Jesus' birth."

You may be a stiff-neck if:

You told יהוה just like you once told your wife twenty years ago "I love you and if I change my mind I'll let you know."

You may be a stiff-neck if:

You believe the squeaky wheel gets the oil and the fastest way to get results is to complain, complain, complain.

You may be a stiff-neck if:

You are always the first person chosen for the "fire the pastor" committee.

Moses recalls the blessings given to the Fathers

Exodus 32:12-14 Why should Egypt say that יהוה took Israel out to the mountain to annihilate them from the face of the earth. 13 Remember Abraham, Isaac, and Israel, your servants, 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 shall inherit *it* forever. 14 And יהוה repented of the evil which He thought to do to His people.

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Moses did not give any excuses for the sin of the people. He reminded **יהוה** of the covenant He had made with Himself concerning Abram and his descendants when He walked between the pieces of the animals, and when He told Abram to count the stars if he could. The conditions of this covenant had to be met by **יהוה** alone no matter what the descendants of Abram did. There would be consequences of their actions, but He did not destroy them.

Lets Look at Torah Portion Lech Lecha for this Covenant, Gen 15

Related Scripture: יהוה's Covenant with Abram

Genesis 15:9-18 And He said to him, Take Me heifers triple, and she goats triple, and rams, triple and a turtledove, and a young pigeon. 10 And he took to Him all these, and divided them in the midst, and laid each piece one against another: but the birds he did not divide. 11 And when the fowls came down on the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell on Abram; and, behold, **an horror of great darkness fell on him**. 13 And He said to Abram, Know of a surety that your seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, who they shall serve, will I judge: and afterward shall they come out with great substance. 15 And you shall go to your fathers in peace; you shall be buried in a good old age. 16 But in the fourth generation they shall come here again: for the iniquity of the Amorites *is* not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a **smoking furnace (The Father)**, and a **burning lamp (The Son)** that passed between those pieces. 18 In the same day **יהוה** made a Covenant with Abram, saying, To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates:

Salvation has always been a gift. While we were yet sinners Messiah died. Did Israel deserve to be redeemed from Egypt? Did they deserve to be forgiven for the sin of the golden calf? We don't earn salvation by keeping the Torah either. We keep the Torah in gratitude for being adopted into the family. After we were adopted we were told the rules of the house. After Israel was redeemed from Egypt they were taken to mount Sinai and given the instructions of the Torah. When they broke the commandment to not worship idols Moses relied completely on the Covenant **יהוה** made with Abram.

Uni-lateral covenant -- Only **יהוה** (Father and Son) walked between the animal pieces. If Abram or his descendants failed to keep the Covenant, **יהוה** would have to become as one of the animals.

Yeshua became as one of the animals when He was crucified. He paid the price for our breaking the Covenant and saved us **from the curse** related to breaking the Torah, **not from the Torah**. The curse was a result of our ancestors worshiping a false god, after they had been joined to Yeshua at Mount Sinai, thus we could never be joined back to Yeshua or else He would break His own commandment. Deuteronomy chapter 24 verse 1-4. However states that laws of remarriage only apply until death. When Yeshua died we could then be joined back to Him. We did not have to become as one of the slain animals because He had paid for our debt and became a new man who could be married to us without breaking His commands. This is

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what Paul was writing about in Romans chapters six through eight. See the Deuteronomy Notebook chapter 24.

Vow of Jealousy: This is the same procedure that was prescribed for an unfaithful wife. She would be required to vow that she had not been unfaithful. The Priest would write curses on a papyrus sheet and put it in a cup of water along with some dirt from the floor of the Tabernacle and require the wife in question to drink it. If she had not been unfaithful then nothing would happen to her, but if she had been unfaithful her body would rot.

Related Scripture: Vow of Jealousy:

Numbers 5:14-27 And the spirit of jealousy come on him, and he is jealous of his wife, and she be defiled: or if the spirit of jealousy come on him, and he is jealous of his wife, and she is not defiled: 15 Then shall the man bring his wife to the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil on it, nor put frankincense on it; for it *is* an offering of jealousy, an offering of memorial, **bringing iniquity to remembrance**. 16 And the priest shall bring her near, and set her before יהוה: 17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the Tabernacle the priest shall take, and put *it* in the water: 18 And the priest shall set the woman before יהוה, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse: 19 And the priest shall charge her by an oath, and say to the woman, If no man have lain with you, and if you have not gone aside to uncleanness *with another* instead of your husband, you will be free from this bitter water that causes the curse: 20 But if you have gone aside *to another* instead of your husband, and if you are defiled, and some man has lain with you beside your husband: 21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, יהוה make you a curse and an oath among your people, when יהוה makes your thigh to rot, and your belly to swell; 22 And this water that causes the curse shall go into your bowels, to make *your* belly to swell, and *your* thigh to rot: And the woman shall say, Amen, amen. 23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water: 24 And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter in her, *and become* bitter. 25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before יהוה, and offer it on the Altar: 26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* on the Altar, and afterward shall cause the woman to drink the water. 27 And when he has made her to drink the water, then it shall come to pass, *that*, if she is defiled, and has done trespass against her husband, that the water that causes the curse shall enter in her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

Exodus 32:20-29 He took the calf that they had made and burned it with fire. He ground it to a fine powder and sprinkled it over the water. **He made the Children of Israel drink this water.** 21 And Moses said to Aaron, What did this people do to you, that you have brought so great a sin on them? 22 And Aaron said, Let not the anger of my lord grow hot: you know the people, that they *are set* on mischief. 23 For they said to me, Make us gods, which shall go

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before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we do not know what has become of him. 24 And I said to them, Whoever has any gold, let them break *it* off. So they gave *it* to me: then I cast it into the fire, and there came out this calf. 25 And when Moses saw that the people *were* naked; (for Aaron had made them naked to *their* shame among their enemies:) 26 Then Moses stood in the gate of the camp, and said, Who *is* on יהוה's side? *let him come* to me. And all the sons of Levi gathered themselves to him. 27 And he said to them, This said יהוה Elohim of Israel, Put every man on his sword *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 neighbor. 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**. 29 For Moses had said, Consecrate yourselves today to יהוה, even every man on his son, and on his brother; that he may bestow on you a blessing this day.

Comment: We see that Moses ground up the gold from the golden calf and cast it into the stream of water that the people had to drink from. This is just like the **vow of Jealousy** for the unfaithful wife. Everyone would drink of the water but only the ones who had worshipped the golden calf would be cursed and have their belly to swell. This shows that they had indeed committed **spiritual adultery** and the curse came on them.

Moses intercedes for the people

Exodus 32:30-35 And it came to pass on the following day, that Moses said to the people, You have sinned a great sin: and now I will go up to יהוה; peradventure I shall make an atonement for your sin. 31 And Moses returned to יהוה, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if You will forgive their sin; and if not, blot me out, I ask You, out of Your book which You have written. 33 And יהוה said to Moses, Whoever has sinned against Me, him will I blot out of My book. 34 Therefore 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 visit I will visit their sin on them. 35 And יהוה plagued the people, because they made the calf, which Aaron made.

We have been mistaken on the time that the 3,000 were killed

We have often heard that 3,000 died on Pentecost in the wilderness when they worshipped the golden calf but 3,000 were filled with the Spirit on Pentecost in the first century, fifty days after Messiah arose from the dead. Pentacles or Shavuot occurred when יהוה spoke to the Children of Israel from the mountain. The three thousand (3,000) that were killed died nearly forty days after Moses went up the mountain to receive the Covenant many days after Pentecost. The day of Pentecost is recorded in Exodus 19:11. The day 3,000 were killed was when Moses returned after forty days and broke the Tablets of Testimony when he saw their evil doings. This day would appear to be the 17th day of the fourth month, Tammuz, which today is a fast day. Pentecost is in the third month, Sivan.

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Related Scripture: Pentecost fifty days after leaving Egypt

Exodus 19:9-11 And **יהוה** said to Moses, Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to **יהוה**. 10 And **יהוה** said to Moses, Go to the people, and sanctify them to day and tomorrow, and let them wash their clothes, 11 **And be ready against the third day: for the third day יהוה will come down in the sight of all the people on mount Sinai.**

Related Scripture: 3,000 were saved when the Holy Spirit was given, but this is not the same day of the year that 3,000 were killed

Acts 2:1-42 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared to them cloven tongues like as of fire, and it sat on each of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was heard abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how do we hear every man in our own tongue, where we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we hear them speak in our tongues the wonderful works of Elohim. 12 And they were all amazed, and were in doubt, saying one to another, What does this mean? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judaea, and all [you] that dwell at Jerusalem, be this known to you, and listen to my words: 15 For these are not drunken, as you suppose, seeing it is [but] the third hour of the day. (***Hour of Prayer***) 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, says **יהוה**, I will pour out of My Spirit on all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: 19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: 20 The **sun shall be turned into darkness, and the moon into blood, before that great and notable day of יהוה** come: 21 And it shall come to pass, [that] whoever shall call on the name of **יהוה** shall be saved. 22 You men of Israel, hear these words; Yeshua of Nazareth, a man approved of Elohim among you by miracles and wonders and signs, which Elohim did by Him in the midst of you, as you yourselves know: 23 Him, being delivered by the determinate counsel and foreknowledge of Elohim, you have taken, and by wicked hands have crucified and slain: 24 Who Elohim has raised up, having loosed the pains of death: because it was not possible that He should be held of it. 25 For David spoke concerning Him, I foresaw **יהוה** always before my face, for He is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because you will not leave my soul in hell, neither will you suffer Your Holy One to see

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corruption. 28 You have made known to me the ways of life; You shall make me full of joy with Your countenance. 29 Men [and] brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us to this day. 30 Therefore being a prophet, and knowing that Elohim had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Messiah to sit on his throne; 31 He seeing this before spoke of the resurrection of Messiah, that His soul was not left in hell, neither did His flesh see corruption. 32 This Yeshua has Elohim raised up, we all are witnesses. 33 Therefore being by the right hand of Elohim exalted, and having received of the Father the promise of the Holy Spirit, He has shed forth this, which you now see and hear. 34 For David is not ascended into the heavens: but He said Himself, **LORD (יהוה) the Father** said to **my Lord (Yeshua the Son)**, Sit on My right hand, 35 Until I make Your foes Your footstool. 36 Therefore let all the house of Israel know assuredly, that יהוה has made that same Yeshua, who you have crucified, both Elohim and Messiah. 37 Now when they heard [this], they were pricked in their heart, and said to Peter and to the rest of the apostles, Men [and] brethren, what shall we do? 38 Then Peter said to them, Repent, and be baptized every one of you in the name of Yeshua the Messiah for the remission of sins, and you shall receive the gift of the Holy Spirit. 39 For **the promise is to you, and to your children, and to all that are afar off**, [even] as many as יהוה our Elohim shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and **the same day there were added [to them] about three thousand souls**. 42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Related Scripture: Fast days will be turned into joy when Messiah returns

Zechariah 8:19 This says יהוה of hosts; **The fast of the fourth month**, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

Moses moved his tent outside the camp.

Exodus 33:1-11 And יהוה said to Moses, Depart, *and* go up you and the people which you have brought up out of the land of Egypt, to the land which I sware to Abraham, to Isaac, and to Jacob, saying, To your seed will I give it: 2 And I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3 To a land flowing with milk and honey: for I will not go up in the midst of you; for you *are* a stiffnecked people: lest I consume you on the way. 4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. 5 For יהוה had said to Moses, Say to the children of Israel, You *are* a stiffnecked people: I will come up in the midst of you in a moment, and consume you: therefore now put off your ornaments from you, that I may know what to do to you. 6 And the children of Israel stripped themselves of their ornaments by mount Horeb. 7 And Moses took the tabernacle, and pitched it outside the camp, far from the camp, and called it the **tabernacle of the congregation**. And it came to pass, *that* every one which sought יהוה went out to the tabernacle of the congregation, which *was* outside the camp. 8 And it came to pass, when Moses went out to the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle. 9 And

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it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and יהוה talked with Moses. 10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door. 11 And יהוה spoke to Moses face to face, as a man speaks to his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Comment: This is where יהוה would meet him. יהוה would no longer meet him inside the camp lest He destroy the stiff-necked people of Israel. The actual Tabernacle had not been built yet so this refers to the personal tent of Moses. The word picture for the word GRACE in Hebrew is יהוה camping with those under His Grace. We see that those who are not interested in obeying the commands of our Creator will not be allowed to understand His instructions. This prevents them from coming to Him, but He allows them time to change their minds and seek Him at a future time or not.

Related Scripture: He will live with those who fear Him

Psalms 34:7 The angel of יהוה encamps round about them that fear Him, and delivers them.

The Remez or hint is that He does not encamp around those who don't fear Him. That is why Moses had to move his tent outside the camp because יהוה spoke to Moses often and He would not do that in the camp lest He destroy the people.

Show me Yourself

Exodus 33:12-23 And Moses said to יהוה, See, you say to me, Bring up this people: and You have not let me know who You will send with me. Yet You have said, I know you by name, and you have also found grace in My sight. 13 Now therefore, I ask you, if I have found grace in Your sight, show me now Your way, that I may know You, that I may find grace in Your sight: and consider that this nation *is* Your people. 14 And He said, My presence shall go *with you*, and I will give you rest. 15 And he said to him, If Your presence does not go *with me*, carry us up from here. 16 For how shall it be known here that I and Your people have found grace in Your sight? *is it* not in that You go with us? so shall we be separated, I and Your people, from all the people that *are* on the face of the earth. 17 And יהוה said to Moses, I will do this thing also that you have spoken: for you have found grace in My sight, and I know you by name. 18 And he said, I ask you, show me Your glory. 19 And He said, I will make all My goodness pass before you, and I will proclaim the name of יהוה before you; and will be gracious to who I will be gracious, and will show mercy on who I will show mercy. 20 And he said, you can not see My face: for there shall no man see Me, and live. 21 And יהוה said, Behold, *there is* a place by Me, and you shall stand on a rock: 22 And it shall come to pass, while My glory passes by, that I will put you in a cliff of the rock, and will cover you with My hand while I pass by: 23 And I will take away My hand, and you shall see My back parts: but My face shall not be seen.

Comment: Showing favor and mercy are the result of grace being extended to those who are encamped with יהוה. We have all been judged as unfaithful, but He chooses to extend grace to those He chooses. If complete or pure justice were to be given, we would all be condemned.

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For the sake of Abram and the Covenant that **יהוה** made with him and his descendants and those who are grafted into his family we receive grace and mercy. We see that even though Moses had been on the mountain with **יהוה** for forty days he had not seen His face. We see in Exodus 24:9-11 that Moses and over seventy people saw Elohim. This brings up a question of how can these two Scriptures both be true. There are several ways: one way is that the face of Elohim was brilliant and no one could see His face. But that then makes us wonder why Moses wanted to see Him again when it seems that he had never seen even a small part of His body. Moses was told that no one could ever see Him. This makes us think that when the 70 elders saw **יהוה** they were seeing Yeshua whose Name is also **יהוה**. The reference that Moses is talking to **יהוה** may actually be **יהוה** the Father who has never been seen by any person.

Related Scripture: Moses and the elders of Israel saw Elohim

Exodus 24:9-11 Then Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And **they saw the Elohim of Israel:** and *there was* under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *His* clearness. 11 And on the nobles of the children of Israel He laid not His hand: also they saw Elohim, and did eat and drink.

Related Scripture: Only Yeshua has seen Father יהוה

John 6:46 Not that any man has seen the Father, except He which is of Elohim, He has seen the Father.

Moses carves the Second set of Tables

Exodus 34:1-6 And **יהוה** said to Moses, Hew two tables of stone like the first: and I will write on *these* tables the words that were in the first tables, which you broke. 2 And be ready in the morning, and come up in the morning to mount Sinai, and present yourself there to Me in the top of the mount. 3 And no man shall come up with you, 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 the first; and Moses rose up early in the morning, and went up mount Sinai, as **יהוה** had commanded him, and took in his hand the two tables of stone. 5 And **יהוה** descended in the cloud, and stood with him there, and proclaimed the name of **יהוה**. 6 And **יהוה** passed by before him, and proclaimed, **יהוה, יהוה** Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth,

Comment: The people were not allowed to assemble at the bottom of the mountain as they had before the golden calf. The elders were also not allowed to go up the mountain as before. **יהוה** passed before him and proclaimed **יהוה, יהוה**, Elohim Compassionate and gracious, slow to Anger, and Abundant in Kindness and Truth.

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Exodus 34:5-7 Thirteen Attributes of יהוה's mercy

See Jot and Tittle of Exodus 34:7 at the end of this study

Thirteen Attributes of יהוה's Mercy (13 Names)

1. **Mercy יהוה** The Name which denotes mercy.

2. **Mercy יהוה** The Name which denotes mercy. **יהוה** is so great that the mercy He has before you sin is the same as the mercy after you sin. This may also show that the Father and the Son show mercy

3. **God (El) אל** as in Elohim. This name denotes power and justice

4. **Compassionate רחום** God eases the punishment of the guilty and does not put people into extreme temptation. He helps people avoid distress. My mother dreamed every night for a week that my father was going to die right before he died at work.

5. **Gracious וחננו** He is gracious even to the undeserving. notice this is the 5th attribute. five (5) is the number for grace.

6. **Slow to Anger ארך אפים** Slow to anger with the righteous and the wicked. He gives sinners time to repent even when He knows they will not.

7. **Abundant in Kindness ורב חסד** He is kind even to those who lack personal merits. If one's personal behavior is balanced between sin and virtue He gives them the benefit of time to change.

8. **Truth אמת יהוה** always is consistent with what He has said. יהוה never gives the truth to anyone ... It still belongs to Him. We are to share it with others but we are not to hold back on parts of it so that we can get credit for saying certain truths or copyright things that He has given to us for the body of Messiah etc.

Truth = contraction. of stability, trustworthiness, sure, true (s#0571 **אמת**) (eh-meth) This word is made from the **first, middle** and **last** letter in the Hebrew alphabet meaning the complete truth from beginning to end with nothing left out of the middle.

9. **Preserver of Kindness** for thousands of generations **נצר חסד לאלפים** Kindness here refers to the kindness of people. He remembers every kindness we show to others. He has a book of remembrance. The **enlarged nun** may be to call our attention to the fact the letter nun is symbolic of the quickening of life, meaning that our Creator will reward those who love Him

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and follow His commands will be preserved after they die and will be brought back to life in the world to come.

Related Scripture: יהוה's Book of Remembrance

Malachi 3:15-18 And now we call the proud happy; yes, they that work wickedness are set up; yes, [they that] tempt Elohim are even delivered. 16 Then they that feared יהוה spoke often one to another: and יהוה listened, and heard [it], and **a book of remembrance was written before Him for them that feared יהוה**, and that thought on His name. 17 And they shall be Mine, says יהוה of hosts, in that day when I make up My jewels; and I will spare them, as a man spares his own son that serves him. 18 Then shall you return, and discern between the righteous and the wicked, between him that serves Elohim and him that did not serve him.

Related Scripture: יהוה's Book of Remembrance

Revelations 20:11-15 And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before Elohim; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those **things which were written in the books, according to their works**. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whoever was not found written in the book of life was cast into the lake of fire.

10. Iniquity עון Iniquity is an intentional sin, We knew it was wrong but we did it anyway. יהוה forgives this if the sinner repents.

11. Willful Sin ופשע This is sin that is committed with the intention of angering Elohim He will also forgive this if the sinner repents.

12. Error וחטאה This is sin committed out of apathy or carelessness. This is a sin because we are told to be careful to obey all His commandments.

13. Who Cleanses נקה When someone repents יהוה cleanses him from sin so that there is nothing standing between him and יהוה. This means they are restored. If one does not repent יהוה does not cleanse.

Thirteen Attributes of יהוה's mercy Reference: Stone Edition Chumash page 509

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And a 14th attribute

14. **Jealous** (Exodus 34:14) For you shall not prostrate yourselves to an alien god, for the very Name of **יהוה** is "Jealous One," He is a jealous Elohim. Elohim will not tolerate us worshipping a false god, just as we will not tolerate our mate having an intimate relation with another person. It may be possible that the first two attributes listed by the Stone Edition Chumash may be only one attribute and the attribute of Jealous is actually the thirteenth.

Five iniquities of the Rabbi's

Reference: The Greek Jesus verses the Hebrew Yeshua

1 Two Torahs, the written Torah **יהוה** gave Moses and a Torah that **יהוה** did not write, but only told Moses in the form of contradictory arguments. Both the Babylonian and Jerusalem Talmud are filled with passages where four or five Rabbis' conflicting comments and the accepted belief is that all of the comments are correct.

2 Absolute authority of the Rabbis. No matter if what they tell you does not make sense, you are required to follow their teaching. If they tell you that right is left and left is right you must obey them and operate as if this is true.

3 Irrational interpretation Moses said in Deuteronomy 31 that all Israel was to gather every seven (7) years to hear the Torah read to them (it is in plain language, everyone can understand it). The Rabbis say that the Torah is hard to understand and only they can tell you what it means.

Example:

Exodus 23:2 You shall not go after the majority to do evil, neither shall you testify in a matter of strife to incline after the majority to pervert justice.

They take this and leave out words in the beginning and at the end and say that this verse means we are required to **INCLINE AFTER THE MAJORITY**. This is the opposite of what the verse is saying.

4. The Traditions of men The sanctification of traditions of folk customs. They believe that if something is done by an entire Jewish community for an extended period of time then this custom called a **MINHAG** (**מנהג**) becomes binding on the community. In other words a custom of Israel becomes Torah, equal to the the laws that **יהוה** commanded Moses to tell the people.

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Example:

Wearing a **kappa** was not done until the middle ages 1,200 1,300's. This was not know during the time that Yeshua lived on the earth. After the Jewish people had worn them for several hundred years the Rabbis made it a law that you could not walk four cubits (six feet) without having your head covered.

Related Scriptures: Don't add to or take away from His Word

Deuteronomy 13:1 All that I command you, you shall diligently do; you shall not add to it or diminish from it.

Proverbs 30:6 Do not add to His words, lest He reprove you and you be found a liar.

5. Man made laws (takanot) (תקנות) This is where the Rabbis make up a law with no Scriptural basis. They sit down and write that this is from this time on a law equal to that of the laws of יהוה. An example is the washing of hands. They commanded that before you can eat you must take a certain size jar full of water and pour water on your left hand then pour water on your right hand then repeat it again and by some customs do this three times. Then you are to say a blessing thanking Elohim for commanding us to wash our hands. Just washing your hands with soap and water does not fulfill their command.

Related Scripture: Obeying commandments of men

Matthew 15:2-9 (Scribes and Pharisees said) Why do Your disciples transgress the **traditions (takanot) of the elders?** for they do not wash their hands when they eat bread. 3. But He (Yeshua) answered and said to them, why do you also transgress the **commandments of Elohim** by your traditions (takanot)? 4. For Elohim commanded, saying honor your father and mother: and, he that curses father and mother, let him die the death. 5. But you say, whoever shall say to his father or his mother, It is a gift, by whatever you might be profited by me; 6. And honor not his father or his mother, he shall be free. Thus have you made the commandments of Elohim of none effect by your traditions (takanot). 7. You hypocrites, well did Isaiah prophesy of you, saying, 8. This people draws near to Me with their mouth, and honors Me with their lips; but their heart is far from Me. 9. But in vain they do worship Me, teaching for doctrines the commandments of men.

The Shem Tov scroll of Matthew written in Hebrew uses the actual word **Takanot**.

Reference: **The Hebrew Yeshua vs the Greek Jesus** by Nehemia Gordon

Related Scripture: The Commandments of Elohim are right before you

Deuteronomy 30:11-14 For this commandment which I am commanding you this day, it is not hidden from you, neither is it far off. 12 **It is not in Heaven**, that you should say, who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? 13. Neither is it beyond the sea, that you should say, who shall go over the sea for us, and bring it to us, that we may hear it and do it? 14 But the word is very near to you, in your mouth, and in your heart, that you may do it.

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The Rabbis take this Scripture and leave out words to make it say the Torah is not in heaven, So we do not have to obey heaven.

If you asked an Orthodox Rabbi that If an angel from heaven came to him and said you can eat meat and dairy together, would he change his belief and eat meat and dairy together. He would tell you that he would not change his beliefs and he would quote this very verse, and say **the Torah is not in heaven.**

Comment: We should be very glad that the Word of יהוה was not kept by Orthodox Rabbis. The Mosaic Text was kept by a family who were **Karaite Jews**. They believe only in the written Torah. Karaites means those who are strict Scripturist. If it is not written they don't do it. יהוה meant it when He said **don't add to or take away from My word.**

Jot and Tittle:

Matthew 5:17-19 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18: For verily I say to you, Till heaven and earth pass, **one jot or one tittle** shall in no wise pass from the law (Torah), till all be fulfilled. 19: Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach them, the same shall be called great in the kingdom of heaven.

The letter resh (ר) is enlarged in the word for "other":

Exodus 34:14 - For you shall not prostrate yourselves to an **alien (or other)** (אחר) god, for the very Name of יהוה is Jealous One, He is a jealous Elohim.

Other = hinder, next, other, following, strange (אחר) (akh-air')

The Hebrew word for **alien** or **other** is the word akhar (אחר). The Hebrew word for **one** is akhad (אחד). The only difference is the last letter (reading right to left). The enlarged letter resh (ר) **is symbolic of a man's head** and the dalet (ד) **is symbolic of a door**. The enlarged dalet is found in the Shema in **Deut. 6:4** which Yeshua said was the **first of all commandments**. These words are related in two ways. First they both have an enlarged letter as the last letter and second the rest of both words are identical. This is telling us that we must use our heads to not confuse the ways of other gods with the one true Elohim. Yeshua said strive to enter the narrow gate (door). Reference: Monty Judah article in Yavoh "Jots and Tittles"

Related Scripture: The door to Life

Matthew 7:13-14 Enter in at the **strait gate**: for wide *is* the gate, and broad *is* the way, that leads to destruction, and many there be which go in thereat: 14 Because strait *is* the gate, and **narrow *is* the way**, which leads to life, and few there be that find it.

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Related Scriptures: The door to Life

Deuteronomy 6:4 Hear, O Israel: יהוה our Elohim, יהוה is one (אחד).

Mark 12:29 And Yeshua answered him, The first of all the commandments is, Hear, O Israel; יהוה our Elohim יהוה is one:

Jot and Tittle

Exodus 34:7 **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 on the children, and on the children's children, to the third and to the fourth *generation*

Keeping = Keeper, Watchman, Branch, preserver (ש#05341 נצר) (naw-tsar)

This is the word for the **shoot of an olive tree** that is grafted to form an olive tree. Olive trees are not produced by planting an olive seed. They are produced by grafting a cutting from a wild olive tree into the root of a cultured olive tree. Only one in ten of these grafts survive. Yeshua was born in Bethlehem but raised in the town of Nazareth. The root word is of Nazareth is

nawtsar. There is an enlarged Nun (נ) (noon) in the word (Naw-tsar) (נצ) translated as

KEEPING or PRESERVER This same word is also translated **WATCHMAN** and **BRANCH** in other verses. It is also related to the Nazarene Sect which was what followers of Yeshua were called before they were called Christians in the first century. This was Nazarene Judaism, following Yeshua and keeping His commandments from the Covenant. They understood that keeping the Law (Torah) of יהוה did not save them but they keep it in gratitude for the gift of salvation. He said "**If you love Me keep My commandments.**" The Hebrew letter Nun is a picture of a fish swimming quickly away. This letter is symbolic of the quickening of life. יהוה may be revealing that He will preserve life of the descendants of the patriarchs and those who follow Him to a thousand generations despite the sin of all Israel at this time.

Reference: Monty Judah article in Yavoh "Jots and Tittles"

Related Scriptures: The shoot of and Olive Tree

Matthew 2:23 He shall be called a Natsari (a Nazarene)

Acts 4:10 in the Name of Yeshua haMashiach haNatsari (the Nazarene)

Acts 24:5 Paul was called a ringleader of the **Nazarene** sect

Acts 24:14 (Paul said) According to the way which they say is a sect, so I worship the ancestral One; believing all things that are written in the Torah and the prophets!

Isaiah 11:1-6 And there shall come forth a rod out of the stem of Jesse, and a **Branch** shall grow out of his roots: 2 And the spirit of יהוה shall rest on Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of יהוה; 3 And shall make Him of quick understanding in the fear of יהוה: and He shall not judge after the

Ki Tisa (when you elevate) **Torah Portion 21 Exodus 30:11-34:35**

sight of His eyes, neither reprove after the hearing of His ears: 4 But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. 5 And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Exodus 34:26 Don't cook a kid in its mothers milk -- This was used as a **charm** by **ancients heathens** to be assured of success. He is saying don't do as these people do, we are to live holy lives. Our success is dependent of following **יהוה**'s commands.

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A Exodus 31:2-12 יהוה speaks to Moses about calling Bezaleel and Aholiab and giving them wisdom to build the articles of the Tabernacle of gold and silver including the Ark of the Testimony, Mercy Seat, Table of Show Bread, Menorah, Altar of Incense, the burnt offering Altar, the Laver and the Holy Garments of the Priests. Starting at the most holy and moving to the outer court.

B Exodus 31:13 Speak also to the children of Israel, saying, Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I *am* יהוה that sanctifies you.

C Exodus 31:14 You shall keep the Sabbath for it *is* holy to you: every **one that defiles it shall surely be put to death:** for whoever does *any* work on it, that soul shall be cut off from among his people.

No Central Axis

C Exodus 31:15 Six days may work be done; but in the seventh is the Sabbath of rest, holy to יהוה: whoever does any work in the Sabbath day, he shall surely be put to death.

B Exodus 31:16-17 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual Covenant. **17 It is a sign between Me and the children of Israel forever:** for *in* six days יהוה made heaven and earth, and on the seventh day He rested, and was refreshed.

A Exodus 32:1-10 Describes the people who turn away from following יהוה and Moses and choosing Aaron to make them a god, The golden calf is made from their gold earrings being removed as they are no longer bond-servants and melting them in a fire and changing it into a golden calf. This idol is referred to as יהוה. They ignored what they had been told that יהוה required of them and made up their own rules, times and ways to worship Him.

Comment: This **Chiastic structure** seems to be showing the line between those who are part of the Kingdom and in Covenant with יהוה and those who are not. This line is drawn in the sand so to speak by whether or not they keep the sign of the Covenant which is the Sabbath. Those who do not keep it make up their own rules and appointed times. We see that the Sabbath is to be kept forever as a perpetual Covenant. There is no Scripture that says that the Sabbath was changed in the first century. יהוה did not change His mind. It has been said if you tell me when is your holy day each week, I will tell you who is the god that you worship. If your day is Friday then you worship the god of islam. If you worship on Sunday then your god is the sun god Nimrod. If you worship on Sabbath then you worship the God of Abraham, Isaac and Jacob, יהוה.