

Parasha 21: Ki Tisa (When You Take/Lift Up) Shemot/Exodus 30:11 – 34:35

*All Scripture References from The Orthodox Jewish Bible- Referred To As OJB- unless otherwise noted

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In this week's parasha we have some very important and sad events that will be happening to Am Yisrael. All of them are important to us. They are both for our good, as well as for learning to navigate our way back to the 'Ancient Paths' of YHWH in His Torah. Specifically, I am speaking of the 'Golden Calf' incident. There is a lot more at stake here than just the 'surface issues' regarding the idolatry involved. Many times, we seemingly distance ourselves from the subject because as we exist in our present modern settings. We don't necessarily have such things as 'actual stone or wooden images' we bow down to. However, as Rav Sha'ul clearly tells us,

“What then am I saying? That a sacrifice to an elil (idol) is anything or that an idol is anything?”

No, the things which they sacrifice, YIZB'CHU LASHEDIM LO ELOHIM (“They sacrificed to demons which were not G-d [Elohim-The Mighty One]” DEVARIM 32:17; TEHILLIM 106:37). Now I do not want you to become sharers with the shedim (demons). [VAYIKRA 17:7; DEVARIM 32:17; TEHILLIM 106:37]

You are not able to drink from the Kos of Hashem [cup of YHWH] and also from the Kos HaShedim [cup of the demons]; you are not able to partake of the shulchan of Hashem [Table of YHWH] and the shulchan of shedim (table of demons).” (1 Corinthians 10:19-21 OJB-definitions mine)

It is not the actual 'image', the 'idol itself', that is the 'focal point'. It is 'what the image represents'. It is the 'demonic entity' behind that 'image'. This is the 'true evil'. The fact is, whether that 'image is stone or wood' or whether the 'image' is of some other substance (**even of a non-corporeal existence such as an ideology, thought, philosophy... etc.**) that, in and of itself, is **NOT** the evil. It is the 'intelligence' behind it. The actual 'shed/spirit/demonic entity' that uses the 'image' on whatever level to bring those whom it 'ensnares into its deception'. What we are about to see with the 'Golden Calf' is of an even more 'diabolical level of deception'. May YHWH give us great discernment as we proceed.

Understanding The Purpose Of The Taking Of The Census

Our parasha opens with YHWH instructing Moshe to 'take a census' of Am Yisrael. We go a little more in depth into the 'taking of the census' in our future parasha of Bamidbar/Numbers, from the sefer/book by the same name. Therefore, we will save deeper comments for that time. At present, YHWH 'instructs' Moshe to 'take the count' of the Yisraelite males who were of the age twenty years old and above. At the same time, when YHWH gives the word on the census, He also is very quick to include a very 'peculiar action' that is to accompany the 'counting process'.

“And Hashem [YHWH] spoke unto Moshe, saying,

When thou takest the census of the Bnei Yisroel [Sons of Yisrael] after their number, then shall they give every man a kofer nafsho (life price, atoning payment for his nefesh or soul) unto Hashem [YHWH], when thou numberest them; that there be no negef (plague) among them, when thou numberest them.

*This they shall give, everyone that passeth among them that are pekudim (numbered, counted), half a shekel after the shekel of HaKodesh [The Holy Place/Sanctuary]. (A shekel is twenty gerahs.) A half shekel shall be the terumah (offering/*that which is lifted up*) unto Hashem [YHWH].*

*Everyone that passeth among them that are numbered, from twenty years old and above, shall give a terumah (offering/*that which is lifted up*) unto Hashem [YHWH].” (Shemot/Exodus 30:11-14 OJB-definitions mine)*

Along with the ‘numbering of the people’ there is also to be taken from those numbered a ‘*t’rumah/elevation offering*’ of a ‘*half shekel made of silver*’. We are told that it was to be a ‘*kesef hakippurim/atonement money*’. This ‘*offering*’ is different from the ‘*t’rumah/elevation offering*’ of our parasha by the same name two weeks ago. The reason? Because, that one was to be a ‘*free will offering*’. This ‘*t’rumah/elevation offering*’ associated with this week’s ‘*atonement payment*’ was mandatory. Why?

In answer to the above let me ask: ‘*To whom did these Yisraelites being counted belong?*’ The answer is very important. More than likely this ‘*census*’ was used to determine a ‘*set number of male Yisraelites*’ for the purpose of ‘*mustering an army*’ for Am Yisrael. But, to whom did this army belong? It wasn’t Moshe’s army. It wasn’t even Am Yisrael’s army. **THE ARMY BELONGED TO YHWH!** It is just here that we need to make an important point.

Pride runs very deep in all of mankind. It is a very subtle form of evil. It is very easy and tempting to look at what one has and imagine accomplishing this or that. As though what one possesses has some inherent ability to do things great and marvelous for YHWH. Question: ‘*Does YHWH need ALL we have to get His plans done?*’ Absolutely not! Look at Gi’don/Gideon and his army. He started out with 22,000. By the time YHWH was finished testing and qualifying Gid’ons/Gideon’s men, He whittled their number down to a seemingly paltry 300. What could 300 do against an enemy that seemed as large and ominous as the Pelishtim/Philistines? (**Shoftim/Judges 7**) It is **NEVER** the number or how much ‘*we may have*’ when it comes to YHWH’s ability to win in any situation. Always remember: **THE GOVERNING PRINCIPLE IN ALL THAT YHWH DOES IS... HIS GLORY!** That, and that alone, is **ALWAYS** preeminent. It’s not that He ‘*needs*’ us. It’s that He ‘*allows us the privilege*’ of participating with Him, in order that His glory may be seen and recognized by all involved. **THERE IS NO ROOM FOR MAN’S PRIDE. ONLY THE WORSHIP OF OUR CREATOR IS PREEMINENT.** It is His mercy alone that includes us in His works.

David stumbled over this very issue when he took a census in his day. (**Sh’muel Beit/II Samuel 24**) He counted the people but did not include the ‘*kesef hakippurim/atonement money*’. **THE RESULT WAS JUDGMENT!** The people did not belong to David. They belonged to YHWH. It is dangerous to touch what belongs to YHWH. **HE IS A JEALOUS MIGHTY ONE.** He may ‘*allow*’ us to use what is His, but we must **NEVER ACT AS THOUGH IT IS OUR OWN!** Thus, the ‘*kesef hakippurim/the atonement money*’ is given to ‘*atone/cover the hearts*’ of those who are counted. There is a Midrash in the ‘*Jewish Traditional Writings*’ (**Talmud**) where the sages tell

how Hasatan ****[may his memory be blotted out forever]** would accuse all those who would be counted among Yisrael. The *'kesef hakippurim/the atonement money'* was instituted as an *'atonement/covering'* for their *'protection'* from the adversary.

Beloved, even today, though there is no standing Heikhal/Temple, there is still a danger in the work being accomplished by YHWH. **PRIDE IS WAITING TO CREEP INTO OUR HEART.** Religious man is capable of great evil, even when it comes to what is done in YHWH's Name. Many men in the work of heaven have sought to do great things, and in many ways have. But pride is a force that will take what YHWH creates, and will twist, turn and pervert into something dark and demonic. It will always bring about a sad end. If not in this life, then surely in the *'day of judgment to come'*. Many will watch as their whole life's efforts go up in flames. **SAVED, YET SO AS BY FIRE.** Their efforts, *'wood, hay and stubble'* lost. Only that which is *'gold, silver and precious stones'* can withstand the *'testing fire of YHWH's holiness'*. **(Romans 14:10; 11 Corinthians 5:10; 1 Corinthians 3:10-15)** We learn from our Torah parasha, that the *'silver from the shekels'* would be used in the making of the Mishkan/Tabernacle. **(Shemot/Exodus 30:16)**

The Bronze Laver

Just past the *'bronze Mizbe'ach/Altar in the courtyard of the Mishkan/Tabernacle'* was the next piece of furniture. It was the *'Kiyor of Nechoshet/the Copper or Bronze Laver'*. Now most translations say either the *'Bronze or Brazen Laver'*. *'Bronze'* is usually an *'alloy of copper mixed with tin'*. In most instances, the *'copper'* contained in *'bronze'* is about 88%. The other part, 12% being *'tin'*. *'Copper'* is a *'very dense metal'* which keeps it from absorbing germs. This is why it is used in hospitals and surgery rooms. Just as the *'Bronze or Brazen Altar'* we saw in last week's parasha speaks of *'judgment'*, so this *'laver'* too is also associated with *'judgment'*. Except this *'laver was filled with water'*, so that the priests could wash both their hands and feet *'before'* entering the Holy Place. *****(Which is the second enclosed section of the Mishkan/Tabernacle).*** By *'washing the hands and feet'* we are told,

"For Aharon and his banim [sons] shall wash their hands and their feet thereat; When they go into the Ohel Mo'ed [Tent of Meeting], they shall wash with mayim [water], THAT THEY DIE NOT; or when they come near to the Mizbe'ach [Altar] to minister, to present offering made by eish [fire] unto Hashem [YHWH]; So they shall wash their hands and their feet, THAT THEY DIE NOT; and it shall be a chok olam [ordinance forever] to them, even to him and to his zera [seed] throughout their dorot [generations]." (Shemot/Exodus 30:19-21 OJB- *emphasis/definitions mine*)

The reason is: **THAT THEY DIE NOT.** The classification of Torah as *'clean/unclean'* is a *'position or status of being'*. We learn more about this in our next sefer/book of Wayikra/Leviticus. The *'purity'* of YHWH's *'Sh'khinyah/Manifest Presence'* cannot tolerate the *'realm of death'*. When someone who is *'contaminated by this realm'*, either by *'accident or purposefully, karov/draws near to YHWH'*, then the *'absolute pureness'* of His Presence will bring death to that one. The *'Sh'khinyah/Manifest Presence of YHWH'*, while awesome and glorious, it is also dangerous. Like electricity, we need a *'healthy respect'* for something that may kill us, but you can't see it!

As was said, 'bronze' throughout Scripture is associated with 'judgment'. The water of the Bronze Laver 'cleanses and restores the kohenim/priests to the status of being tahor/clean' before YHWH. They 'wash' only the 'hands and feet' because the rest of their clothing 'shields' them from 'being contaminated' by the 'animal korban' while preparing them to be 'offered' on the 'Bronze Mizbe'ach/Altar'. This is the reason in 'Orthodox Judaism' there is the 'ritual washing of the hands' before eating. An observance known as 'N'tilat Yadayim'. In the Jewish home, the 'house' is likened to the 'Mishkan/Tabernacle'. ****[It is actually considered a 'small mishkan/tabernacle']** The 'kitchen table' is seen as the 'shulchan or table of showbread'. Before eating, the hands are washed and the 'N'tilat Yadayim' (**blessing**) prayer is given. This is seen as a 'process' of removing any 'contamination' of the hands through normal daily life. Such contact, while incidental, nonetheless is viewed, rabbinically, as bringing the hands into contact with that which is considered to be 'tamei/unclean'. This practice is a requirement prescribed under the 'Jewish rabbinic tradition of Sh'be'al Peh/Oral Torah'. We, the 'returning house of Yosef-Ephraim', do not accept the 'Oral Tradition' as a 'binding command'. We wholly embrace the 'She'bi'ktav/Written Torah' as given to Moshe and applied as YHWH by His HaRuach HaKodesh/The Spirit of His Holiness leads. However, if we are with our brother Yehudah/Judah, we may certainly 'choose to observe' this practice out of respect and tolerance for their 'custom' when in their home or in The Land as we may visit. ****[Click on this link to be taken to an article entitled, 'Did Rebbe Yeshua Really Declare All Food Clean?'- Here you will discover the Truth about Master Yeshua's 'supposed declaration' in the Besorah/Gospel of Mark that ALL 'food' is to be considered clean? You will also come to understand the 'difference between rabbinic teaching' in the 'Oral Torah of clean and unclean' and YHWH's 'instruction' on what is to be 'considered food' in the 'Written Torah']**

The Holy Anointing Oil

In verse 23 of chapter 30 YHWH gives instructions for making the 'shemen mishchah kodesh/holy anointing oil'. This 'anointing oil' was to be considered 'kodesh kodashim/most holy'. It was to be for 'anointing the Mishkan/Tabernacle, the furniture and utensils thereof to set them apart' wholly to YHWH. This 'anointing oil' was also to be used for Aharon and his sons, the 'kohenim/priests to ordain them for service.'

The 'shemen mishchah kodesh/anointing oil' was considered to be so holy that none other was to be made or copied. It was not to be 'poured on the flesh' of anyone outside of the kohenim/priesthood. If these 'mitzvot/commands' were violated, then those who were guilty were to be 'cut off/put to death' from Am Yisrael.

In the 'Jewish Traditional Writings' a Midrash is given, that the 'original bottle of shemen hamishchah kodesh/the holy anointing oil' lasted for 750 years! Just before the destruction of the 1st Heikhal/Temple, king Yosiah/Josiah took the bottle and hid it. It is said, that when Mashiach/Messiah comes, He will bring it out from its hiding place to be used in the restored 3rd Heikhal/Temple during the Millennial Kingdom.

In this section, YHWH also gives instructions on how the 'ketoret/incense' for the 'Mizbe'ach HaKodesh/Altar of Incense/Golden Altar in the Holy Place' was to be made. Some was also to be placed before the 'HaEdut/Ark of the Testimony' for when the 'Kohen HaGadol/High Priest' came there to minister to YHWH and hear Him speak. This 'incense' was also to be restricted in who made it and how it was to be used. No one was to copy it or use it outside of the

Mishkan/Tabernacle. Those who did, like the *'shemen hamishchah kodesh/the holy anointing oil'* were to be *'cut off/put to death'* from Am Yisrael.

Betzal'el, Oholiab And The Mishkan/Tabernacle

YHWH tells Moshe that He has called *'Betzal'el Ben Uri'* from the *'tribe of Yehudah/Judah'* to make all the furnishings, trappings, incense and holy anointing oil for the *'Mishkan/Tabernacle'*. He was to be the *'chief architect of the Mishkan/Tabernacle'*. The *'anointing of YHWH'* was to be very unique upon him. First, he was a very young man. According to the *'Jewish Traditional Writings'* using genealogies, it is said he was probably around 13 years old!

Next, *'Betzal'el's'* name in Hebrew means, *'In the shadow or protection of The Mighty One'*. His father, *'Uri's'* name means *light or fiery* in Hebrew. It is written in the *'Jewish Traditional Writings'* that Moshe was *'extremely impressed'* with Betzal'el's abilities to make each part of the *'Mishkan/Tabernacle'*. He did so solely from the description that Moshe gave him! Moshe said the young man surely must have been there on the mountain when YHWH gave the design! More than likely with *'Betzal'el's'* father's name meaning *'light'*, which speaks of *'revelation'* (**Tehillim/Psalms 36:9**), he could *'see'* by the *'revelation'* of YHWH's HaRuach HaKodesh/The Spirit of His Holiness what Moshe was saying. Either way, it was a powerful anointing the young man had.

YHWH also gave *'Betzal'el'* assistance through another young man from the tribe of Dan, *'Oholiab ben Achisamach'*. In Hebrew, his name means *'my Father's tent'*. Oholiab's father's name means, *'my brother's support or has supported'*. YHWH used both young men to fashion His *'dwelling place'* among Yisrael. Even in this, you see the *'foreshadowing of the Two Houses'* coming together. Amen! *'Betzal'el'*, in a sense, is a *'picture of the Mashiach'*, who is prophesied to both *'rebuild the physical 3rd Heikhal/Temple'* (**Zechariah/Zechariah 6:12-13**), and the *'spiritual Heikhal/Temple of YHWH'* among the *'mystical Body'* of those who *'believe upon Him'*. This includes us in the latter. The promise of our Master in the book of Hitgalut/Revelation is,

"The one who wins the nitzachon (victory) I will make an amud (pillar) in the Beis Hamikdash of Elohai [the house, the Heikhal/Temple of my Mighty One] and never may he go out of it [TEHILLIM 23:6] and I will write upon him ha-Shem of Elohai [the Name of My Mighty One] and ha-Shem of the Ir Hakodesh of Elohai [the Name of the Holy City of my Mighty One]— the Yerushalayim HaChadashah [The New Jerusalem] descending down out of Shomayim from Elohai [the Heavens of my Mighty One] —and ha-Shem HeChadash of me (my New Name)." (Hitgalut/Revelation 3:12 OJB- definitions mine)

In like manner, we, as *'Oholiab'*, will be *'counted'* as those who give *'support'* to our Elder Brother, Mashiach Yeshua. In turn, we will be rewarded for our faithfulness by becoming a *'supporting pillar in the house, the Heikhal/Temple of our Mighty One'*. The *'Name of the Mighty One'* will be *'written upon us and the Name of the City of our Holy One will be written upon us too'*. We will NEVER *'be removed'* from our *'place of support'* in YHWH's *'spiritual house'*!

The Shabbat Is Forever

YHWH again revisits His *'instructions on the Shabbat'*. It is to be *'fully observed as a day of rest'*. No *'creative work, activity of self-pleasure or buying and selling'* is to be done till it passes.

(**Nechemyah/Nehemiah 10:31; 13:15**) YHWH observes the Shabbat and Am Yisrael is to *'learn to cease'* (**the literal meaning in Hebrew**) on this *'appointed day'* throughout their generations like the Creator. **THE SHABBAT IS FOREVER!** No one, no man, no organization has the right to change it. It is the **SEVENTH DAY**, and it is to be a **SIGN** between YHWH and His people. He is the One that *'sets us apart/makes us holy'*. We *'cease'* in order to testify **IT IS NOT US**, but YHWH that will accomplish what needs to be done in our lives. The blessing is not based on *'our efforts alone'*. **YHWH IS THE SOURCE**. We look to Him alone for the blessing. We do that by *'pursuing His Torah'* and **DOING** what pleases Him. In turn, the blessing will *'overtake us'*, because we **CEASE** in *'trusting faithfulness'* in our Creator's Word. (**D'varim/Deuteronomy 28:2**)

The Sin Of The Golden Calf

This particular Torah parasha is full of many things all of which are important and have very *'deep insights'*. But we are going to move ahead of these and look at the incident of the *'Golden Calf'*. There are some very deep things that need to be pointed out and discussed. We alluded to some of them earlier in our parasha. Now, we look further into each.

YHWH tries our hearts in many ways. Am Yisrael had seen the mighty hand of YHWH in their redemption and deliverance out of Mitzrayim/Egypt. They had seen His great power at Mt. Sinai, and in the giving of the *'Aseret Devarim/Ten Words'*. Now their heart was about to be tested again in His choice of Moshe as their leader. As we enter this section, we find that Moshe had been called by YHWH to *'come up into the mountain'*. He was to be there for forty days and nights. (**Shemot/Exodus 24:15-18**) It seems, his extended absence had been *'perceived'* by the people to be a very inordinately long period. So much so that we read,

“And when HaAm [The People] saw that Moshe delayed to come down from HaHar [The Mountain], HaAm [The People] gathered themselves together unto Aharon, and said unto him, Up, make us elohim (g-ds), which shall go before us; for as for this Moshe, the ish [man] that brought us up out of Eretz Mitzrayim [Land of Egypt], we know not what is become of him.” (Shemot/Exodus 32:1 OJB- definitions mine)

Now, as we look into the setting that precedes Am Yisrael's departure from the heart of YHWH, we see how the enemy sets the stage. The time period of waiting in following YHWH is always a *'vulnerable moment'*. The first inkling that something was going awry is in their words to Aharon. It says the people *'saw'* that Moshe, in their estimation, *'delayed'* to come down from the mountain. Now, the interesting thing is the Hebrew word *'delayed is boshesh'*. While it does mean *'delay'*, the root of *'boshesh is bosh'* ****[pronounced boosh]**. Why is this important? Because, knowing what the *'root meaning'* is will give us an *'insight into the emotional undercurrent'* that was manifesting among the people as Moshe's absence *'seemed'* to drag on. The root *'bush'* means, *'shame'*. So, Moshe's *'seeming delay'* in coming down from the mountain was causing Am Yisrael to *'feel shame'* in his absence. More clearly, they were having *'feelings of disappointment'*. They were in fact *'embarrassed'* that he would leave them this way.

Beloved, there is **NEVER** a wrong time to intercede for the leadership that YHWH has established in our midst. There will always be times, when for one reason or another, the leadership *'seemingly'* falls short of our expectations. Whether it is *'true or perceived'* to be so. Be aware, the enemy will quickly take advantage of that moment to *'accuse them'*. If we allow ourselves to

'pick up that offense' right or wrongfully, then we are all headed for trouble. **LOVE COVERS A MULTITUDE OF SINS. (Proverbs 10:6)** That doesn't mean we sweep wrongdoing and **sinful activity under the rug. It does mean that instead of taking the first opportunity to speak evil, WE INSTEAD CHOOSE TO THINK THE BEST FIRST. (1 Corinthians 13:4-8a)** How many times along the road did Moshe save Am Yisrael from judgment when they were fully engaged in open sin and rebellion? How many times did they return the favor? How many times when we are faced with the opportunity to speak evil of our leadership, do we return the favor they have given in prayer and helping others. Do we use our lips to speak words of support and intercession, or doubt and criticism? If you want to stop the enemy dead in his tracks, this is one of the best ways possible... **RESPOND IN LOVE!**

Am Yisrael did not choose the high road. Instead, they were about to let the sin that was in their heart find expression. The deceptive part was they were not just wanting to run after all kinds of different false mighty ones. They simply wanted to make an image **FOR** their Mighty One who had been leading them, because He was **INVISIBLE!** It wasn't that they wanted *'another'* Mighty One per se. They just wanted one **THAT COULD BE SEEN!** Thus, they called the *'image of the Golden Calf'* that was made... **YHWH!**

“And when Aharon saw it, he built a Mizbe'ach [Altar] before it; and Aharon made proclamation, and said, Tomorrow is a chag (feast) to Hashem [YHWH]” (Shemot/Exodus 32:5 OJB- definitions mine)

Isn't that exactly what YHWH's people have done over and over again? When the nation of Yisrael was originally split into *'northern and southern houses'*, Yarov'am/Jeroboam established *'two places'* in northern Yisrael for the ten tribes to worship. It was an effort to keep them from going down to Yerushalayim/Jerusalem in the south to worship. He not only made **ONE 'Golden Calf'**, **HE MADE TWO!** These idolatrous shrines each contained **AN IMAGE OF A GOLDEN CALF.** And yes... **THEY WERE CALLED YHWH!**

When the *'church of Christendom'* succeeded in divorcing itself from its *'Hebraic roots and Jewish heritage'* under the Emperor Constantine in the 4th century, a *'new priesthood'* was set in place. New *'mo'edim/appointed times and chagim/feast days'* were made and observed. **ALL STILL CLAIMING TO BE IN THE NAME OF THE LORD!** Yet, **NOTHING** could have been further from the truth.

Elohim/The Mighty One In Our Image?

“Up, make us elohim (g-ds), which shall go before us...” (Shemot/Exodus 32:1a OJB)

I have pulled out this *'fragment'* from the already quoted verse above to make a point. We are told throughout the Scripture we are to walk *'before'* YHWH. Yet, the *'desire of the people in the camp of Yisrael'* was to *'have an elohim/mighty one'* who was to literally **WALK BEFORE THEM!** The change is subtle, but **DEADLY IN IMPORT.** This *'replacement mighty one'* was to be the *'servant of the people as its creator'*. The *'fragmentation process'* that sin causes was *'beginning its manifestation'*.

While it is true, that in Hebrew the noun 'elohim' used in relation to YHWH is 'plural', it was not meant to denote 'plurality as in more than one'. It was instead meant to show the 'intensity of majesty'. There is no punctuation used in Hebrew. Therefore, when 'plural nouns' are used in most instances, the 'number of the verb' determines the 'number of the noun'. In Hebrew grammar, a 'singular verb' causes a 'plural noun' to be understood to be 'singular'. A 'plural verb' causes a 'plural noun' to be understood to actually be 'plural'. The 'Oneness of YHWH as Elohim/the Mighty One' is denoted by the 'adjective echad' meaning 'one, as in a compound unity'. **YHWH IS ONE COMPLETE UNIT OF PLURAL DIVINITY.** He is NOT 'three gods in one'. He is NOT 'one' God in 'three Persons'. **HE IS ONE ELOHIM/MIGHTY ONE IN THREE MANIFESTATIONS (Kedusha Meshuleshet- a Three-fold Holiness in Hebrew) OF HIMSELF...** Abba/Father... Word/Son... and HaRuach HaKodesh/The Spirit of Holiness. **PLURALITY OF DIVINITY IS NOT THE SAME AS A PLURALITY OF PERSONS.** The 'church of Christendom' may not have meant the 'Trinity doctrine' to make YHWH into 'three gods', but by 'divorcing itself' from its 'Hebraic roots' that is exactly what has happened. **IT VIOLATES THE UNDERSTANDING OF YHWH ACCORDING TO TORAH!** This is part of the reason that 'Jewish Yisrael' rejects Yeshua as Mashiach. He has wrongly been 'presented' as 'another god' by Christendom's own definition!

On the other hand, 'rabbinic Judaism's ultra-monotheistic emphasis' is also skewed. If YHWH had meant for Himself to be 'understood' as **ONE AND ONLY ONE**, then the Hebrew word would have been 'yachid'. This word means exactly that: **ONE AND ONLY ONE**. Instead, YHWH purposefully chose the word **ECHAD**, which means **ONE AS IN A COMPOUND UNITY**. Rabbinic Judaism is **A REACTION AGAINST YESHUA!** Because Yeshua 'has been removed' from His 'Hebraic essence' by the 'theology of Christendom', it **APPEARS** He does not fit within the Torah's understanding of YHWH as Elohim/ the Mighty One. While the 'church of Christendom' has gone too far; 'rabbinic Judaism' does not go far enough!

The above is meant as a 'clarification'. The fact is, the 'influence' of Mitzrayim/Egypt was still 'deeply engrained' in the heart of the people of Yisrael. They had 'physically come out' of Mitzrayim/Egypt, but in spirit it was still very much alive **IN** their heart! It wasn't that they wanted to 'replace' YHWH, only **REDUCE HIM** to an 'image' they could deal with. In many ways, this is exactly what the 'systematic theology' of the 'church of Christendom' has done. It, in essence, becomes **IDOLATRY!** By 'reducing' YHWH to 'a mental image' that can be 'understood comfortably by the 'religious mind'. The 'Golden Calf' may have been deemed to 'represent' YHWH... **BUT IT WAS A LIE! A SINFUL LIE!** One that would bring 'darkness' and **NOT** the 'light' it thought.

The Darkness Of Idolatry

It is an interesting twist that is happening to Am Yisrael. They wanted an Elohim/Mighty One they could 'see'. Yet, in making the 'Golden Calf' they were obtaining the 'exact opposite' of what they had intended! In Hebrew, 'golden calf' is... 'egel masekha'. The word 'masekha' does mean 'molten image, molten metal or cast metal'. However, it can also have the meaning of 'a veil or covering'. So, Am Yisrael may have 'meant' to cause YHWH, the 'invisible Elohim/Mighty One', to become an elohim/mighty one 'they could see'. Yet, by their 'act of idolatry' in making an image that could be 'seen', they were in reality **PLACING A VEIL OVER THEIR EYES!** This would in effect **BLIND THEM** from 'seeing' what they had **HOPED TO SEE!**

DARKNESS IS THE EFFECT OF IDOLATRY. It *'blinds'* and as Rav Sha'ul brought out, the *'true evil of idolatry'* is **NOT** the *'image itself'*, it is the **DEMONIC PRESENCE** that is *'behind it'*. Whether that idolatry is an *'actual image'* or something else that becomes *'preeminent in our heart'*. The end result is the same... **DARKNESS AND BONDAGE!**

YHWH's Judgment

One thing the Torah teaches us is, *'there are consequences to our actions'*. There are good things, *'blessings'* when we *'walk in obedience'*. There are bad things, *'judgments'* that come because of our *'sinful choices'*. Many times, it is the *'mercy of YHWH'* that we don't get **ALL** we deserve. The sins which Yisrael committed with the *'Golden Calf'* were especially grievous. We find these words in our Torah concerning Yisrael's behavior,

"And when Moshe saw that HaAm [The People] were EXPOSED; (for Aharon had EXPOSED them to derision among their enemies)" (Shemot/Exodus 32:25 OJB-emphasis/definitions mine)

The actions of Yisrael's sinfulness had *'exposed their weaknesses'* to those nations around about them. It also *'exposed their weaknesses'* to the *'spiritual enemies'* that were also *'watching'*, *'looking for ways to gain advantage'* over them. The Hebrew word for *'expose is para'*. ****[paw-rah]** It means, *'to let loose, to be loosened from restraint'*. This condition was the result of Aharon's unwillingness to act in his place as a leader. He caved under the pressures of the people and their wants. The result was an unmitigated expression of drunkenness and uninhibited carousing in dance. When Moshe saw what was happening, his anger burned in disgust. He threw down the *'two tablets'* which he had brought down from the mountain upon which YHWH had written the *'Aseret HaDeverim/The Ten Words'*. They lay broken on the ground. Immediately, Moshe confronted Aharon and began to respond to the people's debauchery.

"Then Moshe stood in the sha'ar of the machaneh [gate of the camp], and said, Who is on Hashem's [YHWH's] side? Let him rally unto me. And all the Bnei [Sons of] Levi gathered themselves together unto him." (Shemot/Exodus 32:26 OJB- definitions mine)

At Moshe's call the entire tribe of Levi responded and came to his side. These sons of Levi had remained faithful in the face of Am Yisrael's failure with the *'Golden Calf'*. Moshe gave the instructions for judgment,

"And he said unto them, Thus saith Hashem Elohei Yisroel [YHWH the Mighty One of Yisrael], Put every man his cherev [sword] by his side, and go in and out from sha'ar to sha'ar [gate to gate] throughout the machaneh [camp], and slay every man his brother, and every man his companion, and every man his neighbor. And the Bnei Levi [Sons of Levi] did according to the word of Moshe; and there fell of HaAm [The People] that day about three thousand men." (Shemot/Exodus 32:27-28 OJB-definitions mine)

The sons of Levi took their swords and in obedience to the Word of YHWH, began to pass through the camp. They put to death all those who had been guilty of the sinfulness with the *'Golden Calf'*. That day, three thousand died of the people of Yisrael. You may ask, *'How did they know who to*

bring judgment upon?’ Well, Moshe’s initial response to the people’s sinfulness was, he took the ‘Golden Calf’, ground it up, mixed it with water and had the people drink it. (**Shemot/Exodus 32:20**) This is quite reminiscent of the ‘trial of the wife accused of unfaithfulness’ in the sefer/book of Bamidbar/Numbers chapter 5.

In this instance, there was a woman whose husband was suddenly overtaken by a ‘spirit of jealousy’. He had no actual proof that his wife had been unfaithful. However, the Torah instructed that he could bring her before the Kohen HaGadol/High Priest. The woman would be asked to drink a concoction of dirt from the floor of the Mishkan/Tabernacle, with the words of judgment containing the Name of YHWH and mixed with water. If she was innocent nothing would happen. If she was guilty of adultery, then her stomach would swell. She would have the ‘appearance’ of being pregnant and her thigh (**sexual organs**) would rot. More than likely, there was some sort of immediate ‘physical reaction’ among the people of Yisrael who had sinned with the ‘Golden Calf’. The reaction, whatever it was, exposed those who were guilty of being unfaithful to YHWH. As a result, it marked them for judgment!

There is an interesting side note in the Messianic Writings (**Matthew-Revelation**) in the sefer/book of Ma’asim/Acts 2:41. On the day of Shavuot, when YHWH poured out His HaRuach HaKodesh/The Spirit of His Holiness on those talmidim/disciples gathered at the Heikhal/Temple in Yerushalayim/Jerusalem, something very interesting is recorded. After Kefa’s/Peter’s sermon to those who were gathered, there was a ‘supernatural display’ of YHWH’s power. Three thousand (**3,000**) people ‘believed upon’ Master Yeshua as Mashiach! What had been lost shortly after Shavuot at Mt. Sinai (**3000 people**) and the ‘Golden Calf’ incident, was restored to Yisrael at the ‘celebration of Shavuot’ at Yerushalayim/Jerusalem that day exactly 1200 years later!

Moshe’s Intercession For Am Yisrael

Earlier, while Moshe was still on Mt. Sinai, YHWH told him to get down to the people of Yisrael in the camp because they had sinned. Moshe immediately went into intercession. YHWH swore in His anger to completely wipe the people of Yisrael out and start over with Moshe. The heart of Moshe is revealed in his words as he cried out to YHWH. He interceded on Yisrael’s behalf.

“And Moshe besought Hashem Elohav [YHWH his Mighty One], and said, Hashem [YHWH], why doth Thy wrath burn hot against Thy people, which Thou hast brought forth out of Eretz Mitzrayim [the Land of Egypt] with ko’ach gadol, and with a yad chazakah [with great strength and a strong hand]?”

Why should the Egyptians speak, and say, For ra’ah (evil intent) did He bring them out, to slay them in the mountains, and to consume them from the face of ha’adamah [the ground]?”

Turn from Thy fierce wrath, and relent of the ra’ah [evil] against Thy people.

Remember Avraham, Yitzchak, and Yisroel [Abraham, Isaac and Yisrael/Jacob], Thy avadim [servants], to whom Thou swore by Thine own Self, and saidst unto them, I will multiply your zera [seed] as the kokhavim of Shomayim [stars of the Heavens], and kol haaretz hazot [all the earth in] that I have spoken of will I give unto your zera [seed], and they shall inherit it l’olam [forever].” (Shemot/Exodus 32:11-13 OJB- definitions mine)

If Moshe had been an ambitious man, this would have been his moment. However, what does Moshe bring first before YHWH in his intercession. It is not Yisrael’s need for mercy. It is not about YHWH’s offer to Moshe. Instead, it’s about YHWH’s **GLORY!** How would those nations

around Yisrael look upon YHWH's judgment of Yisrael? What would they think? They would accuse YHWH of bringing Yisrael out of Mitzrayim/Egypt only to destroy them. Why? Because, in their estimation, He **COULD NOT** bring them into The Land as He had promised. **MOSHE WAS JEALOUS FOR YHWH'S GLORY!** It wasn't Yisrael or his own outcome. Oh beloved, how deeply the '*principle of the execution stake*' had cut into Moshe's heart during those forty years on the backside of the desert. Back in the day, while in Mitzrayim/Egypt, Moshe, as a young man was ambitious. He wanted to be the deliverer of Yisrael his mother had spoken to him about. It was his destiny after all. Yet, for all that YHWH had purposed for Moshe, **IT WAS NOT ABOUT HIM AT ALL. IT WAS ALL ABOUT YHWH'S GLORY, NOT HIS.** All those years of dealings had emptied Moshe of himself, of his ambitions, his dreams of his own pursuit of destiny. This moment was all that YHWH had been after. If Moshe had been an ambitious man, we would be '*Moshites*' instead of '*Yisraelites*'!

Beloved, this is the need in this hour of the restoration of the Whole House of Yisrael. **LEADERS IN WHOM THE MARKS OF THE EXECUTION STAKE HAVE GONE DEEP INTO THE SOUL-LIFE.** All for YHWH, regardless of how the cost affects us. **IT IS A COSTLY THING TO LIVE FOR YHWH'S GLORY.** Yet, in the end, we are '*allowed the privilege*' of sharing in the realization of that glory... **FOR HIS SAKE!** Not our will, but His and His alone be done.

Listen to the words of Moshe's intercession here. He cries for YHWH to understand what the nations about Yisrael will say. The evil they would attribute His judgment to. No! Moshe cries for **YHWH TO REMEMBER HIS PROMISES** to the avot/fathers. YHWH promised them that He would '*fulfill His promises*' to them and to their seed. He would bring them into The Land of their inheritance. Yes, this was a terrible moment. A '*chata'ah gedolah/a great sin*', but Moshe stood fast. In response, YHWH relented of the terrible judgment He had planned to bring to pass on Yisrael. Even after Moshe had gone down and observed firsthand the terrible sin Yisrael had committed. He still went back to YHWH. He still continued his intercession.

“And Moshe returned unto Hashem [YHWH], and said, Oh, this people have sinned a chata'ah gedolah [a great sin], and have made for themselves elohei zahav [mighty ones of gold]. Yet now, if Thou wilt forgive their chattat [sin] BUT IF NOT, BLOT ME, NOW, OUT OF THY SEFER [BOOK] WHICH THOU HAST WRITTEN.” (Shemot/Exodus 32:31-32 OJB- definitions/emphasis mine)

What humility and brokenness you hear in Moshe's intercession. Forgive their sin he pleads, but then he takes the '*ultimate step of selflessness*'. If YHWH will not... **THEN BLOT ME OUT TOO!** YHWH knew Moshe was the man He had called him to be. He was the one who would lead His people, no matter how great their failures along the way to The Land of their inheritance.

The Preeminence Of YHWH's Presence

Moshe's intercession on Yisrael's behalf saves the nation, but not those involved in the sin. Judgment came upon them and as a result they were blotted out of The Book. However, in a measure, the entire nation suffered also. YHWH caused Yisrael's progress to be impeded. Beloved, sin is not worth the cost. Forgiveness is not the question. YHWH '*forgave the nation*' through Moshe's intercession, but: **THEY STILL SUFFERED HIS DISCIPLINE!** We can cry all day long about YHWH's love and mercy, **BUT HE IS ALSO FAITHFUL TO HIS JUSTICE.** Mercy may come, but what it really means is, **WE DON'T GET ALL WE DESERVE!** Yisrael, while

being delivered from complete destruction, **DID NOT GET BY WITHOUT CONSEQUENCES**. The words of Rav Sha'ul ring clear here.

“Do not be led astray [deceived]. Hashem [YHWH] is not mocked. For whatever a man sows, this also he will reap.

For the one sowing to the basar [flesh] of himself, of the basar [flesh] will reap churban (destruction); but the one sowing to the Ruach HaKodesh [YHWH's Spirit of Holiness], of the Ruach HaKodesh [YHWH's Spirit of Holiness] will reap Chayei Olam [Life Everlasting].”
(Galatians 6:7-8 OJB- definitions mine)

In chapter 33, YHWH starts off telling Moshe that there were further consequences to Yisrael's sinfulness with the 'Golden Calf'. He will fulfill His promises to their avot/fathers. He would defeat the nations they will meet and bring Yisrael into the Land of Promise. Yet, He, Himself will not go with them. Yisrael would go, but without His 'Sh'khinyah Manifest Presence'. He will instead send His Angel. Was that such a bad deal? Yisrael still gets what was promised, just without YHWH being with them 'personally in manifestation'. The realization of what was happening began to break over Yisrael. Their heart broke and the nation fell into mourning.

“And Hashem [YHWH] said unto Moshe, Depart, and go from here, thou and HaAm [The People] which thou hast brought up out of Eretz Mitzrayim [Land of Egypt], unto HaAretz [The Land] which I swore unto Avraham, to Yitzchak, and to Ya'akov, saying, Unto thy zera [seed] will I give it;

And I will send a Malach [Angel] before thee; and I will drive out the Kena'ani, the Emori, the Chitti, the Perizzi, the Chivi, and the Yevusi;

Unto an Eretz zavat cholov and devash [a land flowing with milk and honey]; for I will not go up in the midst of thee; for thou art an Am Kesheh Oref (stiffnecked, obstinate people); lest I consume thee in HaDerech [The Way].

And when HaAm [The People] heard these evil tidings, they mourned; and no ish [man] did put on him his ornamental attire.” (Shemot/Exodus 33:1-4 OJB- definitions mine)

Beloved, for Moshe he knew better. Does it really matter if we have YHWH's Presence or not? He knew that the one thing that set Yisrael apart from all the other nations was: **THEIR MIGHTY ONE DWELLING IN THEIR MIDST. (Tehillim/Psalm 46:5)** Without Him and His 'Sh'khinyah/ Manifest Presence' they were no longer 'distinct'. Moshe knew that **NOT** having YHWH's 'Sh'khinyah/Manifest Presence' with Yisrael was completely unacceptable. **HIS PRESENCE WAS OF PREEMINENT VALUE**. An angel, as great as that might have been **WAS NOT ENOUGH. IT WAS YHWH ALONE. NOTHING LESS WOULD DO!**

“And Moshe said unto Hashem [YHWH], See, Thou sayest unto me, Bring this people onward; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by shem [name], and thou hast also found chen (grace, unmerited favor) in My sight.

Therefore, now, if I have found chen [grace, unmerited favor] in Thy sight, show me now Thy Derech [Path/Way], that I may have da'as [intimate knowledge] of Thee, that I may find chen [grace, unmerited favor] in Thy sight; and consider that this nation is Thy people.

And He said, My Presence shall go with thee, and I will give thee rest.

And he said unto Him, If Thy Presence go not with me, bring us not up from here [Sinai].

*For how then shall it be known that I and Thy people have found **chen** [**grace, unmerited favor**] in Thy sight? Is it not in that Thou goest with us? So shall we be made distinct as separate, I and Thy people, from all the people that are upon the face of ha'adamah [**ground**].” (Shemot/Exodus 33:12-16 OJB- **definitions mine**)*

Beloved, this is the ‘defining question’. Does it really matter if YHWH’s Presence is with us? Does it? David brought the ‘Ark of the Covenant’ after the Pelishtim/Philistines had returned it into Yerushalayim/Jerusalem. It was placed in the tent he had made for it. ****[David’s Tabernacle]** However, the ‘Tabernacle of Moshe’ which had housed it prior, remained in the city of Gibeah. The ‘Sh’khinyah/Manifest Presence’ was **NO LONGER THERE**, but the priests **CONTINUED TO MINISTER** within it. **THERE WAS NO GLORY!** What a sad condition. Even sadder was that the priests in the Tabernacle at Gibeah **KEPT ON BEING BUSY, ALTHOUGH YHWH’S PRESENCE WASN’T THERE!** Did it matter? Did they even notice? **THE ‘WORK OF THE MINISTRY’ WAS MORE IMPORTANT THAN THE ONE FOR WHOM THAT MINISTRY WAS SUPPOSED TO BE FOR!** May YHWH save us from such terrible blindness. **THE SH’KHINYAH/MANIFEST PRESENCE IS THE CENTRAL POINT OF ALL WE DO.** Moshe knew this. He told YHWH clearly, if He was not going with Yisrael, then they would simply be better off staying at Mt. Sinai! **THEY WOULD NOT GO WITHOUT HIM.** Nothing, not even an angel, would suffice. Beloved, we must answer this question too?

Back in 1999 when YHWH called my wife and me out of the organized church, we spent almost a year meeting in our house. We had no idea that there was something called the Hebraic. Or, that there was such a thing as ‘The Restoration of the Whole House of Yisrael’. That revelation would come later for us. At the time, all we knew was God. We were alone. The only thing that made it bearable was that when our family met to worship, there was a ‘manifestation’ of His Presence. It got to be frustrating because I wanted **SOMETHING TANGIBLE** to do. Something that said, ‘I had heard from YHWH’. Something that gave validity to our having left the church. It didn’t come... not right away, but His Presence was there. Finally, almost a year later, the marching orders came. YHWH opened the eyes of our heart. We saw the ‘revelation truth of the restoration of the Whole House of Yisrael’. That ‘revelation’ is what moved us physically and spiritually into the place of ministry we have today here at ‘Gates To Zion’. I asked YHWH, ‘Why did it take so long for You to clarify Your leading?’ This is what I believe His word to my heart was: ‘I wanted to know, did you want Me or just something about Me?’ Baruch HaShem for that year! Baruch HaShem that we didn’t settle for anything less than YHWH Himself and His Presence. Amein!

YHWH Writes His Commandments A Second Time On Stone Tablets

*“And Hashem [**YHWH**] said unto Moshe, Chisel thee two Luchot Avanim [**Tablets of Stone**] like the first ones; and I will write upon these Luchot [**Tablets**] the divarim [words] that were on the Luchot HaRishonim [**The First Tablets**], which thou broke.
And be ready in the boker [**morning**], and come up in the boker [**morning**] unto Mt. Sinai, and present thyself there to Me on the rosh HaHar [**head/top of The Mountain**].
And no ish [**man**] shall come up with thee, neither let any ish [**man**] be seen throughout kol HaHar [**all the Mountain**]; neither let the tzon [**sheep**] nor herd graze in front of that Har [**Mountain**].*

And he chiseled two Luchot Avanim [Tablets of Stone] like the first ones; and Moshe rose up early in the boker [morning], and went up unto Mt. Sinai, as Hashem [YHWH] had commanded him, and took in his yad [hand] the two Luchot Avanim [Tablets of Stone].”
(Shemot/Exodus 34:1-4 OJB- definitions mine)

In the above passage we are told that YHWH ‘instructs’ Moshe to make a ‘second set of tablets of stone’. This time, Moshe must chisel out the tablets instead of YHWH providing them. When he brings them, YHWH will ‘write the Words again’ as He did on the ‘first set’. This ‘writing again’ of the Words is very important. Why? Notice the wording YHWH uses in the passage below concerning the ‘Second Set of Tablets of Stone’. He uses the word ‘Brit or Covenant’. He in fact says that the ‘giving’ of these ‘Second Tablets of Stone’ is ANOTHER COVENANT. However, more precisely through the Hebraic mindset, it is a RENEWAL AGAIN of the FIRST one that He ‘originally made’ on Mt. Sinai at Shavuot!

“And He said, Hinei [Behold], I CUT A BRIT [Covenant]; before all thy people I will do nifla’ot [wonders/miracles], such as have not been done in kol ha’aretz [all the earth], nor in kol HaGoyim [all The Nations]; and kol HaAm [all The People] among which thou art shall see the ma’aseh Hashem [works of YHWH]; for it is a norah [awesome thing] that I will do with thee.” (Shemot/Exodus 34:10 OJB- emphasis/definitions mine)

The fact that most people refer to everything ‘left of Matthew’ as the ‘Old Covenant’ and everything ‘right of Malachi’ as the ‘New Covenant or New Testament’ is a ‘misnomer’. There is more than ONE ‘covenant’ from B’resheet/Genesis to Malachi. However, specifically, when it comes to Yisrael, YHWH has ONLY MADE ONE COVENANT with His nation, NOT TWO! In fact, as we are seeing here, the ORIGINAL COVENANT given at Mt. Sinai with Yisrael is RENEWED TWICE in the Torah proper! ****[The FIRST time is here in our present Torah parasha. The SECOND RENEWAL is in D’varim/Deuteronomy chapter 29 with the ‘Second Generation’ of Yisraelites whom Yehoshua/Joshua was about to lead over into Cana’an- The THIRD RENEWAL, the LAST TIME this COVENANT is promised to be RENEWED is by the navi/prophet Yirmeyahu/Jeremiah in his sefer/book chapter 31 verses 27-34. This LAST RENEWAL is NOT with a ‘replacement entity’ called CHURCH. NO! It is promised to YHWH’s RESTORED NATION of Yisrael. (The ‘house of Yehudah/Judah’ and the ‘house of Yisrael’ ****[specifically the Ten Nation house of Yosef-Ephraim] The result of this FINAL RENEWAL will bring about the COMPLETE RESTORATION AND REUNION OF THE WHOLE HOUSE OF YISRAEL!)****

*****(There has only ever been ONE COVENANT made with the ‘nation of Yisrael’. It was GIVEN ONCE and RENEWED THREE times. ‘Four’ is the ‘number of Mashiach’. The LAST RENEWAL, as we said, was PROMISED through the navi/prophet Yirmeyahu/Jeremiah. It was ‘ratified by the blood’ of our Master Yeshua on the ‘physical execution stake and sealed with the power of His resurrection’. It will be BROUGHT TO ITS FULLNESS at His Second Coming. When He returns, HE WILL ‘BRING THE COMPLETION’ OF OUR SALVATION WITH HIM. HEBREWS 9:28) ****[This is an ‘overview’ of the ‘Hebraic understanding’ of YHWH’s ONE COVENANT (It is ONE giving and THREE renewals) with the ‘nation of Yisrael’. A more ‘full in-depth’ article is being worked on and will be published here on our website]*****

Why did YHWH RENEW THE COVENANT He 'originally gave' to Yisrael at Mt. Sinai here in our parasha? It is simple. That ORIGINAL COVENANT had no place to answer the failure of His people in sin. If they 'fell short of complete obedience'... (which they did here in our parasha) there was NO MEANS OF FORGIVENESS PROVIDED! This FIRST RENEWAL here in our Parasha, ANSWERS THAT NEED. We see this, after Moshe asks YHWH if he might 'see' His kavod/glory. (33:18) YHWH tells Moshe that He will put him in the 'cleft of a rock' and cause His goodness to pass by. When YHWH's kavod/glory passes by (33:19-23) He calls to Moshe in what is known as His 'Thirteen Attributes'. He starts off by using His 'Memorial Name', which is His 'Name of mercy'. He uses it 'twice', followed by a description of His mercy, patience, and forgiveness.

*“And Hashem [YHWH] descended in the anan [cloud], and stood with him there, and called out the Shem of Hashem [the Name of YHWH].
And Hashem [YHWH] passed by before him, and proclaimed, Hashem, Hashem El Rachum v'Channun [YHWH, YHWH, the Mighty One who is Merciful and Gracious] slow to anger, and abundant in chesed [grace] and emes [truth],
Preserving chesed [grace] for thousands, forgiving avon [iniquity/torahlessness] and pesha [rebellion] and chatta'ah [sinfulness], and by no means leaving the guilty unpunished; visiting the avon [iniquity/torahlessness] of the avot [fathers] upon the banim [children], and upon the bnei banim [sons of the children], unto the third and to the fourth generation.
And Moshe made haste, and bowed his head toward the ground, and worshiped.”
(Shemot/Exodus 34:5-8 OJB- definitions mine)*

In the above passage we see the 'redemptive side' of YHWH. This was not seen in the 'original covenant' made with Yisrael at Mt. Sinai. How great is our YHWH!

The Veil On Moshe's Face

*“And it came to pass, when Moshe came down from Mt. Sinai with the two Luchot HaEdut [Tablets of Stone] in the yad [hand of] Moshe, when he came down from HaHar [Mountain], that Moshe had no da'as [knowledge] that the ohr (skin) of his face had become radiant when he had spoken with Him.
And when Aharon and kol Bnei Yisroel [Children of Yisrael] saw Moshe, hinei [behold], the ohr (skin) of his face was radiant; and they were afraid to come near him.
And Moshe called unto them; and Aharon and kol HaNesi'im of the Edah [all of The Leaders of the Congregation] returned unto him; and Moshe spoke with them.
And afterward kol Bnei Yisroel [all the Children of Yisrael] came near; and he gave them in commandment all that Hashem [YHWH] had spoken with him in Mt Sinai.
When Moshe had finished speaking with them, he put a masveh (veil, mask) on his face.
But when Moshe went in before Hashem [YHWH] to speak with Him, he took the masveh [veil/mask] off, until he came out. And he came out and spoke unto the Bnei Yisroel [Children of Yisrael] that which he was commanded.” (Shemot/Exodus 34:29-34 OJB- definitions mine)*

Lastly, we see a very 'unique manifestation' on the 'face of Moshe' after this encounter with YHWH. He wasn't aware of it, but his 'face glowed' with the 'iridescence of YHWH's kavod/glory'. This 'manifestation' made the children of Yisrael fearful of him. So, Moshe resorted to 'taking off the veil' when He entered YHWH's 'Sh'khinyah/Manifest Presence'. In turn, he would 'put it back on' when he would come out to the people. There is much to say about this

peculiarity. Rav Sha'ul speaks of it in the '*writings of the Messianic Scriptures*'. (**11 Corinthians chapter 3**) Without going in too much detail here, since this has been a very large Torah portion to cover, I will simply close with the following comment.

This '*manifestation*' of YHWH's '*kavod/glory*' here, and the '*fearfulness*' it raised among the children of Yisrael, is multi-faceted. Yet, in its most '*basic essence*', the cause of this '*fearfulness*' maybe understood on '*two basic levels*'. First, because in their heart Am Yisrael was still '*struggling with the spirit of Mitzrayim/Egypt*' that was still very prevalent in their heart. They had '*physically*' been delivered out of Mitzrayim/Egypt, **BUT** '*spiritually/inwardly that deliverance*' had not made its way '*fully into their hearts*'. The '*process*' for them had only just begun.

Secondly, they were still '*dealing with their failure*' to keep the '*original covenant*' which YHWH had made with them at Mt. Sinai. The **FIRST RENEWAL** and its '*provision of forgiveness*' was designed to bring hope to Yisrael of the '*continual dwelling*' of YHWH among them. The '*veil on Moshe's face*' shielded Am Yisrael from the '*residual effect*' of YHWH's '*Sh'kinyah/Manifest Presence*' on his face, even after he came out of the Tent of Meeting. That glory '*uncovered their heart*' revealing their sinfulness. Rav Sha'ul in his letter to the Corinthian assembly reveals, that it is '*only as we experience the fullness of YHWH's redemptive work*' through Mashiach will His love be able to '*penetrate into the depths*' of our heart. **FEAR IS REMOVED. (Yochanon Alef/1 John 4:18)** Again, we encounter that all important word... **PROCESS**. We find here, at the end of our parasha, the '*beginning and continued promise of that redemptive process*'. The fullness of which would not be able to be experienced until the **FINAL RENEWAL OF THAT ORIGINAL COVENANT** is brought about by the '*completed redemptive work*' of YHWH Himself. Through His manifestation as The Son, our Master, Yeshua HaMashiach! (**His death – burial – resurrection, and heavenly enthronement**) Oh the promise! Oh, the mercy and great love YHWH has for **ALL** Yisrael throughout every generation! Only '*in Mashiach is the veil removed*' that we may behold our mighty Elohim '*face to face*', **WITHOUT FEAR... AMEIN!**

We say the following blessing as we continue each week's study of Torah...

Chazak u'Barukh...
Strength and Blessing

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 21: Ki Tisa](#)