



Parasha: **KI TISA/WHEN YOU TAKE**
Torah Portion: **SHEMOT 30:11-34:35**
Tanak: **1 KINGS 12:1-16, 18:1-39, ISAIAH 43:7-21,**
2 SAMUEL 22:10-51
Brit Hadasha: **2 CORINTHIANS 9:6-11, COLOSSIANS 3:1-5,**
ROMANS 9:14-16

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TODAY, many of our contemporaries who acquiesce to Yeshua have the notion that YHVH is a benevolent entity who winks at their sins committed against Him. Their thinking goes something like this “All we have to do is to attend a church or do something to ease our guilty conscience and all is forgiven.” While we do serve a merciful Elohim, He is also just and righteous. He changes not¹ and what was abhorrent to Him at the Garden, through the times of Noah, to the giving of the Torah at Mt. Sinai, is abhorrent to Him now. The atoning work of His Son, Yeshua, does not make obedience an option nor does it give us a blank check to sin. Yes, redemption was completed in Yeshua. His sacrifice on the tree removed the partition of sin and death and the curse of fallen man and set in motion the restoration process to take effect.

However, some individuals choose rebellion resulting as an insult and a mockery of the blood that Messiah spilled for our sake trampling under foot the testimony of YHVH as He offers eternal life through His Son down through the generations. YHVH’s proclamations are true and just. When we choose to break the binding vow of our covenantal relationship with the Creator, He has no choice but to allow what He promised to be the outcome of our disobedience. We do not choose our chastisement; and, we do not have the choice of whether we get the brunt of YHVH’s discipline this time, the next time, each time or ever. His mercy, righteousness and justice are proportioned upon His creation as He alone sees fit knowing the justice that is due each person. This explains an aspect of why Aaron did not get the death sentence after he fashioned the molten calf on behalf of the people’s rebellion. This, also, explains why so many of us walk around with thick, black sin within our hearts while we are still alive and continue to work and contribute to society.

Thankfully, the distribution of punishment and the curses of disobedience are for YHVH to parcel out at

His discretion and not ours. For, YHVH is holy and true; He does not dispense justice within the confines of a system that we can fathom. Our function is to walk in faith knowing that YHVH’s way is just and true.

The timing of the instructions for the anointing oil and incense, after the directives for the entire Tabernacle with its furniture, garments and utensils, is not to be disregarded in the explanation of how YHVH dispenses judgment. These were the fundamental elements for His creation to understand how to approach the holy YHVH. With all of the rules, ordinances, laws, precepts, judgments, blessings and curses, the anointing oil and the incense were the declarations that YHVH sees, hears, identifies and acts with favor for the sake of man. The anointing oil is seen as the consecration of man that makes him holy for YHVH. The incense is the soothing aroma of the prayers and intercession that is continuously being made for the sake of man and his restorative position as YHVH’s servant and worshipper.

Within the confines of the instructions and decrees of how to construct a dwelling place for YHVH, freedom is found. That freedom is not the liberty to sin and transgress the Covenant between YHVH and man, but it is the freedom found in the Ruach haKodesh. It is the place where we realize what is wrong and as we begin to seek out all the places that are righteous and pleasing to YHVH. Freedom knows that restoration is here and that YHVH is leading the righteous to Himself for complete reconciliation to Himself. That freedom comes to us through the Life Source of Yeshua which is what the world confuses with legalism, punishment and confinement. Our emancipation is expressed through the privilege of entering into the holy Presence of YHVH as He identifies the sweet smelling aroma of our prayers, intercession and worship. In that moment He is pleased to anoint us with His holy oil of sanctification.

¹Malachi 3:6

Shavu Halacha/Weekly Walking:

Anything we use, have or are given in life has the propensity to become an idol. While we may not fashion our own possessions with our own hands, or make them in the likeness of other entities for the purpose to worship them, any one of our personal treasures can be placed upon a pedestal higher than YHVH. Whether it is the television, radio, computer, video games, movies, work, or even ministry, any aspect of our lives can be allowed to usurp the position of YHVH in our hearts and take the place of the rightful King in our lifestyles.

We know that when Aaron fashioned the molten calf, that he played a part in that creation process. Even if the gold, after being thrown into the fire, just jumped out and was finished, Aaron still made the declaration to bring all the gold to him. Our televisions, our work or ministries do not just magically become our idols, we allow them to take our attention away from YHVH and we place them in authoritative positions in our lives. In the coming weeks, as we prepare ourselves for various Feast days and the ongoing, weekly Shabbat, remember to look for these leavening agents which start small but become snares to us. Do not allow anything to take the place of your First Love, Messiah, by abdicating your position of a son of Elohim. As fellow heirs in Messiah, we must walk in the standards of the covenant, free of the idols of this world.

Day 1

PARASHA:

EXODUS 30:11-31:11

TORAH STUDY

PRAYER LEAVES

1. YHVH gave instructions to the sons of Israel as to how a census of the people was to be taken. The Hebrew word for census is *ro'sh* which means: head, top, summit, upper part, chief, total sum, or beginning. The word, census, is connected to further concepts—the main ones being: the numbering of the people that are twenty years old and older with the contribution of one half shekel each, keeping plagues away, a ransom for each person to YHVH and as atonement money. What relationship do all of these concepts have to each other? How do they point to the requirement of a Redeemer?

Discuss the requisite for atonement which provided acceptability for YHVH to look upon all the people and how the census relates to YHVH seeing His entire nation at once.

Midrash Point:

The census for the people is for those from twenty years old and over. We, on the other hand, have been taught about the coming of age for the Jewish young man or woman. This is referred to as a Bar/Bat Mitzvah. Additionally, the church often teaches that Miriam and Yosef were probably very young, 13-15 years old, when Miriam conceived by the Ruach before she consummated her betrothal to Yosef.

Does this passage about those to be numbered in a census, or other passages found in Bamidbar, which number the people within the tribes, indicate when youth are to be considered accountable, not taking into account Rabbinic or Talmudic traditions?

Give examples in Scripture where a census is taken in Israel's future.

2. In today's reading YHVH gave instructions for the last piece of furniture for the Tabernacle. The Laver of bronze with its base was to be placed between the Tent of Meeting and the Altar. Aaron and his sons were to wash their feet and hands *from it* when they entered the Tent of Meeting and when they approached the Altar of Sacrifice to minister unto YHVH. This is a perpetual commandment to all generations. As we are given the relevance of the Laver, its contents and the substance of its structure, what prevailing significance did the Laver have for Aaron and his sons?

Men are exhorted to wash their wives with the washing of the Word of YHVH¹, just as Yeshua washes us in the same manner. How do we apply this to our individual lives and how does the Laver become significant to us as a spiritual application of Torah?

3. The last commanded articles to be used exclusively in the Tabernacle were the holy anointing oil and the holy incense. Each item was given detailed preparation for their formation and each one had the equivalence of being holy, used only by the priesthood, for exclusive use within the Tabernacle. The penalty of using these prescribed elements outside of the Tabernacle or for any another purpose was certain banishment from Israel. Why did YHVH give such an exacting formula for each of these items and why were they, therefore, sacrosanct for the Tabernacle's use opposed to customary use?

¹Ephesians 5:26

4. The anointing oil was to be used for the purpose of anointing the Tabernacle furniture and utensils, along with Aaron and his sons. Whatever would touch these things would be holy (set apart) in the midst of them. What is the spiritual significance of this sanctification and how is it applied to our lives through Yeshua?

5. The holy incense had similar purpose as the anointing oil. It was to only be used in conjunction to the Tabernacle, specifically the Altar of Incense. Perhaps, it, also, was used for the Altar of sacrifice as the sacrifices were to be offered with grain/flour, oil and incense. The offering of these elements before YHVH, is a soothing aroma before Him. It also concealed the Presence of YHVH from the High Priest so that he cannot look upon YHVH within the Holy of Holies. What does this incense represent in our lives now? How is it to be used by us in our relationship as YHVH's kings and priests?

6. YHVH specifically calls Bezalel and Oholiab for the purpose of making the entire, commanded Tabernacle constructs. Herein, YHVH gave very specific instructions of the pattern of His Tabernacle to Moshe as to how the complete Tabernacle was to be created. YHVH still uses men from the sons of Israel do His work; moreover, He fills them with the Ruach in conjunction to Isaiah 11:2. Compare these two passages and discuss why YHVH would place this aspect of the description of Messiah into men for the building of His dwelling place and furnishings.

7. Man's usability by YHVH is the premise by which YHVH interacts with us, speaks to others through us and develops the relationship between Himself and us. By giving man skills and abilities and the anointing by the Ruach to complete His established plans, YHVH calls all of us to be consecrated for His use. Notice that YHVH did not say that He would fill the Priesthood with the attributes of His Ruach, understanding, knowledge or craftsmanship. What does this say about our positions as YHVH's kings and priests and how he uses us today?

8. Within the patterns and commandments given to Moshe for the construction of the Tabernacle, YHVH says that He puts skill into Bezalel and Oholiab so that they can make artistic designs. The Hebrew word used for artistic design is *machashabah* meaning: thought, device, plan, purpose and invention. How much do you believe that these men designed the Tabernacle and its furnishings by divine inspiration in relationship to their own interpretation?

Sandals Worshipping in Spirit

Many of the applications pertaining to the Tabernacle furnishings and peripherals are described in this passage. They have to do with the interaction of man with YHVH within His dwelling place. Without the ongoing interaction of the righteous rapport of consecrated men with YHVH in the Tabernacle, the entire mishkan/dwelling place would have been ineffective. Moreover, the very presence of YHVH in the midst of the sons of Israel without priestly representation would, and does, necessitate judgment without atonement.

The Priesthood was meant as an act of generosity on behalf of the people. They were the intermediates between the Creator and His creation. Upon corruption of the Priesthood, the people would begin to see and feel the effects of spiritual erosion which would lead to the demise of the nation of Israel and exile of Judah.

As we begin our journey as the sons of Tzadok according to the pattern given in Ezekiel 44, and gain understanding of what YHVH's true Priesthood looks like under the reigning Messiah, we will see the restoration of YHVH's presence among His people once again. He will begin to call those He has chosen to abide with Him around His Tabernacle. This will commence in the Spirit, and then take place in the natural.

YHVH showed much restraint and mercy by withdrawing His Presence from amongst man without the righteous Priesthood. We assume that it must have been a dispensational aspect of YHVH, but the truth is that He loves us enough to not destroy us through manifesting His presence among us. YHVH waits for us to seek after Him and to resolutely choose Him. Then the restoration of His Presence is revisited in the midst of us.

Day 2

- PARASHA:
EXODUS 31:12- 32:14
- TORAH STUDY
- PRAYER LEAVES

**Sandals
Worshipping in Truth**

YHVH had already hand picked Bezalel and Oholiab as the skilled artisans for the construction of the dwelling place of Adonai. YHVH did choose to use Aaron to some extent due to Aaron's participation of fashioning a molten calf for the use of worshipping.

Bezalel was YHVH's choice as the leading/head artist for His use. Bezalel is from the tribe of Judah; whereas, Aaron is of the Priestly line, a Levite. Oholiab was from the tribe of Dan and was appointed with Bezalel, along with the others to serve in all of the details of the construction process.

Here we see how Judah was singled out for future use as an appointed and anointed tribe/bloodline for Messiah to come. By setting Judah apart from the others and over the others in creating a dwelling place for YHVH, the establishment for how YHVH sends His Ruach to all men is made. Judah is used to preserve the respect and righteousness of the call to be kings and priests in Yeshua.

1. In the establishment of the Covenant we are commanded to keep the Shabbat. Now, at the end of YHVH's proclamation of His covenant, He reaffirms and elaborates upon this command. The punishment for working on Shabbat is death. Today, we see in various movements of Christianity where working on the seventh day, the Shabbat, is considered commonplace. Nevertheless, YHVH said that anyone who did not keep this day holy and set apart would die. Yet this commandment is also seen in conjunction with creation in Genesis. The mood of YHVH's command to keep the seventh day set apart can be paralleled with the command YHVH spoke to Adam and Eve when He said: "not to eat of the Tree of the Knowledge of Good and Evil. YHVH said they would surely die in that day if they ate of the forbidden tree. Contrast these two scenarios. How does breaking the covenant of Shabbat bring about death?

2. Shabbat is a sign between YHVH and man; it is a sign of the covenant and covenant keepers. The first aspect of redemption that YHVH provides for the sons of Israel in Egypt is the establishment of the Passover and the first festival related Shabbat (the first day of Unleavened Bread). The first commands given to the sons of Israel coming out of Egypt were concerning the collection of a double portion of manna in preparation for Shabbat. Why is keeping Shabbat so important to YHVH? Moreover, what example is given in verse 31:18 that we should take as the reckoning behind Shabbat observance?

In what ways do you understand the Shabbat to represent Yeshua and His rest that we find in Him as covenant members?

3. Prior to the people asking Aaron to make for them a god for their eyes to see, they had already broken covenant in their hearts. The command to not make any graven images was flagrantly disobeyed when the people refused to hear the voice of YHVH themselves and asked that Moshe speak to them for YHVH. Thus, the sons of Israel set up a graven image by seeing Moshe as their elohim in place of YHVH. Discuss the origination of the thought to disobey as a heart issue in comparison to the construction of the molten calf.

4. Approaching Aaron was not just out of desperation, Aaron and Hur were left in charge of all legal matters by Moshe as he went up to meet with YHVH.¹ It was logical for the people to go to Aaron for their necessity to see a representation of Elohim. Aaron told the people to tear off their gold rings. We could take this to mean taking them from the wives, sons and daughters, but it could be taken as ripping them from their places so as to cause bloodshed. The Hebrew connotation is of a violent suggestion and is not passive. Discuss how this would interplay with the making of a graven image and why Aaron would ask for these items in this manner.

¹Shemot 24:14

5. Aaron takes matters into his own hands by, not only creating the molten calf, but also building an altar and proclaiming the next day a Feast day to YHVH, assuming that sacrifices would be made (Feast in Hebrew is *chag*, feast, festival sacrifice). More often than not, we do not see or understand YHVH. In order to make sense of what His Word says or in order to gain clarity in our spiritual journey, we are inclined to create formulas or fashion a false image of our elohim. In doing so, we create those representations with our own bias and make them in our own image. Contrast what we do, as believers, to what the children of Israel asked Aaron to do for them.

6. After offering burnt offerings and peace offerings to the golden calf, the people ate and drank (covenant standards in the sacrificial system), then rose up to play. The Hebrew word used for play is *tzachag*, which means to laugh, mock, play, make sport of. Even if the children of Israel were sincere in their homage to their elohim, they used the opportunity to frolic before it with all of their vulgarities. The people's hearts were not for veneration, but were inclined to do their own desires and passions. They sought to rid themselves of guilt so that they could go on further sinning in view of their graven image and with its presumed approval. Discuss the people's mockery in view of their created god and how we do the same thing with our lifestyles, all the while proclaiming Yeshua as our King, High Priest, Salvation and Adonai.

7. Interestingly, YHVH tells Moshe to go down at once. Then states that "Your people, whom you brought up from the land of Egypt have corrupted themselves." In verse 32:11, however, Moshe reminds YHVH that He brought them out of Egypt by His great power and mighty hand. Why would YHVH tell Moshe that this disobedient nation belonged to Moshe instead of claiming these people as His own possession during this breach due to their actions?

8. Moshe incites YHVH to remember Abraham, Isaac and Ya'akov and the covenant YHVH made with them. Moshe calls to mind what the Egyptians would think if YHVH were to destroy the sons of Israel in His burning anger. Discuss this aspect of intercession and intervention by Moshe. In what ways does this show forth Messiah's role in our lives as we play the harlot and act like an idolatrous people?

Midrash Point:

YHVH has it in His power to terminate all the life of the people of Israel, of all those that are disobedient. He could had chosen just one man, just as He did with Noach and suggested He do with Moshe.

Herein, YHVH had every right without violating His covenant to reject this disobedient and stiff necked people. Discuss this aspect of YHVH and how He shows restraint in destroying a stubborn people, even those that assert to be covenant members yet live a lifestyle of lawlessness.

Day 3

PARASHA:

EXODUS 32:15-33:14

TORAH STUDY

PRAYER LEAVES

Midrash Point:

We must be very careful as we teach our children and others the Torah in relationship to the person of Yeshua. It is so easy for us (especially with the mixture we have in Christianity, Judaism and Torah) to profane the Truth and replace components of it with false doctrine. In effect this causes others to worship false idols which are likened to setting up molten calves for persons to make offerings to and engage in activities to honor its likeness.

We are accountable for what we teach others and how we lead them. If we place idols in their paths, we are held responsible by YHVH for perverting His Torah and leading others astray.

Discuss ways in which the church, Judaism and the Messianic movements have all done this. In what ways may we take action to not do this?

1. The tablets that were in the hands of Moshe were written by the finger of Elohim. The stone tablets were cut out by YHVH and were engraved by Him, on both sides. Since Shemot 20:1 until Shemot 31:18 (forty days and forty nights), YHVH had been speaking to Moshe about His Covenant, except Shemot 24 where the people affirmed YHVH's Covenant as their own. Given this account, and knowing that these stone tablets will be shattered, did YHVH write the entirety of the Covenant on the stones or only the Ten Words/Commandments that would be written upon the second set?

2. As Moshe comes down the Mountain, he hears the revelry and sees the golden calf. He then throws the tablets down and shatters them at the foot of the Mountain. This was the boundary of where the Mountain of YHVH was set apart from the people. Why was this place significant to where the tablets were shattered?

3. When Moshe burnt the calf, and grounded it into powder and scattered it over the surface of the water; He caused the sons of Israel to drink it. Moshe was employing a Torah principle later to be revealed in Bamidbar 5:11-31, which is known as the *Adultery Test* or *Torah Qin'ah*. Contrast these two Torah scenarios. What is the correlation between them?

4. Knowing that Yeshua drank the bitter water/vinegar while on the execution stake, we can compare the Shemot 32 and Bamidbar 5 accounts to the punishment that Yeshua bore for our sakes, as harlots to YHVH. Discuss these comparisons to Yeshua's punishment.

5. Torah reveals that Aaron did not just promote the making of the molten calf, but allowed them to get out of control in order to be a derision or shame among their enemies. This would be in direct correlation to the passage in Devarim 9:20 where Moshe interceded for Aaron. How would allowing the people to be out of control (according to some translations, be naked, possibly meaning literally naked or lifting their own skirts by shaming themselves) make them a derision to their enemies? Moreover, who would Aaron be referring to as enemies?

6. Through narratives and imagination, we assume that there was a great slaughter of people when Moshe tells the Levites to go through and kill every man his brother, friend and neighbor. Yet, only 3,000 men fell that day. Moreover, YHVH tells Moshe in verse 32:33 that, "Whoever has sinned against Me, I will blot out him of My book." This could indicate that not all of those that worshipped the molten calf were punished when the Levites went through the camp, from gate to gate. Moreover, Moshe told the Levites to do this in order for a blessing to be bestowed upon them that day. Torah does not say that any of the Levites would die, only that a blessing would be bestowed upon them. Discuss these points and attributes as we see them in Torah. What key word is used in succession by YHVH and Moshe in verse 32:29? What other passages of Torah acknowledge the Levites with a blessing due to their loyalty in standing with Moshe?

7. Moshe affirmed himself with the sons of Israel as he makes supplication on their behalf. He tells YHVH that if He will not forgive the people's sin, then to blot his name out of His book as well. YHVH does not heed this, but smites the people nonetheless. In what ways do we see Moshe as a Messiah figure in this passage?

Additionally, what was YHVH's response in verse 32:33 which tells us about our punishment, even though we have a Redeemer, for disregarding the covenant we enter into with YHVH?

8. The use of the molten calf as a false image representing the only one and true Elohim which the people fashioned may have come from Egyptian influence. The Egyptians worshipped many gods and the sons of Israel had a rather large assortment of animals and objects as imagery to draw from to form a false elohim. Later, in Ezekiel 1:10, we note the vision of the cherubs having four faces, one of which is the face of bull. In Ezekiel 10:14, the four faces are described again and this time they have the face of a cherub in place of a bull. Furthermore, as these faces are described they are associated with YHVH's glory, just like the appearance of the Mercy Seat upon the Ark of the Testament within the Holy Place. The sons of Israel had an idea of what the glory of YHVH may have looked like through the depictions of the covering cherubs that protected YHVH's presence. Discuss how the molten calf was taken from the imagery of a cherub and not an idol.

How do we confuse the presence of YHVH with His affirmation or His acquaintance, then worship or pay homage to that characteristic of His presence? Is this right or wrong? Explain your answer.

Day 4

- PARASHA:
EXODUS 33:1-23
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

The nation of Israel is referred to as *goy*, the Hebrew word for nation. Normally, we like to think of other nations as the *goyim* or nations and refer to ourselves as Israel, not *goy*. However, here, Moshe calls Israel *goy*.

Discuss Israel as *goy* and how this interacts with the other *goyim* of the earth.

1. Once again, YHVH gave Moshe the responsibility for His directives concerning the people under Moshe's care. This time, however, YHVH included the covenant which He made to Abraham, Isaac and Ya'akov. Moreover, YHVH included His providence as an angel going before the people into the Land of Promise. Seemingly, YHVH has all of His bases covered by meeting all of the prerequisites that Moshe set before Him during his last intervention. Why would YHVH direct the people to be sent out from Mt. Sinai in this manner in contrast to going straight to Moshe? Why did YHVH set forth the second set of tablets and then establish the Tabernacle?

Seeing the way in which YHVH approaches His stubborn and obstinate people, how should we perceive that He sees us in our shortcomings and presumptuous sins?

2. YHVH tells the people that He will not go up in the midst of the people so as not to destroy them on the way. We know that many are destroyed along the way and that the people, even in their stubbornness, choose YHVH and His Presence to go with them. How does this display YHVH's grace upon mankind? How is this reflected in the modern day church?

3. The Hebrew word for ornaments is *'adiy* meaning trappings (of horses). We assume that they removed their jewelry (yet they already did this in making the molten calf) and they no longer wore rings, bracelets, necklaces or nose/ear rings. By the use of the word *'adiy*, however, we can make a suggestion that they were wearing paraphernalia that was used in the worship of idols and false gods. YHVH had to tell the people to take these appurtenances off. Some of the ornaments could have been graven images worn as charms or other such items that suggested idol worship. Some modern day renditions of this could be wearing Santa Claus earrings in December; or wearing a crystal pendent as an amulet on a necklace; or wearing goblin paraphernalia during Halloween. Even if the intent is not to use these items as direct idol worship, the ignorance of their inherent usage is not hidden from YHVH. Discuss how we should walk in order to avoid such cultural contamination by having things in our homes, cars or on our persons that make us impure before YHVH.

4. Seemingly, a narrative is given, not as an order of historical events, but to give an account of what used to happen within the camp as a point of reference. This passage is placed here to fill in the gaps about how the people camped and where Moshe met with YHVH. We could interpret this placement as the sons of Israel moving on as YHVH told them

to and not as a point of historical record. Discuss this passage in light of Israel taking off their ornaments and not moving on as YHVH had told them. Would there be punishment for not going forth when YHVH told them to go?

5. Verse 11 states that Moshe used to speak to YHVH face to face, just as a man speaks to his friend. Yet, in verse 20, YHVH tells Moshe that no man can see His face and live. Reconcile these two passages with each other.

6. A specific directive is offered to us as how to approach YHVH in intercession for others that are out of His favor. We are told how Moshe beseeched YHVH by bringing up the subject of who will go with him to take the people. Moreover, Moshe reminds YHVH that He has known Moshe by name and that he has found favor in YHVH's sight. Then, Moshe asks to know YHVH's ways so that he may know YHVH and find favor in His sight. Lastly, Moshe reminds YHVH that the nation of Israel is His people. What does this offer us in relationship to how to approach YHVH and what He seeks in our lives and in the hearts of His leaders?

7. Through Moshe's heartfelt petitions to YHVH, He tells him that he has found favor in His sight and that YHVH will do this thing of which Moshe has spoken. The sacrifice and love that Moshe shows toward YHVH is a faithfulness that YHVH is looking for in all of us. In what ways does this approach act as a type of atonement or redemption on behalf of others?

8. Revelation 3:7-12 speaks to the church of Philadelphia in regards to their overcoming faith and, consequently, YHVH will reveal His new name to them. Here, in Shemot, Moshe is to see the backside of YHVH; and, YHVH will make His entire goodness pass before Moshe, and make known the name of YHVH before him. Compare these two portions of scripture and determine what relevance they have to each other.

Day 5

- PARASHA:
EXODUS 34:1-16
- TORAH STUDY
- PRAYER LEAVES

1. Upon returning to the people, Moshe shattered the tablets that contained the writing of YHVH’s Covenant. Now, YHVH tells Moshe to cut for himself two stone tablets like the former ones. These two tablets will have the words written upon them by YHVH, like the previous tablets. What is the significance of the first tablets being entirely Elohim’s work versus the second set being carved out by Moshe?

2. When Moshe rises early and takes the two cut stone tablets to Mt. Sinai, YHVH descended in the cloud and lingered there with Moshe as Moshe called upon the name of YHVH. Not only does this speak to the fact that YHVH meets us, but it also shows that YHVH is already waiting for us when we arrive, in contrast to us waiting upon YHVH. Discuss how we miss YHVH by assuming He is not with us and how He is always near when we go to meet Him.

Midrash Point:

Interestingly enough, YHVH speaks to Moshe in the evening. We see this in verse 2 where YHVH says to be ready by morning. How does this affirm YHVH’s schedule of time for evening to evening being one day?

3. Up to this point, we have observed the magnificent ways in which YHVH revealed Himself within the burning bush, the pillar of fire and the cloud, the rock that Moshe struck for water, and in the thunder and lightening when the sons of Israel first arrived at Mt. Sinai. YHVH has also revealed Himself to the seventy elders during a Feast at the mountain and to Moshe, face to face when speaking to him at the tent of meeting (Moshe’s tent). Now, YHVH is revealing His back to Moshe as He proclaims his name: “*Adonai, Adonai El compassionate and gracious, slow to anger, and abounding in loving-kindness and truth; Who keeps loving-kindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.*” How is this considered the name of YHVH? Why would YHVH make this declaration of Himself as He passed by Moshe?

4. The cleft of the rock that Moshe is hidden in by YHVH represents our covering in Yeshua while YHVH’s hand covered and protected the exposed portion of Moshe. Prior to this, however, YHVH tells Moshe that he will stand upon the rock, by YHVH. Discuss this rock and how it correlates to YHVH and foreshadows Yeshua, both as foundational truth, protection and salvation.

5. At the point when Moshe knew that YHVH was present and His glory had just passed before him and been proclaimed by YHVH, Moshe petitioned YHVH on behalf of Israel, including himself as one of those who needed to be pardoned. How does this show

Moshe's humility in approaching YHVH and for whose benefit did he make supplication? What does this say about how we should lay down our lives for the sake of others?

6. YHVH is moved to the place of reestablishing the Covenant before all the people. In this, YHVH says that He will perform miracles that have never been produced in all the earth and that it would be a fearful thing that He is going to perform with the people. So, we know that there will be miracles (plural) and that they will involve the sons of Israel. What will these miracles be and how are they fearful? How do these miracles still affect us today?

7. In continuation of the name proclaimed by YHVH, He calls Himself *Jealous*. The Hebrew word used for Jealous is qanna'. It simply means jealous and is only used five places in all of the Scriptures; and, it is only used in conjunction to describe YHVH. This is the second place where this is referenced; the first reference of YHVH's jealousy is when He initiated His Covenant with the sons of Israel the first time in Shemot 20. We see a pattern emerge in renewal of the Covenant, and it will not be the last time. First, discuss YHVH as Jealous and how this is considered a sacred name of YHVH. What characteristics follow Qanna'?

Secondly, seeing this pattern emerge for the Covenant renewal/restoration, it should be plainer to spot throughout the rest of the Tanak and Brit haDasha. Find and give account for other places and times where YHVH renews the Covenant. How does this show that the coming of Messiah was not a new work, but a continuation of restoration beginning back here in Shemot 34?

8. With the remaining portion of today's reading, determine how these covenant tenets compare to the first giving of the covenant beginning in Shemot 20. How are these tenets summarized within the two greatest commandments of loving YHVH with all of ones heart, soul and might, and love his neighbor as himself?

Day 6

- PARASHA:
EXODUS 34:17-35
- TORAH STUDY
- PRAYER LEAVES

1. We begin this last part of the parasha with reiterating to the sons of Israel what the Covenant of YHVH required. This should remind us, as well, that YHVH does not change and that He has a very real expectation for us to keep these rules of engagement. By listing these commandments again, we see the seriousness of YHVH along with giving Israel a second chance. In accordance to the people’s second opportunity to become Covenant keepers, Moshe pleaded with YHVH not to destroy this people because of their rebelliousness. In response to Moshe’s plea YHVH commanded the Levites to go through the camp and slay the people—3000 died that day. Moshe interceded again for Israel and YHVH met him once again with even a more glorious revelation of Himself. Finally, YHVH relented to go with the people after saying that He would only send an angel before them into the Promised Land.

We take YHVH for granted in so many aspects of our walk with Him. We exude with words of His grace and mercy and how He forgives sin. While this is true, we tend to leave out the last part of YHVH’s proclamation that states, “He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children...to the third and fourth generations.” At this point, Moshe did not rejoice, but, with haste, bowed low toward the earth and worshipped YHVH. All of these aspects of Moshe repenting on behalf of Israel were not easy. Our day to day walk with YHVH is not exempt from the scrutiny that YHVH had on the sons of Israel, all these events transpired during the transitory three months after coming out of Egypt. Many of us have walked with YHVH for many years. In what ways do we take His mercy and forgiveness for granted or even assume we have that favor with YHVH?

As a part of the Covenant of Faith we need to examine our reaction to our personal sins and the transgressions of those around us who, also, claim to be a part of the Covenant of Faith. Should our reaction to breaching the Covenant be any different than Moshe’s or Yeshua’s? Both of these men interceded and wept for the sake of the sons of Israel. How should we apply these Torah principles and proclamations to our lives as we, ourselves, flagrantly break Covenant or those walking with us break Covenant before our eyes?

2. Many among Torah observing communities of Believers are very quick to judge and excommunicate others they believe to be in sin. Others are slow to do anything, and seemingly tolerate all of their iniquities as character flaws. Some may abruptly leave the group without giving little or any notice or just ignore the whole thing and pretend all is fine. Many of the people within this Torah movement just go about their lives, flitting around from one group to another with no real ties or vulnerability or accountability to anyone. The fruit they bear is small and hardly ever mature. In all of this, YHVH makes clear our obligation to Him and His obligations to us. How do we keep ourselves and others in Covenant with each other (not being cut off from Israel) and with YHVH?

3. Moshe is on Mt. Sinai a second time for forty days and forty nights. This time (and we presume that it was the same the first time, as well) without food or water. Moshe realizes the Torah passage that states, “*He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of YHVH.*”¹ These forty days and forty nights is a constant theme in conjunction with the renewing of the Covenant. Give other examples of this in Scripture and sight why each occurrence takes place in union with its relationship to YHVH’s Covenant.

4. Moshe’s face glowed as he brought the two tablets of the testimony from Mt. Sinai. It appears that, either this was so convicting to the sons of Israel that Moshe had to cover his face with a veil, or the veil represented mercy on the people, so as not to have to see the glory of YHVH when they were not ready. Discuss why Moshe placed a veil over his face during his interim times in the Presence of YHVH.

5. Many of the children of Israel have scales, or a veil, over their eyes to this day. Even the church has this same blind covering over their eyes that conceals the authenticity of Messiah in contrast to the Greek rendition of Jesus that they proclaim, which has nothing to do with Torah. Moshe’s veil is a precursor of things to come for the people. If they had truly prepared themselves with a right heart attitude and earnestly desired to seek after YHVH they would have welcomed the glowing of the Glory of YHVH coming from the face of Moshe. Moreover, it would have given hope that even they, as the chosen people, could speak to YHVH face to face as a man speaks to his neighbor. First, in what ways do you find Moshe’s veil as a veil that represents man’s blindness to see YHVH or Yeshua?

Last, how does Moshe’s veil over his face represent the curtains, screens and veil of the Tabernacle of YHVH?

¹Devarim 8:3

Shabbat

□ PARASHA:
EXODUS 1:1-6:1

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

The giving of the Torah relates to the experience of Adam and Eve inside and out of the Garden of Eden. The purity within the Garden while still without sin was the covenant understanding of not eating what was forbidden, being caretakers of YHVH's Garden and all living things, being fruitful and multiplying, and resting on the Seventh day which was given to them as the pattern during the first week of creation.

The sons of Israel entered into an interrelated covenant relationship with Elohim as Moshe ascended and descended the Mountain numerous times. Collectively, the children of Israel proclaimed with their individual voices, that all of what YHVH said, they would obey. Yet, they had been resisting YHVH long before the acceptance of the Covenant. In route to Mt. Sinai, the sons of Israel had doubt in YHVH. They doubted His ability to rescue them from their toils and hardship; they doubted His ability to remove them from the bondage of captivity. They continued to doubt YHVH in front of the Red Sea in His powerful arm to deliver them from Pharaoh's army. Even after arriving on the other side of the Red Sea, the sons of Israel had doubt in how they would be fed and nourished. It is no wonder that by the time they arrived at Mt. Sinai, that they still had distrust in the Elohim of Abraham, Isaac and Ya'akov.

Yet, in spite of their stubbornness and lack of spiritual sight, YHVH still graced them with the option of accepting His yoke. He set boundaries and sternly warned them not to come near His Mountain and spoke austere so that His fear would be upon them all. Moreover, one may surmise that it was only fear that convinced them to take the obligation of the Covenant on them as a people and individuals.

This characteristic of YHVH advances our own understanding of who YHVH reveals Himself to and who is invited to partake of covenant relationship with Him. Even Moshe remarked about the identity of the children of Israel as he called them "the nation or goy", albeit, in their rebellious state at the time, instead of the nation of YHVH. Yet, this expression per se is used to represent the other nations of the earth who are heathen by nature and do not know YHVH and are outside the Covenantal consideration of YHVH.

Surrounded by all of YHVH's grace, the people of Israel were delivered out of Egypt, fed with the Bread of heaven, with quails from the sky and the water from the Rock and yet YHVH still found in the people's hearts the seed of iniquity. It is just like the seed that was found within the fruit of the Tree of the Knowledge of Good and Evil. It did not need the physical seed of its fruit to perpetuate; instead it interbred its insidious nature and stature within the incubation chamber of the heart, soul and mind of man.

The mercy, grace and faithfulness of YHVH is seen even more abundantly when He expressed His desire for the restoration of the Covenant. This is done after much intercession by Moshe. At points in the struggle between YHVH and Moshe, YHVH places the burden of headship and responsibility solely on Moshe's shoulders. This is a beautiful picture of what YHVH has just pat-

terned for the High Priest's garments role. Not only are the requests, judgments and supplications placed on the shoulders of the High Priest as the names of each tribe are engraved upon the onyx stones, but the weight of those stones is magnified with the weight of the Breastplate that bears all twelve names over the heart of the chief intercessor of the nation. It becomes abundantly clear that no mere man is able to endure the responsibility of the needs of the people and rightfully, continuously pair those needs with the proper judgments and precepts established out of the mouth of YHVH.

The entire scenario of the breaking of Covenant with YHVH is the ongoing saga of all of humanity that has the inability to completely give themselves over to YHVH without the foundation of a Redeemer. Moshe descends the Mountain of Elohim to discover the people playing the harlot within the first three months of it being established. He then gives the picture of what was taking place in the physical and in the spiritual. Moshe had just spent forty days and nights receiving the complete Covenant directly from the voice of YHVH and written by the finger of YHVH on the tablets that He, Himself, hewn out of the very Rock that Moshe would later be hidden within.

One could even surmise that YHVH, as He consumed the entire Mountain and is called the Rock of our Salvation, cut an element of Himself out of the Rock and wrote His own heart upon those pieces that were to represent the two greatest aspects of the Covenant, loving Him with all of our heart, soul and mind; and, loving our neighbor as ourselves. These two tablets also represent the beginning of man with his creation in the Garden and his subsequent fall, and the second Adam Who will be the Redeemer and Repairer of the breach. The two stone tablets foretell the call of all of humanity to be a Covenant keeper. The shattering and rejection of these tablets by Moshe's hand in response to the people's adultery, conversely, is seen as restitution through the gathering of Ephraim and Manasseh as Ya'akov's own sons and the gathering of the nations into the basket as a mixed multitude being fed with the same manna coming out of one basket. That basket will be the Ark of the Testament which will reside under the Mercy Seat of YHVH forever.

The remnants of the broken tablets that lay shattered at the foot of the Mountain compares to the broken covenant by the people and YHVH's nullified responsibility to shepherd the people any further. This was another attribute of grace in contrast to abandonment. That grace is realized later as YHVH gives the account of what befalls His citizens who break Covenant and disobey Torah. Disobedience is transgression of His Law.¹ YHVH requires obedience to His own Word. The consequences of rebellion and lawlessness are like a plague to the point of repentance or death.

YHVH plainly states to Moshe that in the day He punishes, all who sinned would be punished.² Eventually, YHVH is true to His word by swallowing that entire generation up in the wilderness, with exception of Joshua and Caleb.

¹ John 3:4
²Shemot 32:34

The broken tablets also speak of the broken heart of Messiah through His intervention with man. He spoke over Jerusalem and His called out people and lamented over them. He had yearned to gather them under His tzitzit/wings, even as a mother hen gathers her chicks. He wanted to nurture them and woo them to be righteous, but they would never allow Him. They would discard His yoke from them over and over again. Upon the execution stake, Yeshua raised up a cry for our forgiveness so that we would not be accountable for His own murder. Yeshua was looking at His own body recalling Shemot 33:19, as His fulfilled request was being realized, that He will be gracious to whom He will be gracious, and show compassion on whom He will show compassion. In the suffering state of our Redeemer, He saw the hearts of the worshippers whom He has called from the foundations of the earth to the ends of the age.

The broken pieces of stone scattered around the base of the Mountain illustrates the brokenness of our Messiah and His broken heart for our sake. We perceive this act as an unreservedly angry account of Moshe, and it was. But in the same breath of Moshe's outburst of anger we see an exemplification of the righteous indignation of YHVH which parallels to Yeshua's demonstration of the zeal of YHVH in the temple and made a scourge of cords driving out the moneychangers and cattle and overturned their tables. Nevertheless, YHVH showed His own compassion and passionate yearning for his counterpart to rise up and worship Him the way they were created to worship. Thus, we distinguish the dichotomy of a broken heart.

What is so sad about the state of affairs of the sons of Israel is that we are still breaking the heart of YHVH. We take for granted YHVH's faithfulness to the covenant and use that as an excuse to break our part of that same covenant. We are constantly taking it upon ourselves to create Elohim in our own image and to get our counterfeit god to say what we want to hear and excuse us from the rigorous aspects of Covenant living. Each time we do this, each time we transgress the Covenant of Righteousness with YHVH, we continue to nail Yeshua to the tree forsaking His Righteousness and disregarding the terrible cost He paid for us with His own blood. We forsake the Words that were spoken for all the nations of the earth to walk in the fullness of being called sons of Elohim.

Yet, even with Noah, even as with Abraham, Isaac and Ya'akov, the extension of the Covenant is granted and established for their future seed to possess. With the humility and supplication made by Moshe, the Covenant was once again renewed and relationship was once again restored. YHVH would be the people's Elohim and they would, once again, be His people if they keep Covenant. This ancient Covenant was renewed once again on behalf of a rebellious people when Yeshua arrived on the scene in Jerusalem under the Roman government. Just before Yeshua gave up His life upon the tree, He had instituted the Renewed Covenant through His blood during His last meal with His disciples. He said "This cup which is poured out for you is the New Covenant in My blood."³ This time He confirmed His Covenant through His own life's blood

and became the perpetual lamb slain for the remission of the people's transgressions as required by His Covenant.

This renewal and restoration was demonstrated in the days of Messiah, where our Savior dared to speak out against the man made doctrines, rules and laws that shrouded His Torah. He gave the poor, the needy, the thirsty and the naked, clothing, food and water by giving Himself to cover them, and to eat and drink of to the full. The fall of man in the Garden resulted in nakedness of being completely stripped and uncovered. Our clothing comes from the very garments that were divided by the Roman soldiers as they cast lots for them. It is blood soaked and tear stained for our use and is what removes our shame. The split of the Temple veil is relational to the same garment that YHVH tore as He remembered His own Covenant with His chosen people, the very same that had just accused, tried and killed His Son. All of these were the Words being shattered at the base of His Mountain. They were the remnants of YHVH voice and His word written by His finger upon stone crying out for us to repent and call upon His name for healing and sustenance. And, with all of this, Yeshua gathered up the shattered pieces of stone, and drank them down in the bitter water for the test of jealousy. He took within Himself the test of our adultery so that YHVH would not see the stains of our unclean consummation to the world, sin and lusts.⁴

Moreover, there was a continued renewal and a continued call for Covenant members. YHVH sent the Helper to us so that we should be like Moshe, having His Ruach within us and His Words written on our hearts with His finger.⁵ Those stone tablets, which were shattered, then hewn again and wrote upon once again, have been transcribed into the hearts of those who believe; who are called and chosen by YHVH. It is the continual process of life that was spoken into existence at the beginning of time. It will continue, without fail, until the coming of the Messiah. We will fail, but He will remain faithful. Each time we fall, we must cry out to YHVH and allow Him to pick us up by our Intercessor and repent in His arms as He makes supplication for us.

Yeshua is our High Priest who has taken His seat at the right hand of the throne of the Majesty in the heavens.⁶ He is our minister in the sanctuary, and in the true Tabernacle, which YHVH pitched, not man. He is our mediator of the renewed covenant which was ratified by His blood. The Lamb of YHVH, Yeshua, offered His body as a perpetual sacrifice and we are sanctified through the sacrifice of Himself.⁷ Now the Covenant that YHVH made with the House of Israel and the House of Judah has been written into our minds and upon the tablets of our hearts.⁸

Yeshua is the Aleph and the Tav, the beginning and the end. He says: "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. Blessed are those who wash their robes that they may have the right to the Tree of Life, and many enter by the gates into the city."⁹ Walking uprightly in His Covenant restores us back into union and life with Him forever in the glory of His Presence!

³Luke 22:20

⁴Numbers 5

⁵Jer. 31:31 & Hebrews 8:8-12

⁶Hebrews 8:1

⁷Hebrews 10:10

⁸Hebrews 8:10

⁹Revelation 12-14

