

PARASHAT KI TISA

(WHEN YOU TAKE)

EXODUS 30:11-34:35 OUTLINE & STUDY SHEET

ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

Yeshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

Haftorah Reading

1 Kings 18:1-39

The Testimony of Yeshua

On the gifts of the Spirit: **1 Corinthians 12:1-31**

On keeping the Sabbath: **Hebrews 4:9**

On the golden calf and idolatry: **Acts 7:39-42; 17:29-31; 1 Corinthians 10:1-13**

Come out wickedness; put on righteousness: **1 Corinthians 6:9-11; 2 Corinthians 6:14-7:1; Hebrews 10:22**

On the Book of Life: **Matthew 11:28 ; Revelation 3:5; 17:8; 21:27; 22:19**

On seeing the Father: **John 1:18**

On the grace of Elohim: **Titus 3:5**

On YHVH's Feasts: **Acts 2:1; 20:16; 1 Corinthians 5:8; 16:8**

On the greater glory of Yeshua, the Second Moses: **Hebrews 3:1-6**

On the letter versus the spirit; first glory versus the second and greater glory: **John 17:1-2; 2 Corinthians 3:1-18**

On the second coming: **2 Peter 3:3-4**

Outline of This Week's Parashah (Torah Portion)

—**30:11** The Census/The Sacred Half-Shekel

—**30:17** The Bronze Laver

—**30:22** The Sacred Anointing Oil: Its Contents and Uses

—**30:34** The Sacred Incense: Its Contents and Uses

—**31:6** Bezaleel and Oholiab Chosen to Be the Chief Artisans Over the Construction of the Tabernacle/*Mishkan*

—**31:12** The Sabbath: A Sign Between YHVH and His People, An Eternal Covenant

—**31:18** Moses Receives the Tablets

—**32:1** The Golden Calf Incident

—**32:7** YHVH's Anger Against Israel for Their Idolatry

—**32:11** Moses' Successful Prayer of Intercession

- 32:15 Moses Descends From Mount Sinai
- 32:19 Moses Smashes the Tablets, Grinds the Idol into Powder and Causes the Israelites to Drink It
- 32:30 Moses Intercedes to YHVH Again on Behalf of the People
- 33:1 Aftermath of the Golden Calf Incident
- 33:7 Moses Pitches the Tabernacle/Tent of Meeting Outside the Camp
- 33:12 Moses Pleads for YHVH's Presence
- 33:19 Moses Sees the Glory of YHVH Through the Cleft of the Rock
- 34:1 The Second Set of Tablets
- 34:5 YHVH Reveals the Thirteen Attributes of His Mercy
- 34:8 Moses' Request; YHVH Seals the Covenant With Israel and Forbids Israel to Make Covenants With the Pagans
- 34:17 Israel Is Forbidden from Making Idols and Is Commanded to Observe the Feast of Unleavened Bread and Shabbat, Feast of Weeks (Pentecost) and the Feast of Tabernacles (the Three Pilgrimage Festivals)
- 34:27 Renewal of the Covenant
- 34:33 The Radiance of Moses' Face

Study Questions for This Week's Midrash (Torah Discussion)

1 30:11–16, Everyone was expected to contribute to the building of the *mishkan* (tabernacle). What can we learn from this passage about the Israelites' spirit of giving? How are we about giving of our treasure to the work of YHVH?

2 30:15–16, *To make atonement for your souls*. Some will read these verses and conclude that one can buy their redemption through charitable giving and therefore circumvent the need to place one's faith in Yeshua's atoning death on the cross. Does this passage suggest a theology where man can save himself from his sins by acts of charity? Let's dig a little deeper to see what these verses are really teaching us.

In this passage, YHVH instructed the Israelites to pay an annual half-shekel temple tax. This money went, in part, toward the service (verse 16) and constructing of the Tabernacle of Moses (e.g., *Keil and Delitzsch Commentary on the OT*, vol. 1, p. 459; Exod. 38:21–31), and later toward the purchase of the animals the priests sacrificed (*The Temple and Its Service*, by Alfred Edersheim, p. 48). In this way, the people were participating vicariously in the act of sacrificing an innocent animal as an offering or atonement for their sins. Again, the Scriptures reveal that this sacrificial system merely pointed prophetically toward the Greater Sacrifice that would come later in the Person of Yeshua, the Redeemer of Israel. (Read Isa 53.) On the point that paying of the half-shekel was merely a temporary solution to the problem of man's sin, Keil and Delitzsch say in their commentary on this passage,

As an expiation [atonement] for souls, it pointed to the unholiness of Israel's nature, and reminded the people continually, that by nature it was alienated from God, and could only remain in covenant with the Lord and live in His kingdom on the grounds of His grace, which covered its sin (Ibid.).

Keil and Delitzsch's point is further strengthened in Exodus 30:16, which says,

And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a **memorial** unto the children of Israel before YHVH, to make an atonement for your souls. (emphasis added)

The giving of the half-shekel was a *memorial* to what? The Hebrew word for *memorial* is *zikrown* (*Strong's* H2146) meaning "reminder, token, record." According to the *TWOT*, a *zikrown* is an object or act that brings something else to mind or that represents something else. It reminded them of their sinfulness and pointed prophetically to a Redeemer—Yeshua the Messiah—who would come and take away their sins once and for all (Heb 10:10). For a more detailed study of this subject, please see my article, "The Atonement: Bloody or Bloodless? Understanding the Concept of Atonement in the Torah" at <http://www.hoshanarabbah.org/pdfs/atone.pdf>.

3 **30:14**, *From twenty years old and above*. This passage gives us the first indication that the Torah viewed the age of accountability to be 20 years old (see also Num 1:3, 18, 20; 26:2). That is to say, those who died prior to age 20 were not held eternally accountable for their sins, and presumably might be given a second chance to live out their lives at some latter date, although there is no clear scriptural reference to confirm this notion. The idea that YHVH held one accountable for their sins after the age of twenty is supported by the fact that all Israelites over age of 20 (with the notable exceptions of Caleb and Joshua) died in the wilderness prior to entering the Promised Land because of sins they had committed during their wilderness journey, while those under age 20 were allowed into the land, presumably because YHVH considered them to be guilt free (Num 14:29; 32:11).

If 20 is the age of accountability, then this begs the obvious question: what will happen to those who died before age 20? It is generally accepted by many in the church that babies or young children who have died before having had a chance to “accept Yeshua” will be given a second chance to do so. But what about those who died “unsaved” prior to age 20? Some have speculated that they may be resurrected at some time in the future and be allowed to live out their lives during the Millennium (see Isa 65:17–20). Perhaps the reason Satan will be released at the end of the Millennium from the pit where he was held captive will be to give all those living on the earth at that time (including those who died under the age of accountability) a chance to accept or reject Yeshua. YHVH will use the devil to test the loyalties of this new crop of potential saints (Rev 20:7–10). Those who remain faithful will inherit eternal life, while those whom Satan seduces into rebellion will have their part in the second death (Rev 20:11–15).

4 **30:17**, What is the spiritual significance of the bronze laver? The priests had to wash in it before ministering to YHVH so they wouldn’t die (Exod 30:20). How does this relate to the concept of immersion or baptism (*tevilah*) for the remission of sins (Acts 2:38), and the washing of the water of the Word of YHVH (Eph 5:26; Tit 3:5; Heb 10:22)? What is the spiritual significance of the bronze laver being situated directly beyond the altar of sacrifice in the courtyard of the tabernacle? Only after the priest had visited the altar of sacrifice and then washed in the water could he enter the sanctuary. What is the spiritual significance of the blood and the water to which John refers (1 John 5:6,8)?

5 **Exodus 30:34–38**, *Sweet spices*. According to Jewish tradition (*b. Talmud Keritot 6a*), there were eleven sweet spices (Heb. *ketoret bisamim*) in the tabernacle incense, four of which are mentioned here. They were balsam, clove, galbanum, frankincense, myrrh, cassia, spikenard, saffron, costus, aromatic bark (a type of cinnamon), and cinnamon. For thousands of years, ancient cultures relied on the medicinal properties of aromatic plants. Only in recent years, has the West rediscovered the salutary benefits of these plants. Listed below are the suggested healing properties of several of these herbs. In modern times, the oils from these plants are being extracted for use in various ways. (Sources of information are from various online sources and *Aromatherapy Workbook* by Marcel Lavabre.)

- **Galbanum** (*Ferula gummosa* or *Ferula galbaniflua*) is an antiseptic (prevents the growth of disease-causing microorganisms), and helps to treat asthma, acne, coughs, cramps, scar tissue, wrinkles. Apparently, the smoke from burning the resin of this plant was used in ancient times to keep flies and snakes away.
- **Onycha** may be cloves, which is an antiseptic, analgesic (pain relief), carminative (for relieving flatulence) or *Styrax officinalis*, which is a resin from this tree and is great for kidney support (edema), bronchitis, colds, sinusitis, skin conditions, and is said to relieve stress.
- **Frankincense** is a skin tonic, heals infected wounds and is an anti-inflammatory. It helps to reprogram cellular memory thus promoting permanent healing. It is used against typhoid, allergies herpes, tonsillitis, head injuries, depression, and cancer. Research shows that it will lower cortisol by 40 percent just by deep inhalation. Elevated cortisol contributes to weight problems.
- **Myrrh** (stacte) is a skin tonic or conditioner, anti-inflammatory, cough expectorant, vulnerary (heals wounds), fungicide, antiseptic, astringent (causes the contraction of body tissues—notably the skin). It is especially useful for mouth ulcers and throat infections. In ancient times, pregnant mothers anointed themselves with myrrh for protection against infectious diseases, and they used myrrh during labor to stretch the perineum and on umbilical cords. Myrrh has a long history of use in skin health and

hygiene products, and it prolongs the life and scent of other oils. Myrrh helps to combat wrinkles, is antiseptic, aids in balancing the thyroid, clearing athlete's foot, ringworm, viral hepatitis, thrush in babies, inflammation and bronchitis.

- **Cassia** (*Cinnamomum cassia*) is an antiseptic, antibiotic, and immune system builder.
- **Spikenard** is a skin tonic or conditioner.
- **Aromatic Bark** is an antiseptic (against flu and infectious disease), stimulant (circulation, nervous system).
- **Cinnamon** (leaf) is an antiseptic (against infectious disease), relieves skin irritants (e.g., poison oak).

6 **31:6**, YHVH gifted Bezaleel and Ohaliab as artisans to oversee the building of the *mishkan*. What giftings (Rom 12:6–8; Eph 4:11; 1 Cor 12–14) has the *Ruach* (Spirit) of YHVH given to you, and are you functioning in them yet (or at least being trained to function in them)?

7 **31:13–17**, *My Sabbaths you shall keep*. The Sabbath is central to YHVH's spiritual economy for his people. Why did YHVH designate it as a *sign* ("signal, distinguishing mark, banner," Exod 31:12) between him and Israel? By keeping the Sabbath, from whom was Israel distinguishing itself? As YHVH's set-apart people, Israel was distinguishing itself from the surrounding nations who did not keep the Sabbath. What distinguishes us today from the non-believing heathen around us? Certainly our love for one another is a distinguishing mark, according to Yeshua (John 13:35). Yeshua also said that if we love *him* we will keep his Torah commandments (of which the Sabbath is the fourth of the ten commandments, John 14:15; Exod 20:8). John was inspired to write that those who say they know Elohim and don't keep his Torah-commandments (of which the Sabbath is a foundation stone) are liars and the truth is not in them (1 John 2:3–6). And finally, Yeshua told those who were Torahless (i.e., workers of iniquity or lawlessness) to depart from him, that he didn't know them even though they claimed to be his followers and had done many religious works in his name (Matt 7:21–23). Although the Sabbath may not be the sign of the Renewed Covenant, it is a foundation stone of the Torah, and the keeping of it remains to this day for the saints of Elohim (Heb 4:9).

The ArtScroll Stone Edition Tanach translates verse 15 as follows:

For six days work may be done and the seventh day is a day of complete rest, it is sacred to [YHVH] ... (emphasis added)

What is complete rest? What is the connection between "complete rest" and the idea of sacredness or being set-apartness or *kadosh*? The people of YHVH are called to separate the *kodesh* from the common or profane:

Her priests have violated my Torah, and have profaned my set-apart/kodesh things: they have put no difference between the *kodesh* and profane [common, polluted] neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. (Ezek 22:26)

And [the priests] shall teach my people the difference between the *kodesh* and profane, and cause them to discern between the unclean and the clean. (Ezek 44:23)

What is common or profane? It is that which is *commonly* done on the other six days of the week. Have you made this complete separation in your life so that you can completely rest on the Sabbath? If not, what are the excuses you use? What does YHVH think about our reasons for not obeying him in light of his clear commands?

8 **32:1–35**, The Israelites were saved by the strong arm of YHVH and the blood of the lamb on the door posts of their homes. They then left Egypt, and were given YHVH's instructions in righteousness at Mount Sinai concerning how to live a set-apart life. Yet when the going got rough they reverted to the pagan practices and gods of Egypt all the while deceiving themselves into believing they were worshiping YHVH (Exod 32:3–8):

Then all the people tore off the gold rings which were in their ears and brought them to Aaron.

He took this from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, “This is your god, O Israel, who brought you up from the land of Egypt.” Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, “Tomorrow shall be a feast to YHVH.” So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. Then YHVH spoke to Moses, “Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves. They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, ‘This is your god, O Israel, who brought you up from the land of Egypt!’”

History repeated itself at the time of Jeroboam and again in the first-century A.D.—the early church era. On the Day of Pentecost Israel was again given the Torah (written on their hearts by the Spirit or *Ruach* of Elohim), yet when persecution arose at the end of the first-century A.D., Israel of the early church went into apostasy forsaking the weekly Sabbath and annual Sabbaths (the biblical feasts), the kosher laws, and many other aspects of the Torah, and they accepted pagan practices (Christmas, Easter, Sunday, and so on), which they melded with the truth of the Scriptures—the Word of Elohim. How does “golden calf worship” reflect in the church culture of our day? In what way does the church worship idols and end up breaking YHVH’s commandments? Why are so many Christians beginning to recognize that “our [spiritual] fathers have inherited lies” (Jer 16:19), and that they have followed “traditions of men by which the Word of Elohim has been made of none effect (Matt 15:6 and Mark 7:7, 9)? Is the Father calling a people out of religious Babylon (confusion or mixture, see Rev 18:4), and preparing a set-apart people to be the bride of Yeshua, who will be without spot and blemish, and will be adorned in the robes of Torah-righteousness through the power of the resurrected Yeshua (Rev 12:17; 14:12; 19:7–8)?

9 **32:4–5**, *Your gods... a feast to YHVH*. This is the first example in the Scriptures of YHVH’s people mixing pagan practices (i.e., evil) with the truth of Elohim (i.e., good). Who is the author such mixture and what are its origins? (Read Gen 2:9 cp. 3:1–6.) The Hebrew word *babel* or *Babylon* means “confusion or mixture.” It is the mixing of evil with good, error with truth, darkness with light, death with life. What should be the saints’ response to spiritual mixture or Babylonianism? (Note Rev 18:4; 2 Cor 6:14–17.) What are some examples of mixture in Christianity? In Judaism?

10 **32:16**, *The writing of Elohim*. The contemporary square script letters of the Hebrew alphabet were likely introduced into Israel by Ezra the scribe after the Babylonian exile. Prior to this, Israelite writers used the Paleo-Hebrew pictographic script, which is of ancient origination and is likely the script that YHVH used when engraving the stones on Mount Sinai.

Most modern linguistic scholars trace the alphabet of the European languages, including English, back to the pictographically-based Phoenician alphabet of the tenth century B.C., which shows striking similarities with the Proto-Sinaitic or Paleo-Hebrew script of nearly one thousand years earlier indicating that our own alphabet likely originates from the ancient Hebrew script of Mount Sinai!

The Scriptures record that the time the Phoenician script came into prominence on the world scene coincides with the Israelite alliance with King Hiram of Tyre, who was the king of the Phoenicians. Theirs was a commercial and military alliance that dominated much of the known world, and Israel was the senior partner in this confederation, since the empire of Israel (under kings David and Solomon) controlled a large area of land from Egypt to the Euphrates River (in modern Iraq). In the eyes of some ancient nations (e.g., the Greeks), the Phoenicians and Israelites were regarded as the same people, and both were known by the label of *Phoenicians* (see *The Origins and Empire of Ancient Israel*, pp. 148–151, 229–231 by Steve Collins quoting George Rawlinson, nineteenth century biblical scholar and history professor at Oxford University). From this evidence, we can see that it is likely that the script known as “the writing of Elohim” (in Exod 32:16) is likely the root of many of the world’s alphabets including Japanese! (See <http://jamesjpn.net/index.php/2010/06/10/japanese-script-compared-with-hebrew/>.)

11 **33:12–13**, *Grace*. (Heb. *chen*/חֵן meaning “favor, grace, charm, acceptance”). The Hebrew word *chen* (found 69 times in the Tanakh), which is translated as *grace*, in this verse is equivalent to the Greek word *charis*

χάρις, which is found 156 times in the Testimony of Yeshua and is translated as *grace* 130 times in the KJV. The equivalency of these two words is confirmed by the translators of the Septuagint (the Greek Tanakh) who used *charis* in place of *chen* when translating the Hebrew Tanakh into Greek beginning in the third century B.C. According to the *TWOT*, in the vast majority of occurrences of *chen* in the Tanakh the focus of attention is not on the giver, but on the recipient. The emphasis is on the relationship of the superior to an inferior (e.g., a king to his subjects). What this teaches us is that despite sin and rebellion against him, YHVH (the king) is gracious (to humans, his subjects). Contrary to what many in the church have been led to believe, *the grace of Elohim* is a very prominent theme in the Tanakh. What are some other examples of YHVH's grace in the Tanakh? Example: Noah found grace in YHVH's eyes (Gen 6:8). The children of Israel while dead in their sins in Egypt were saved by the blood of the lamb. There are a number of other references to the grace of Elohim in the Tanakh as well. (See Gen 18:3; Exod 3:21; 33:16,17; 34:9; Ps 84:11; Zech 12:10.)

12 **33:15**, *If your presence goes not with me*. Moses refused to take one further step forward without YHVH's presence leading the way. How earnestly do you seek the presence of YHVH in your life? Is it your heart's passion? Is his leading presence more vital to you than life itself? Do you feel spiritually lost, dried up and, in a sense, even dead when YHVH's presence is absent from your life? What was David's heart passion in this regard? (Read Ps 84:1–12.) Yeshua taught that his life and presence come as we abide in him (John 15:1–4). What are rich benefits of abiding in Yeshua, the true vine? (See John 15:5–17.)

13 **34:6–7** lists various attributes of YHVH's mercy. He is:

1. compassionate
2. gracious
3. abundant in kindness
4. abundant in truth
5. a preserver of kindness for thousands of generations
6. a forgiver of iniquity, willful sin (transgression) and error (sin)
7. cleanser of our sins

Merciful (verse 6) in Hebrew is the word *rachum*/רחום from the root word *racham*/רחם meaning “to love, love deeply, have mercy, be compassionate, have tender affection, have compassion.” The *TWOT* explains that this word refers to a deep love (usually a superior individual for an inferior) rooted in some deep natural bond. It is used for the deep inward feeling we know as *compassion*, *pity*, or *mercy*. This word is found 47 times in the Tanakh, and frequently refers to the love of Elohim for his people (see Ps 103:13; Mic 7:17). Often Elohim's *mercy* and *grace* are linked together (note Exod 33:19; 34:6; 2 Kgs 13:23; Pss 86:15; Ps 111:4; 112:4; 145:8). His mercy and graciousness are at times unconditional upon those he chooses to favor (Exod 33:19), and is upon those who repent of their sins as well (Deut 13:17). The Tanakh elsewhere frequently exults in the attributes of YHVH's mercy or compassion (see Deut 4:31; 2 Chron 3:9; Neh 9:17,31; Pss 78:38; 102:13; Joel 2:13; Jon 4:2.) Again, can there be any doubt that the “God of Old Testament” is just as loving and merciful as the “God of the New Testament?” It stands to reason that they are, for they are one in the same Divine Personage—and his character is unchangeable (review Mal 3:6; Heb 13:8)!

Discuss the ramifications of each of these attributes of Elohim's mercy. What parallel passages in the Testimony of Yeshua can you find that are built on these foundational Torah principles of YHVH's grace and mercy? (For starters, read Heb 4:16; Rom 3:24; Eph 1:17; 2:4,8; Tit 1:4; 2:11; 3:5; 1 Pet 1:3; Jude 21.)

14 Notice that 34:7 mentions three categories of “sin.” *The ArtScroll Stone Edition Chumash* describes them as:

1. *Iniquity* עון (*ab-own/ayin-vav-nun sofit*) is an intentional sin that YHVH forgives if the sinner repents.
2. *Willful sin* פשע (*pasha/pey-shin-ayin*) is sin that is committed with the intention of angering YHVH that will be forgiven with repentance.
3. *Error* חטאה (*chatah/chet-tet-aleph-hey*) is a sin committed out of apathy or carelessness.

Reflect on these three categories of sin. What are you doing or not doing that may be categorized as one of the above? What are you doing to overcome these sins?

- 15** **34:18–23**, Once again YHVH commands Israel about the pilgrimage (*aliyot*) festivals. Where did YHVH instruct the Israelites to keep these pilgrimage festivals? At home, or some place else? (Read Deut 16:1–16, especially note verses 2, 6, 11, 15). Are you marking your calendars and setting financial resources aside in preparation for celebrating these upcoming festivals? Were you aware that the Torah commands us to set aside a feast tithe? (Read Deut 14:22–27.) This tithe is our own vacation fund. How are we to spend this money? (See Deut 14:24–26.) Remember, observing the sabbaths (plural, both the weekly and the annual festivals) is a sign of redeemed Israel (read Exod 31:13)! What was Paul’s attitude about keeping of the pilgrimage feasts in the place where YHVH had chosen to place his name? (Look at Acts 18:21; 20:16 cp. Acts 20:6 and 1 Cor 5:7–8.)
- 16** **34:22**, *At year’s end*. In Judaism, the fall appointed time of *Yom Teruah* (also known as *Rosh Hashana* meaning “head of the year,” which is the rabbinic Jewish, non-biblical name for this day) marks the beginning of the new year. However, this verse states that the Feast of Ingathering or *Sukkot* is the year’s end, and thus should mark the new year, not *Yom Teruah*. At the same time, the Scriptures state that *Yom Teruah* marks the first day of the *seventh* month, not the first day of the *first* month (Lev 23:24) as many Jews erroneously proclaim. Now add to this the fact that YHVH clearly states that the month of the *abib* is to be the beginning of the new year for the Israelites (Exod 12:2 cp. 13:4), which occurs in the spring just prior to Passover (Lev 23:5). There is no mention here of the seventh month beginning the new year. Between what the Scriptures say in Exodus 12 and 13, and then in chapter 34 compared with what the rabbinic Jews teach, when does the new year begin? YHVH’s word is clear. The calendar year begins in the spring, however, the civil or agricultural year ends and begins again in the fall at *Sukkot* when the last of the year’s harvest was gathered in, and the new crops are planted. The new *civil* year (not the biblical calendar year) begins when the autumn rains (in the Scriptures called the “former rains”) would began to fall on the parched land of Israel. These rains would soften the top layer of soil allowing the Israelite farmers to sow (literally, scratch in) their grain into rain-softened soil. This harvest would come into fruition in the spring starting with the barley harvest in the early spring and the wheat harvest in the late spring.
- 17** **34:23**, *Neither shall any man covet your land*. What is YHVH promising to do here when we leave our homes and go to celebrate his feasts? Does this promise not cover all aspects of our lives including not only our homes and property, but also our jobs and finances. What is required of us? We must have faith in him and obey his commands to meet with him on his set-apart feasts.

The Golden Calf Incident: A Prophetic Picture of the Church

ON SHAVUOT (THE FEAST OF WEEKS OR PENTECOST), at Mount Sinai, YHVH entered into a marriage covenant with the children of Israel, but they were not ready to live up to the terms of that covenant. Those terms, simply stated, involved the Israelites being faithful and obedient only to YHVH, Israel’s Elohim (God) and spiritual husband, and to his instruction in righteousness, the Torah. This Israel quickly demonstrated they were not willing to do, for they had hardly said “I do” to their marriage vows (Exod 24:3, 7) when they turned their hearts from YHVH and began worshipping the golden calf—a pagan deity from Egypt. Between the time of the festivals of *Shavuot* and *Yom Teruah* (the Day of the Awakening Blast) when Moses received the second tablets of stone from YHVH containing the Ten Commandments, the children of Israel, the bride of YHVH, prepared herself not only to receive YHVH’s instructions again, but this time to be faithful to her marriage vows. This Israel did. She remained faithful to YHVH for approximately 38 years while trekking through the wilderness of Sinai, after which she entered the Promised Land and “stayed the course” until after the death of Joshua.

Similarly, redeemed Israel of the first century A.D. received the Torah on the fleshly tablets of their hearts written by the finger of the Spirit of Elohim on the Day of Pentecost (*Shavuot*) as recorded in Acts 2. But starting at about A.D. 70 with the destruction of the temple in Jerusalem and continuing up through the Second Jewish Revolt of A.D. 135 until the time of Emperor Constantine (in the fourth century), the first-century spiritual bride of Messiah had, for the most part, abandoned YHVH’s Torah-commandments and turned, to one degree or another, to a mixed form of worship (of which ancient Israel’s worship at the golden calf was a prophetic

foreshadow) where some pagan practices were assimilated into the early churches' belief system (most notably, Sunday replaced the Sabbath, and Christmas and Easter replaced the biblical feasts).

In our day, YHVH is calling out a remnant of people from the church who are leaving behind the pagan traditions of golden calf worship and who are returning to the ancient blessed paths of YHVH's Torah-instructions in righteousness. Does not the book of Revelation speak of a group of end-time saints who will say "I do" to YHVH, and whose identifying mark is their faith in Yeshua the Messiah (i.e., the gospel message) and yet who faithfully keep YHVH's Torah-commandments (Rev 12:17 and 14:12)?

When Yeshua returns on or near *Yom Teruah* (the Day of the Awakening Blast) at the end of the age, he will be ready to marry a bride that is without spot and wrinkle who has come out of the Babylonish religious whore system (Rev 18:4). This bride who will be wearing the robes of righteousness of Torah-obedience (Rev 12:17; 14:12; 19:7–9) will be ready to enter into a covenantal agreement—a wedding contract or *ketubah*—with Yeshua, the Bridegroom ever to remain faithful to him and never again to return to Baal or golden calf worship. He will lead his wife into the Messianic Age or Millennium, even as he led the younger generation of wilderness Israelites into the Promised Land.

Moses' Ascension of Mount Sinai (the Second Time): A Picture of the Saints' Resurrection and Glorification

ACCORDING TO JEWISH TRADITION, Moses ascended Mount Sinai to receive the second set of stone tablets containing the Ten Statements (Commandments) on the first day of the sixth month or 30 days before *Yom Teruah*, which occurs on the first day of the seventh month. Forty days later on *Yom Kippur* he descended from the mountain carrying with him the second set of tablets as a sign of YHVH's forgiveness of the children of Israel after the golden calf incident. This signaled YHVH's renewed relationship with Israel after they had repented of golden calf worship.

We know that a biblical Israelite bride, while waiting for her betrothed to arrive from his father's house, would hear the sound of the shofar in the distance as her bridegroom approached. If she were alert and not asleep (as were the ten virgins in Matt 25), she would have had time to put on her wedding robes, trim her lamp's wick and have it filled with oil and ready to light as soon as he arrived.

Prophetically, the Scriptures tells us that the saints of Yeshua are to be resurrected and to meet the returning Messiah Yeshua in the air at the seventh or last shofar blast on *Yom Teruah* (Day of the Awakening Blast, see 1 Cor 15:52; Rev 11:15–18). From the time the saints begin hearing the shofar blasts in the distance from the approaching Bridegroom Yeshua until their ascension (at the resurrection) to meet King Yeshua in the air roughly seems to correspond to Moses' ascension of Mount Sinai on the first day of the sixth month. His descent with the stone tablets—the tokens of a renewed covenant between YHVH and Israel on *Yom Kippur* (the Day of Atonement)—seems to correspond to Yeshua returning to earth with his just-resurrected saints. As Moses saw the glory of YHVH in the cleft of the rock the second time, he ascended Mount Sinai (Exod 33:18–23; 34:5–9), and as he descended in a glorified state, his face shining with the glory of YHVH, so the saints will resurrect to meet Yeshua in the air, see his glory, and will return with him in a glorified state with their own glorified immortal bodies (1 Cor 15:42–54; 1 Thess 4:16–17).

First John 3:2 says, "Beloved, now are we the sons of Elohim, and it does not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." These resurrected saints are those who have heeded YHVH's call to come out of Babylonish (golden calf) religious systems (Rev 18:4) where paganism has been mixed with the truth of the Scriptures and who are now willing to enter into an everlasting (marital) covenant with YHVH-Yeshua.

Many Israelites along with those who have been grafted into Israel will turn from golden calf worship in the tribulation period leading up to the Day of the Awakening Blast, and they will wholeheartedly repent and receive the covering of the blood of Yeshua for their sins, as pictured by the Day of Atonement. This will be the rebirth of the nation of Israel containing both houses of Israel—Ephraim and Judah—at last reunited into one olive tree or one new man in Yeshua (Rom 11:13–24; Ezek 37:15–28; Eph 2:11–19). This all occurs at his second coming prior to and on the Day of Atonement.

HAFTORAH READING — 1 KINGS 18:1-39

How Long Will You Waver Between Two Opinions?

- 1 The ancient Jewish sages evidently saw a connection between the golden calf worship and the Baal worship of ancient Israel. Moses and Elijah were both prophets and called of YHVH to confront this idolatry in Israel. One coming in the spirit of Elijah will again arise in the last days to confront the idolatry and Torahlessness of Israel and to turn the hearts of the children back to their ancient Hebraic roots before the coming of the Messiah (Mal 4:4–6). Is that Elijah-spirit active on earth today? If so, what are the manifestations of it? Is it functioning in the organized church system or outside of it?
- 2 **18:4**, *Jezebel cut off the prophets of YHVH*. Under Ahab and Jezebel, king and queen of Israel, it was high treason to proclaim the Elohim of Israel. Jezebel pursued the prophets of El, who were the spiritual leaders of Israel, with murderous cruelty in attempts to eradicate obedience to YHVH from Israel. What are the forces and groups in America (and elsewhere in the world as well) that are attempting to sever our society from its biblical roots? In some other English-speaking nations besides America, it is illegal for Bible teachers to take a biblical stand and speak out publicly against such sins as homosexuality and false religions such as Islam. It is called “hate speech” and those convicted of such “crimes” are liable to law suits, fines and imprisonment. Where are and who are the Obediahs and Elijahs of our day? If there are none, then pray that YHVH will raise some up!
- 3 **18:18**, King Ahab and Queen Jezebel were the most ardent supporters of Baalism in Israel. What are the parallels of this in our day? Have we seen recent American presidents, for example, take public stands in favor of the demonic religion of Islam even going so far as to celebrate some Muslim holidays in the White House? Where has been the outcry over this in America by Christian and Jewish leaders? Let us pray that YHVH soon raises up end-time Elijah’s to confront the evil that is committed from the lowest to the highest levels of our society against the Elohim of Israel. In a sense, every worshipper of the Elohim of Israel, every believer in the Bible is called to be an Elijah within his or her sphere of influence—to take an unmitigated stand for the righteousness absolutes of biblical truth—to be a light shining in the darkness, and contrasting salt to the evil insipidness that permeates our culture.
- 4 **18:20ff**, At Mount Carmel, two diametrically opposed religious philosophies were squaring off to determine who would capture the soul of the nation of Israel. The religion of Baalism was an immoral (hedonistic) nature-sex worship religion that catered to the lower, sin-bent nature of man, while that of YHVH was a religion of moral absolutes and ethical standards and elevated man spiritually. Can we find parallels between the history of ancient Israel in this regard and modern Western culture, in general, and America, specifically? What are the major issues that the moral relativists, humanists, social liberals and political leftists are championing in our day? Examples of this in our day would be sexual “freedom” without the consequences of children (i.e., abortion), homosexual rights, and irrational and unscientific environmentalism all the way to a resurgence of earth and nature worship religions.
- 5 **17:1–18:45**, The Scriptures reveals in many places that the land of Israel and the Israelites were connected in a spiritual sort of way. When Israel’s ways pleased YHVH, then the land rejoiced with rain in due season and a bountiful harvest, and the contrary was true when Israel disobeyed YHVH. The physical drought in the land of Israel at the time of Elijah correlates perfectly with the spiritual drought that also prevailed. Is it possible that Elohim may use natural events (floods, earthquakes, hurricanes, etc.) to “speak” to modern man about his spiritual condition? How would we know that it was him speaking as opposed to chance natural phenomena?
- 6 **18:21**, *Halt between two opinions*. Or literally, “how long will you go limping, resting now on one foot, now on another?” Or, “hopping between two branches” like birds; that is, at one time serving Baal, at another YHVH (*Soncino Pentateuch*)? (Read Yeshua’s statements in Matthew 6:24 and John 12:43 and compare.) Do you have areas in your life where you vacillate between obedience and disobedience to YHVH’s Word, or as Matthew Henry terms it, halt between the service of Elohim and the service of sin.

7 **18:39**, *YHVH he is the Elohim*. How sincere were the people when making this declaration? Were they *converted* or merely *convinced*? Similarly, in the Gospel accounts, we read how many thousands of people followed Yeshua for the physical food he gave them and for the spectacle of the miracles they witnessed at his hands. Yet how many were in the upper room on the Day of Pentecost? Where were the thousands then? Are you one of the faithful remnant that it can be said of, “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goes. These were redeemed from among men, being the first fruits unto Elohim and to the Lamb” (Rev 14:4)?

