



*“Again, the kingdom of heaven is like a merchant in search of fine pearls,
46 and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Matthew 13:45*

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Ki Tissa - ‘When you take’

Exodus 30:11 - 34:35

Blessings and Shabbat Shalom Talmidim

Exodus 30:11 ADONAI said to Moshe, ¹² “When you take a census of the people of Isra’el and register them, each, upon registration, is to pay a ransom for his life to ADONAI, to avoid any breakout of plague among them during the time of the census.

The purpose of the census in this command is twofold. First we must realise that those who were 20 years and upward were to be counted and it was those who gave the offering or the ransom of half a shekel to Adonai. Israel was instituted into an army and all men above 20 years of age were considered amongst its fighting ranks. We also see that all regardless of wealth paid the same half shekel. The ransom, as it was called, was an atonement offering for the protection against physical punishment. A plague was considered to be a judgement from YHVH against the wickedness of the people. In this case the full complement of military force must not be compromised during the census taking. YHVH shows us here that He is not a respecter of people; all are equal in His eyes regardless of wealth. In an army the only thing that distinguishes us is rank and responsibility. Secondly we see that the ransom was given to the construction and upkeep of the tent of meeting.

Because this offering was given to the temple it was measured out in accordance to the temple weight of a shekel not the standard weight or the royal weight. The paying of the silver was to serve as an expiation to YHVH.

As this served as an atoning offering by the people for their protection, the priests who did not give the half shekel were also to receive their own form of ordinance through the washing or sanctification of their hands and feet in the laver of copper.

The remainder of this chapter instructs Moses to create the anointing oils and incenses for the temple, the peculiar ingredients of which must never be used for any other purpose than to anoint the sanctuary and the furnishings. The stipulation of its manufacture was given to priests and must never be used as perfume for oneself. Failure to observe this rule meant that a person would be cut off from his kin.

In Chapter 25 YHVH speaks to Moses and instructs him to tell the Israelites to bring gifts for the construction of the Mishkan and all its components.

CH25 ADONAI said to Moshe, ² “Tell the people of Isra’el to take up a collection for me — accept a contribution from anyone who wholeheartedly wants to give. ³ The contribution you are to take from them is to consist of gold, silver and bronze; ⁴ blue, purple and scarlet yarn; fine linen, goat’s hair, ⁵ tanned ram skins and fine leather; acacia-wood; ⁶ oil for the light, spices for the anointing oil and for the fragrant incense; ⁷ onyx stones and other stones to be set, for the ritual vest and breastplate.

⁸ “They are to make me a sanctuary, so that I may live among them. ⁹ You are to make it according to everything I show you — the design of the tabernacle and the design of its furnishings. This is how you are to make it. the construction of the Mishkan and all its components.

We see how meticulously the instructions had to be obeyed. The giving of all the materials were originally taken from Egypt and now YHVH used them for the building of His own dwelling. Friends, when YHVH calls us to give, we must realise and understand that nothing is ever ours to begin with. YHVH will gather and deposit the riches of this world into our hands for His glory.

Isaiah 60 Complete Jewish Bible (CJB)

60 “Arise, shine [Yerushalayim],
for your light has come,
the glory of *ADONAI*
has risen over you.

² For although darkness covers the earth
and thick darkness the peoples;
on you *ADONAI* will rise;
over you will be seen his glory.

³ Nations will go toward your light
and kings toward your shining splendour.

⁴ Raise your eyes and look around:
they are all assembling and coming to you;
your sons are coming from far off,
your daughters being carried on their nurses’ hips.

⁵ **Then you will see and be radiant,
your heart will throb and swell with delight;
for the riches of the seas will be brought to you,
the wealth of nations will come to you.**

Isaiah 61:6

‘But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.’

In these turbulent days, we need look back only a good few months to find how our world has changed. The Global Pandemic has taken not only jobs and businesses but our loved ones and the closeness that we have between one another. So many people have lost hope, and suffer from anxiety and stress and other types of mental issues prevail. This is silent pandemic.

Despite the shortage of many things in our lives, believers should never be despondent and hopeless. Our walk must be grounded and our witness to the world must be positive. We must remain active, encouraging and impactful with the message of hope. Our light must remain burning. It’s hard sometimes, I know, to remain positive when there is so much negativity around us. In all of this, we must continue to draw near to God and not let the testing times become a burden.

Most mornings, I find that I can quite easily go straight into prayer. I often make a coffee and settle with the Bible. Sometimes I might read, and pray. Sometimes I might just pray. Sometimes I write and pray and read. It all depends. But sometimes it might just take me a little time to settle down and gather my thoughts, especially if the night has been broken by lack of sleep or by a vivid dream. Our days must begin with the Lord.

He is the grace we need to keep us going through the busyness and uncertainties of the day.

As a blessed people we live in the benevolence of YHVH. None of His children should be in a state of lack — we should be in a constant state of abundance. This does not mean that we are surrounded by the material things in which we and so many others place their value but by things that YHVH gives us to enrich our lives and our relationship with Him.

Of course, I don’t want to be lacking. I want to do YHVH’s work and give to my brothers and sisters from a place of abundance. I want YHVH to give me more so that I can give out more and I don’t just mean in the spiritual sense. We have an abundance of spirit but it is not always reflected in the physical. I believe that YHVH can give us more than we can ever hope for or imagine. Listen to this:

Deut 8:⁶ Observe the commands of the LORD your God, walking in obedience to him and revering him. ⁷ For the LORD your God is bringing you into a good land—a land with brooks, streams, and deep springs gushing out into the valleys and hills; ⁸ a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey; ⁹ **a land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills.**

18: ¹⁸ But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today.

As I look around I see things being taken away from us. This world works by a different set of dynamics and laws that do not follow a divine set of principles. The very same rules that the world chooses to deploy amongst its population, erode, steal and destroy the very same people it is supposed to benefit. Yet so many are desperate and in hardship. These

ones don't boast in their accumulated wealth but from that place of lack and yet the very wealth of the world will, according to YHVH's word, be given to us, for His children lack no good thing — their vats shall be full.

In these coming days, many will be called to leave everything they own and move against their own understanding, only to gain much more. In this time of transition, if we hear and obey instantly, we will walk with our carts overladen with more than enough for the journey ahead.

When YHVH called for the giving of the gifts for the making of the Mishkan, He asked that they be given with hearts who are moved to Him. The people who gave could not give all that they had, for YHVH only asked so much from them. The rest was for them. In the midst of all of them He also placed skilled people who could do the job of building and decorating. In the order of things YHVH had to first establish the structure of the Mishkan before it could be filled with the elements of worship.

That's a pattern, my friend. Build the house first and then we can fill it. It's not the other way around as so many in the body think today. YHVH is a God of order.

YHVH is drawing to us all a company of people that have come to give and serve because their hearts are moved towards Him. Look around you now and you will be amazed at the skills that surround you. They can all be used. Even you my friend, you who sits there and says ' what can I possibly do'.

You are a blessing. Maybe you are a seamstress who can no longer use a sewing machine because of infirmity – you can teach!

Maybe you are man who used to work as a mechanic or an engineer, but is not supple enough to get into or under an engine anymore – you can teach too!

Just because we are old and infirm it does not mean we are dysfunctional. We are the accumulated wealth of knowledge of our generation and YHVH is looking for those who can pass on that knowledge to others just as Moses did to Joshua and Yeshua to His disciples.

Maybe YHVH has called you to be a Bezalel or an Aholiab? Look at what their names mean: Bezalel — in the shade or shelter of God, and Aholiab – the Father /God is a tent or Shelter.

Exodus 31 the appointing of the craftsmen and the institution of the Sabbath.

Let us read the next chapter – YHVH proceeds to designate those who shall be in charge of the work:

*See, I have called by name Betzalel the son of Uri, the son of Chur, of the **tribe of Judah**. I have filled him with the spirit of Gd, in wisdom, in understanding, in knowledge and in all manner of workmanship: to contrive works of art, to work in gold, in silver and in copper, in cutting of stones for setting, and in carving of timber, to work in all manner of workmanship.*

And I, behold, I have appointed with him Aholiav, the son of Achisamach, of the tribe of Dan . . .

Betzalel and Aholiav shall oversee a team of “**wise-hearted**” artisans, who shall make:

- ***The Tent of Meeting, the ark of the testimony and the cover that is on it, and all the vessels of the Tent;***
- ***The table and its vessels, the pure menorah with all its vessels, and the altar of incense;***
- ***The altar of burnt offering with all its vessels, and the basin and its pedestal;***

- ***The prestigious vestments and the holy garments for Aaron the priest, and the garments of his sons, to minister;***
 - ***The anointing oil, and the incense of spices for the holy place.***
- “According to all that I have commanded you shall they do.***

Look at all the beautiful things the team had to make and how much responsibility was upon their shoulders. There is no denying that YHVH will use the skills you have in this world for Him.

As the people put themselves to work, even though it is dedicated to building YHVH's Mishkan they are still reminded to observe the Sabbath day. All work must cease because YHVH has declared His people Holy. Vs 16 reminds us that it is to be observed as a 'sign' of the covenant between YHVH and Israel .

Before you read the next paragraph do you know what were the three signs of the covenant YHVH gave to Israel? Have a guess.

The first is Shabbat, which was given to serve as a sign of creation: *"The Israelite people shall keep the Sabbath, observing the Sabbath throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel" (Exodus 31:16-17).*

The second is the rainbow, which was given to symbolise the renewal of mankind after Noah's flood: *"God further said, `This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come. I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh' " (Genesis 9:12-15).*

And the third is the covenant of circumcision/cut – Brit Milah, which was established as the sign signifying the beginning of the Hebrew nation: *"Such shall be the covenant between Me and you and your offspring to follow which you shall keep: every male among you shall be circumcised. You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you" (Genesis 17:10-11).*

Here are a couple of questions: where did the Israelites go to worship before the Mishkan was built?

Where did the priests perform their tasks? Discuss

A further study into the word 'Mishkan' reveals that it comes from the word 'Shekinah'. The root word is strong's 7931 'Shakan'

In the analogy of Christ as the husband and the church as His bride, we are called to notice our final resting place. The position of the bride is to dwell in the husband's house. To love thy neighbour as ourselves, may refer to the tabernacle. If the dwelling place, the tabernacle of YHVH, is in us, then we are called to love ourselves.

See this passage:

[*Ephesians 5*](#) Marriage is like Christ and the Church

²² Wives, be *subject* to your own husbands, as [a service] to the Lord. ²³ For the husband is head of the wife, as Christ is head of the church, Himself *being* the Savior of the body.

²⁴ But as the church is subject to Christ, so also wives should be subject to their husbands

in everything [respecting both their position as protector and their responsibility to God as head of the house].

²⁵ Husbands, love your wives [seek the highest good for her and surround her with a caring, unselfish love], just as Christ also loved the church and gave Himself up for her, ²⁶ so that He might sanctify the church, having cleansed her by the washing of water with the word [of God], ²⁷ so that [in turn] He might present the church to Himself in glorious splendor, without spot or wrinkle or any such thing; but that she would be holy [set apart for God] and blameless. ²⁸ **Even so husbands should and are morally obligated to love their own wives as [being in a sense] their own bodies. He who loves his own wife loves himself.** ²⁹ **For no one ever hated his own body, but [instead] he nourishes and protects and cherishes it, just as Christ does the church,** ³⁰ because we are members (parts) of His body. AMP

The two royal commands are this: Mathew 22: **37** Yeshua declared, “Love the Lord your God with all your heart and with all your soul and with all your mind.’ **38** This is the first and greatest commandment. **39** **And the second is like it (notice, it says ‘is like it) ‘Love your neighbour as yourself.’** **40** All the Law and the Prophets depend on these two commandments.’ ”

Yeshua is referring to Leviticus 19:18 KJV

¹⁸ Thou shalt not avenge, nor bear any grudge against the children of thy people, *but thou shalt love thy neighbour - ‘Shaken’- as thyself: I am the LORD.*

Q: could there be an allusion to the Sanctuary of YHVH? Ie. The Mishkan the dwelling place of God having equal importance as YHVH Himself (highlighted in the text) or could there also be an allusion to the dwelling place of YHVH being in You/Us?

1 Corinthians 3:16-17 New King James Version (NKJV)

¹⁶ Do you not know that you are the temple of God and that the Spirit of God dwells in you?

¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.....Discuss

Exodus 32. In this chapter we will see how quickly a people can turn away from the promises. Moses has already been drawn to the presence of YHVH and has received the tablets. For 40 days Moses has been with the Lord — 40 days too long for the Israelites. The conduit between them and YHVH went missing. They grew impatient and a replacement had to be found.

v32 *When the people saw that Moshe was taking a long time to come down from the mountain, they gathered around Aharon and said to him, “Get busy; and make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt — we don’t know what has become of him.”*

It tells us that the people gathered against Aaron who was forced to give them what they wanted and he consented to their request. As a consequence gold is gathered from the wives, sons and daughters in order to make the molten calf.

In this narrative we can draw that the people wanted or needed to worship something. In their eyes the calf was something to focus on but did it replace YHVH? Remember also, the worshipping habits of the people had to be wiped out and a new way established. The only way they knew how to worship was practised in Egypt, and their ways in Egypt could not come with them across the bridge into the new land. The turning of our eyes onto any

other object but YHVH is idolatry. Whether it is done in ignorance or by design YHVH classes every tendency to turn our gaze from Him as idolatry. It contravenes the first commandment.

Today, in this world and even amongst the body, people are turning to imagery, imaginings meditation techniques, mantras, icons and celebrity. Their focus is no longer upon the invisible but the visible, the natural and not the supernatural. Their eyes are upon men who they can control and not upon YHVH, in whom they can't.

When we look more closely at the golden calf narrative we find that they did not replace Moses with Aaron but with an image drawn from their old culture. In Canaanite and in Egyptian culture the Ox was considered a deity, a symbol of power and strength. If the people wanted to choose an image to represent their god what would be a better choice?

A similar incident takes place in 1 Kings 25-33.

1 Kings 12:25-33 New King James Version (NKJV)

Jeroboam's Gold Calves

²⁵ Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel. ²⁶ And Jeroboam said in his heart, "Now the kingdom may return to the house of David: ²⁷ If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah."

²⁸ Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" ²⁹ And he set up one in Bethel, and the other he put in Dan. ³⁰ Now this thing became a sin, for the people went *to worship* before the one as far as Dan. ³¹ He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.

³² Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. ³³ So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

In 32:5 Aaron makes an altar and announces a feast to the Lord. We see that the people quickly arose to partake in the offerings with singing and dancing.

YHVH's response is to highlight the event to Moses declaring how soon the people have turned aside from Him. YHVH is enraged and declares destruction upon these stiff necked people. Moses in their defence reminds YHVH about His promise to the descendants of Abraham and that His judgement would not only destroy them but would also bring shame to the people in the eyes of the Egyptians. After all, why would YHVH bring them out of Egypt only to kill them in the desert?

Joshua who has been waiting for Moses all this time meets him and brings the sound of celebration further to his attention. He does however misinterpret the sound of such revelry as the cry of war, but Moses disagrees and says that it is the sound of singing.

In Canaanite culture this type of celebration is a form of solicitation. Provocative dancing and drunkenness was the considered practice. Moses' impulsive response, having set his eyes on the people, is to throw the tablets to the ground and shatter them. The Midrash also postulates a couple of reasons why the actions of Moses were thus.

The tablets, two large sapphire stones, weighed too much to be possibly carried by a single human being; instead, the divinely etched letters engraved within them miraculously lightened them, enabling Moses to carry the tablets. When the letters "saw" the golden calf which the Jewish people had made, they were revolted and "flew" out of the tablets, back to their divine source—leaving Moses with a burden he could not bear, and which he therefore dropped...Jerusalem Talmud, Taanit 4:5

Others explain that Moses broke the tablets in order to discourage G-d from implementing His plan to annihilate the Jewish people for their sin, and to recreate a new chosen nation from Moses and his descendants (see Exodus 32:10). Upon breaking the tablets, he told G-d, "Now I am a sinner just like them. If You decide to eradicate them, destroy me as well."... Exodus Rabbah 41:1

Moses then tries to bring Aaron to account and the narrative tells us that such was his/ Aaron's response to the peoples request that he has brought great sin upon them. Aaron tries to explain that the people were not bent on evil. What can we gather from this brief excuse in such a short passage of text? Ultimately, Aaron's response is that the people made him do it, but before we pass judgement on Aaron and the situation, let's see what the Talmud says at this point.

The people converged upon Aaron, and said to him: "Arise, make us a god . . ." Aaron saw, and he built an altar before it (32:1–5)

What did Aaron see? He saw his nephew Chur slain before him. [As related above in [Exodus 24:14](#), Moses placed Aaron and Chur, the son of Miriam and Caleb, in charge of the camp when he ascended the mountain.] When the people demanded an idol, Chur arose and rebuked them, whereupon they rose against him and killed him. They then came to Aaron, and said to him: "We will do to you what we have done to this man" . . .

Aaron tried to busy them with tasks. He said to them: "Remove the golden earrings which are in the ears of your wives"—a most difficult thing, for the women, who saw all the miracles that G-d performed in Egypt, at the Sea and at Sinai, would surely not participate. . . . When the women did not do as the men demanded, the men removed their own jewellery, as it says, "All the people unloaded the golden earrings which were in *their* ears."

They wanted to build the altar together with Aaron, but he would not allow them, saying: "Allow me to build it by myself, for it is not befitting the respect due to the altar that another should build it." Aaron's intention in this was to delay matters, saying to himself: "By the time I build it all by myself, Moses will come down." But when he had built it, Moses had not yet descended.

What did Aaron do? He said: I shall postpone it until tomorrow, as it is written: "[Aaron] proclaimed: Tomorrow is a feast to G-d!" His intention was for the true G-d, being certain that by the morrow Moses would come and they would serve G-d. But they "arose early in the morning . . ."

Despite the excuses and the intentions Moses concludes that the worship of the image is tantamount to worshipping another god and that the only recourse is for those who are loyal to YHVH to oppose it. Moses, seeing that the people are out of control, and are a menace to all, instructs his fellow clansman, the Levites, to slay the idolaters. However, let us look at this next sentence:

Exodus 32:27 (CJB)²⁷ He told them, "Here is what *Adonai*, the God of Isra'el, says: 'Each of you, put his sword on his side; and go up and down the camp, from gate to gate; and every man is to kill his own kinsman, his own friend and his own neighbour!'"

Having first argued with YHVH not to destroy the people, he then pronounces the sentence saying, 'it is what YHVH says'. Following the execution of some 3000 people, Moses ascends the mountain again to seek YHVH for forgiveness.

In a slight twist Acts 2: 41 presents an interesting scenario. **Acts 2:41(CJB)**

*⁴¹ So those who accepted what he said were immersed, and there were added to the group that day about **three thousand people**.*

Could we see here that through this latter grace outpouring at the time of Shavuot, YHVH restores the number of the tribes? Maybe you can discuss this.

In chapter 32:7 there is a little passage where YHVH refers to this disorderly people as Moses' people, inferring Moses' responsibility over them. As a result Moses sees himself equally guilty of the sin before YHVH and requests that even he be removed from the record YHVH has written. Here he understands that there must be a sense of collective responsibility. By grace YHVH declares that only those who have directly sinned against Him will receive the punishment. Their sin is not forgotten as it will later be taken into account during the time of accounting. Moses is instructed to continue what YHVH has tasked him with and lead the people, however there is a slight change; He is to be led by an angel.

This passage ends by YHVH bringing a plague upon the remainder of the people.

Exodus 33 continues with a dialogue between Moses and YHVH. YHVH declares that the Israelites are stiff necked people and that He would not enter into the midst of them, and furthermore all their finery was to be removed. Friends, let us just look at this event a little closer. The location is Mount Horeb or the Mountain of YHVH. It is the very place that YHVH has chosen to initiate the Covenant. How holy must this site be and yet the people choose to profane it with their idolatry. YHVH still sensed by what they have done refuses to enter into their midst because he would otherwise destroy them. His mercy prevails and He continues by considering what action must be taken.

Moses is told to erect a tent outside of camp called the 'tent of meeting' where YHVH would meet with him. It seems that the erection of the tent served as an oracle site where conference with YHVH took place. The two would meet as friends and it is here where we see the first reference of YHVH meeting Moses face to face — 'Panim el Panim'. Further in the chapter YHVH instructs Moses to enter the cleft of the rock as YHVH's presence passes before him. The two references are a very well-known point of what seems to be a conflict. Further investigations reveal in V11 that Moses who is called into an intimate position with the creator is considered to be one who can know the very clear thoughts of YHVH in much the same way as two friends can speak with each other.- Panim el Panim/ face to face. In this instance it is clearly the manifestation of YHVH in another form but not in the form of His glory.

(Numbers 12:2). God then appeared to Aaron and Miriam, saying: "If there is a prophet among you, I, the Lord, make Myself known to him in a **vision**; I speak to him in a **dream**. Not so with My servant Moses; He is faithful in all My house. **I speak with him face to face, even plainly, and not in dark sayings**; and he sees the form of the Lord"

Deuteronomy 34:10 (KJV) ¹⁰ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.

It is obvious also that the second text in v20 clearly refers to the glory or presence of YHVH in which no man can enter and live.

EXODUS 34. This passage indicates that YHVH has made His decision. The creating of a new set of tablets reinforces YHVH's intention to bring about His covenant between Him and His people. The difference is however, that the first was written by YHVH and second was written by Moses under the creators instruction.

How beautiful and deserving of our thanks is YHVH. Moses declares in the presence of the cloud these words to YHVH.

"The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet He does not leave the guilty unpunished; He punishes the children and their children for the sin of the parents to the third and fourth generation."⁸ Moses bowed to the ground at once and worshiped. ⁹ "Lord," He said, "if I have found favour in your eyes, then let the Lord go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance."¹⁰ Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you. ¹¹ Obey what I command you today."

The covenant is restored.

Friends, today we live and breathe and serve 'Gadol Elohi' our great God. The Word once written in stone came to life and lived and breathed amongst men and even amongst those who hated Him. In this world we will have trouble and be hated because of His name 'Yeshua'. The transcendence of ourselves in the time of this transition will take us to a higher level. Are you ready?

SUMMARY

The main message that comes from this week's portion is that we can all make mistakes. Even when we make promises, we can break them, and sometimes we even wonder why we made the promise in the first place. However, when we make a promise to YHVH He holds us to our word just as we hold Him to His word.

In our world filled with so many laws there is a principle law that holds each of us together corporately. A law can only function if it is consented to by the people it is supposed to govern. We know that in our modern societies many laws are made and enforced without the peoples' consent. Many laws are not just and Godly. They are unfair and the people that make them have no intention of upholding the laws established by God. If they are not built upon the established laws of the divine One, then they are mere words on a page. Only the words carved in stone are eternal.

We have often taught about 'Teshuvah' the act of repentance and turning back to the ways of YHVH.

We understand as David said, 'it is to You alone I have sinned', showing us that it is to YHVH alone and no one else that we all sin.

Psalm 51

**Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.**

**2 Wash away all my iniquity
and cleanse me from my sin.**

**3 For I know my transgressions,
and my sin is always before me.**

**4 Against you, you only, have I sinned
and done what is evil in your sight;
so you are right in your verdict
and justified when you judge.**

The sin of the Golden Calf breaks the first commandment. Is a person who is not aware of that law guilty of breaking it, and if there is no law against murder for instance, can a man receive the penalty for it? How then could the Levites get away with killing three thousand of their kin? The judgements of YHVH seem to us extreme but is that any different to a surgeon who needs to cut off a gangrenous arm to save the body. All I know is that there is much we do not understand. Here is a thought: When the great marriage between the bride and bridegroom takes place, will we find the need to pursue knowledge any longer , and how will she will know her husband and he know her? What else will there need to be known?

So, to recap; the sin of idolatry, the event of the golden calf, is considered to be one of the worst events in the history of Israel. Yet YHVH provided a way of return for her. He renewed the covenant and restored the process of her salvation.

Our advantage is that the very word, the written stones and the temple of YHVH dwell in all of us. Moses does not tell us we have done wrong but the word he carried does. I wonder how he might have felt to see centuries later, that word come to life in human form through Yeshua. Maybe YHVH showed him when they spoke face to face in the tent of meeting.

My prayer is that in these days to come when so many want to follow their own paths that we will remain as loyal servants and priests, a holy nation unto our God.

My dear friends, the time is coming upon the earth when YHVH will do again what He said in this passage.

..Ex 34:10 **Before all your people I will do wonders never before done in any nation in all the world.**

Today, people look for idols or something they can place their eyes and devotion upon. The spirit of pride rises in our time as more and more seek attention and fame in various ways. The media in its many forms, encourages such evil pursuits and wow! How we are impressed by it all.

We don't need a golden calf or any other image to take the place of our beloved and most wondrous God because there is nothing that can compare to Him. If we desire nothing else but Him and are willing to pay the price, He will also make Himself known to us as He did with Moses. His glory will emanate from us as we all corporately become carriers of His presence.

One final thought; as we move toward YHVH's appointed time, 'Pesach', let's remember just that; 'we are moving'. In the book of Revelation, Yeshua speaks a message to the angels of the seven churches. There are some things Yeshua says that they fail to do.

To the church of Ephesus, He says that they have forsaken their first love.

To the church of Pergamum, He says that, they have turned to idolatry and false teachers.

To the church of Thyatira, He says they have turned to Jezebel, false prophets, sexual immorality and foods sacrificed to animals.

To the church of Sardis, He says they have a reputation of being alive, but are dead. Here the church is told to hold fast to what they have learned, but to repent and 'Wake up'!

To the church of Philadelphia, He says, 'Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth.'

The church of Laodicea seems to bear the saddest of all the statements. It is a rich church that is lukewarm and is essentially deluded. Yeshua counsels the church to seek refinement and purchase the valuable things.

But what about the church of Smyrna? Well, this seems to be a suffering church. Yeshua calls on it to endure and that their endurance will bring them the victor's crown.

What stands out for me is the fact that the church of Sardis believes itself to be alive. This church believes that it is as it should be. It can actually bear the characteristics of all the churches. Its vibrancy and works, perhaps makes them feel dynamic, but alas, for all its busyness, it is asleep, and thus Yeshua commands it to repent and wake up. However, Yeshua finds among its members those who have not soiled their clothes and are thus considered worthy.

Friends, the end time church is about to go through much more persecution. Some people can't see it because they perceive that they are doing what Yeshua wants. Many churches across denominations consider themselves rich, but are poor, and some see themselves alive, vibrant and dynamic, yet they are lukewarm.

We must now look to the face of God and hear His word, just as Moses did. Many people will rush off doing, without understanding; many people will believe they are doing the will of the Father but they are presumptuous, and many will stand still when YHVH tells them to move. We don't always get things right, that's why YHVH gives us grace. Grace allows us to repent and *move on*.

YHVH has called to Himself a nomadic people, who are unsettled in their world. They seek a place of freedom, safety and stability. We can get there only if we keep moving. We need to pay attention to the Ruach HaKodesh and to the leading of His voice.

Our journey is almost at an end. We will continue to travel through many a dark valley but don't lose heart; through it all YHVH is and remains our staff and rod.

Let the Lord reign! - It is by faith and not by sight that we live. We have access to the super-nature of YHVH. It is only by His super-nature that His will is manifest and it is in our transition that we will see it!

Be blessed and walk in the Light of His love.
May the YHWH bless and keep you and make His face shine on you and give you shalom.



Numbers 6:

24 'Y'varekh'kha Adonai v'yishmerekha.

[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.

[May Adonai make his face shine on you and show you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom

[May Adonai lift up his face toward you and give you peace.]

Shabbat Shalom
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Additional reading for the week:

I Kings, Mk 9:1-10.

Glossary

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically

the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi, whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.