



**“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.
Mathew 13:45**

**SH’MOT (EXODUS) 30:11 -34:35
Ki Tissa – When you take
3 March 2018/ 6 Adar 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl 21 ‘Ki Tissa’

Key Events:

YHVH instructs Moses to take a census and tell the people to make a ransom or atonement offering of half a shekel and give it to the service of the temple.

Making of the bronze basin for the washing of the priests

Instructions of the anointing oil

Instructions to craftsmen to make everything for temple service

Shabbat to be observed as a perpetual covenant

Moses given the tablets inscribed by YHVH

Making of the golden calf

YHVH contemplates His response and tells Moses that He will make a nation out of him and not the people.

The people are given a choice to follow YHVH and those responsible for the idolatry are put to death

Moses is summoned again to YHVH and new tablets are inscribed

Moses is shown the thirteen attributes of YHVH

YHVH reveals His name to Moses

The Parsha begins:

30:11 Then the LORD spoke to Moses, saying: 12 “When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you number them, that there may be no plague among them when you number them. 13 This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs). The half-shekel shall be an offering to the LORD. 14 Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD. 15 The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to the LORD, to make atonement for yourselves. 16 And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of

meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves.”

There is a whole host of events that occur in these chapters. I will focus on only a few for the sake of time. Let's begin by looking at the instruction to take an atonement offering of half a shekel. Our attention is drawn to the fact that the rich man and the poor man are to offer the same ransom price. The Midrash tells that YHVH took a coin of fire from beneath his throne to show Moses saying that such as this the people will give. The allusion of half a shekel represents that a person can only be complete when they join to another.

Yeshua alludes: ...**Mathew 19:23**Then Jesus said to His disciples, **“Truly I tell you, it is difficult for a rich man to enter the kingdom of heaven. 24**Again I tell you, **it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”**

The precept shown is that in YHVH's eyes all men are equal. Regardless of wealth or status, a rich man cannot purchase his way in heaven through either.

For the making of the temple elements and furniture, YHVH chooses a man by name; Bezalel which means 'in the shadow/protection of God - from the tribe of Judah. He is mentioned as the chief craftsman. Alongside him is another character:

6 “And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan;

Not much is known about this man but he is described in Exodus 38:23 as a master of carpentry, weaving, and embroidery. His name means 'Fathers tent'.

When we put the meaning of the names these two men together we are told that there is protection in the father's house'. How amazing is that? Friends, here we see how the LORD uses two men, known by name and skill to build the temple furniture and the priestly garments. What responsibility they have. Two things are coming together here: the priestly robes, and the washing basin – 'the lava' represents the preparation, cleansing and separation of the priestly bride and the building of the house in which she will soon occupy. Great responsibility and observance of detail are crucial to this task. Not only are we given the meaning of their names but their tribal root is revealed. Bezalel is the grandson of Hur from the tribe of Judah and Aholiab from the tribe of Dan; Praise and Judgement are coming together and will reside in the Father's house.

What seems like minor inclusions in the text as they only occupy a few lines is not unimportant. Names and numbers are placed in the text of scripture for a purpose.

Now to the Tablets of the covenant; the text in 31:15 tells that the stones were inscribed on both sides. The traditional artistic representations often only show single letters or few words on each tablet. The stones themselves would simply have been too heavy carry. Compare these two images for instance:



It is more likely that the first image represents the actual size of the tablets. The Talmud tells us that the size of the tablets was, six handbreadths tall, six handbreadths wide, and three handbreadths deep. In modern measurements, that is about 18" × 18" × 9". Quite sizeable chunks.

It seems that the renderings of various artistic depictions of the two large very heavy tablets were done to emphasize the importance of the two pieces rather than capturing their true dimensions. In Jewish tradition, the camp is split on how the tablets were written. Rabbi Hanina ben Gamaliel said that each tablet contained five commandments, "but other sages say that the Ten Commandments were written on both sides". The argument is that because the tablets represent a covenant and contain the commandments it would be more likely that both sides would have to be written on. An additional view on this is that the stones were written through on both sides by the finger of YHVH. Miraculously, both sets of writings could be read because the words of the Torah represent its two levels, one hidden and the other revealed. Some sages believe that the stones were of sapphire. This is worth considering because recent archaeology found on what is believed to be the true site of Mount Sinai in Saudi Arabia, have uncovered a vast layer of burned rock/metamorphic rock (see links) This site is peculiar to the surrounding area of rock and is said to shine like glass when wet. When we look at the moment YHVH passed by Moses in His glory it is not difficult to conclude that the surface would experience a metamorphosis

It is also worth considering that the tablets consisted of one tablet and a duplicate as in a diplomatic document or legal agreement; that one was for Israel and the other for YHVH himself. This seems to reflect ancient legal practices. One such source, for example, is two copies of a diplomatic agreement made between two kingdoms. It is a peace treaty between the Egyptian Pharaoh Ramses II and the Hittite King Hattusilis III, c. 1270 B.C.E. The Egyptian copy was found in Egypt and the Hittite in eastern Turkey. A bronze copy of this peace treaty can be found in the UN building.

When we read the series of events from last weeks 'Tetzaveh' and this week's Parsha it's easy to get lost in the instructions that are going on within the timeline. The timeline is blurred and as usual, the writer is summarizing the story. The tabernacle and the tent of meeting, for instance, are two separate tents and can be confused as the same along with the finished Ark of the Covenant and the Acacia box which Moses is told to build.

Before we enter into my main focus on the study, here is a question: the Ark of the Covenant was made after the tablets were given. Where were they kept before its completion? **Have a think before you read on.**

Historical and valuable items would have been kept in the tribal leader's tent. Moses would have had his own tent and would meet the LORD in the tent of meeting. It is possible that it was this tent that housed both sets of tablets. The tent of meeting was also a form of yeshiva for the reading of the Torah and dispensation of the laws and the LORD'S

instruction to the tribal leaders. We are reminded in ch32:34.....that YHVH refused to travel with the people because of their sin and only manifest Himself in the pillars of cloud and fire at the tent of meeting.

33:7 Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the “tent of meeting.” Anyone inquiring of the Lord would go to the tent of meeting outside the camp. 8 And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. 9 As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. 10 Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. 11 (a) The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide (b)Joshua son of Nun did not leave the tent

(a)It is clear that YHVH would manifest Himself near his word. Now compare v11 & v20; V11: 1 **The LORD would speak to Moses face to face, as one speaks to a friend.**
(b) Consider why the text mentions this.

Let's carry on. V:19 **And the LORD said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 20 But,” he said, “you cannot see my face, for no one may see me and live.”**

21 Then the LORD said, “There is a place near me where you may stand on a rock. 22 When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. 23 Then I will remove my hand and you will see my back; but my face must not be seen.”

Could there be a contradiction here?_To understand these two passages we need to delve a little deeper into the language. Strong's concordance numbers the words face '6440'the same in both contexts. It also means presence. Moses first encounter with YHVH is when they meet at the burning bush. **3 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. 2 There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. 3 So Moses thought, “I will go over and see this strange sight—why the bush does not burn up.”**

4 When the LORD saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”

And Moses said, “Here I am.”

5 “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” 6 Then he said, “I am the God of your father,[a] the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

In this passage, we see that Moses is unfamiliar with the presence of YHVH but by chapter 33:11 they are both speaking as friends. This is the meaning of v:11. YHVH was appearing to Moses in an approachable form where the two could converse as friends. In context, this

would mean that YHVH allowed Moses to have the knowledge of God and to be privy to the revelation of his nature in the same way as two good friends would have. V20 sees the opposite. YHVH is going to appear to Moses in His glory. Before we go on, remember when YHVH first revealed His name to Moses: **3:13 Moshe said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?" 14 God said to Moshe, "Ehyeh Asher Ehyeh [I am/will be what I am/will be]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [I Am or I Will Be] has sent me to you.'" 15 God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh [Adonai], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya'akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.**

In verse 12 we are going to see something unfold. Moses familiarity with YHVH allows him to put a new request to Him. It is a personal one; 12 Moshe said to Adonai, "Look, you say to me, 'Make these people move on!' But you haven't let me know whom you will be sending with me. Nevertheless you have said, 'I know you by name,' and also, 'You have found favor in my sight.' 13 Now, please, if it is really the case that I have found favor in your sight, show me your ways; so that I will understand you and continue finding favor in your sight.

What happens next is truly astounding. Look how YHVH responds to Moses request; First He agrees to go ahead of the people to help Moses with his burden and then this happens: 17 Adonai said to Moshe, "I will also do what you have asked me to do, because you have found favor in my sight, and I know you by name." 18 But Moshe said, "I beg you to show me your glory!" 19 He replied, "I will cause all my goodness to pass before you, and in your presence, I will pronounce the name of Adonai. Moreover, I show favor to whomever I will, and I display mercy to whomever I will. 20 But my face," he continued, "you cannot see, because a human being cannot look at me and remain alive. 21 Here," he said, "is a place near me; stand on the rock. 22 When my glory passes by, I will put you inside a crevice in the rock and cover you with my hand, until I have passed by. 23 Then I will remove my hand, and you will see my back, but my face is not to be seen."

YHVH provides a place of safety for His friend because YHVH is about to pass overhead in His glory. But look where Moses is placed – he is placed on a 'rock' and then as YHVH passes, Moses is then placed inside the rock by YHVH; a crevice. Can you see what is going here? Moses is being placed on the rock 'Yeshua' and then in Him. This is the revelation. Friends, we can only stand in the presence of YHVH through Yeshua. There is also another allusion to that same rock. Let me present this to you: **Numbers 20:2And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. 3And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! 4And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? 5And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. 6And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle**

of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. 7And the LORD spake unto Moses, saying,

8Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9And Moses took the rod from before the LORD, as he commanded him. 10And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 11And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. 12And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. 13This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

In v8 YHVH commands Moses to speak to the 'Rock'... **John 4:14** 14but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

John 7:37-39 37On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. 38Whoever believes in me, as Scripture has said, rivers of living water will flow from within them." 39By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

However, Moses' response does not comply with YHVH's instructions. The rock (is YHVH showing us Yeshua again?) is struck by Moses' rod. Moses response may simply have been due to his distraction caused by the anger of the people, nonetheless, he forfeits the right to enter the land.

Now let us return to ch34 and see what YHVH does next.

34 (v) Adonai said to Moshe, "Cut yourself two tablets of stone like the first ones; and I will inscribe on the tablets the words that were on the first tablets, which you broke. 2 Be ready by morning; in the morning you are to ascend Mount Sinai and present yourself to me on the top of the mountain. 3 No one is to come up with you, and no one is to be seen anywhere on the mountain; don't even let the flocks or herds feed in front of this mountain." 4 Moshe cut two stone tablets like the first. Then he got up early in the morning and, with the two stone tablets in his hands, ascended Mount Sinai, as Adonai had ordered him to do.

5 Adonai descended in the cloud, stood with him there and pronounced the name of Adonai. 6 Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh [Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth; 7 showing grace to the thousandth generation, forgiving offenses, crimes, and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations." 8 At once Moshe bowed his head to the ground, prostrated himself 9 and said, "If I have now found favor in your view, Adonai, then please let Adonai go with us,

even though they are a stiffnecked people; and pardon our offenses and our sin; and take us as your possession.”

Friends just what happened is profound. We have just been given the revealed name of YHVH. in Exodus 3:13 we/Moses receives the prophetic name of YHVH.’ ‘I AM’ -What will be’. That is a prophetic announcement and now in 34:5 we receive the 13 divine attributes of YHVH. This is the complete divine nature of YHVH revealed.

The divine attributes are declared during prayers for forgiveness especially during the days of awe. Jacob ben Meir (1100 -1171, best known as Rabbeinu Tam, was one of the most renowned Ashkenazi Jewish rabbis and mid 13th c Spanish Jewish scholar: Rabbi David ben Joseph Abudraham (or Abudarham) expound on the attributes thus:

- The Lord! (Adonai)–God is merciful before a person sins! Even though aware that future evil lies dormant within him.
- The Lord! (Adonai)–God is merciful after the sinner has gone astray.
- God (El)–a name that denotes power as ruler over nature and humankind, indicating that God’s mercy sometimes surpasses even the degree indicated by this name.
- Compassionate (raham)–God is filled with loving sympathy for human frailty does not put people into situations of extreme temptation, and eases the punishment of the guilty.
- Gracious (v’hanun)–God shows mercy even to those who do not deserve it consoling the afflicted and raising up the oppressed.
- Slow to anger (ereh apayim)–God gives the sinner ample time to reflect, improve, and repent.
- Abundant in Kindness (v’rav hesed)–God is kind toward those who lack personal merits, providing more gifts and blessings than they deserve; if one’s personal behavior is evenly balanced between virtue and sin, God tips the scales of justice toward the good.
- Truth (v’emet)–God never reneges on His word to reward those who serve Him.
- Preserver of kindness for thousands of generations (notzeir hesed la-alafim)–God remembers the deeds of the righteous for the benefit of their less virtuous generations of offspring (thus we constantly invoke the merit of the Patriarchs).
- Forgiver of iniquity (nosei avon)–God forgives intentional sin resulting from an evil disposition, as long as the sinner repents.
- Forgiver of willful sin (pesha)–God allows even those who commit a sin with the malicious intent of rebelling against and angering Him the opportunity to repent.
- Forgiver of error (v’hata’ah)–God forgives a sin committed out of carelessness, thoughtlessness, or apathy.
- Who cleanses (v’nakeh)–God is merciful, gracious, and forgiving, wiping away the sins of those who truly repent; however, if one does not repent, God does not cleanse.*

When we use the divine name revealed to Moses and one that we are allowed to use, let us consider the profound and awesome meaning of it. We are not only declaring the name of YHVH but the revealed name of His divine nature. Its utterance effects heaven and earth! On a side note, there is a prayer recited by kabbalists during the pilgrimage festivals of Passover, Shavuot, and Sukkot. It is a silent prayer; **“Master of the universe, fulfill my heartfelt requests for good,” demonstrating an understanding that all too often one’s personal goals are not for his or her benefit.** (source JPS guide to Jewish Traditions)

Now look at this prayer in **1 Corinthians 10, 23 All things are lawful [that is, morally legitimate, permissible], but not all things are beneficial or advantageous. All things are lawful, but not all things are constructive [to character] and edifying [to spiritual life]. 24 Let no one seek [only] his own good, but [also] that of the other person.**

Any similarities?

Before we leave our look at the divine attributes of YHVH let us look at this:

v7 showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations... Here we see that YHVH shows grace to the thousandth generation but the sin of the fathers is passed to the children. Let's look at these passages. Numbers 14: Moses recounts the attributes again in his address to YHVH.

Numbers 14:18 Complete Jewish Bible (CJB)

18 'Adonai is slow to anger, rich in grace, forgiving offenses and crimes; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and even by the third and fourth generations.'

20 Adonai answered, "I have forgiven, as you have asked. 21 But as sure as I live, and that the whole earth is filled with the glory of Adonai, 22 none of the people who saw my glory and the signs I did in Egypt and in the desert, yet tested me these ten times and did not listen to my voice, 23 will see the land I swore to their ancestors! None of those who treated me with contempt will see it.

Here is the passage in 1Kings 21:27 concerning the Ahab. **25 Truly, there was never anyone like Ach'av. Stirred up by his wife Izevel, he gave himself over to do what is evil from Adonai's perspective. 26 His behavior in following idols was grossly abominable; he did everything the Emori had done, whom Adonai expelled ahead of the people of Isra'el. 27 Ach'av, on hearing these words, tore his clothes, put sackcloth on himself and fasted. He slept in the sackcloth and went about dejectedly. 28 Then the word of Adonai came to Eliyahu from Tishbe: 29 "Do you see how Ach'av has humbled himself before me? Since he has humbled himself before me, I will not bring this evil during his lifetime; but during his son's lifetime I will bring the evil on his house."**

Look what YHVH had to say against David: 1 Samuel 12

"Here is what Adonai, the God of Isra'el says: 'I anointed you king over Isra'el. I rescued you from the power of Sha'ul. 8 I gave you your master's house and your master's wives to embrace. I gave you the house of Isra'el and the house of Y'hudah. And if that had been too little, I would have added to you a lot more.

9 "So why have you shown such contempt for the word of Adonai and done what I see as evil? You murdered Uriyah the Hitti with the sword and taken his wife as your own wife; you put him to death with the sword of the people of 'Amon. 10 Now, therefore, the sword will never leave your house — because you have shown contempt for me and taken the wife of Uriyah the Hitti as your own wife.' 11 Here is what Adonai says: 'I will generate evil against you out of your own household. I will take your wives before your very eyes

and give them to your neighbor; he will go to bed with your wives, and everyone will know about it. 12 For you did it secretly, but I will do this before all Isra'el in broad daylight.”

13 David said to Natan, “I have sinned against Adonai.”

Natan said to David, “Adonai also has taken away your sin. You will not die. 14 However, because by this act you have so greatly blasphemed Adonai, the child born to you must die.

Friends, this is serious. let us consider this for a moment; our world is becoming darker by the moment. Sin is increasing and according to the word so is God’s grace. Could sin be increasing because of the sins of our fathers? Where there is no repentance, sin will increase naturally. So let us consider this as a point of prayer. we can repent individually or corporately as a nation, but what are we asking forgiveness for? Turning away from God? Certainly, but what about forgiveness of the sins of our ancestors?

In chapter 34:10

10 He said, “Here, I am making a covenant; in front of all your people I will do wonders such as have not been created anywhere on earth or in any nation. All the people around you will see the work of Adonai. **What I am going to do through you will be awesome!** 11 Observe what I am ordering you to do today. Here! I am driving out ahead of you the Emori, Kena’ani, Hitti, P’rizi, Hivi and Y’vusi. 12 Be careful not to make a covenant with the people living in the land where you are going, so that they won’t become a snare within your own borders. 13 Rather, you are to demolish their altars, smash their standing-stones and cut down their sacred poles; **14 because you are not to bow down to any other god; since Adonai — whose very name is Jealous — is a jealous God.** 15 Do not make a covenant with the people living in the land. It will cause you to go astray after their gods and sacrifice to their gods. Then they will invite you to join them in eating their sacrifices, 16 and you will take their daughters as wives for your sons. Their daughters will prostitute themselves to their own gods and make your sons do the same! 17 “Do not cast metal gods for yourselves.

In these final verses, we see YHVH is reinforcing His desire to make a covenant with the people. He tells them how He will act on their behalf and admonishes them to destroy the altars of false gods and the dangers of making covenants with the strangers the result of which will lead to prostitution and childbearing. Hidden in the middle of the text, YHVH delivers to us another name; His name is ‘jealous’. The word used here is ‘qana’. It has both negative and positive aspects. The negative, of course, is how we normally understand jealousy. It is an angry and destructive force. Although YHVH can show both of these the word ‘qana’ can be interpreted to mean “passionately providing, passionately protecting. Passionately polishing and promoting on to God's perfect desire and design. It is a passionate zealousness for His bride. ‘qana’ Strongs 7067, is also used in this verse:

Exodus 20: 5Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous H7067 God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And

Deut 4:24 For the LORD thy God is a consuming fire, even a jealous H7067 God.

Friends, I hope that when we look into these precious polished pearls we can see the reflection of YHVH shining back at us. Our God is beyond our comprehension. Who can compare to Him? Mi camocha is the song of Moses in Exodus 15. It was the song sung when the people crossed the red sea and is a declaration in prayer. **11'WHO IS LIKE YOU, O God, among the gods that are worshiped? Who is like You, majestic in holiness, awesome in splendor, working wonders'12You reached out with your right hand: the earth swallowed them.13 In your love, you led the people you redeemed; in your strength, you guided them to your holy abode.**

Finally, I want to draw your attention to this verse:

34: 27 Adonai said to Moshe, "Write these words down, because they are the terms of the covenant I have made with you and with Isra'el." 28 Moshe was there with Adonai forty days and forty nights, during which time he neither ate food nor drank water. [Adonai] wrote on the tablets the words of the covenant, the Ten Words.

29 When Moshe came down from Mount Sinai with the two tablets of the testimony in his hand, he didn't realize that the skin of his face was sending out rays of light as a result of his talking with [Adonai]. 30 When Aharon and the people of Isra'el saw Moshe, the skin of his face was shining; and they were afraid to approach him. 31 But Moshe called to them; then Aharon and all the community leaders came back to him, and Moshe spoke to them. 32 Afterwards, all the people of Isra'el came near; and he passed on to them all the orders that Adonai had told him on Mount Sinai.

(Maftir) 33 Once Moshe had finished speaking with them, he put a veil on his face. 34 But when he went in before Adonai for him to speak, he would take the veil off until he came out; then, when he came out, he would tell the people of Isra'el what he had been ordered. 35 But when the people of Isra'el saw Moshe's face, that the skin of Moshe's face shone, he would put the veil back over his face until he went in again to speak with [Adonai].

Mathew 17:1After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. 2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. 3 Just then there appeared before them Moses and Elijah, talking with Jesus.

Revelation 1: 12 I turned around to see who was speaking to me; and when I had turned, I saw seven gold menorahs; 13 and among the menorahs was someone like a Son of Man, wearing a robe down to his feet and a gold band around his chest.[c] 14 His head and hair were as white as snow-white wool, his eyes like a fiery flame, 15 his feet like burnished brass refined in a furnace, and his voice like the sound of rushing waters.[d] 16 In his right hand he held seven stars, out of his mouth went a sharp double-edged sword, and his face was like the sun shining in full strength.

In these three passages, we are witnessing a transfiguration. Some time ago I spoke about the state of the original human form in the garden. It was our original form before the fall when the light departed from the human beings and we became naked. Moses, in this case,

had spent 40 days and nights in the presence of YHVH. I believe that those precious moments sustained Moses; that the light of YHVH was his food as it was ours in the beginning and that the glory of God transformed the man into a transient state. Transient is a Latin word which means to 'go across'. One of its nouns is 'a momentary variation in current, voltage, or frequency'. To be a Hebrew also means to go across. It means that we are making a decision to begin a journey that will eventually through faith, take us back to the garden and to resume our original relationship with YHVH by accepting the way of our Master, Yeshua; to cross over from this physical earthly plain to the abode of spirit. Friends, what YHVH and blessed is His name, has revealed to us in this study can be no more profound. The supernature of His being has been made known to us. We have been shown the depth and meaning of His name. Whether we have the totality of it may yet be revealed. Suffice to say that the first commandment 'not to take the Lords name in vain' admonishes us to understand its full meaning. Not understanding it is vanity and is disrespectful and in breach of the prime command to the sovereign divine nature. In YHVH's name, there is found in completeness, 'righteousness'. The seeking of it is wisdom and is the primary pursuit of understanding the kingdom of God.***"But seek (aim at and strive after) first of all His kingdom and His righteousness (His way of doing and being right)" Matthew 6:33 The Amplified Translation.***

In order for Moses to enter the supernatural realm his earthly form needed to be changed. That will be the final state of the bride in her wedding garment as she is presented to her husband Yeshua and when we at last enter the glorious Kingdom of our God. I will leave you with that thought.

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

Haftarah Ki Tissa: M'lakhim Alef (1 Kings) 18:1–39 (A); 18:20–39 (S)

B'rit Hadashah suggested reading for Parashah Ki Tissa: Luke 11:14 –20; Acts 7:35–8:1; 1 Corinthians 10:1–13; 2 Corinthians 3:1–18

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

<http://truediscoveries.org/mount-sinai>

<https://www.youtube.com/watch?v=-mB5Aw14e4M>

Reference

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

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'.