



Ki Tisa / When You Elevate

Shemot 30:11 ~ 34:35

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Our *parsha* this week is titled; “**Ki Tisa**” (**When you lift up** or **elevate**), and, is more often translated as “**When You Take**” or “**When You Take a Census**”. According to the ISR Scriptures, the *parsha* opens with; **And YHVH spoke to Mosheh, saying, “When you take the census of the children of Yisra’el,...”** However, this reads a little different in the Hebrew; “**Ki tisa et rosh B’nei Yisra’el l’paqad i’hem l’natanah ish kopher nefesha l’YHVH b’paqad etam v’lo YHVH ba’hem nagaph etam.**” This literally means; “**When you lift up the heads of B’nei Yisra’el in the counting (paqad), they shall give of each man an atonement for his soul to YHVH, when you number (paqad) them, that from YHVH there be no plague (nagaph) upon them.**” Now, this is about taking a census, or counting the Children of Yisra’el. But, the implication here is that as this is done, they are lifted up before YHVH, as if they’re being inspected. Now, keep this in mind as we go through our *parsha*, as you will see something you probably never saw before.

Let’s begin with **Shemot / Exodus 30:11-16**; **And YHVH spoke to Moshe, saying, “When you take the census of the children of Yisra’el, to register them, then each one shall give an atonement for his life to YHVH, when you register them, so that there is no plague among them when you register them. Everyone among those who are registered is to give this: half a shekel according to the shekel of the set-apart place, twenty gerahs being a shekel. The half-shekel is the contribution to YHVH. Everyone passing over to be registered, from twenty years old and above, gives a contribution to YHVH. The rich does not give more and the poor does not give less than half a shekel, when you give a contribution to YHVH, to make atonement for yourselves. And you shall take the silver for the atonement from the children of Yisra’el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra’el for a remembrance before YHVH, to make atonement for yourselves.”**

YHVH tells Moshe that when he takes the census of the Children of Yisra’el, each one to be registered (*20 years and older*) is to give a half shekel for the atonement of his life. Further, Scripture adds, “**so that when you number them, there is no plague / death among them.**” You see, when they are “**lifted up**” or “**elevated**” to YHVH, any sin among them, whether individual or corporate, that has not been atoned for will cause a plague of death to break out among them. As we’ll be reading, throughout the rest of their wilderness experience, when sin entered the camp, plagues and death broke out and many died. If we look at **Dibre HaYammim**

Aleph (1st Chronicles) 21, we see this played out, in the same context as our *parsha*. Let's look at the high-points. **Verses 1-4**; *And Satan stood up against Yisra'el, and moved David to number Yisra'el. And David said to Yo'ab and to the rulers of the people, "Go, number Yisra'el from Be'ersheba to Dan, and bring the number of them to me so that I know it." And Yo'ab answered, "YHVH does add to His people a hundred times more than they are. But, my master the sovereign, are they not all my master's servants? Why does my master seek to do this? Why should he be a cause of guilt in Yisra'el?" But the sovereign's word prevailed against Yo'ab. And Yo'ab left and went throughout all Yisra'el and came to Yerushalayim.... 7-8; And it was evil in the eyes of Elohim, concerning this matter, and He smote Yisra'el. Then David said to Elohim, "I have sinned greatly, because I have done this matter. But now, I pray, take away the crookedness of Your servant, for I have done very foolishly."* **9-14**; *And YHVH spoke to Gad, David's prophet (chozeh – one who sees visions), saying, "Go, and you shall speak to David, saying, 'Thus said YHVH, "I hold three options before you – choose one of them for yourself, and I do it to you." ' ' So Gad came to David and said to him, "Thus said YHVH, 'Choose for yourself either three years of scarcity of food, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of YHVH, even the plague in the land, with the messenger of YHVH destroying throughout all the borders of Yisra'el.' And now consider what answer I am to return to Him who sent me." And David said to Gad, "I am in great trouble. Please let me fall into the hand of YHVH, for His compassion is very great, but do not let me fall into the hand of man." And YHVH sent a plague upon Yisra'el, and seventy thousand men of Yisra'el fell.* The chapter goes on to say that a "**Malach**" or "**sent one**", a "**messenger**" from YHVH was sent to destroy Jerusalem; and was indeed beginning to destroy it. Then David and the elders, dressed in sack-cloth fell on their faces and David confessed his sin and the killing stopped.

So, YHVH gave Moshe the instructions of how to number B'nei Yisra'el (*Children of Yisra'el*). By taking the half shekel, as atonement and counting the contribution, the number of people was made known and no plague came upon the Children of Yisra'el; because they were atoned for. We see the first time this commandment from **Shemot 30:11-16** is actually carried out is at the beginning of **B'midbar (Numbers)** when Moshe is told to take a census of every male, by his household and clan, age 20 and older, all those who will go out in the army of Yisra'el, except for the tribe of Levi, as they were not to be counted. YHVH gives us the number, even before the actual census occurs, in **Shemot 38:25-28**; *And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the set-apart place: a beqa, half a shekel for a head, according to the shekel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket. And of the one thousand seven hundred and seventy-five shekels he made hooks for the columns, and overlaid their tops, and made bands for them.*

Now in **B'midbar / Numbers**, when the tallies of the families, clans and tribes are given in **Chapter 1**, they are listed by their matriarch (*Leah, Rachel and the handmaids*). But, when their numbers are given in **Chapter 2**, the tribes are listed in the order of their encampment around the Tabernacle. Now, we'll study this in detail when we get to that upcoming Torah portion. However, I just want to say here that in listing them in this way, YHVH set up a specific pattern that relates to His words in **Debarim / Deuteronomy 32:8-9**; *"When the Most High gave the*

nations their inheritance, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Yisra'el. For the portion of YHVH is His people, Ya'aqob His allotted inheritance."

Now, because Ya'aqob, that is the Children of Yisra'el, are His allotted inheritance, YHVH determined that there needed to be an atonement; and, that the atonement price was to be a half shekel per person. Now, a shekel, if you'll remember, is a measure of weight used in all aspects of the Tabernacle and as the currency standard. We are told that one shekel equals 20 gerahs. So, a half shekel would equal ten gerahs. Ten is an important number in YHVH's economy. In "***Hebrew thought***", "***ten***" is the number of divine order. Ten is the numeric value of the letter ***Yud***, the first letter of YHVH's Name; and, it is the shortened poetic version of His Name "***Yah***". There were ten generations from Adam to Noach and from Noach to Avraham. There are also the "***Ten***" Commandments given to complete the Covenant. There were "***ten***" plagues brought on Egypt to complete Yah's judgment on the Mitzrites. There were a total of "***ten***" rebellions in the wilderness (*more on that to come during a later parsha study*). Then, there was the parable of the "***ten***" virgins, given by Yahshua, to describe the kingdom just prior to His return. There are more; but, I think you get the idea. YHVH's use of "***ten***" is a lengthy study on its own.

Also, we have another interesting point here; in that, this "***half shekel***" or "***ten gerahs***" is the atonement, or ransom, price for an individual; the ransom for the "***first born***" (***5 shekels***) is exactly "***ten***" times that amount. It's also important to remember here that this atonement (*contribution ~ terumah*) was in ***silver***. Remember, that we learned how silver (***keseeph***) represents us (***man***) and our love for YHVH; wherein "***gold***" represents His love for us. As we just read above the silver (*representing you and I*) became the sockets, the bases for the veil, hooks and bands for the columns in His Dwelling Place. These are all integral parts to the support of the Mishkan. Those who were counted as B'nei Yisra'el formed the support for the Mishkan (***Dwelling Place***) of YHVH. In ***Revelation 3:12***, Yahshua tells us; "***He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.***

Let's go back, for a minute, to the beginning of our text. ***Chapter 30, verse 11***, as I said, literally reads; "***when you lift up the Children of Yisra'el according to their numbers,....***" ***Verse 13*** concludes with; ***The half-shekel is the contribution to YHVH.*** The word we read as "***contribution***" is "***terumah***"; remember from two weeks ago, "***terumah***" is the ***elevation*** (or *lifted up*) ***offering***, a portion of which went to the priests. ***Verse 14*** reads; ***Everyone passing over to be registered, from twenty years old and above, gives a contribution to YHVH.*** The word used in here for "***passing over***" (or *passing through* as some translations read) is "***abar***" and also means to "***trespass***" or "***transgress***". Also, in ***verse 14***, the word we read as "***registered***" (or "***numbered***" in KJV) is "***paqad***" and means to "***count***" or "***muster***" as an army; but also means "***commands***" (***ordinances***). So, we can also read the phrase "***Everyone passing over to be registered***" in ***verse 14*** as "***Everyone who transgresses the commands***". That would mean that through this census, we have YHVH telling Moshe that when he "***lifts up the Children of Yisra'el to count them, atonement is to be made for everyone who transgresses the Commands***". We know that all have sinned and require atonement. Is it any wonder that Yahshua said in ***Yochanan 12:32-33***; "***And I, if I am lifted up from the earth, shall draw all (men) unto Myself.***" ***This He said, signifying by what death He was about to die.*** Yahshua became the "***terumah***" for us; the "***elevated offering***" for the

sins of His allotted inheritance, Yisra'el. He was not only lifted up upon the stake; He was lifted up (elevated) from among the people. The verse says that in this He “**shall draw all unto Myself**”, as the word “**men**” was added by the translators. This is why Sha’ul says in **Galatians 3:29**; “**And if you are of Messiah, then you are seed of Avraham, and heirs according to promise.**”

So, as all of this relates to King David; what was his sin, exactly? Well, it was to order a census of his subjects and not require the half shekel atonement, commanded by YHVH; thereby leaving them uncovered and bringing the plague upon the Children of Yisra'el, killing 70,000 before he repented before YHVH and all Jerusalem. The census is not prohibited. But, when you count the inheritance of the House of YHVH, atonement must be made for them. If we are His Dwelling Place today, it's because atonement was made for us.

There's one last thing here before we move on. You'll notice in our source text, **Shemot 30:11-16**, that it says, “**half a shekel according to the shekel of the set-apart place, twenty gerahs being a shekel...**” Why would this be phrased this way? First a half shekel, then a shekel equaling 20 gerahs? Why not just say 10 gerahs? In the Hebrew, as we have learned, YHVH chooses His words carefully, in order to instruct us. Now, the word used here for “**half**” is “**machatsiyth**”, which means “**one half**”. But, it also means to “**halve**” (as *cut in two*). It is from the root “**chatsah**”, which means “**divided**”. The rabbis teach that this shows that no one's atonement is complete until the other half, or House, of B'nei Yisra'el is brought in. In other words, the Kingdom cannot be atoned for until it is restored. Yisra'el cannot be counted, as Yah's allotted inheritance without both houses, all twelve tribes being restored and redeemed. Ahmein?

Now, on to **Shemot 30:17-21**; **And YHVH spoke to Moshe, saying, “And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and shall put water in it. And Aharon and his sons shall wash from it their hands and their feet. When they go into the Tent of Meeting, or when they come near the altar to attend, to burn an offering made by fire to YHVH, they wash with water, lest they die. And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”**

Here, YHVH commands Moshe regarding the “**bronze laver**”. This is a good place to talk about cleansing. Remember, we learned two weeks ago about the bronze. The Hebrew word is “**nekhoshet**” and literally means “**copper**”, although it also means “**hardened**”, which is why it is translated as “**bronze**” or “**brass**”, a hardened alloy. Remember too, it means “**1/5 part**”, which is added to a sin offering, to show that restitution is also being made. So, it truly represents cleansing from our harlotry and sins against YHVH. And, as this *parsha* soon makes very clear, even Aharon and his sons were not immune to participating in the committing harlotry with false elohim.

Next, we read in **Shemot 30:22-33**; **And YHVH spoke to Moshe, saying, “And take for yourself choice spices, five hundred shekels of liquid myrrh, and half as much – two hundred and fifty – of sweet-smelling cinnamon, and two hundred and fifty of sweet-smelling cane, and five hundred of cassia, according to the shekel of the set-apart place, and a hin of olive oil. And you shall make from these a Setapart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil. And with it you shall anoint the Tent of Meeting and the ark of the Witness, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand. And you shall set them**

apart, and they shall be most set-apart. Whatever touches them is to be set-apart. And you shall anoint Aharon and his sons, and set them apart, to serve as priests to Me. And speak to the children of Yisra'el, saying, 'This is a set-apart anointing oil to Me throughout your generations. It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is set-apart, it is Setapart to you. Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.' ”

Here, YHVH gives Moshe the recipe for anointing oil; a very special anointing oil. Elohim says to use “**choice spices**”. The Hebrew word used here for “**choice**” is “**rosh**” (*reish-aleph-shin*), Strong’s #7218 meaning “**the head**”, “**the choicest**”, and “**the best**”. The numeric value of “**rosh**” is 501, which, in addition to “**best**”, equals “**eras**” or “**betrothed**” and “**ta’ameen**” or “**you shall have assurance**”. These “**choicest**” spices and olive oil would become the most set-apart of anointing oil. First, they were to take 500 shekels of “**liquid myrrh**” (*mem-reish*). Myrrh is a very interesting spice. In its liquid state, since it’s a gum taken from the Arabian *acacia* tree, it’s very sweet smelling. However, it is very bitter to the taste. The word myrrh is from the root word “**marar**” which means to “**be**” or “**make bitter**”. Remember, **Bemidbar / Numbers 5** tells that when a wife is accused of adultery and denies it, she is taken before the priest, where she affirms her innocence by oath and drinks water prepared by the priest. If she is truly guilty, Scripture says that the water turns bitter within her and he belly swells and her thigh withers. They were to use 500 shekels of it. 500 is the numeric value of “**resh**” or “**to take possession**”, “**v’nachalata**” or “**his inheritance**” and “**kee leetem**” or “**you have fulfilled**”. Now, the numeric value of myrrh is 240, which also equals “**peytza**” or “**wound**”, “**le’barah**” or “**to pass through**” and “**mi pekudah**” or “**those that were numbered**”. Here, in the 500 shekels of myrrh, we get the picture of B’nei Yisra’el as “**His inheritance passing through to be numbered**”.

Next, we have 250 shekels of “**cinnamon**”. The Hebrew here is “**qinnamown**” (*kuf-nun-mem-vav-nun*), Strong’s #7076 meaning “**a fragrant laurel tree bark, sweet in odor**” and is only grown in India and Ceylon. 250 (*as in the shekels*) is the numeric value of “**merree**” or “**rebellious**”, “**k’sam’im**” or “**divination**”, “**voo darach**” or “**wandering**” and “**m’horeb**” or “**from Horeb**”. The numeric value of “**qinnamown**” is 246 which also equals “**l’ha eer**” or “**to give light**”, “**me daber**” or “**speaking**”, “**mar’eh**” or “**appearance**” and “**midbar**” or “**wilderness**”. Here, we see that “**to those wandering from Horeb, He appeared and spoke to them in the wilderness**”.

Then, he was to take 250 shekels of “**sweet smelling cane**”. I don’t know about you; but I found that translation to be a little misleading. The Hebrew word here is “**besem qaneh**” which literally means “**sweet**” or “**balsamic**” “**calamus**”. “**Calamus**” or “**qaneh**” (*kuf-nun-hey*) is Strong’s #7070 and means a “**sweet smelling reed**”. But it also means “**measuring rod**”, the “**balance beam**” of a **scale**, “**purchased**”, the “**shaft and branches of the menorah**” and “**Creator**”. It’s quite a full word. OK, we see again 250 (*shekels*) meaning “**rebellious**”, “**divination**”, “**wandering**” and “**from Horeb**”. Now, the numeric value of “**qaneh**” is 155, which also equals “**qanah**” or “**he bought**”, “**v’eelqet**” or “**and he gathered**”, “**l’kohenim**” or “**for the priests**” and “**na’aylah**” or “**were taken up**”. Here, these same people who wandered, “**He bought and He gathered for priests; and, they were taken up**”.

Then, there were 500 shekels of “**cassia**”. The Hebrew word here is “**qiddah**” (*kuf-dalet-hey*), Strong’s #6916, meaning also to “**bow down**”. It is a sweet smelling spice made from the bark of a Chinese evergreen tree and is compared to camphor. Again, we have 500 (*shekels*), which equals His “**possession**”, “**His inheritance**” and “**you have fulfilled**”. And, the numeric value of

“**qiddah**” is 109, which equals “**l’ehdah**” or “**for a witness**”, “**l’yadah**” or “**to know**”, “**v’henachem**” or “**and repent**”, “**l’edah**” or “**the congregation**”, “**eez b’lenee**” or “**will dwell with me**” and “**han cheelah**” or “**he makes to inherit**”. In the “**500 shekels of cassia**” we see that “**He makes His inheritance, the congregation, live with Him for a witness, for repentance and to know. And He makes them to inherit**”.

Add to these a “**hin of olive oil**”. A “**hin**” is a measure of about 5 quarts. It is spelled *hey-yud-nun* and has the numeric value of 65 which also equals “**ha kela’ee**” or “**vessels**”, “**Adona**”, “**ad nee**” or the “**sockets**” of the Mishkan and “**m’adacha**” or “**your possessions**”. Then, “**oil of the olive**” or “**shemen zayith**” (*shin-mem-nun and zayin-yud-chet*) which has a numeric value of 415 which, also equals “**d’atah**” or “**her issue / sickness**” (as in the woman with the issue of blood that was healed by touching Yahshua’s tzit-tzit), “**haMishkan / the Tabernacle**” and “**haKodesh / the set-apart**”.

It’s no wonder YHVH ordered it specially blended; “**the work of a perfumer**”, He said. The Hebrew word here is “**raqach**” (*reish-kuf-chet*) and means “**to compound**” or “**compounder / mixer**”. The numeric value of “**raqach**” is 308 which also corresponds to “**search out**”, “**come near**”, “**he shall wash**” and “**shuv / return**”. It was indeed very set-apart. Now, we could go on and on with phrases from these hinted at meanings. But, what you need to notice here is that these ingredients are included in the context of; “**smells sweet / tastes bitter**”, “**His possession**”, “**His inheritance**”, “**rebellious**”, “**wandering from Horeb**”, “**He appears to us and speaks to us in the wilderness**”, “**He bought us and will gather us, make us priests and take us up**” and “**He has fulfilled His plan, for a witness and makes the congregation to inherit**”. Inherit what? **The Kingdom of heaven (Yisra’el) on earth. Baruch HaShem YHVH!** This anointing oil, that was not to be copied and is for **no man**; that oil is YHVH’s alone. It’s for the anointing of His set-apart sanctuary and all the utensils of the Tent of Meeting (**His Dwelling Place**), where He will meet with us. And, it’s for the anointing of **His Priests**. That oil is His Spirit in our lives. It represents everything you’ve done, everything you’ll ever do and everything He’ll do with you and for you. YHVH wants to anoint His House with you. That’s how much He loves you. Ahmein?

Now, **Shemot 30, verses 34-38; And YHVH said to Moshe, “Take sweet spices, fragrant gum and cinnamon and galbanum, and clear frankincense with these sweet spices, all in equal amounts. Then you shall make of these an incense, a compound, work of a perfumer, salted, clean, set-apart. And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Meeting where I meet with you, it is most set-apart to you. And the incense which you make, do not make any for yourselves, according to its composition, it is set-apart to you for YHVH. Whoever makes any like it, to smell it, he shall be cut off from his people.”**

This time YHVH has Moshe describe the incense to place before the Witness (*the Ark and the Torah*) where He met with Moshe and Yehoshua, and will meet with the High Priest. “**Sweet spices**” it says, “**nataph**” (*fragrant gum*), spelled *nun-tet-fey* and literally means “**drops of sap**”, “**gum**” or “**resin**”. The numeric value of “**nataph**” is 139 which also equals “**achaleq**” or “**I will divide**”, “**ha paduy’im**” or “**the redeemed**” and “**Yahzeel**” or “**Yah distributes**”. Next, the ISR Scriptures say “**cinnamon**” was used. That is a mistranslation. The word in Hebrew is “**sheqelet**” (*shin-chet-lamed-tav*) and is elsewhere translated as “**onycha**”. What it is, is the ground-up shell of a certain mussel found only in the lakes in India; that when burnt, smells like sweet musk. The numeric value of “**sheqelet**” is 738, which also equals “**teshelach**” which means “**will send**”, “**to send forth**” and “**shall let go**”. Next, we have “**galbanum**”, which is the

Hebrew word "**chelbenah**" (*chet-lamed-bet-nun-hey*) meaning a "**strong, sweet tree resin**" or "**gum**" from Arabia. However, it is from the root word "**cheled**" meaning to be "**lasting**" or "**enduring**" as in "**forever**". The numeric value of the letters in "**chelbenah**" is 95, which equals "**ha mayim**" or "**the waters**". Then we have "**zak**" or "**pure**" "**frankincense**". In the Hebrew, it's "**lebonah**" (*lamed-bet-vav-nun-hey*) and in its purest form is a white tree resin that is very fragrant. It's from the root word "**laban**" meaning "**white**" or "**pure**". The numeric value of "**lebonah**" is 93 which also equals "**Chuppah**" or "**bridal canopy**", "**m'gan**" or "**from the garden**", "**b'eloni**" or "**by the terebinths**", "**v'eem l'maoo**" or "**they were fulfilled**" and "**l'mach iyah**" or "**to preserve life**". As you consider these, please look back through these words and there equivalents. You'll easily see the picture.

All of these ingredients were to be in equal amounts. Again, YHVH says it is to be "**the work of a perfumer**"; specially compounded. Then it was to be **salted, clean** and **set-apart**. While the word "**salted**" was used here in the ISR Scriptures (and that word works); the Hebrew word is "**malach**" (*mem-lamed-chet*) which literally means "**to cleanse by washing, or rubbing, with salt**". It's like we do in removing the blood from meat. The numeric value of "**malach**" is 78 which also equals "**lechem**" or "**bread**" or "**food**" and "**va nee zebachah**" or "**that we may sacrifice**". This salting makes it "**tahor**" (*pure or clean*) "**Tahor**" (*tet-hey-vav-reish*) has a numeric value of 220 which also equals "**Ruach / Spirit, breath or wind**", "**v'yarad**" or "**and he came down**" and "**v'yered**" or "**and he shall have dominion**". And, this incense is to be "**kodesh**" (*kuf-dalet-shin*), "**set-apart**" to only YHVH. The numeric value of **Kodesh** is 404 and equals "**v'yeem shachem**" or "**and he anointed them**".

The incense that was to be presented to YHVH at the Ark of the Witness is to be "**beaten very fine**". The Hebrew word here for beat is "**shachaq**" (*shin-chet-kuf*) and literally means to "**rub**" or "**wear away**" like stones tumbling. I don't know if any of you have tumbled rocks before in a "**tumbler**" they come out incredibly smooth and beautiful. The numeric value of "**shachaq**" is 408 which also equals "**vee b'katzir**" or "**in the harvest**", "**chashak**" or "**he did love**" and "**t'ahavah**" or "**shall desire**".

This incense is to be YHVH's own and no other's. 41 times Scripture describes the offerings and slaughterings to YHVH as a "**sweet savor**" to Him. As we recap just for a moment, the words and phrases associated with His incense, we see "**sweet spices**", "**lasting and enduring forever**" even though He for a time "**divides us and distributes us**" throughout the world. It's in His purpose for us to find our brothers and share the Kingdom with them; that we **all** might be made "**clean, white and pure**" in order to dwell under His "**chuppah, in the garden, by the terebinth trees (the upright ones)**". If we will submit ourselves to His washing, His tumbling so to speak, then He "**will come down, fill us with His Spirit, feed us the Bread of Life and anoint us that we might have dominion**". We could go on and on here. But, I know that for some, it gets tiring to sit and listen to what some would call the minutia. However, we have only scratched the surface here. You really need to study this out for yourselves to see and understand these pictures. Because, it's through these word pictures that YHVH gives us ways to remember and follow His Word.

For example, our praise and worship are likened to this "**incense**" and the "**sweet savor**" offerings in Scripture. The prophet wrote in **Hoshea 14:1-2**; **O Yisra'el, return to YHVH your Elohim, for you have stumbled by your crookedness. Take words with you, and return to YHVH. Say to Him, "Take away all crookedness, and accept what is good, and we render the bulls of our lips.** Sha'ul wrote in **Ibrim / Hebrews 13:15-16**; **Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips,**

giving thanks to His Name. And do not forget to do good and to share, for with such slaughter offerings Elohim is well pleased.

You see, to YHVH, **we** are also a sweet fragrance. Sha'ul spoke of this in **2 Corinthians 2:14-17**; *But thanks be to Elohim who always leads us on, to overcome in Messiah, and manifests through us the fragrance of His knowledge in every place. Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing. To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these? For we are not, as so many, adulterating the Word of Elohim for gain – but as of sincerity, but as from Elohim, in the sight of Elohim, we speak in Messiah.* Remember, it's with equal parts; some of you, some of him, some of her and a little of me, that this incense will be presented by our Kohen HaGadol (High Priest) before the Witness in the Kodesh Kodeshim, unto our YHVH our Elohim.

Now, let's look here at **Shemot / Exodus 31:1-11**; *And YHVH spoke to Moshe, saying, “See, I have called by name Betzalel son of Uri, son of Hur, of the tribe of Yehudah, and I have filled him with the Spirit of Elohim in wisdom, and in understanding, and in knowledge, and in all work, to make designs for work in gold, and in silver, and in bronze, and in cutting stones for setting, and in carving wood, and to work in all work. And I, look I have appointed with him Oholiab son of Ahisamak, of the tribe of Dan. And I have put wisdom in the hearts of everyone who is wise-hearted, and they shall make all that I have commanded you: the Tent of Meeting, and the ark of the Witness and the lid of atonement that is on it, and all the utensils of the Tent, and the table and its utensils, and the clean gold lampstand with all its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand, and the woven garments, and the set-apart garments for Aharon the priest and the garments of his sons, for serving as priests, and the anointing oil and sweet incense for the Set-apart Place. According to all that I have commanded you, they are to do.”*

OK, have you ever wondered about these guys, who were given super-natural understanding and talents to make the elements of the “**Dwelling Place**” of Elohim? First, we're told about the “ring-leader”. His name was “**Betzalel**” (Beit-tzadee-lamed-aleph-lamed). His name literally means “**in the shadow (protection) of Elohim**”. This guy was raised and lived in the shadow of Elohim. The rabbis, who calculated his age from the genealogies in Scripture, tell us that he was approximately 13 years old at this time. That means he went into the “**Promised Land**”. And, guess what? The numeric value of the letters in his name is “**153**”. Remember when Yahshua had “**five**” of His talmidim cast their net on the right side of the boat in **Yohanan 21? Verse 11** says; *Shim'on Kepha went up and dragged the net to land, filled with one hundred and fifty-three big fishes. And though there were so many, the net was not broken.* “**153**” also equal **B'nei Elohim** (Children of Elohim).

Betzalel was the “**son of Uri**” (Aleph-vav-reish-yud). Strong's Concordance says his name means “**Fiery**”. But, the direct translation from the Hebrew is “**of light**”. So, he was “**ben Uri**” a “**son of light**”. We're told that he was the grandson of “**Hur**” meaning “**white**” or “**pure**” as linen or someone “**having white garments**”. Wow! That's the description of those who overcome, according to Yahshua in **Revelation 3:5**. And of course, Betzalel is from the tribe of “**Yehudah**” those who “**praise Yah**”.

We're told here that he was given extraordinary wisdom and talent to work in, among other things, gold, silver and bronze, as well as the cutting and mounting of gemstones. Hmm. What

was it that Kepha (*Peter*) said in **Kepha Aleph / 1 Peter 2:4-10**? *Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through Yahshua Messiah. Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed. But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.*

And, who helped Betzalel? “**Oholiab**” (*Aleph-hey-lamed-yud-aleph-beit*) or “**My Father’s House**” son of “**Ahisamak**” (*Aleph-chet-yud-samech-mem-kaf*) or “**my brother is support**”. So, as it was for B’nei Elohim to build the Dwelling Place of the Most High; so it is that we, as brothers, are supporting posts of His Hekal (**His House**). Ahmein? So, in addition to “**white garments**”, as we’ve read together many times, Yahshua said in **Revelation 3:12**; “**He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.**

And, here we have YHVH ending this chapter with a reaffirmation of the command to keep the Shabbat in **Shemot 33:12-17**; *And YHVH spoke to Moshe saying, “And you, speak to the children of Yisra’el, saying, ‘My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, YHVH, am setting you apart. And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. Six days work is done, and on the seventh is a Sabbath of rest, set-apart to YHVH. Everyone doing work on the Sabbath day shall certainly be put to death. And the children of Yisra’el shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. Between Me and the children of Yisra’el it is a sign forever. For in six days YHVH made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”* The placement of this review of guarding the Shabbat was no doubt placed here to make sure that B’nei Yisra’el understood that even the fabricating and construction of YHVH’s Dwelling Place did not supersede the Sabbath.

Next, we read in **Shemot 32:1**; *And when the people saw that Moshe was so long in coming down from the mountain, the people gathered together to Aharon, and said to him, “Arise, make us mighty ones who go before us. For this Moshe, the man who brought us up out of the land of Mitsrayim, we do not know what has become of him.”*

And so, the sin of the golden calf. The rabbis teach that this wasn’t so much about making a replacement for YHVH, as it was making a replacement for Moshe. They had come to look upon him as their Mighty One in the flesh. Either way, their hearts grew fearful and they resorted to what they had known in Mitsrayim, idols.

It was here that the Levites, who had not participated in this abomination, chose to stand with Elohim and Moshe, as we read in **Shemot 32:26-29**; *And Moshe stood in the entrance of*

the camp, and said, “Who is for YHVH? Come to me.” And all the sons of Levi gathered themselves to him. And he said to them, “Thus said YHVH Elohim of Yisra’el: ‘Each one put his sword on his side, pass over to and fro from gate to gate in the camp, and each one slay his brother, and each one his friend, and each one his relative.’ ” And the sons of Levi did according to the word of Moshe. And about three thousand men of the people fell that day. And Moshe said, “You are ordained for YHVH today – since each one has been against his son and his brother – so as to bring upon you a blessing today.”

Ruth drew attention to the fact that it appears that these Levites only killed their own relatives and family, who were guilty, from the Tribe of Levi. For if we read on, we see in **verses 30-35**; *And it came to be on the next day that Moshe said to the people, “You, you have sinned a great sin. And now I am going up to YHVH – if I might atone for your sin.” And Moshe returned to YHVH and said, “Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold! And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written.” And YHVH said to Moshe, “Whoever has sinned against Me, I blot him out of My book. And now, go, lead the people to the place of which I have spoken to you. See, My Messenger goes before you. And in the day of My visitation I shall visit their sin upon them.” And YHVH plagued the people because they made the calf, which Aharon made.*

There are two “*little*” things of note here; things you may never have seen, especially from the English translations. First we have the phrase “*in the day of My visitation I shall visit their sin upon them*”. OK, in Hebrew it reads a little differently; “*v’b’yom paqadee voo’paqadtee aley eham chatta’at’im*”, which translates “*In the day of their counting, I will count the sins upon them.*” The word translated as “*visitation*” here is “*paqad*” which is literally “*to count or number*”, to “*attend to*” or “*to pass in review*”. Then in **verse 35**, the word translated as “*plague*” is the Hebrew word “*nagaph*”, which means to “*smite*”, “*strike*” or “*kill*”. So, in the day of their counting, if they did not give the half shekel to atone for their souls, YHVH killed the people because they sinned with the golden calf, which Aharon made. Here, we see that the half shekel atonement was for the sin of the golden calf, the sin of idolatry.

It is in this context that we read **Shemot / Exodus 33:7-10**; *And Moshe took his tent and pitched it outside the camp, far from the camp, and called it the Tent of Meeting. And it came to be that everyone who sought YHVH went out to the Tent of Meeting which was outside the camp. And it came to be, whenever Moshe went out to the Tent, that all the people rose, and each man stood at his tent door and watched Moshe until he entered the Tent. And it came to be, when Moshe entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Moshe. And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent.*

Now, before Moshe ascends the mountain, that second time, as he intercedes with Yahweh on behalf of the Children of Yisra’el, we read the following in **Shemot/Exodus 33:12-23**; *And Moshe said to YHVH, “See, You are saying to me, ‘Bring up this people.’ But You have not made known to me whom (of the Children of Israel) You would send with me, though You have said, ‘I know you by name, and you have also found favor in My eyes.’ “And now, please, if I have found favor in Your eyes, please show me Your way, and let me know You, so that I find favor in Your eyes. Isn’t this what we should all be asking? And consider that this nation is Your people.” And He said, “My Presence does go, and I shall give you rest.” (Moshe pleads with YHVH for Him to be with Israel)) And he said to Him,*

“If Your Presence is not going, do not lead us up from here. For how then shall it be known that I have found favor in Your eyes, I and Your people, except You go with us? Then we shall be distinguished, I and Your people, from all the people who are upon the face of the earth.” And YHVH said to Moshe, “Even this word you have spoken I shall do, for you have found favor in My eyes, and I know you by name.” Then he said, “Please, show me Your esteem.” And He said, “I shall cause all My goodness to pass before you, and I shall proclaim the Name of YHVH before you. And I shall favor him whom I favor, and shall have compassion on him whom I have compassion.” But He said, “You are unable to see My face, for no man does see Me and live.” And YHVH said, “See, there is a place with Me! And you shall stand on the rock. And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by. Then I shall take away My hand and you shall see My back, but My face shall not be seen.”

I was particularly struck by YHVH telling Moshe here that ***“I know you by name.”*** And, then He goes on to describe how He will show His esteem to Moshe. Isn't that what we all want? To see or behold YHVH's Esteem. What is that ***“esteem”***? In the Hebrew, it's the word ***“Kavod”***, Strong's #3519 (*Kaf-vet-vav-dalet*) which means ***“splendor”***, ***“majesty”*** and of course ***“glory”***. But, it also means ***“heart”*** or ***“soul”***. And, it means ***“heaviness”*** as well. These are all things we want to see. We want to see His ***“majesty”***. We want to know His ***“heart”***. And, dare I say, we want to experience the ***“heaviness”*** of His presence. Paul Wilbur, in one of his worship songs, says, ***“let the weight of Your glory fall”***. The heaviness of His Esteem is indeed an awesome thing. It is something to seek after. When we spend time with Him, when we lift Him up in praise and adoration, we will see His Kavod, His Esteem and glory; and, we will know His Heart. This is indeed the picture in the ***“set-apart anointing oil”*** and in offering of the ***“incense”*** before YHVH. These represent our praises and worship in the Ruach, with which we lift up YHVH and His Name, so that He will forgive and cleanse us. Then, He can dwell in us.

He goes on to say; ***“See, there is a place with Me! And you shall stand on the rock.”*** Who is the Rock? ***And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock*** (the word for ***“cleft”*** is ***“neqarah”*** meaning ***“fissure”*** or ***“tear”***) ***and cover you with My hand while I pass by. Then I shall take away My hand and you shall see My back, but My face shall not be seen.”*** Yahshua said to Philip in ***Yochanan / John 14:9; Yahshua said to him, “Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, ‘Show us the Father’?”*** So, there is a place with YHVH; where, if we stand on the Rock and are in the ***“cleft”*** or ***“tear”***, then His Hand is upon us, in fact He engraved us upon His hand, that we might behold His Esteem.

And, as Moshe goes up on Mt. Sinai the second with two tablets of stone that he cut, we read in ***Shemot 34:5-7; And YHVH came down in the cloud and stood with him there, and proclaimed the Name, YHVH. And YHVH passed before him and proclaimed, “YHVH, YHVH, an El compassionate and showing favor, patient, and great in kindness and truth, watching over kindness for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children's children to the third and the fourth generation.”*** It is from these verses and others, like ***Shemot 19:6*** that speak of YHVH showing kindness to thousands of generations of those who love Him, that the rabbis teach that ***“YHVH”*** (*this memorial Name*) means His love, compassion, loving-kindness and mercy in righteousness, even in His judgment.

Our parsha closes with **Shemot 34:29-35**; *And it came to be, when Moshe came down from Mount Sinai, while the two tablets of the Witness were in Moshe's hand when he came down from the mountain, that Moshe did not know that the skin of his face shone since he had spoken with Him. And Aharon and all the children of Yisra'el looked at Moshe and saw the skin of his face shone, and they were afraid to come near him. But Moshe called out to them, and Aharon and all the rulers of the congregation returned to him, and Moshe spoke to them. And afterward all the children of Yisra'el came near, and he commanded them all that YHVH had spoken with him on Mount Sinai. And when Moshe ended speaking with them, he put a veil on his face. But whenever Moshe went in before YHVH to speak with Him, he would remove the veil until he came out. And when he came out he spoke to the children of Yisra'el what he had been commanded, and the children of Yisra'eli would see the face of Moshe, that the skin of Moshe's face shone, and Moshe would put the veil on his face again, until he went in to speak with Him.* Oh. that our faces would shine with the "**kavod**", "**esteem**" and "**heaviness**" of His Divine Presence, the Shechinah of Elohim. Interestingly, the Hebrew term is "**owr paniym qaran**" or "**the skin of his face shown**". The word "**qaran**" also means "**having, or growing horns**". From the references to Moshe wearing a veil while with the people, it's a pretty sure assumption here that it was because his face "**shown**" or was "**radiant**" with the "**kavod**" of YHVH. And, this radiance comes from spending time before YHVH, in prayer, in His House. Let us seek Him while He may be found. Let's pray that we find favor in His eyes, that we may experience His Light in our lives and upon our faces.

As we mentioned last week, House of Isra'el; it's time to learn the Torah (*Instructions*) of the House, since we, as B'nei Elohim, will help to build it. As the prophet spoke in **Zekaryah 6:13-15**, speaking of Mashiach; *"It is He who is going to build the Hekal of YHVH. It is He who is going to bear the (Hod) splendor. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both, (Ruler and Priest) while the crown is for a remembrance in the Hekal of YHVH to Chelem (strong), and to Tobiyah (pleasing to Yah), and to Yedayah (for whom Yah cares), and to Hen (favored) son of Tsephanyah (whom Yah has hidden). And those who are far away shall come and build the Hekal of YHVH. And you shall know that YHVH of hosts has sent Me to you. And this shall be, if you diligently obey the voice of YHVH your Elohim."* But first, we must build His Dwelling Place within ourselves. And, if we demonstrate our obedience in this House of His; then, He'll allow us, as He did with *Betzalel* and *Oholiab*, to build the Dwelling Place where His throne will reside, when He dwells with B'nei Yisra'el forever.

Baruch HaShem YHVH!