

# כִּי תִשָּׂא

## KI TISA/WHEN YOU ELEVATE Shemot/Exodus 30:11-34:35

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We begin this week with the command for the **census** along with its **potential danger** for **noncompliance**:

*Shemot 30:11* Then ה' spoke to Moshe, saying:<sup>12</sup> "When you take the census (ki tisa - כִּי תִשָּׂא) of the children of Israel for their **number** (paqad - פָּקַד), then every man shall give a **ransom for his soul** to ה', when you **number** (paqad - פָּקַד) them, that there may be no plague among them when you number them.

ה' wasn't kidding about this. This is **confirmed** by an event in **2 Samuel** when the **ill-fated census** ordered by **King David** led to a **plague** and the **deaths of 70,000 Israelites**:

*2 Samuel 24:1* ... "Go, number Israel and Judah." ...<sup>3</sup> And Joab said to the king, "Now may ה' your Elohim add to the people a hundred times more than there are, and may the eyes of my adonai the king see it. But **why does my adonai the king desire this thing?**"<sup>4</sup> Nevertheless **the king's word prevailed** against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to **count** (paqad - פָּקַד) **the people of Israel**....<sup>10</sup> And **David's heart condemned him** after he had **numbered the people**. So David said to ה', "I have sinned greatly in what I have done; but now, I pray, O ה', take away the iniquity of Your servant, for I have done very foolishly." ...<sup>15</sup> So **ה' sent a plague upon Israel** from the morning till the appointed time. From Dan to Beersheba **seventy thousand men of the people died**.

So **why is it dangerous to count Israelites**? Many explanations are suggested, but let's consider **why** nations normally **take a census** of their population. A census will show **how much money** can be **raised by taxes**. How many people there are determines **how many soldiers** can be **drafted into the army**. Or taking a census can simply be for **demographic reasons** in **determining the growth or decline** of a nation. Behind any count is the thought – **there is strength in numbers**. The more people we have, **the more power, strength, or importance** we ascribe to a people.

Today, the **known Israelite population** in the world is a **very small number**. The **Jews** are a **fifth of a percent** of the **world population**. **Moshe** made **reference** to their **size** in **Devarim**:

*Devarim/Deuteronomy 7:7* "ה' did not set His love on you nor choose you because you were more in number than any other people, for you were **the least of all peoples**;

Have you ever taken a look at a **map** of the **Middle East**? Can you even **FIND Israel**? It's a very **small sliver of land** in a sea of **unfriendly Moslem nations**. If the **Jews believed** that there was **strength in numbers**, they would have certainly **disappeared** due to **despair**. What then **determines the strength of a people**? Let's look again at **what the Almighty asks for**:

*Shemot 30:13* "This is what **everyone** among those **who are numbered** (paqad - פָּקַד) 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 ה'.

The **strength of the people** is estimated by their **contributions for the Sanctuary**. Remember the **Sanctuary** is really a **picture of the Almighty's people**, therefore, we could say that the **strength** of the **Israelites** is estimated by the **contributions** that they make for their **society**. The **creativity** of the **Jewish people** has **contributed** and **shaped Western civilization**. They have been a **blessed people**. For more on their **contributions** including their numerous **Nobel prizes**, check out this website for a PowerPoint presentation:

[www.slideshare.net/sol613/israel-2009-noemi-presentation-929560](http://www.slideshare.net/sol613/israel-2009-noemi-presentation-929560)

The **Father** seems to like making **His power known** through **small groups of people**. There is an event in the book of **Judges** that embodies this truth when **Elohim calls on Gideon to wage war** against the **Midianites**. **Gideon** assembled an **army of 32,000** people which **יהוה** begins to **whittle down**. Let's read the story:

*Judges 7:2 And יהוה said to Gideon, "The people who are with you are too many for Me to give the Midianites into their hands, lest Israel claim glory for itself against Me, saying, 'My own hand has saved me.'"<sup>3</sup> "Now therefore, proclaim in the hearing of the people, saying, 'Whoever is fearful and afraid, let him turn and depart at once from Mount Gilead.' " And twenty-two thousand of the people returned, and ten thousand remained."<sup>4</sup> But יהוה said to Gideon, "The people are still too many; bring them down to the water, and I will test them for you there. Then it will be, that of whom I say to you, 'This one shall go with you,' the same shall go with you; and of whomever I say to you, 'This one shall not go with you,' the same shall not go."<sup>5</sup> So he brought the people down to the water. And יהוה said to Gideon, "Everyone who laps from the water with his tongue, as a dog laps, you shall set apart by himself; likewise everyone who gets down on his knees to drink."<sup>6</sup> And the number of those who lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people got down on their knees to drink water.<sup>7</sup> Then יהוה said to Gideon, "By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the other people go, every man to his place."*

When we **belong to Israel**, no matter what our **numbers**, we will be a **majority with יהוה** as our **commander**. It becomes a **battle of faith**...it depends on the **heart, mind, and soul**. It depends on what we are **willing to "give"** as our **contribution to our "Tabernacle" of people**.

Let's look a little closer at the **half-shekel donation**. Everyone must **give by Divine command an equal amount**. In **Shemot 30:12**, it is called a **"ransom (atonement) for his soul"**. Again it is **repeated** that the **half shekel** as an offering to make **"atonement"** for their **souls**:

*Shemot 30:14 "Everyone included among those who are numbered (paqad - פקד), from twenty years old and above, shall give an offering to יהוה."<sup>15</sup> "The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to יהוה, to make atonement for your souls."<sup>16</sup> "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 יהוה, to make atonement for your souls."*

The system of **atonement money** was created to **teach Israel** another **important principle**. We as **sinful human beings** are **born in debt to our Father**. He created us, He owns us, and we owe a **debt to Him**. **Redemption is not free and someone has to pay**.

The other **Hebrew word**, however, that is mentioned **five times** in **Shemot 30:12-14** is the word that relates to the act of **counting** and **being counted** (paqad - פָּקַד). In **other contexts**, this word has the sense of “**being remembered or brought to mind**”:

*Bereshith/Genesis 21:1 And וַיָּבִיט **visited** (paqad - פָּקַד) Sarah as He had said, and וַיַּעַשׂ **did** for Sarah as He had spoken.*

*Bereshith 50:25 Then Yosef took an oath from the children of Israel, saying, "Elohim will surely **remember** (paqad - פָּקַד) you, and you shall carry up my bones from here."*

In our parasha only **those who bring the atonement money** will be **counted/remembered** (פָּקַד). The **collected silver** from the **half shekels** was ultimately used for the **fashioning of the sockets serving as the bases for the thick plank of acacia wood constituting the Tabernacle's walls**. We earlier read about the sockets in **Shemot 26:15-25**. Now, I'd like to share with you what **Brad Scott** has to say on his web site ([www.wildbranch.org](http://www.wildbranch.org)) concerning these **sockets** and the **boards** that sit in them as they **relate to atonement**: (emphasis mine)

“In **Shemot 26:15** we are told that the **boards** are also to be **standing up**. To most readers that may sound like a silly thing to say or perhaps, simply **redundant**, but the Lord chooses His wording carefully and purposely. He is not just telling us to stand the boards up. The word for **standing up** is ‘amad (עָמַד). This word is the general term used to express the idea of **standing**, or especially, to **stand still**. It is interesting to note the way it is used here, for the **boards** are **expressions of humanity**. The word ‘amad is made up of **two syllables** of which the **first** is ‘am (אֵם), the Hebrew word for **people**. These **people**, I mean **boards**, were to be about fifteen feet high and a little over two feet wide. They were to be ‘**set in order one against each other**’. Now, this is a most interesting and misleading phrase, unless it is seen **in Hebrew** and then a fascinating picture comes to light. The phrase in Hebrew is, mishilabot ‘ishshah ‘el-‘echotah (אֶל-אֶחָתָהּ מִשְׁלֵבֹת אִשָּׁה). Literally, this says “**and equally connected, each one to its sister**”.....Now we must go back and recall that this tabernacle that will be **physically constructed here on earth** is taken from a **pattern seen by Moshe in heaven**. It was **commanded by God** to be **precisely made in EVERY detail**, because it would be a **pattern** for the **ultimate tabernacle, the Messiah, and of course, we ourselves**. See **Hebrews 8:1-6**. When we see the **Brit Chadashah's** use of this **tabernacle** then we can go back and see why such detail was revealed.

But it gets even more awesome. Each **board** was to have **two tenons** at the ends of which **each tenon** was **placed** in a **silver socket**. The word for **tenon** is yated (יָתֵד). This word means a **pin, nail or fastener, or literally that which connects**. This is **what held or fastened Yeshua to a tree**, and it is precisely this life-giving selfless act that **holds His people together as well**. There is one sidebar I would like to mention, however. If you are reading the **Masoretic** text or typical **Interlinears** you will notice that this word is actually misspelled here. Instead of **yated** (יָתֵד) they have **yadot** (יָדוֹת). This is very interesting in that this is the word for ‘**hand**’. A very striking mistake, or is it a mistake? Is it possible that what we have here is a picture of the **habitation of God in a body of brothers and sisters standing side by side equally joined, hand in hand, supporting a heavenly tabernacle?**

*Ephesians 2:19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Yah,<sup>20</sup> having been built on the foundation of the apostles and prophets, Messiah Yeshua Himself being the chief cornerstone,<sup>21</sup> in whom **the whole building, being***

*joined together, grows into a holy temple in Adonai,<sup>22</sup> in whom you also are being built together for a dwelling place of Yah in the Spirit.*

**Hebrews 3:1** *Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Messiah Yeshua,<sup>2</sup> who was faithful to Him who appointed Him, as Moshe also was faithful in all His house.<sup>3</sup> For this One has been counted worthy of more glory than Moshe, inasmuch as He who built the house has more honor than the house.<sup>4</sup> For every house is built by someone, but He who built all things is Elohim.<sup>5</sup> And Moshe indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward,<sup>6</sup> but Messiah as a Son over His own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm to the end.*

Can you see the **consistent reference** back to **Moshe** and the **tabernacle** in these **descriptions** of the **nature of the body of Messiah**? Is it just a **coincidence** that when **God takes upon the flesh of men** and **dwells among us** He chooses to be a **carpenter**? By the way, the **Hebrew** used there suggests an **architect** or **designer** rather than a carpenter. In **1 Kefa (Peter) 2:5-6**, Kefa reminds us again who we are. “*Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua the Messiah...*” And finally **Sha’ul (Paul)** tells us in **2 Corinthians 5:1**, ‘*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*’

All of these boards are set in ‘**adeneyhem kaseph**’ (אֲדֵנֵי־הֶמָּה כֶּסֶף). These are **silver sockets**. The word for **socket** used here is ‘eden (אֵדֵן)’ which is translated in this form as **socket** everywhere in Scripture. Its **literal meaning** is to **sustain or provide a base**. It is no coincidence that its **root** is **adon** (אֲדוֹן) the Hebrew word for **master**, from which we get **Adonai**. This word requires a lengthy study in and of itself, but it is primarily used of earthly masters and lords. However, it is also used to refer to the **ultimate Master** (B’reshith 15:2, D’varim 3:24). All of these **boards** are **supported** and **sustained by a word** used to refer to **God Himself**. Is this just another coincidence? Is this merely contrived? Now, why would God choose to use silver sockets rather than a stronger material? These **silver sockets** were to be the **material** that stood **between the boards** and the **earth or ground itself**. It was the **silver** that was used to be the **payment** for the **betrayal and subsequent death of Yeshua**. **Silver** represented the “**blood**” money.

*Zechariah 11:13* And יְהוָה said to me, "Throw it to the potter" -- **that princely price they set on me**. So I took the **thirty pieces of silver** and threw them into the house of יְהוָה for the potter.

*Matthew 27:6* But the chief priests took the **silver pieces** and said, "It is not lawful to put them into the treasury, because they are the **price of blood**."

In **Sh’mot 26 verse 30**, the Lord concludes the **revelation of the boards** with one final comment. He says, ‘*And thou shalt rear up the tabernacle according to the fashion thereof which was shown thee in the mount.*’ The **entire tabernacle** is to be **raised up** according to what **Moshe** was **previously shown in the mount**. The phrase “**to rear up**” is in the Hebrew **vaheqemota** (וַהֲקִמֹתָ). This word means to **arise** or to **rise up and establish**. It is translated into **English** as ‘**to fulfill**’. In the **Septuagint** translation of this verse the Greek word **anasteseis** is used. This word in the **Brit Chadashah** is translated as **RESURRECTION!**” (end of quote)

Okay, let’s change directions and take a look at what we have come to know as the “**golden calf**”. We have such a difficult time **understanding how the children of Israel**, after **experiencing the voice and the glory of יהוה** could have **stooped to the worship of an idol calf** made of **gold**. Let’s start with the **context** of the

**situation.** Back a few chapters we were told that **Moshe** (and **Yehoshua**) **ascended Mount Sinai without telling** the people exactly **when he would return**:

*Shemot 24:12* Then **יְהוָה** said to Moshe, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the Torah and commandments which I have written, that you may teach them."  
<sup>13</sup> So **Moshe** arose **with his assistant Yehoshua**, and Moshe went up to the mountain of Elohim.<sup>14</sup> And he said to the elders, "Wait here for us until we come back to you. Indeed Aharon and Hur are with you. If any man has a difficulty, let him go to them."

The **information** that **Moshe** leaves with the elders is **totally open-ended** as far as **when he will return**. Only we, the readers, are informed that he was **on the mountain** for **40 days**:

*Shemot 24:18* So Moshe went into the midst of the cloud and went up into the mountain. And **Moshe** was on the mountain **forty days and forty nights**.

**Moshe** has been **up and down** on that mountain **more than once**:

*Shemot 19:3* And **Moshe** went up to Elohim, and **יְהוָה** called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:

*Shemot 19:20* Then **יְהוָה** came down upon Mount Sinai, on the top of the mountain. And **יְהוָה** called Moshe to the top of the mountain, and **Moshe** went up.

*Shemot 24:1* Now He said to Moshe, "Come up to **יְהוָה**, you and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.<sup>2</sup> "And Moshe alone shall come near **יְהוָה**, but they shall not come near; nor shall the people go up with him."

None of these **previous trips** appear to have been **more than a day or two**. So **how long** do you think the children of Israel **thought Moshe would be gone**? **Supposedly Moshe** was just **going up to get the tablets of stone** that **יְהוָה** had **written on** (Shemot 24:12). **How long** would **YOU** expect that to take? Now this is the **rest of the information** that the children of Israel had to process **when Moshe walked up on that mountain**:

*Shemot 24:17* The sight of the glory of **יְהוָה** was like a consuming fire on the top of the mountain in the eyes of the children of Israel.

**Put yourselves** in the sandals of the **children of Israel**. You're standing at the foot of the mountain, **watching this consuming fire** occurring **where your leader** has just **ascended to**. You know that in the past, **Moshe** has been up to the top of the mountain **amidst the fire** and smoke. Yet he has **never been gone for so many days**. Perhaps he has been **consumed** by the **fire**. **If** he was **dead**, then someone must make a **decision** about **what to do** from here. The **Almighty** had **told them** more than once of their **future destination**:

*Shemot 3:8* "So I have come down to deliver them out of the hand of the Egyptians, and to **bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.**

*Shemot 6:8* 'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am **יְהוָה**!'

It is interesting that **you do not see anyone suggesting that they return to Egypt**. Instead, they seem to have **set their sites on the Promised Land**. The **problem** will be that **they think** they must now decide **HOW that will happen**:

*Shemot 32:1* Now when the people saw that Moshe delayed coming down from the mountain, the people gathered together to Aharon, and said to him, "Come, make us elohim (אֱלֹהִים) that shall go before us; for as for this Moshe, the man who brought us up out of the land of Egypt, we do not know what has become of him."

Earlier they had been told that a **messenger/angel** (malak - מַלְאָךְ) would go before them to **take them to the land**:

*Shemot 23:20* " Behold, I send an Angel (malak - מַלְאָךְ) before you to keep you in the way and to bring you into the place which I have prepared...<sup>23</sup> "For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

Did you catch the **similar phrases** in **Shemot 23:20** and **32:1**?

- Shemot 23:20 – **send an angel** (malak - מַלְאָךְ) **before you** to bring you into the place I have prepared
- Shemot 32:1 – **make us elohim** (אֱלֹהִים) **that shall go before us**

The word for “gods” in **Shemot 32:1** is “Elohim” (אֱלֹהִים). This Hebrew word is **usually** used in the **context of our Creator and Judge**, יְהוָה Elohim, but it is **sometimes translated differently**:

*Psalms 8:5* For You have made him a little lower than the angels (מַלְאָכִים), And You have crowned him with glory and honor.

So perhaps what they are asking for is **not a replacement for the Almighty** who led them out of Egypt, but rather **something visible** that would “**go before us**”. We already read in **Shemot 32:1** that they **believed that it was Moshe** who had **led them out of the land of Egypt**. Now with the **possibility that Moshe was dead**, they are looking for **another leader**; and in their minds, this **malak/elohim** could be a **symbol** (they still had an **Egyptian mindset**) as well as a **person**. In their minds, they are **not actively seeking idolatry or polytheism**. They were **just reverting back to what was familiar to them**.

Let’s continue on to see if this all makes sense:

*Shemot 32:4* And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This is your elohim, O Israel, that brought you out of the land of Egypt!"

Oh dear! Something seems to be wrong here! Hadn’t they **already declared** in **Shemot 32:1** that it was **Moshe that had led them out of Egypt**? Now it appears that they want to **give the credit to this molded calf**. Or....in the **same way** that **they knew it was יְהוָה** that **led them out of Egypt** yet **in their words they say it was Moshe that led them**....were they also hoping that **this calf** could act as the **symbol of the same יְהוָה** they had **put their trust in**? In other words, the **calf** only **represented יְהוָה**. They were **not trying to replace יְהוָה**. They were **trying to replace Moshe!** Man has this **need** to have a **visible symbol** of **יְהוָה’s Presence**.

יהוה knew of that need, and had they waited for Moshe to return they would have received the plans for the Tabernacle – this was יהוה's choice for a physical reality based on a heavenly model.

What Aharon and the children of Israel do next seems to fit with this logic for their actions are almost identical to their experiences 40 days earlier on Mount Sinai. Compare the two:

*Shemot 24:4 ... And he (Moshe) rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.<sup>5</sup> Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to יהוה ... So they saw Elohim, and they ate and drank.*

*Shemot 32:5 So when Aharon saw it, he built an altar before it. And Aharon made a proclamation and said, "Tomorrow is a feast to יהוה."<sup>6</sup> Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.*

Did you catch these similarities?

- Rose early
- An altar built in front of some sort of a symbol
- Burnt offerings and peace offerings
- Eating and drinking

It is not unlike יהוה to give the children of Israel symbols. The Tabernacle will be filled with them. Later on in Bemidbar (Numbers) and in the book of Joshua, the Ark of the Covenant will lead them into battle. The only difference is WHO it is that is dictating what the symbol will be.

So now we need to figure out...why did the children of Israel choose a golden calf? We know that Israel had some issues coming out of Egypt. The culture that they had lived in for hundreds of years had taken its toll on them and they had not completely given up pagan ways:

*Ezekiel 20:5 " Say to them, 'Thus says יהוה Elohim: "On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I am יהוה your Elohim.'<sup>6</sup> "On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.'<sup>7</sup> "Then I said to them, 'Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I am יהוה your Elohim.'<sup>8</sup> "But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'<sup>9</sup> "But I acted for My name's sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt.*

These verses make it clear that the Israelites had physically left Egypt, but still have some of Egypt left in them. In the Ten Commandments the Father had been very clear:

*Shemot 20:4 " You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;*

Still, their **bent towards idolatry** would win out. **Why?** Because of their **stubbornness**. יהוה called them “**stiff-necked**”:

*Shemot 32:9* And יהוה said to Moshe, "I have seen this people, and **indeed it is a stiff-necked people!**

Someone with a **stiff neck** is **not able to turn** his head from the **direction** that he is **going**. Now if you're **going** in the **proper direction**...no problem!

*Proverbs 4:26* Ponder the path of your feet, And let all your ways be established.<sup>27</sup> **Do not turn to the right or the left; Remove your foot from evil.**

But if you're **walking based on the old ways** that you're accustomed to...and they are **contrary** to יהוה's **ways**, and you are **stubborn** and **will not change**...then you are **risking the anger of יהוה**. In fact He tells us that “**stubbornness**” is **no different** than “**idolatry**”:

*1 Samuel 15:23* For rebellion is as the sin of witchcraft, And **stubbornness** is as iniquity and **idolatry**...

**How many people were involved with the sin of the golden calf?** We know how many were **actually killed by the Levites**:

*Shemot 32:26* then Moshe stood in the entrance of the camp, and said, "Whoever is on יהוה's side -- come to me." And all the **sons of Levi** gathered themselves together to him.<sup>27</sup> And he said to them, "Thus says יהוה Elohim of Israel: '**Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.**' "<sup>28</sup> **So the sons of Levi did according to the word of Moshe. And about three thousand men of the people fell that day.**

However, these are **not the only people** that were **killed** in response to the sin of the golden calf:

*Shemot 32:35* So יהוה **plagued the people because of what they did with the calf** which Aharon made.

Thus we know that **in addition** to those who were killed by the Levites, **others died in a plague** that יהוה brought upon the nation. It is interesting that the **Torah does not tell us exactly how many people died** in that plague. We were **told exactly how many were killed by the Levites**. **If the Levites killed all** those who had **participated in the sin, why was it necessary** for יהוה to **send a plague?**

**Commentators** throughout the ages have given **several answers** for this **question**. Most agree that the **Levites only killed** those who were **directly involved** with the sin of the **golden calf**. But what was the **attitude** of the **rest of the people?** **Three thousand** was just a **small percentage** of the **population** of the **Israelites**. **Why** did the **rest of the nation not take action** to **prevent the construction of the calf** and its **worship?** Did they **stand passively by** and **do nothing** to **prevent** their neighbors from **violating the prohibition against idolatry**...one of the most **important commandments** that they had **just received from Mount Sinai?** **Why** did they **not act?** Does **passivity** go **unnoticed** by the **Almighty?**

Hopefully now we have a greater **understanding** of the **plague**. יהוה wanted to **punish both** those who **sinned actively** by **worshipping the golden calf** and those who **sinned** through their **passivity**. There were probably **influential people** who **took NO action** in **preventing the sin**. In turn, they **also died** as a **result of the plague**. We know יהוה was in fact **angry with the whole nation**:



*Shemot 32:10 "Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation."*

The **whole nation** deserved this **punishment** because of the **sin** of the **few** and the **passivity** of **others**. Hmm...this is **frightening** in light of the **things that occur in our country** by those we could **label** as the **"few"**.

After the **sin of the golden calf**, Moshe no longer will meet יהוה at the **top of Sinai**, but in his **own tent** which was called the **"tent of meeting"**:

*Shemot 33:7 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 pass that everyone who sought יהוה went out to the tent of meeting which was outside the camp.<sup>8</sup> So it was, 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 had gone into the tent.<sup>9</sup> And it came to pass, when Moshe entered the tent, that the pillar of cloud descended and stood at the door of the tent, יהוה talked with Moshe.<sup>10</sup> All the people saw the pillar of cloud standing at the tent door, and all the people rose and worshiped, each man in his tent door.<sup>11</sup> So יהוה spoke to Moshe face to face, as a man speaks to his friend. And he would return to the camp, but his servant Yehoshua the son of Nun, a young man, did not depart from the tent.*

There is **little** the people **can do** now. They stand and **watch from afar** because they are **conscious** of **what they have lost**. In **verse 10** it says that the **people "worshiped"** (הִתְקַוְּוּ). The word implies that they were **bowing down**. When the **Almighty informed Moshe** of the sin of the golden calf, He **told Moshe** that the people **"have made a molded calf and have worshipped/bowed** (הִתְקַוְּוּ) to it:

*Shemot 32:8 "They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped (הִתְקַוְּוּ) it and sacrificed to it, and said, 'This is your elohim, O Israel, that brought you out of the land of Egypt!' "*

We can look now at their **"shachah"** (הִתְקַוְּוּ) as an **act of repentance**. The **people** are now **bowing** (הִתְקַוְּוּ) to the **proper deity** as they witness the **Presence** speaking with **Moshe**. They are **imitating what Moshe is doing**, albeit from a **distance**. The **"Tent of Meeting"** is also one of the names for the **Tabernacle**. It is interesting that in **Shemot 33:11** we are told that **Yehoshua never left the tent where Moshe/Torah is**. In this **"Tent of Meeting"** **Yehoshua** is a type and shadow of **Yeshua** who is our **eternal High Priest**:

*Psalm 110:4 יהוה has sworn And will not relent, "You are a priest forever according to the order of Melchizedek."*

*Hebrews 6:20...Yeshua, having become High Priest forever according to the order of Melchizedek.*

Many people have **died** and **Moshe seeks more answers** from the **Almighty** who **agrees to display His glory** before him:

*Shemot 33:19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of יהוה before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."<sup>20</sup> But He said, "You cannot see My face; for no man shall see Me, and live."*

In his eagerness to see יהוה's glory, he instead finds himself **humbly bowing low** in the cleft of a rock. The **hand of the Almighty** shields him so that he can only get a **glimpse** of יהוה's back. Thus another **lesson to be learned**...when we **walk with our Adonai**, we can **never lead**, but only **follow**. Several times **Yeshua** gave the **command to follow**:

*Matthew 4:19* Then He said to them, "Follow Me, and I will make you fishers of men."

*Mark 8:34* When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me."

As we **follow after His ways** we become **closer to the Almighty through simple service**. Thus in the **witnessing of His glory**, the **emphasis is not** on יהוה's **physical attributes**, but rather on what **He DOES** for us. **Moshe** learns that יהוה is seen, **not with the eyes**, but through acts of **goodness, grace, and compassion**. **Rick Spurlock** lists and **describes these 13 attributes** as seen in **Shemot 34:6-7**:

1. **HaShem** (יהוה) – emphasis upon **covenant-keeping** and **mercy**
2. **Hashem** (יהוה) – repeated, He is **unchanging**
3. **G-d** (El - אֱלֹהִים) – **Divinely merciful**
4. **Compassionate** (Rachum - רַחוּם) – as a **mother** is to her **infant**
5. **Gracious** (Chanun - חַנּוּן) – shows **favor** to the **undeserving**
6. **Slow to Anger** (Erek Apayim - אֶרֶךְ אַפַּיִם) – **waits** for **sinners** to **repent**
7. **Abounding in Loving-kindness** (Rav Chesed - רַב־חֶסֶד) – **Covenant faithfulness**
8. **Truth** (Emet - אֱמֶת) – **Not capricious** or **varying**
9. **Keeps Lovingkindness for thousands** (Notzeir Chesed L'Alafim - נֹזֵעַר חֶסֶד לְאַלְפִים) – **Covenant devotion**
10. **Forgives Iniquity** (Nosei Avon - נוֹשֵׂא עֲוֹן) – **Bears intentional sin**
11. **Forgives Transgression** (Nosei Pasha - נוֹשֵׂא פֶשַׁע) – **Bears rebellious sin**
12. **Forgives Sin** (Nosei Chata'ah - נוֹשֵׂא חַטָּאת) – **Bears inadvertent sin**
13. **Who Cleanses** (Nahey - נִקְיָה) – **He cleanses sin**

The **Torah** commands us **how to follow** after **Him**:

*Devarim/Deuteronomy 10:12* "You shall walk after יהוה your Elohim and fear Him, and keep His commandments and obey His voice, and you shall serve Him and hold fast to Him."

For the past few weeks as we have followed the **Israelites** through the **wilderness**, we have seen the **Father feeding the hungry, providing water** for the **thirsty**, and **giving them rest** when they were **weary**. Do we attempt to **walk in His footsteps**, **providing** in the same way for **those** He has **put in our path**? **Yeshua** lists these **giving attributes** as some of those which are **descriptive** of the **people** who have **“followed Him”** and will **inherit the kingdom**:

***Matthew 25:34*** "Then the **King** will say to those **on His right hand**, 'Come, you blessed of My Father, **inherit the kingdom** prepared for you from the foundation of the world: <sup>35</sup> 'for **I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'**

The **commandments** are a **guide** which **enables us to fall in step behind Him**. When we **keep the commandments** with a **loving heart**, others can **glimpse a view** of our **Heavenly Father**.

***1 John 2:5*** ***But if anyone obeys his word, Yah's love is truly made complete in him. This is how we know we are in him: <sup>6</sup> Whoever claims to live in him must walk as Yeshua did.***

**Shabbat Shalom,**  
**Ardelle**