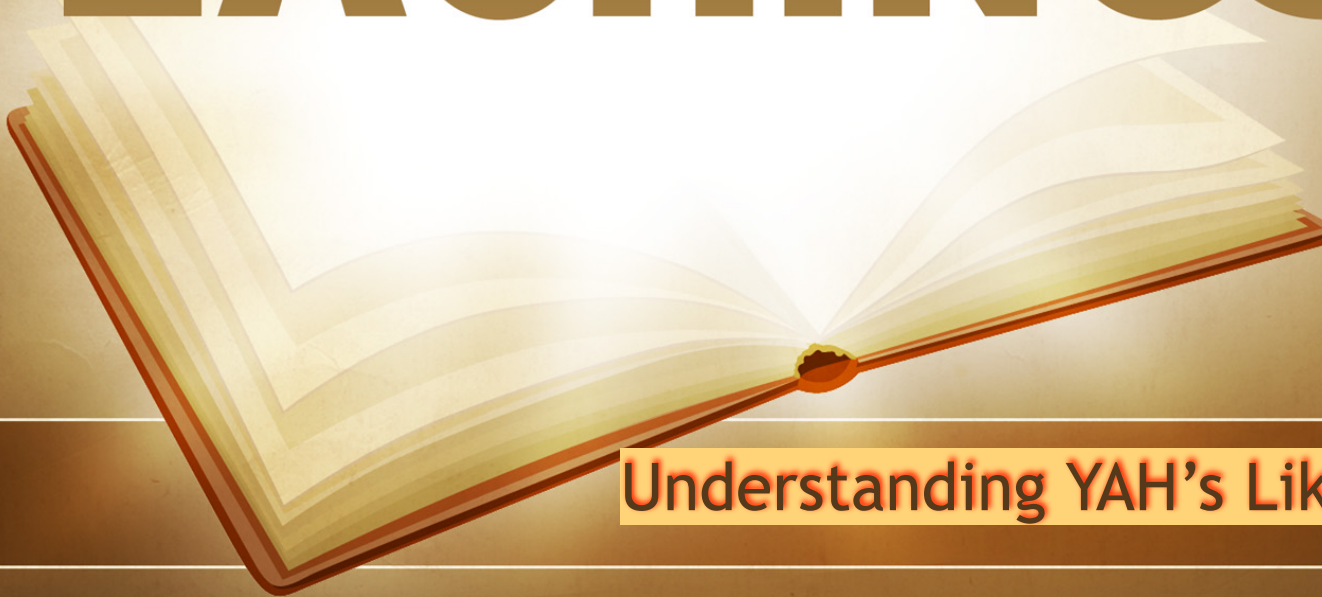


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#21 - Torah Parsha Ki Tisa-כִּי תִּסָּא תְּשֹׂא (When you lift up)



Torah: EXODUS 30:11-34:35
Haftarah: I Kings 18:20-39.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The people of Israel are told to each contribute exactly half a shekel of silver to the Sanctuary. Instructions are also given regarding the making of the Sanctuary's water basin, anointing oil and incense. "Wise-hearted" artisans Betzalel and Aholiav are placed in charge of the Sanctuary's construction, and the people are once again commanded to keep the Shabbat.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

When Moses does not return when expected from Mount Sinai, the people make a golden calf and worship it.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim tests Moses with the proposal to destroy the errant nation, but Moses intercedes on their behalf. Moses descends from the mountain carrying the sapphire tablets of the testimony engraved with the Ten Commandments; seeing the people dancing about their idol, he breaks the tablets, destroys the golden calf, grinds it up and makes them drink it, and then has the primary culprits put to death. He then returns to Elohim to say: “If You do not forgive them, blot me out from the book that You have written.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Another anomaly is found in this phrase in Hebrew where Moses asks to be blotted out “from Your book” where the last letter is a Kaf Soffit which has a gematria of 20, and rather than blot Moses his name from The Book of Life, our merciful Elohim simply blot’s Moses name from the 20th Torah Parsha... which was last week’s and the only parshat in Torah in which we do not see Moses his name mentioned!

TOPICS IN THE PARSHA

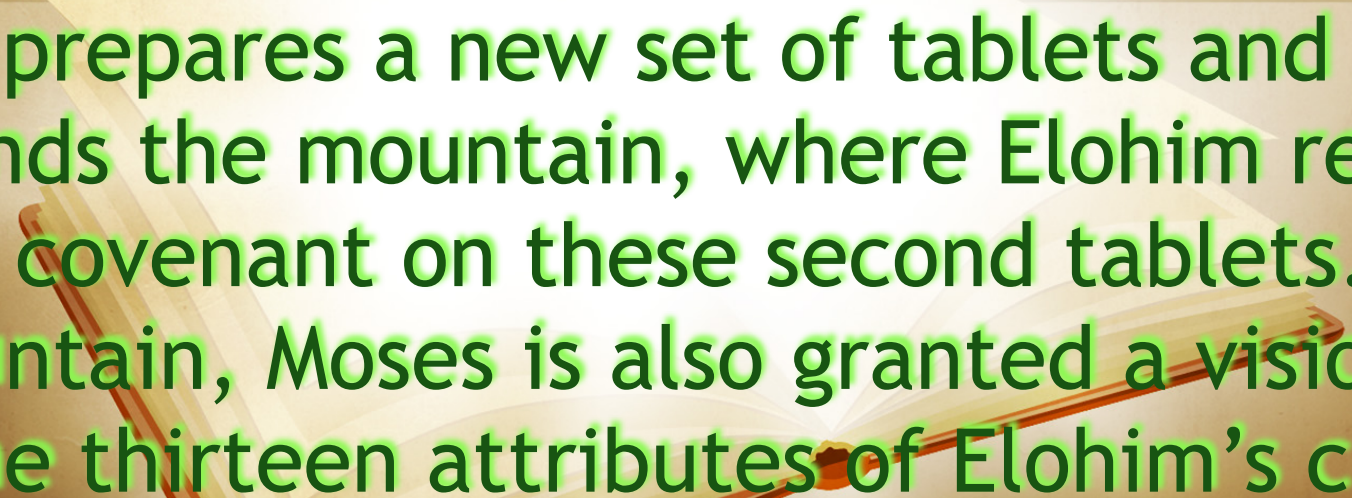
THIS WEEKS TORAH PARASHAT

Elohim forgives, but says that the effect of their sin will be felt for many generations. At first Elohim proposes to send His angel along with them, but Moses insists that God Himself accompany His people to the promised land.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Moses prepares a new set of tablets and once more ascends the mountain, where Elohim reinscribes the covenant on these second tablets. On the mountain, Moses is also granted a vision of the divine thirteen attributes of Elohim's character.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

It is here in Chapter 34 that we see another amazing anomaly in Torah... three enlarged Hebrew letters revealing Elohim's desired relationship with us in Covenant language! So radiant is Moses' face after beholding Elohim's character, that he must cover it with a veil, which he removes only to speak with Elohim and to teach His laws to the people... and this is a great Truth for us as well, for if we can truly behold the matchless beauty of the Divine in realizing the depth of His selflessly loving nature, we too can be changed into his likeness and shine the Light of his Love!

The Census Tax

Exo 30:11 And יהוה spoke to Mosheh, saying,

Exo 30:12 “When you take the census of the children of Yisra’ēl, to register them, then each one shall give an atonement for his life to יהוה, when you register them, so that there is no plague among them when you register them.

Exo 30:13 “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gěrahs being a sheqel. The half-sheqel is the contribution to יהוה.

Exo 30:14 “Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה.

Exo 30:15 “The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to יהוה, to make atonement for yourselves.”

Exo 30:16 “And you shall take the silver for the atonement from the children of Yisra’ēl, and give it for the service of the Tent of Appointment. And it shall be to the children of Yisra’ēl for a remembrance before יהוה, to make atonement for yourselves.”

The Bronze Basin

Exo 30:17 And יהוה spoke to Mosheh, saying,

Exo 30:18 “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 Appointment and the slaughter-place, and shall put water in it.

Exo 30:19 “And Aharon and his sons shall wash from it their hands and their feet.

Exo 30:20 “When they go into the Tent of Appointment, or when they come near the slaughter-place to attend, to burn an offering made by fire to יהוה, they wash with water, lest they die.

Exo 30:21 “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.”

The Anointing Oil and Incense

Exo 30:22 And יהוה spoke to Mosheh, saying,


Exo 30:23 “And take for yourself choice spices, five hundred sheqels of liquid myrrh, and half as much - two hundred and fifty - of sweet-smelling cinnamon, and two hundred and fifty of sweet-smelling cane,

Exo 30:24 and five hundred of cassia, according to the sheqel of the set-apart place, and a hin of olive oil.

Exo 30:25 “And you shall make from these a set-apart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil.

Exo 30:26 “And with it you shall anoint the Tent of Appointment and the ark of the Witness,

Exo 30:27 and the table and all its utensils, and the lampstand and its utensils, and the slaughter-place of incense,



Exo 30:28 and the slaughter-place of ascending offering with all its utensils, and the basin and its stand.

Exo 30:29 “And you shall set them apart, and they shall be most set-apart. Whatever touches them is to be set-apart.

Exo 30:30 “And you shall anoint Aharon and his sons, and set them apart, to serve as priests to Me.

Exo 30:31 “And speak to the children of Yisra’ěl, saying, ‘This is a set-apart anointing oil to Me throughout your generations.

Exo 30:32 ‘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 set-apart to you.

Exo 30:33 ‘Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.’ ”

Exo 30:34 And יהוה said to Mosheh, “Take sweet spices, fragrant gum and cinnamon and galbanam, and clear frankincense with these sweet spices, all in equal amounts.

Exo 30:35 “Then you shall make of these an incense, a compound, work of a perfumer, salted, clean, set-apart.

Exo 30:36 “And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Appointment where I meet with you, it is most set-apart to you.

Exo 30:37 “And the incense which you make, do not make any for yourselves, according to its composition, it is set-apart to you for יהוה.

Exo 30:38 “Whoever makes any like it, to smell it, he shall be cut off from his people.”

The Name of this week's Torah portion is כִּי תִשָּׂא ki tissah which means **'when you lift up'** and the word that is used here for 'lift up' comes from the root verb נָסָא nasa (naw-saw')- Strong's H5375 which means **'lift up, carry, take up, exalt, and accept'**.



This term is also used in describing a groom that is coming to 'take up' His Bride and is also used as a term that describes the acceptance by a king of his wife, and the listening to her voice!

So, in essence, what we have here, is a call to lift up/take up a count of who is a part of The Bride of
יהוה!

In other words, it was time to count those who are
His.

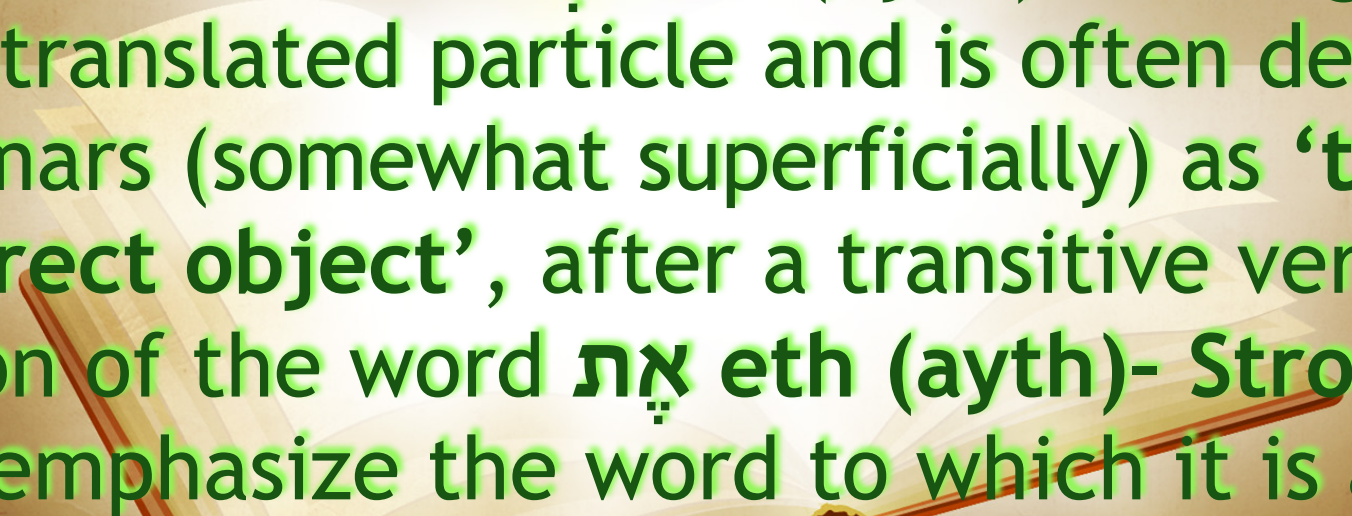
Verse 11-16 - Contribution to יהוה

The term, or phrase, 'a census', literally means, 'the heads' and it is written in Hebrew as follows:

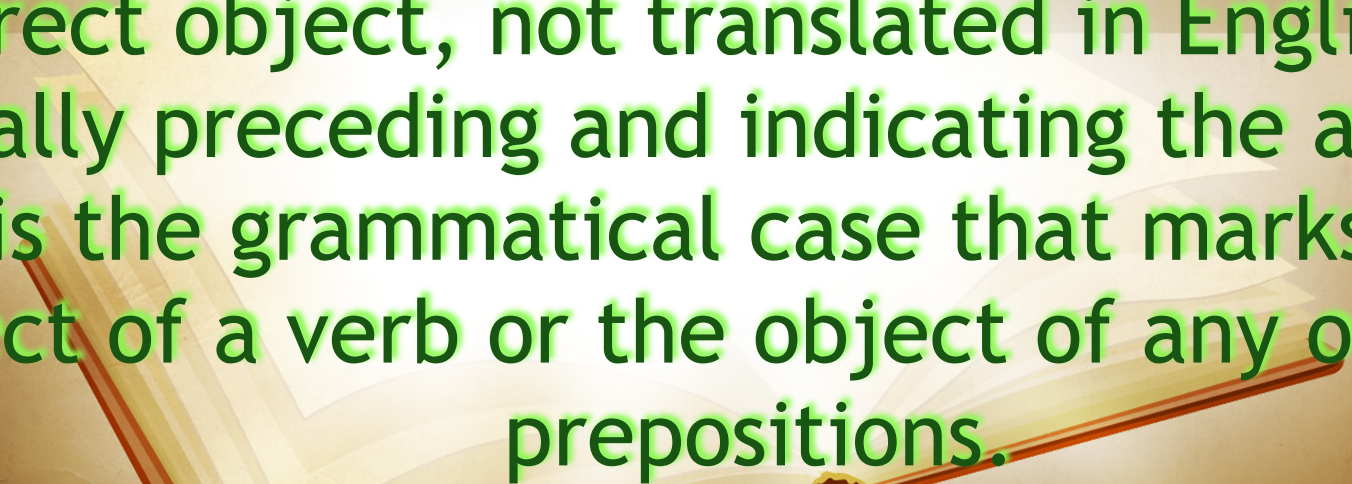
אֶת־רֹאשׁ
eth rosh

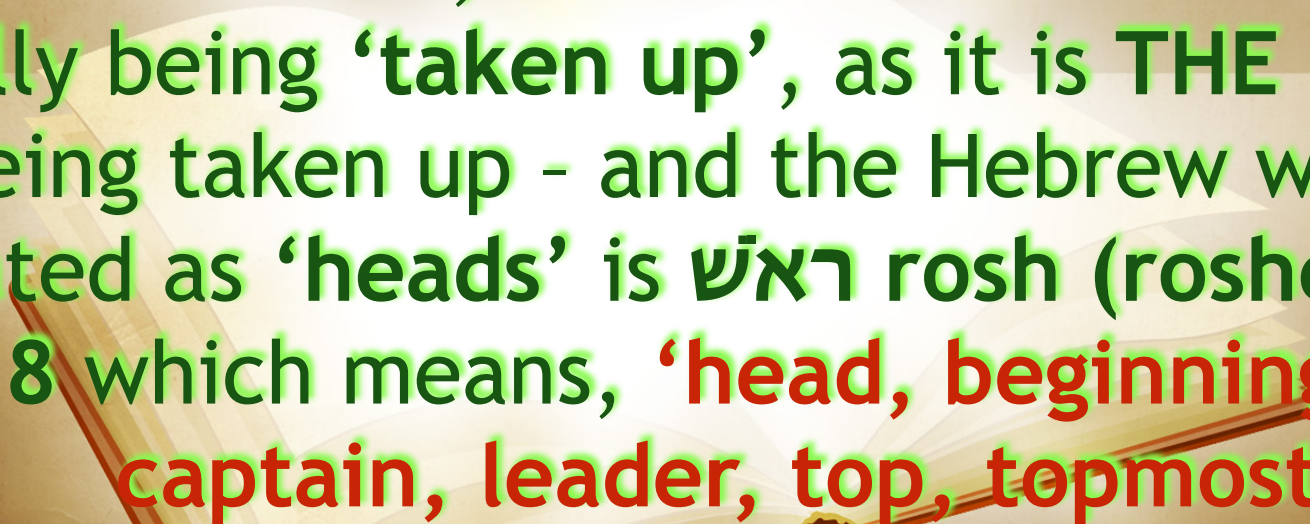


The Hebrew word אֵת eth (ayth)- Strong's H853 is an untranslated particle and is often described in grammars (somewhat superficially) as 'the sign of the direct object', after a transitive verb; and the function of the word אֵת eth (ayth)- Strong's H853, is to emphasize the word to which it is attached.

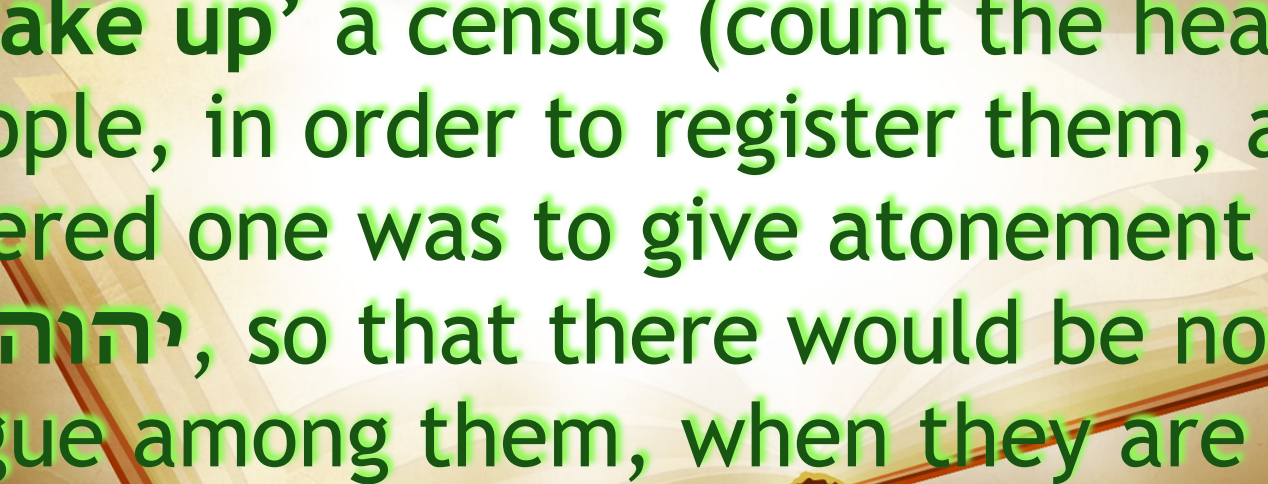


Therefore, this is used as a sign of the definite direct object, not translated in English but generally preceding and indicating the accusative, which is the grammatical case that marks the direct object of a verb or the object of any or several prepositions.

An illustration of an open book with a bookmark, positioned diagonally across the lower half of the slide. The book is open to two pages, and a small orange bookmark is visible between them. The background is a textured, light brown surface.



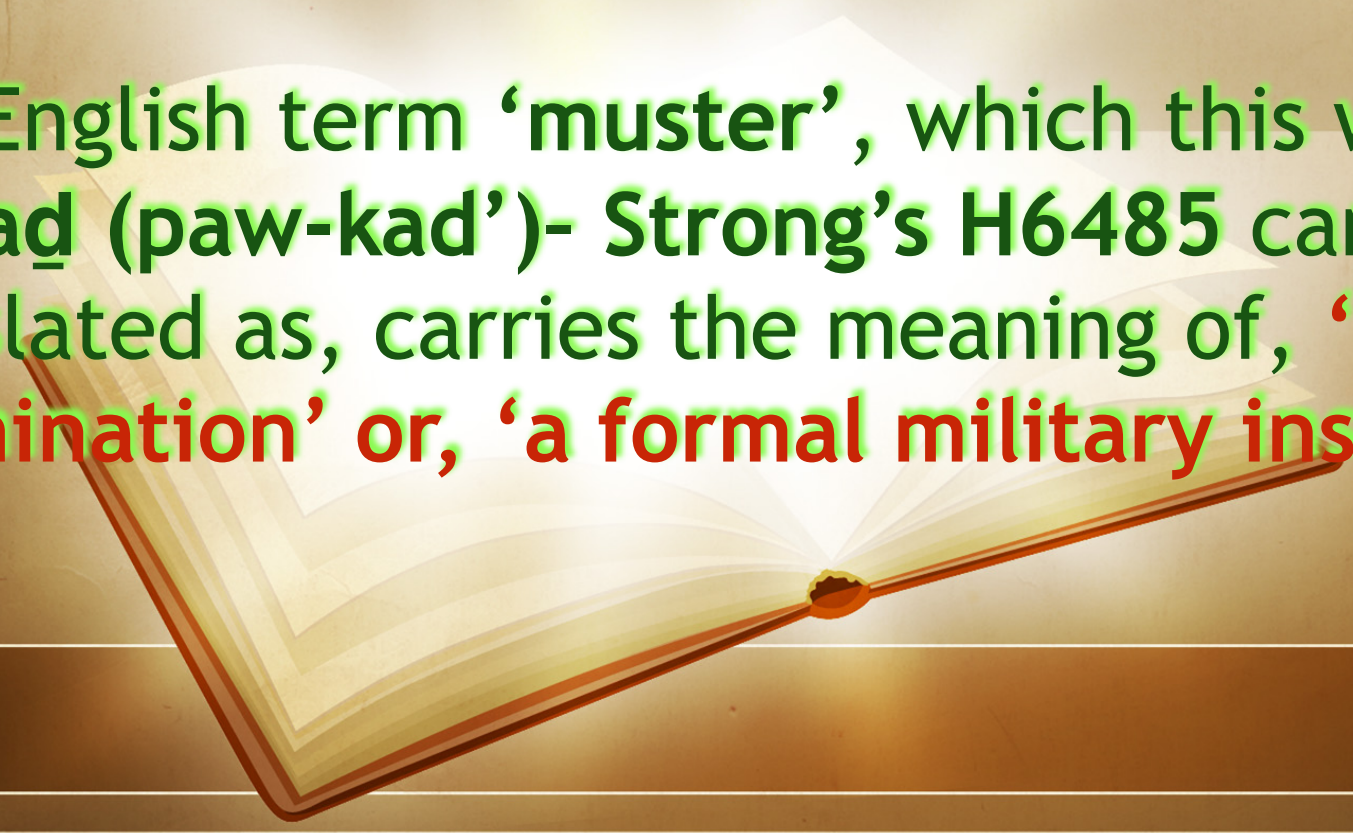
In other words, we are able to see ‘what’ is actually being ‘taken up’, as it is THE heads that are being taken up - and the Hebrew word that is translated as ‘heads’ is ראש rosh (roshe)- Strong’s H7218 which means, ‘head, beginning, census, captain, leader, top, topmost’.



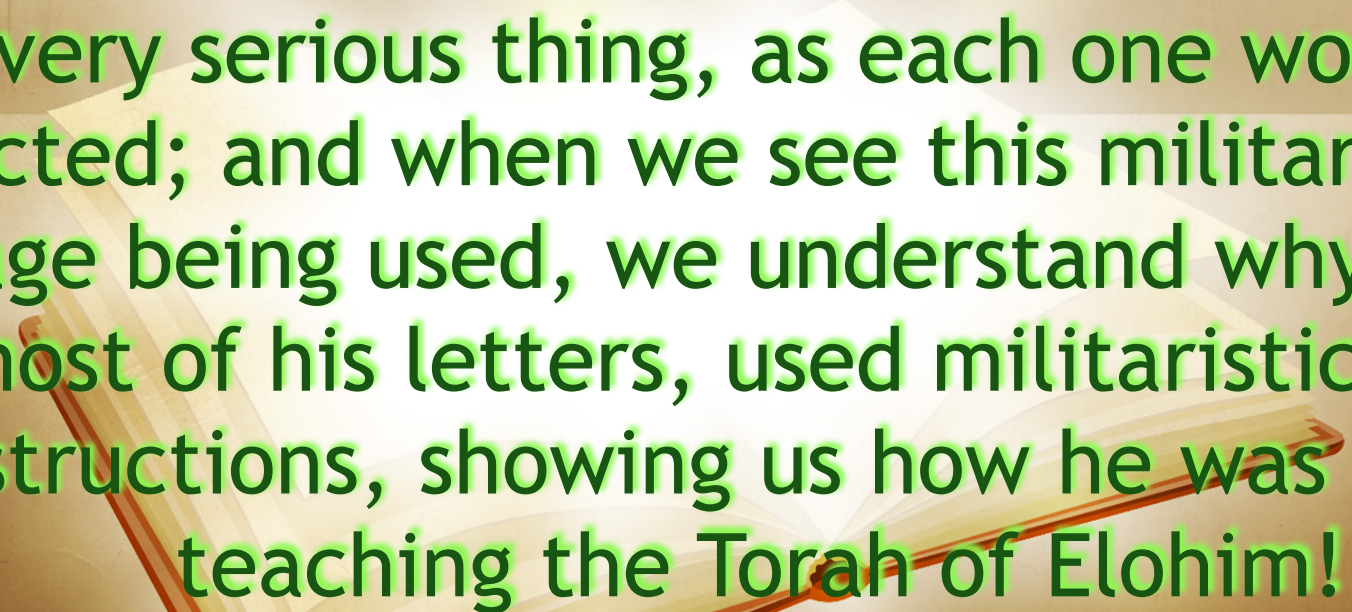
This portion starts with the instruction for Mosheh to 'take up' a census (count the heads) of the people, in order to register them, and each registered one was to give atonement for his own life to יהוה, so that there would be no outbreak of a plague among them, when they are registered.

The Hebrew word that is translated as 'register' comes from the root word **פָּקַד** **paqad** (paw-kad')- Strong's H6485 and carries the meaning, **'to attend to, call up, muster, appoint, number, call to account, charge'**.

This is not simply a 'putting down a name on a list' or 'marking a check' that says 'present'; rather, it is a clear militaristic style term of 'enlisting and calling up an army' and therefore it is a taking stock of who is actually able to fight!



The English term 'muster', which this word פָּקַד paqad (paw-kad')- Strong's H6485 can also be translated as, carries the meaning of, 'a critical examination' or, 'a formal military inspection'.



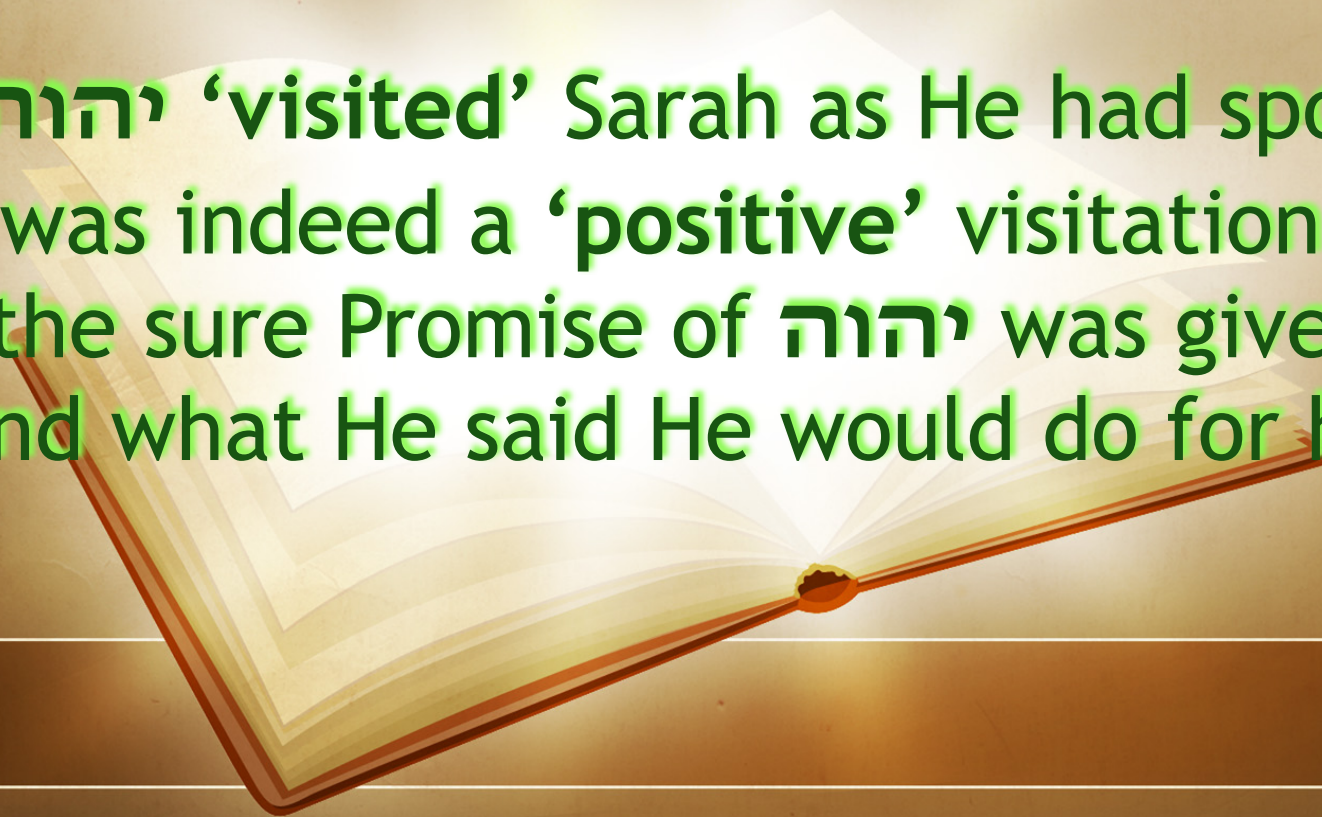
So, this registering that is being spoken of here, was a very serious thing, as each one would be inspected; and when we see this militaristic style language being used, we understand why Sha'ul, in most of his letters, used militaristic style instructions, showing us how he was clearly teaching the Torah of Elohim!

The Hebrew word פָּקַד paqad (paw-kad')- Strong's H6485 is also used in Berěshith/Genesis 21:1 and is translated as 'visited', which is also written in the 'qal active tense', as it is here in Shemoth/Exodus 30, which can also carry the meaning of, 'to pay attention to, to attend to, to observe, appoint, visit, assign, deposit':

Berěshith/Genesis 21:1 "And יהוה visited Sarah as He had said, and יהוה did for Sarah as He had spoken."

יהוה 'visited' Sarah as He had spoken!

This was indeed a 'positive' visitation of יהוה, where the sure Promise of יהוה was given as He has said, and what He said He would do for her, He did!



יהוה does not forget His Word, and certainly never forgets His Covenant Promises to man!

Tehillah/Psalm 8:4 “What is man that You remember him? And the son of man that You visit him?”

Tehillah/Psalm 106:4 “Remember me, O יהוה, in the acceptance of Your people; visit me with Your deliverance”

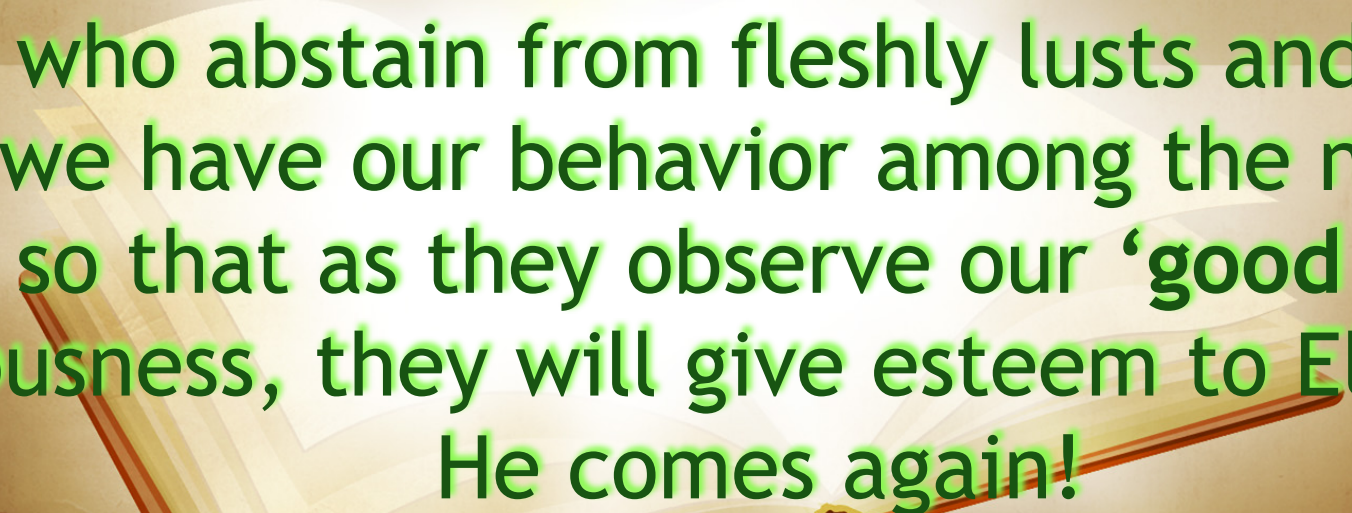
In light of this understanding, we are able to see how this word פָּקַד paqad (paw-kad')- Strong's H6485 also renders the meaning of 'register', for it is in the urgency of knowing that the 'visitation' of יהוה draws very near, that we are to recognize our need to be 'numbered' and 'counted worthy' in our obedient worship unto Him, as faithful ambassadors of the Most-High, and be the fervent fighting soldiers of the faith, that we are called up to be!

The way that we are 'registered' in the Master, or rather: the way in which we are able to show that we are 'registered' in Him, is to walk in His Word and abstain from the fleshly lusts that battle against the spirit, for our Master is coming again, on a day of visitation!

Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”

יהוה is a Jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generation of those who hate him, while showing kindness to thousands, to those who love Him and guard His commands! (Shemoth/Exodus 20:4-6)

Tehillah/Psalm 89:30-32 “If his sons forsake My Torah and do not walk in My right-rulings, 31 “If they profane My laws and do not guard My commands, 32 “Then I shall visit their transgression with the rod, and their crookedness with flogging.”




יהוה's Word stands firm and we need to be a people who abstain from fleshly lusts and make sure that we have our behavior among the nations as good, so that as they observe our 'good works' of righteousness, they will give esteem to Elohim when He comes again!

Let us take a look at the ancient pictographic script of the root word **פָּקַד** **paqad** (paw-kad')- Strong's H6485 which reveals to us the urgency of being faithful in our 'fighting the good fight' as we are counted in the Master who is coming again!

In the ancient script the word **פָּקַד** **paqad** (paw-kad')- Strong's H6485 which means, 'to attend to, call up, muster, appoint, number, call to account, charge', looks like this:




Pey - פ:

This is the letter 'pey', and is pictured as , which is an '**open mouth**' and carries the meaning of '**speak and blow**', from the functions of the mouth, and can also have the meaning of '**scatter**' by blowing. It can also mean '**sword or beard**' as in things with edges, as well as a region in depicting a place with edges or boundaries.


It also can represent that which has been spoken forth from the words of one's mouth, as being established!

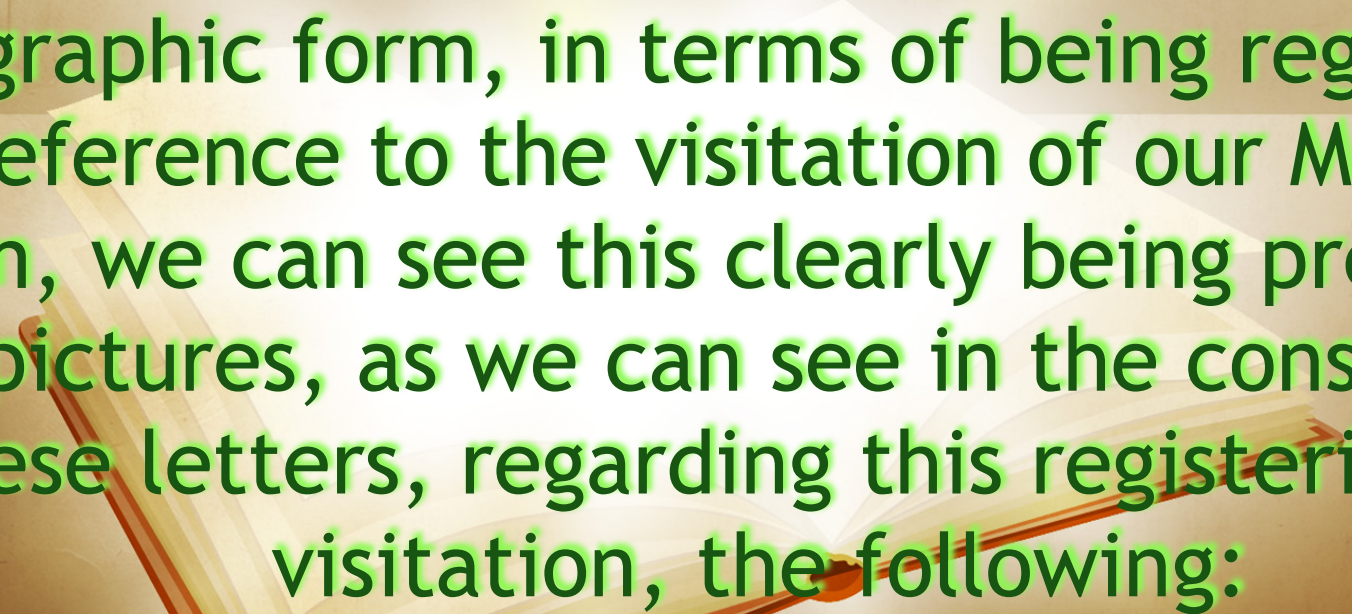
Quph - ק:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity.

Dalet - ט:



This is the letter 'dalet' and is pictured as , which is a 'tent door'. It can also have the meaning of 'a back-and-forth movement', as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding **THE DOOR** of the tent of appointment as the only means of access. And we also know that **Messiah is 'THE DOOR'**, for we only are able to have access into the Kingdom through Him!

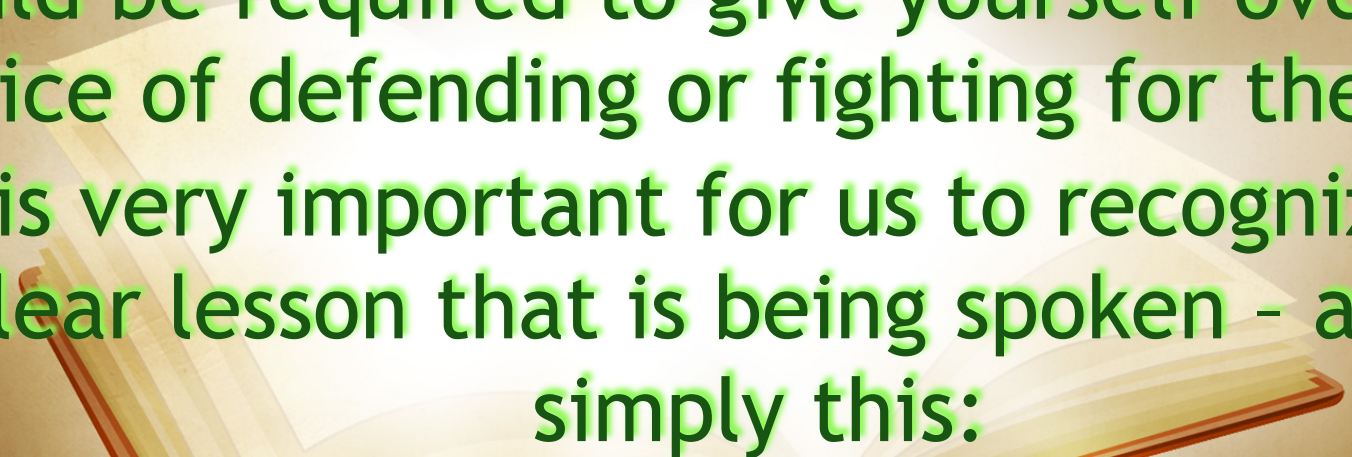


In understanding this word in the ancient pictographic form, in terms of being registered or the reference to the visitation of our Master and Elohim, we can see this clearly being presented in these pictures, as we can see in the construction of these letters, regarding this registering and visitation, the following:

**THE MOUTH OF OUR MASTER HAS SPOKEN AND HIS
WORD IS ESTABLISHED FROM OF OLD AND DOES
NOT CHANGE AS WE GUARD HIS FEASTS IN THE
CYCLES, KNOWING THAT IN THIS WE ARE COUNTED
WORTHY, AS WE COME TO THE DOOR, OUR
MASTER AND ELOHIM, AND STAND READY FOR HIS
DAY OF VISITATION WHERE WE SHALL ENTER INTO
HIS COMING REIGN!**

Each registered person was to give a half sheqel, which would be used for the service of the Tent of Appointment and would be the atonement price for each.

One sheqel was 20 gěrahs and each gěrah weighed approximately 0.57g and therefore 10 gěrahs, being half a sheqel, would be approximately 5.75g of silver, and this was the contribution required by everyone who was to be registered and counted, and remember that this would only be for those 20 years old and above.




20 was the age when one was seen to be of 'fighting age' and was enlisted into the army and would be required to give yourself over to the service of defending or fighting for the nation. What is very important for us to recognize here, is the clear lesson that is being spoken - and that is simply this:

YOU ARE NOT 'COUNTED'
UNLESS YOU ARE WILLING TO FIGHT!!!

Timotiyos Aleph/1 Timothy 6:12 “Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.”

We, as children of the Most-High, are to ‘fight the good fight’ and take up the responsibility of standing and being counted, as faithful and trustworthy ambassadors that are equipped in the Torah and are fully able to stand and fight!

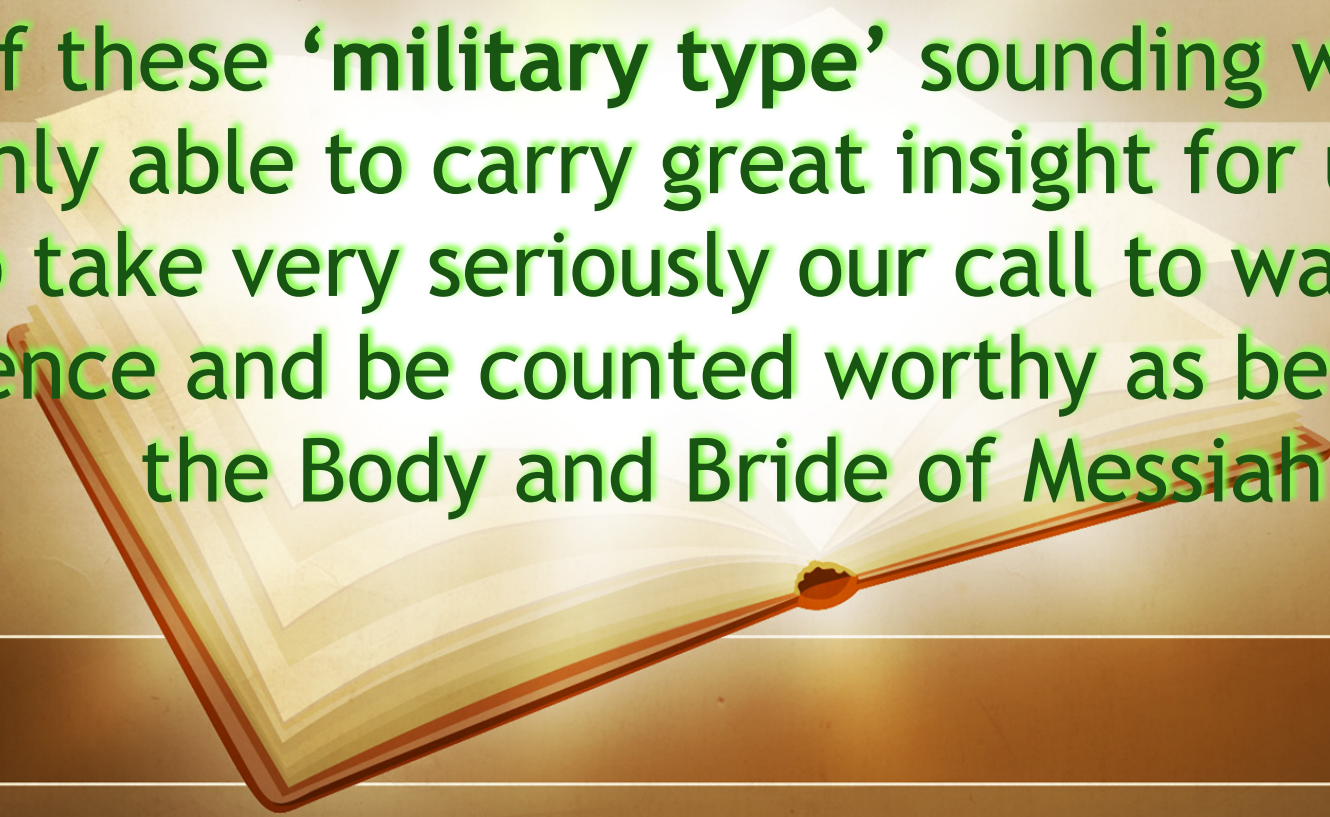
Qorintiyim Bět/2 Corinthians 10:3-6 “For though we walk in the flesh, we do not fight according to the flesh. 4 For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete.”



Timotiyos Bět/2 Timothy 2:3-5 “Suffer hardship with
us as a good soldier of יהושע

Messiah. 4 No one serving as a soldier gets involved
in the affairs of this life, in order to please only him
who enlisted him as a soldier. 5 And if anyone
competes in a game, he is not crowned unless he
competes according to the rules.”

All of these 'military type' sounding words are certainly able to carry great insight for us - for we are to take very seriously our call to walk in total obedience and be counted worthy as being part of the Body and Bride of Messiah.



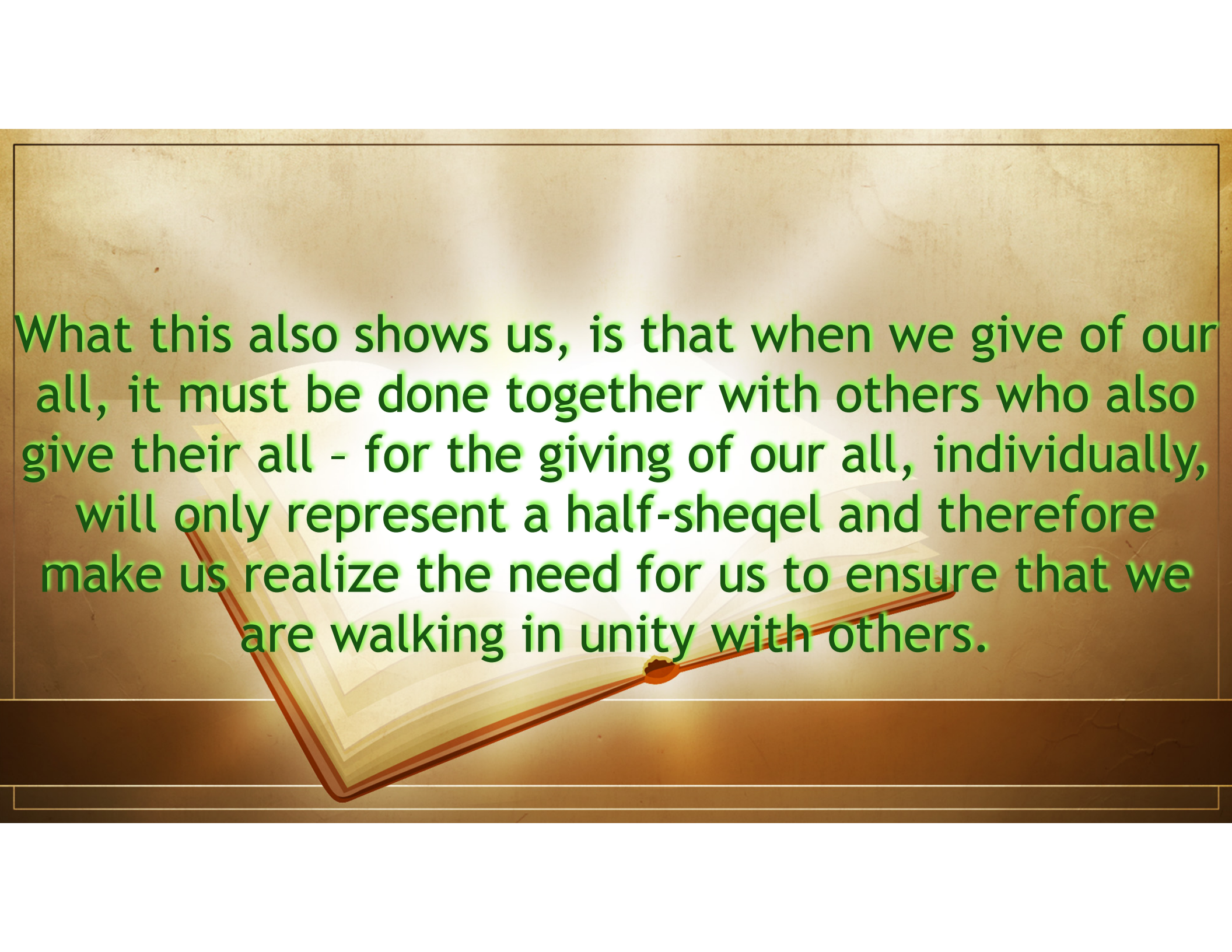
This therefore, speaks of maturity and a clear understanding of the need to heed the instructions of our Commander and 'count the cost' of 'enlisting' or 'giving of ourselves' wholeheartedly unto Messiah!



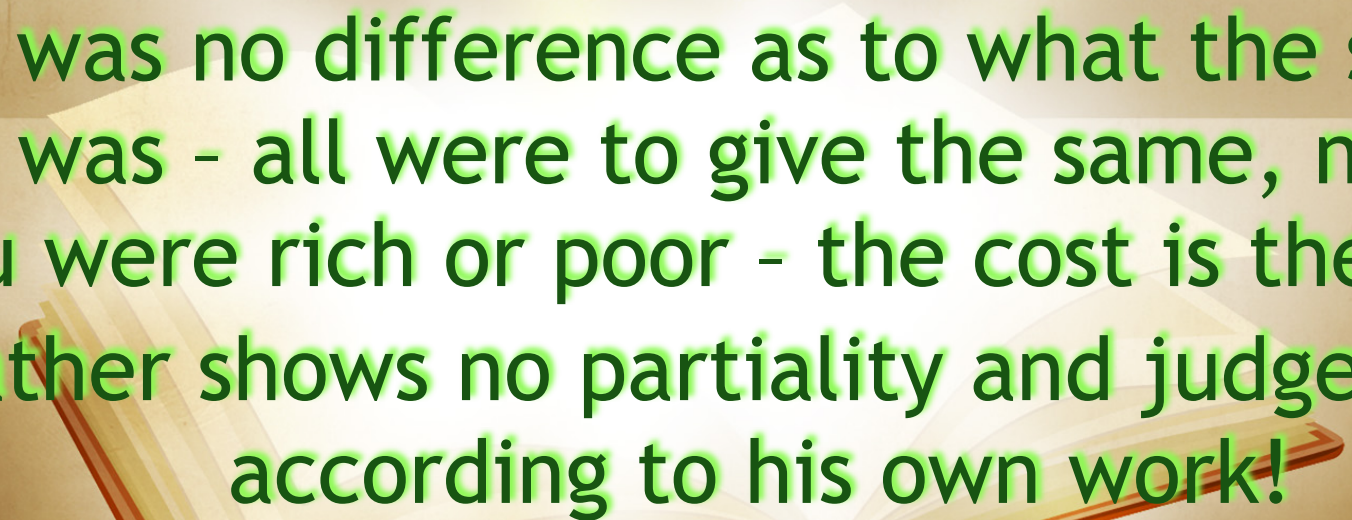
What we must also make careful note of here, is that the ransom, or atonement, was a half a sheqel and not a whole sheqel!

This, in itself, is very important for us to recognize, for it symbolizes how we are a 'part of the whole', so to speak, and we are not the 'whole on our own'!

In a community, no one is a 'whole' without the others - some might be a little shinier and newer than others, but all who are enlisted are still 'a half a sheqel', in a manner of speaking!



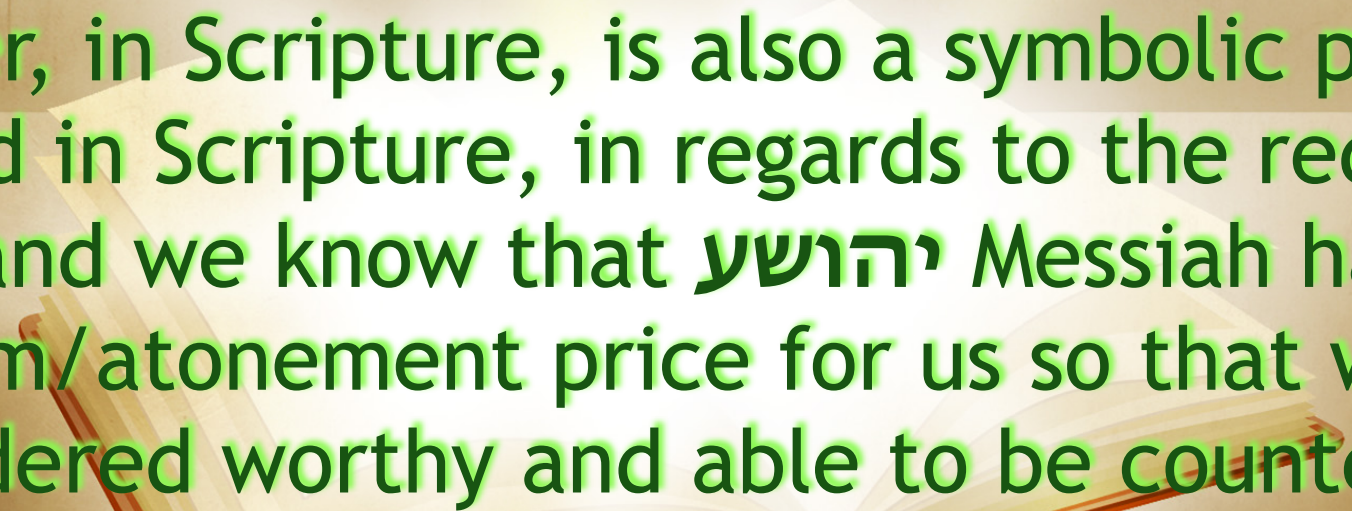
What this also shows us, is that when we give of our all, it must be done together with others who also give their all - for the giving of our all, individually, will only represent a half-sheqel and therefore make us realize the need for us to ensure that we are walking in unity with others.



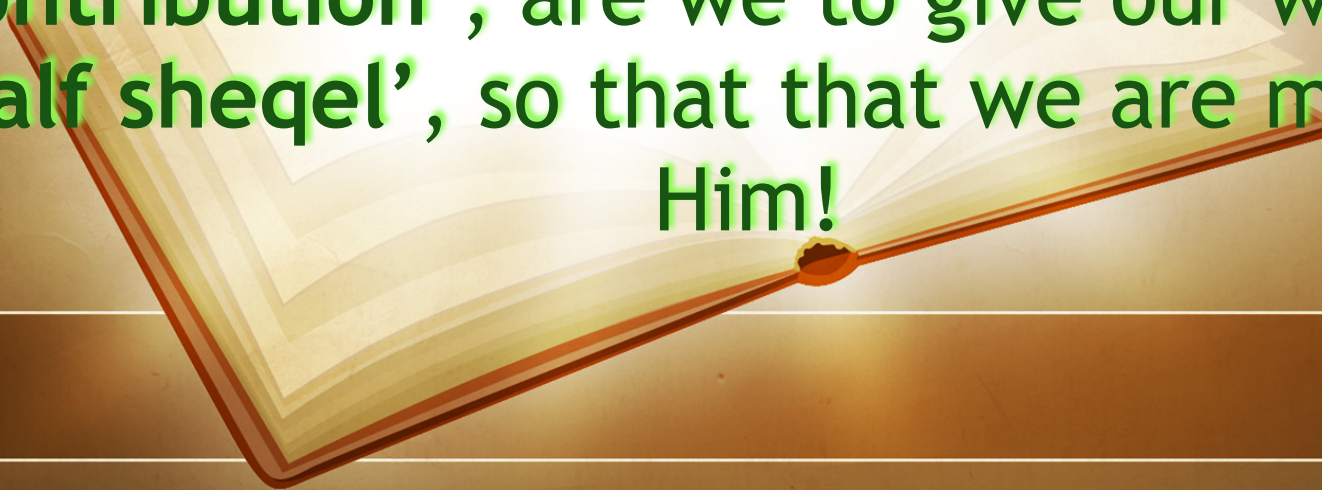
There was no difference as to what the status of a person was - all were to give the same, no matter if you were rich or poor - the cost is the same!

The Father shows no partiality and judges each one according to his own work!

Silver, in Scripture, is also a symbolic picture of Blood in Scripture, in regards to the redemption price and we know that יהושע Messiah has paid the ransom/atonement price for us so that we may be considered worthy and able to be counted in Him.

An open book with glowing pages, symbolizing Scripture. The book is open, and the pages are illuminated with a warm, golden light, creating a sense of divine revelation. The book is positioned diagonally across the frame, with the spine in the center. The background is a textured, parchment-like surface with a warm, brownish-gold hue. The overall composition is framed by a thin, dark border.

Having this in mind, we ought to realize that there is still a price to pay - for just as Messiah gave Himself for us and paid our 'half sheqel', so too, as our 'contribution', are we to give our whole life as our 'half sheqel', so that that we are made one in Him!



Kěpha Aleph / 1 Peter 1:17-19 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless.”

The significance of the 'half sheqel' atonement price:

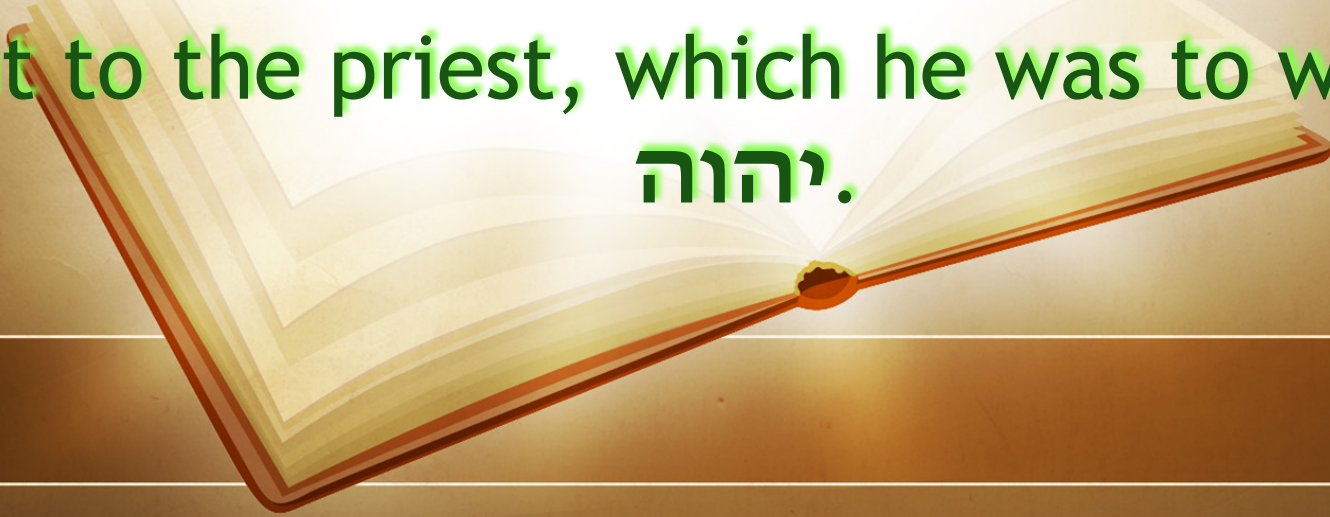
I would like to highlight a powerful picture, of the value that this half sheqel that was to be given by everyone who was being registered.

In order to do this, we need to take a look at the instructions regarding that which was to be brought during the Feast of Matzot, as we consider the waving of the sheaf of the first:

Wayyiqra/Leviticus 23:9-15 “And יהוה spoke to Mosheh, saying, 10 “Speak to the children of Yisra’ēl, and you shall say to them, ‘When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. 11 ‘And he shall wave the sheaf before יהוה, for your acceptance. On the morrow after the Sabbath the priest waves it. 12 ‘And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to יהוה,

13 and its grain offering: two-tenths of an ĕphah of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance, and its drink offering: one-fourth of a hin of wine. 14 ‘And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim - a law forever throughout your generations in all your dwellings. 15 ‘And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.”

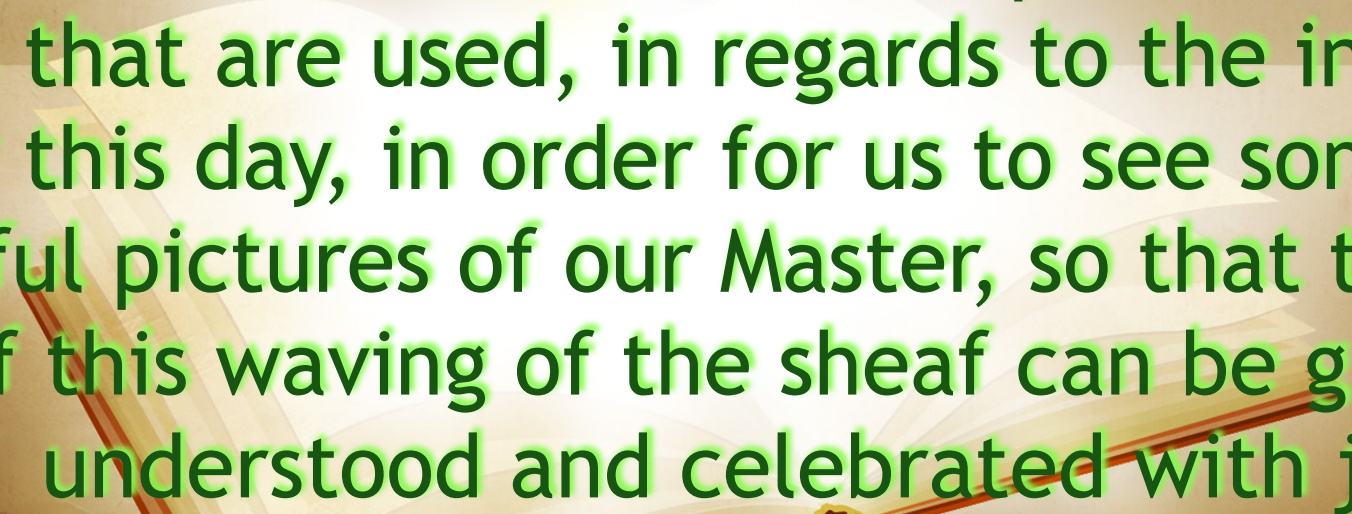
As we can see, from verse 10 of the above passage from Wayyiqra/Leviticus 23, we are told that a sheaf of the first fruits of the harvest was to be brought to the priest, which he was to wave before יהוה.



Verse 11 tells us that this takes place on the morrow after the Sabbath!

This will therefore always take place on the 1st day of the week.

These instructions were clearly given by Elohim, in order to let the events that take place on this day, to be a shadow picture of Messiah through the parable of the waving of the sheaf, in order for us to understand and recognize the work that our Master did on this day, by being both the sheaf of the first and the High Priest who would offer and wave the sheaf of the first!



I would like us to look at a couple of the Hebrew words that are used, in regards to the instructions for this day, in order for us to see some very powerful pictures of our Master, so that the parable of this waving of the sheaf can be greatly understood and celebrated with joy.

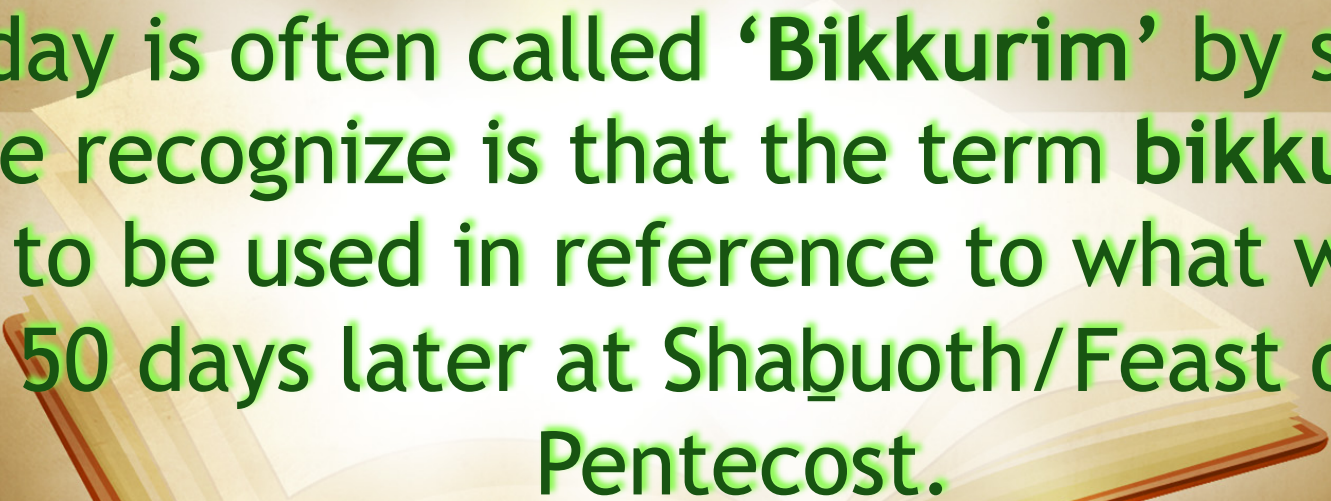
The term 'Sheaf of the first fruits' is written in
Hebrew as follows:

עֹמֶר רֵאשִׁית
omer rěshiyth.



The Hebrew word that is translated as 'sheaf' is עֹמֶר omer - Strong's H6016 and the Hebrew word that is translated as 'first-fruits' is רֵאשִׁית rěshiyth - Strong's H7225 which means, 'beginning, chief, first fruits, foremost' and comes from the primitive root word רֹאשׁ rosh - Strong's H7218 which means, 'head, beginning, top, chief'.

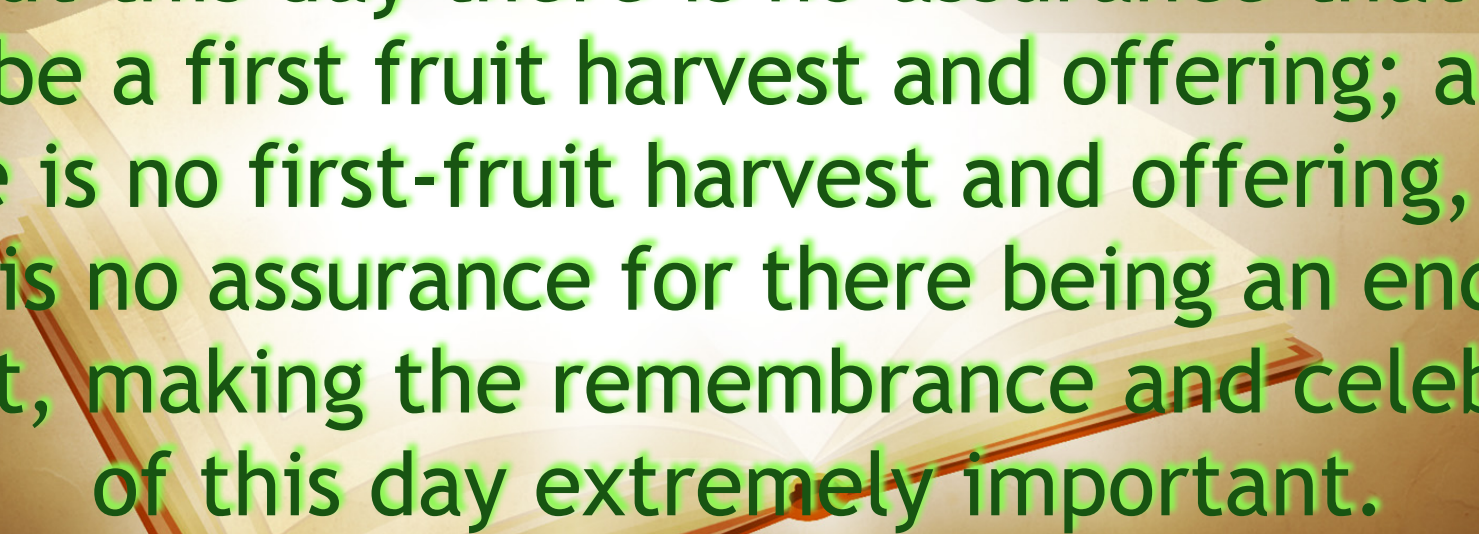
This day is often called 'Bikkurim' by some, yet what we recognize is that the term bikkurim is only found to be used in reference to what would take place 50 days later at Shabuoth/Feast of Weeks/Pentecost.



The Hebrew term 'Bikkurim' is found in Wayyiqra/Leviticus 23:17, in reference to when we are commanded to wave the two loaves of bread on Shabuoth, as the word in Wayyiqra/Leviticus 23:17 for 'first fruits' is not 'rěshiyth' but is - בְּכוֹרִים bikkurim (bik-koor')- Strong's H1061 which means, 'first fruits, early ripened thing, ripe fruit', and comes from בָּכַר bākār (baw-kar')- Strong's H1069 which means, 'to bear new fruit, to constitute as first born'.

So, while the 'bikkurim' is waved on Shabuoth, it is on the morrow after the weekly Sabbath during Matzot that we see the command given to wave the sheaf of the first, or better understood as the first of the first!

This could be better understood as the first of the bikkurim; and this waving of the first of the first gives us the full assurance of the fullness of the harvest to come.



What is vitally important for us to realize, is that without this day there is no assurance that there will be a first fruit harvest and offering; and if there is no first-fruit harvest and offering, then there is no assurance for there being an end-time harvest, making the remembrance and celebration of this day extremely important.

How much is an omer?

The 'sheaf', which in Hebrew is the word 'omer', was the dry measure of food stuffs, and an omer was 1/10th of an ĕphah, which is a dry measurement of grain equalling to the approximate amount of 22 litres.

Therefore, an omer (sheaf) was around 2.2 litres dry equivalent.

Let us discover further, the value of an omer:

Shemoth/Exodus 16:36 “And an omer is one-tenth of an ĕphah.”

Wayyiqra/Leviticus 27:16 “And if a man sets apart to יהוה a field he owns, then your evaluation shall be according to the seed for it - a ḥomer of barley seed at fifty sheqels of silver.”

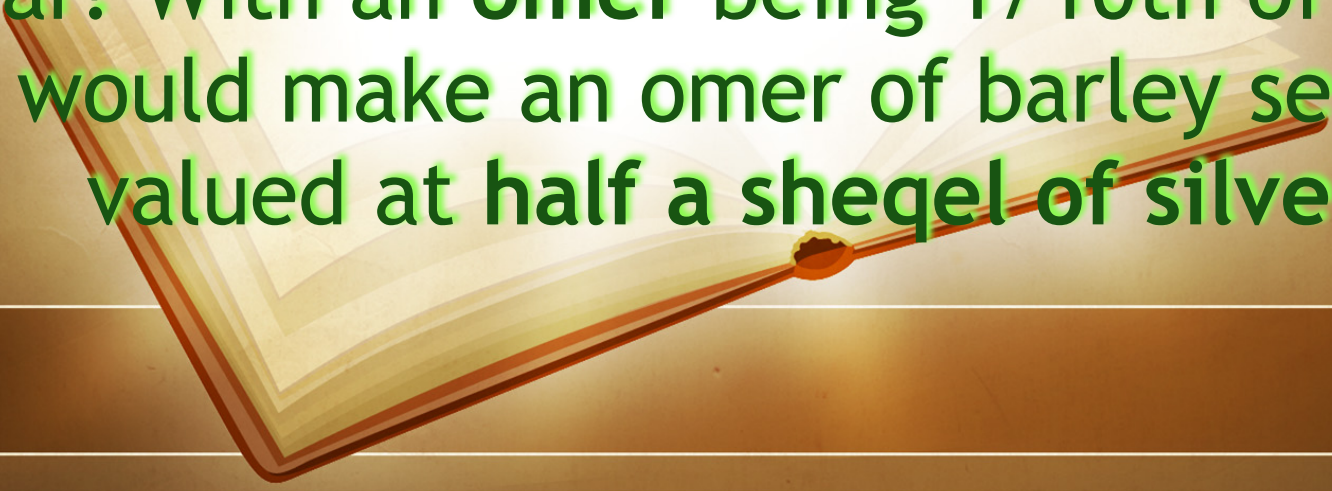
Yeḥezqĕl/Ezekiel 45:11 “Let the ĕphah and the bath be of the same measure, so that the bath contains one-tenth of a ḥomer, and the ĕphah one-tenth of a ḥomer. Let their measure be according to the ḥomer.”

From these verses we are able to see something very significant in the sheaf that is waved as a first of the first!

Here we see the terms omer, ĕphah and ĥomer.

We know that the sheaf is an omer, yet we take note that **Wayyiqra/Leviticus 27:16** tells us that the evaluation of a field that is set apart to יהוה is done according to the seed for it and a ĥomer of barley seed is 50 sheqels of silver!

That being said, we take note that an **ěphah** is 1/10th of a **homer**, which would make an **ěphah** of **barley seed** to be valued at **5 sheqels**. Are you with me so far? With an **omer** being 1/10th of and **ěphah** that would make an **omer** of **barley seed** to be valued at **half a sheqel of silver!**

An illustration of an open book with a red bookmark, positioned diagonally across the bottom half of the slide. The book is open to a page that appears to have some text, though it is not legible. The bookmark is a simple red ribbon or string.

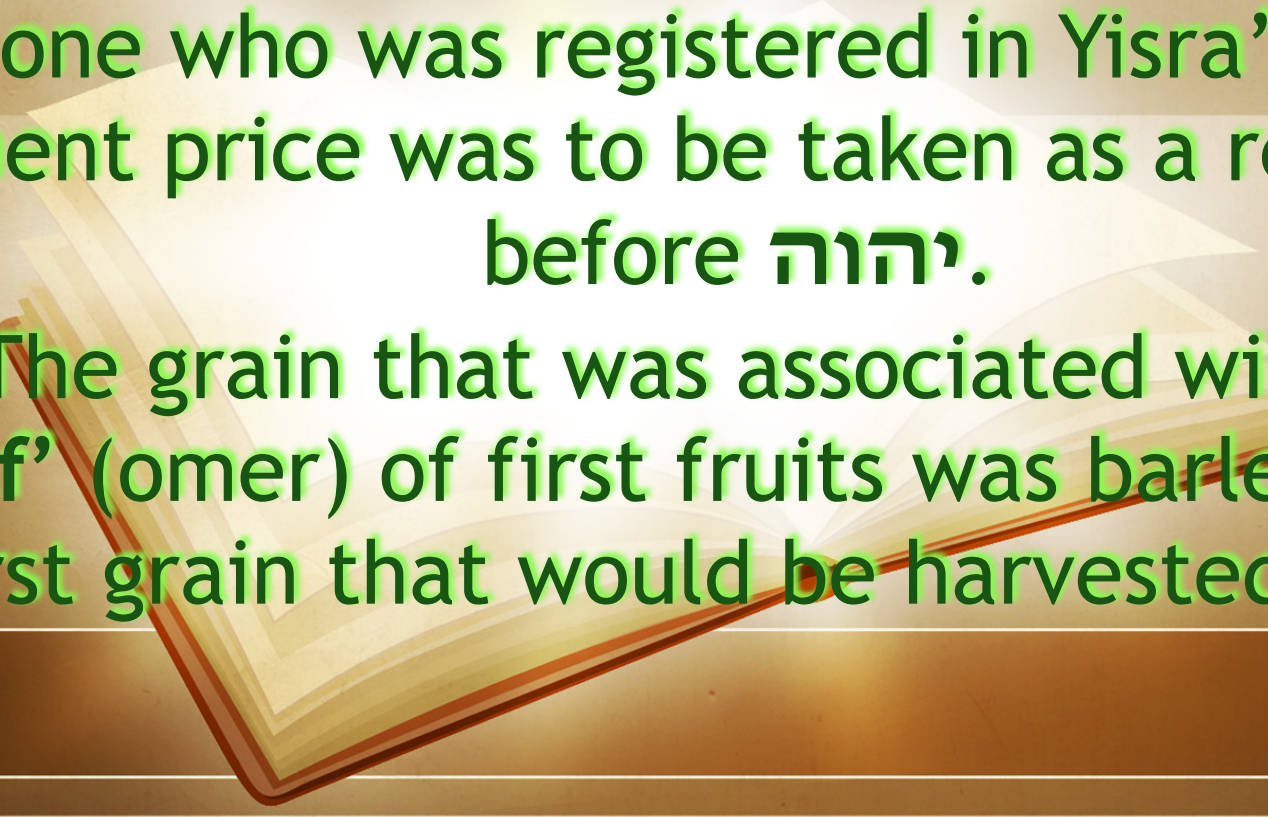
AN OMER OF BARLEY = 1/2 SHEQEL OF SILVER!

Why is the half a sheqel of silver important for us to understand?

What we are discussing in this Torah portion shadow pictures the clear atonement price our Master paid for us, as His Redeemed Body, by being the omer rěshiyth that is valued at 1/2 a sheqel of silver!

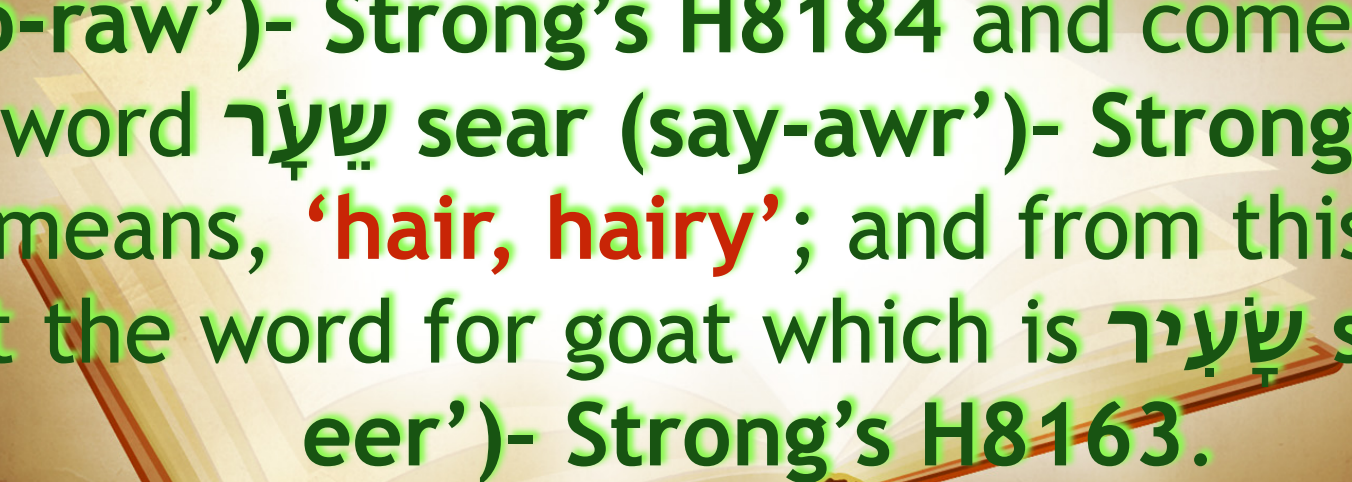
Shemoth/Exodus 30:12-14 “When you take the census of the children of Yisra’ĕl, to register them, then each one shall give an atonement for his life to יהוה, when you register them, so that there is no plague among them when you register them. 13 “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gĕrahs being a sheqel. The half-sheqel is the contribution to יהוה.

14. “Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה.”



The half sheqel was the price of atonement, for each one who was registered in Yisra'ěl and this atonement price was to be taken as a remembrance before יהוה.

The grain that was associated with the 'sheaf' (omer) of first fruits was barley as it was the first grain that would be harvested each year.



The Hebrew word for 'barley' is שְׂעִירָה seorah (seh-o-raw')- Strong's H8184 and comes from the root word שָׂעַר sear (say-awr')- Strong's H8181 which means, **'hair, hairy'**; and from this root word we get the word for goat which is שְׂעִיר saiyr (saw-er')- Strong's H8163.

Why am I mentioning this?

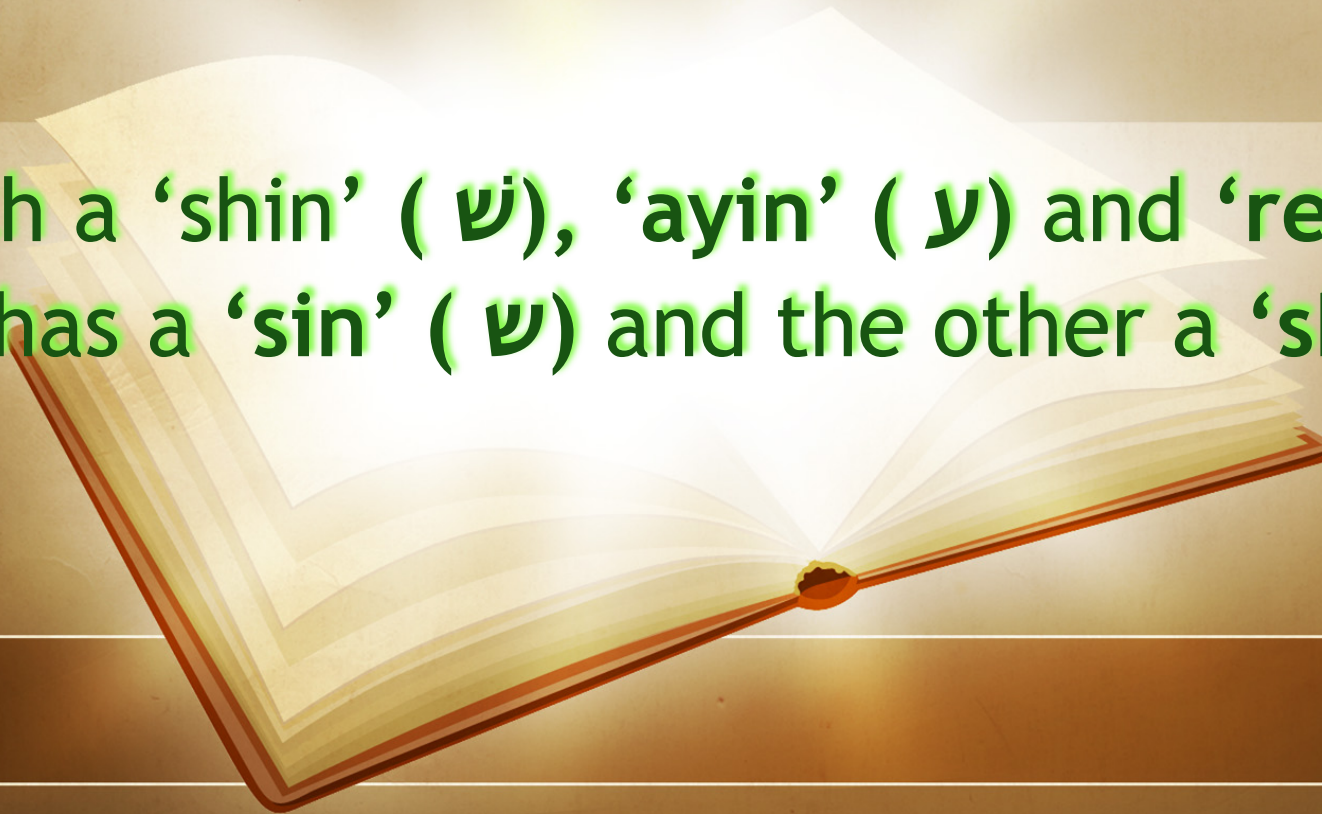
The sheaf of barley that is waved was estimated at the price of atonement for each person registered and therefore we are able to see the relationship between the goat that is slaughtered for the sin offering in order to make atonement, being a shadow picture of the atonement that our Master bought for us by His own Blood, in order that we can be counted in Him!

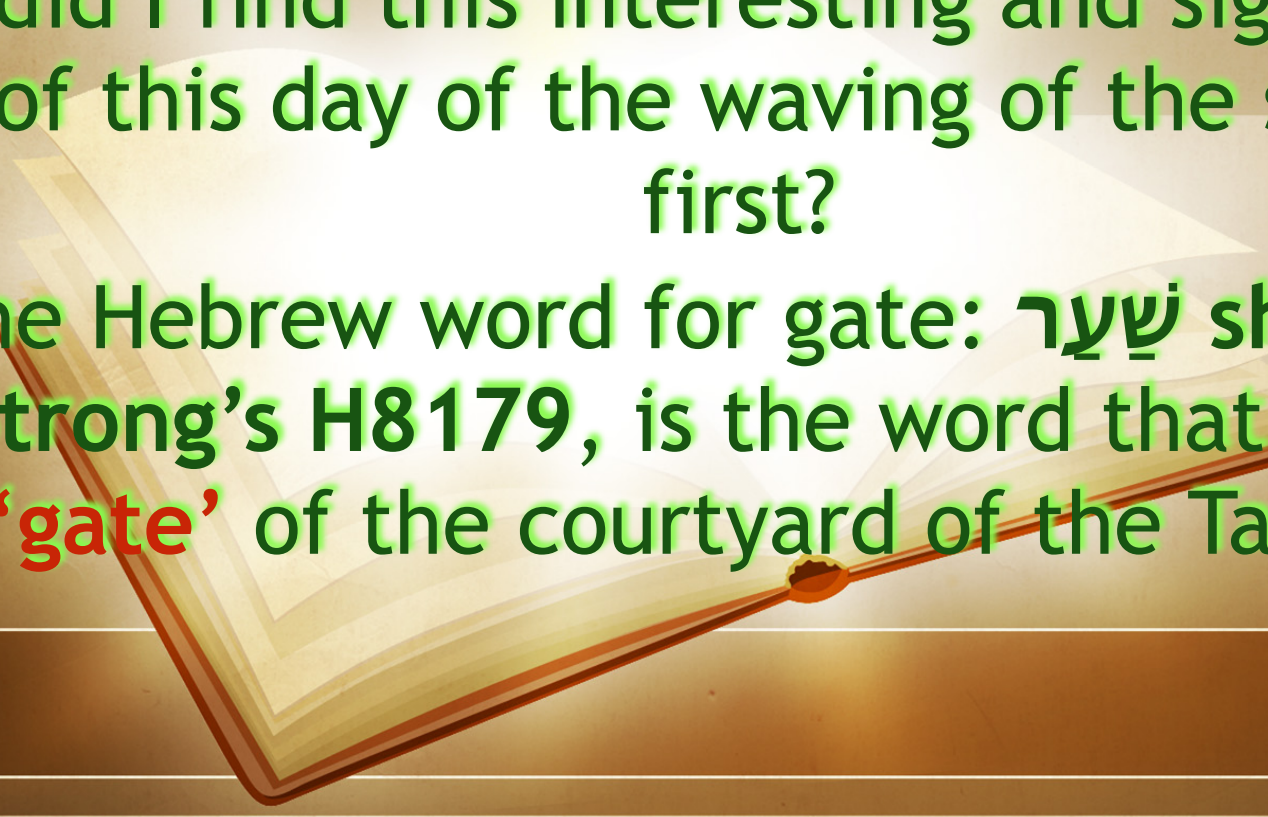
What I also found very interesting, and certainly a significant nugget of truth, is that when looking at another word that has similar lettering to the root word from which we get the words for 'goat and barley' we are able to glean greater insights.

The Hebrew root word שַׁעַר se'ar (say-awr')- Strong's H8181 is spelt with a 'sin' (ש), 'ayin' (ע) and a 'resh' (ר).

A word that has the similar letters, is the root word that we get for 'gate', which, in Hebrew, is the word שַׁעַר sha'ar (shah'-ar)- Strong's H8179 which means, 'gate, door, entrance' and comes from the root verb שָׁעַר sha'ar (shaw-ar')- Strong's H8176 which means, 'to think, split open, reason out, calculate, reckon, estimate'.

with a 'shin' (שׁ), 'ayin' (ע) and 'resh' (ר).
One has a 'sin' (שׂ) and the other a 'shin' (שׁ)!





Why did I find this interesting and significant in terms of this day of the waving of the sheaf of the first?

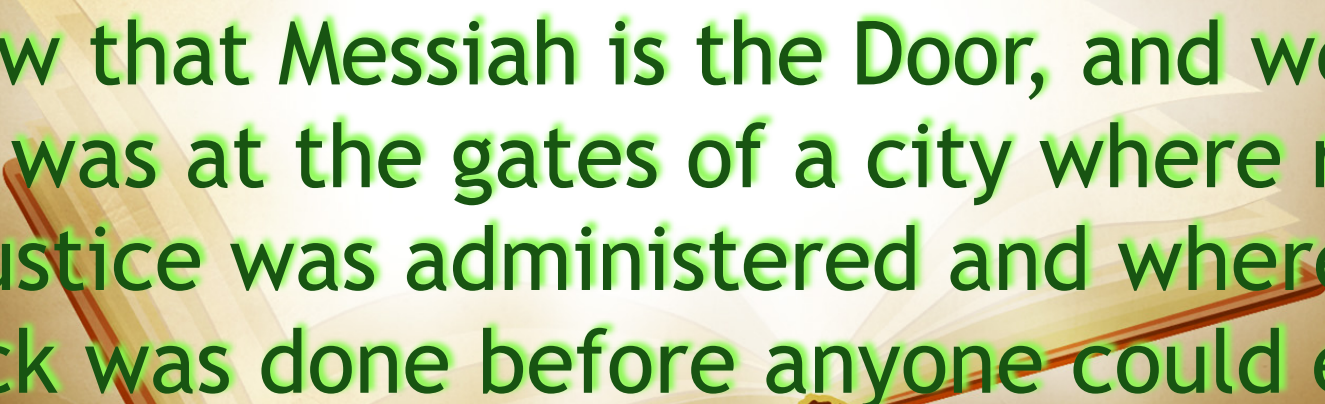
Well, the Hebrew word for gate: שַׁעַר sha'ar (shah'-ar)- Strong's H8179, is the word that is used for the 'gate' of the courtyard of the Tabernacle.

The Greek equivalent that is used in the LXX (Septuagint) is the word πύλη pulē (poo'-lay)-Strong's G4439 and this word is used to describe the narrow gate that we are to strive to enter through:

Luqas/Luke 13:24 “Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.”

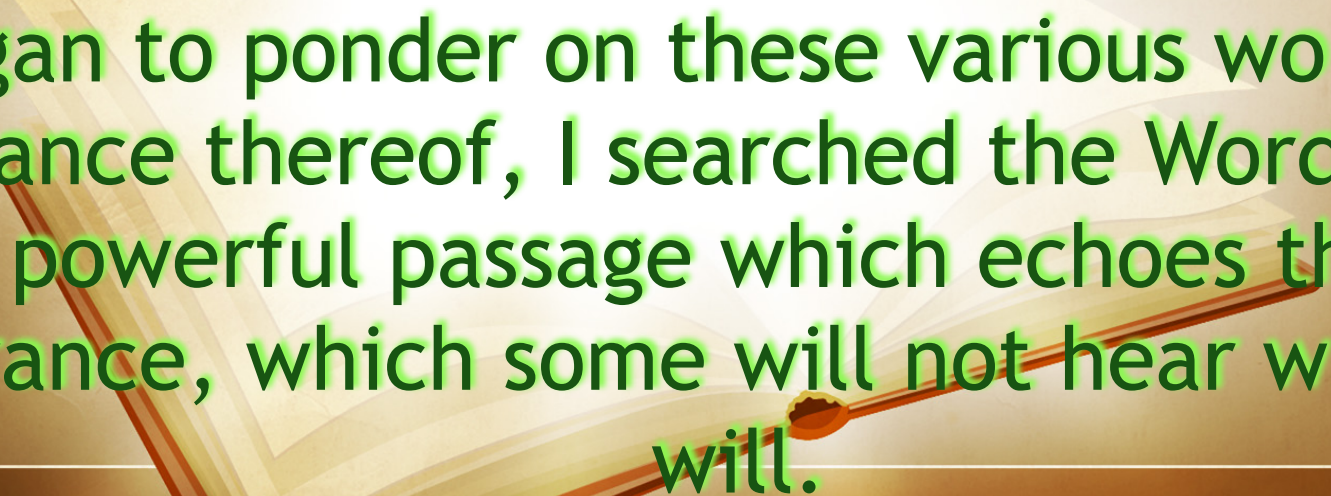
Ok, so what does this have to do with barley and atonement and the sheaf (omer)?

We know that Messiah is the Door, and we also know that it was at the gates of a city where right-ruling and justice was administered and where a proper check was done before anyone could enter in.



Our Master, therefore, has provided for us the
'entrance' into His Reign, according to His proper
right-ruling and justice.

As I began to ponder on these various words and the
significance thereof, I searched the Word and found
a very powerful passage which echoes the news of
deliverance, which some will not hear while others
will.

An illustration of an open book with a quill pen resting on its pages. The book is open to a page with text, and the quill is positioned over the text. The background is a textured, parchment-like surface.

Melakim Bět/2 Kings 7:1 “And Elisha said, “Hear the word of יהוה. Thus said יהוה, ‘About this time tomorrow a seah of fine flour for a sheqel, and two seahs of barley for a sheqel, at the gate of Shomeron.’”



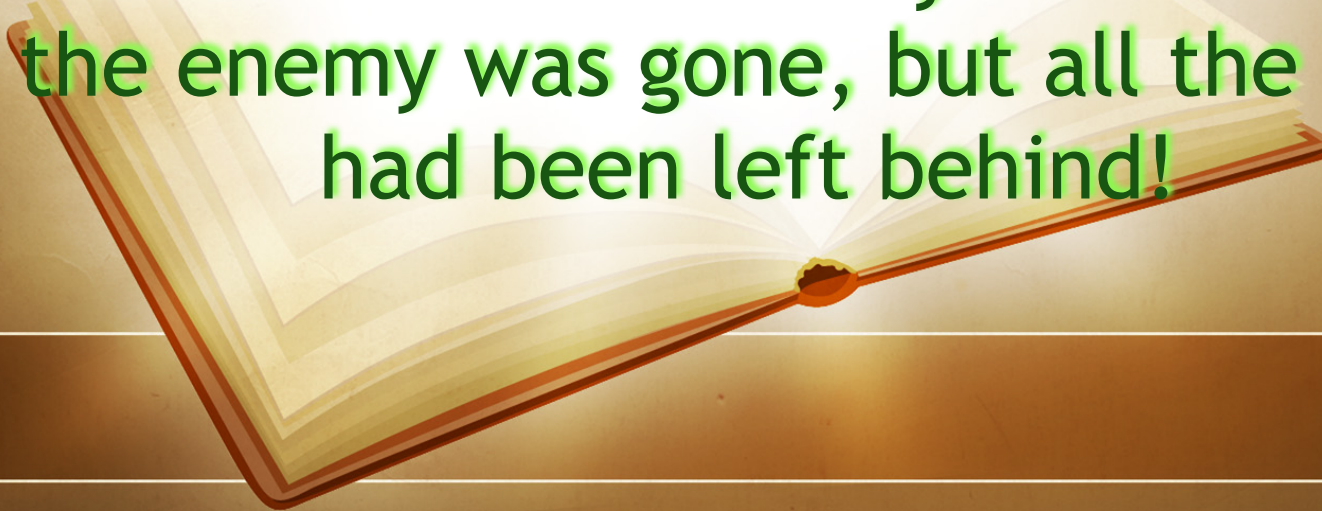
Here, we see both the root words for barley שְׂעֹרָה seorah (seh-o-raw')- Strong's H8184 and for gate שַׁעַר sha'ar (shah'-ar)- Strong's H8179 being used in Elisha's words.

Elisha was proclaiming the good news of deliverance to the people in Shomeron.

They were surrounded by the Arameans and were facing severe famine and a lack of provision as they were under immense attack and the threat of the enemy.

One of the officers of the sovereign did not believe this good news and died in the gate as he was trampled!

I encourage you to go and read this account, of how it took four leprous men who went to see if they could find food and when they came to the enemy camp the enemy was gone, but all the provisions had been left behind!



Elisha Promises Food

2Ki 7:1 And Elisha said, “Hear the word of יהוה. Thus said יהוה, ‘About this time tomorrow a seah of fine flour for a sheqel, and two seahs of barley for a sheqel, at the gate of Shomeron.’ ”

2Ki 7:2 And an officer on whose hand the sovereign leaned answered the man of Elohim and said, “Look, if יהוה is making windows in the heavens, shall this word come true?” And he said, “Look, you are about to see it with your eyes, but not eat of it.”

The Syrians Flee

2Ki 7:3 And there were four leprous men at the entrance of the gate. And they said to each other, “Why are we sitting here until we are dead?”

2Ki 7:4 “If we shall say, ‘Let us go into the city,’ the scarcity of food is in the city, and we shall die there. And if we sit here, we shall die. And now, come, let us surrender to the army of the Arameans. If they keep us alive, we live. And if they kill us, we shall die.”

2Ki 7:5 So at twilight they rose up to go to the camp of the Arameans. And when they had come to the outskirts of the Aramean camp, look, no one was there.

2Ki 7:6 For יהוה had caused the army of the Arameans to hear the noise of chariots and the noise of horses, the noise of a great army, and they said to each other, “Look, the sovereign of Yisra’ēl has hired against us the sovereigns of the Hittites and the sovereigns of the Mitsrians to come against us!”

2Ki 7:7 So they rose up and fled at twilight, and left the camp as it is - their tents, and their horses, and their donkeys - and they fled for their lives.

2Ki 7:8 And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and took from there silver and gold and garments, and went and hid them. And they came back and went into another tent, and took from there and went and hid it.

2Ki 7:9 Then they said to each other, “We are not doing right. This day is a day of good news, and we are keeping silent. And if we wait until morning light, then evil shall come upon us. And now, come, let us go and inform the house of the sovereign.”

2Ki 7:10 And they came and called to the gatekeepers of the city, and informed them, saying, “We went to the camp of Aram, and look, there is not a man or a voice of man, only horses tied and donkeys tied, and the tents as they were.”

2Ki 7:11 And the gatekeepers called, and they informed the house of the sovereign inside.

2Ki 7:12 So the sovereign rose up in the night and said to his servants, “Let me now inform you what the Arameans have done to us. They know that we are starving, so they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall catch them alive, and enter into the city.’ ”

2Ki 7:13 And one of his servants answered and said,
“Please, let some take five of the horses that are
left in the city. Look, they are like the entire crowd
of Yisra’ēl that are left in it, look, they are like the
entire crowd of Yisra’ēl left from those who are
consumed. So let us send and see.”


2Ki 7:14 They then took two chariots with horses.
And the sovereign sent them in the direction of the
camp of Aram, saying, “Go and see.”

2Ki 7:15 And they went after them to the Yardēn. And look, all the way was littered with garments and weapons which the Arameans had thrown away in their haste. And the messengers returned and reported to the sovereign.

2Ki 7:16 Then the people went out and plundered the camp of Aram. So a seah of fine flour was for a sheqel, and two seahs of barley for a sheqel, according to the word of יהוה.

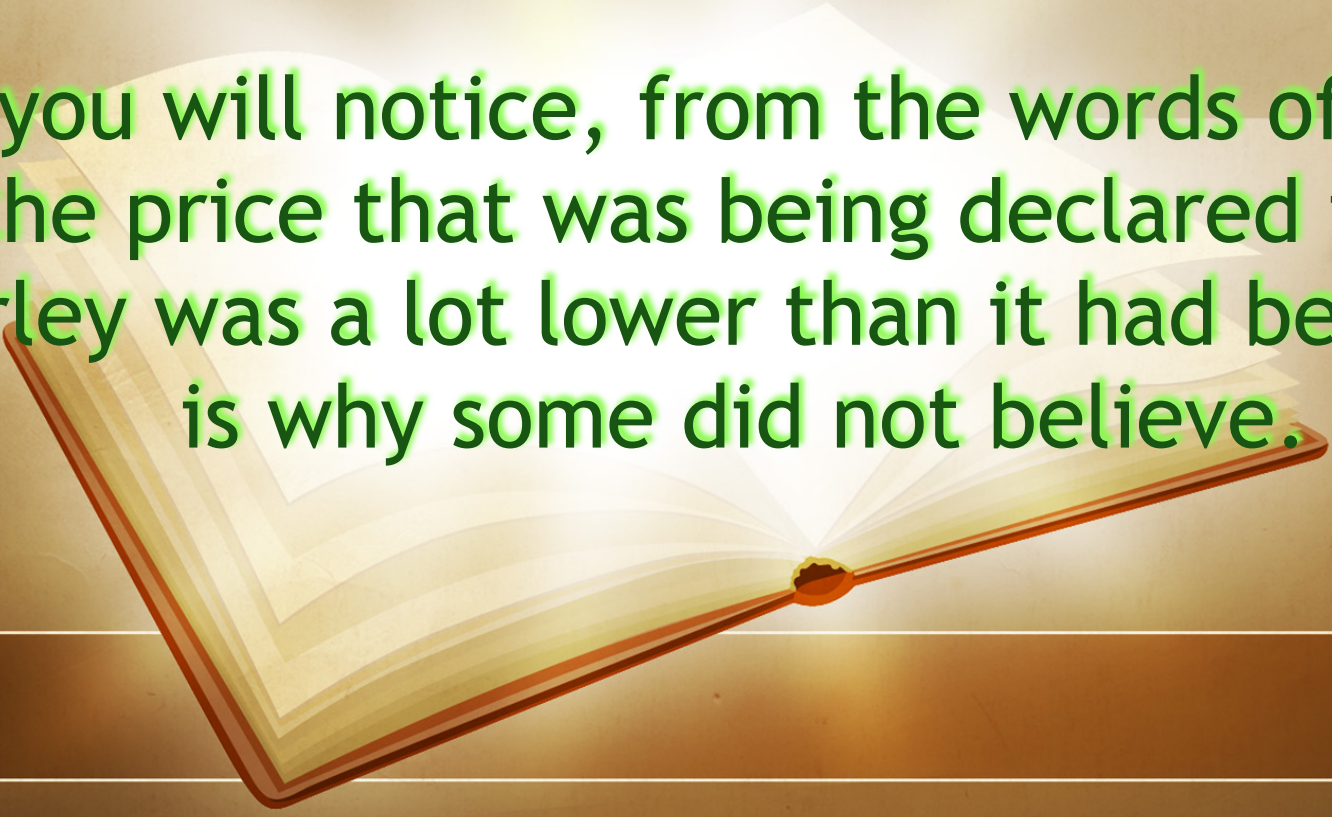
2Ki 7:17 And the sovereign had appointed the officer on whose hand he leaned to be in charge of the gate. But the people trampled him in the gate, and he died, as the man of Elohim had said, who spoke when the sovereign came down to him.

2Ki 7:18 And it came to be, as the man of Elohim had spoken to the sovereign, saying, “Two seahs of barley for a sheqel, and a seah of fine flour for a sheqel, at this time tomorrow in the gate of Shomeron,”



2Ki 7:19 that officer answered the man of Elohim, and said, “Now look, if יהוה is making windows in the heavens, is it according to this word?” And he had said, “Look, you are about to see it with your eyes, but not eat of it.”

2Ki 7:20 And so it came to be for him, for the people trampled him in the gate, and he died.

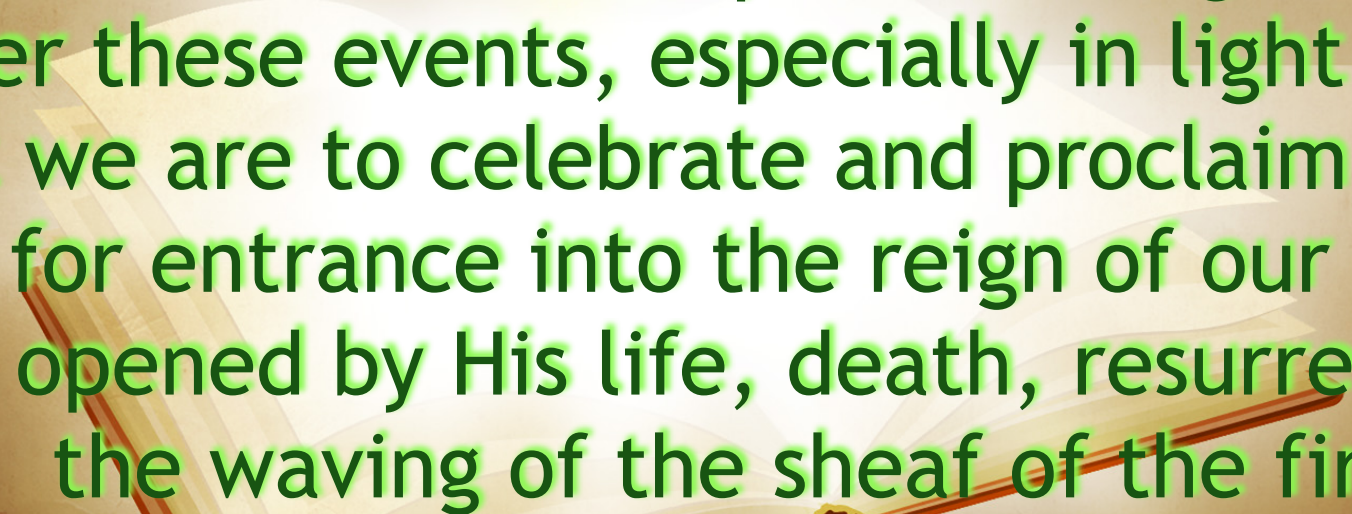


What you will notice, from the words of Elisha, is that the price that was being declared for wheat and barley was a lot lower than it had been and this is why some did not believe.

What is worth taking note of here, is the relationship between the barley and the gate.

The price of two measures of barley was 1 sheqel, which is the price for atonement for each person as one measure or omer of barley is a half a sheqel!

This is a clear parable of the deliverance being proclaimed, right here in **Melakim Bět/2 Kings 7!**



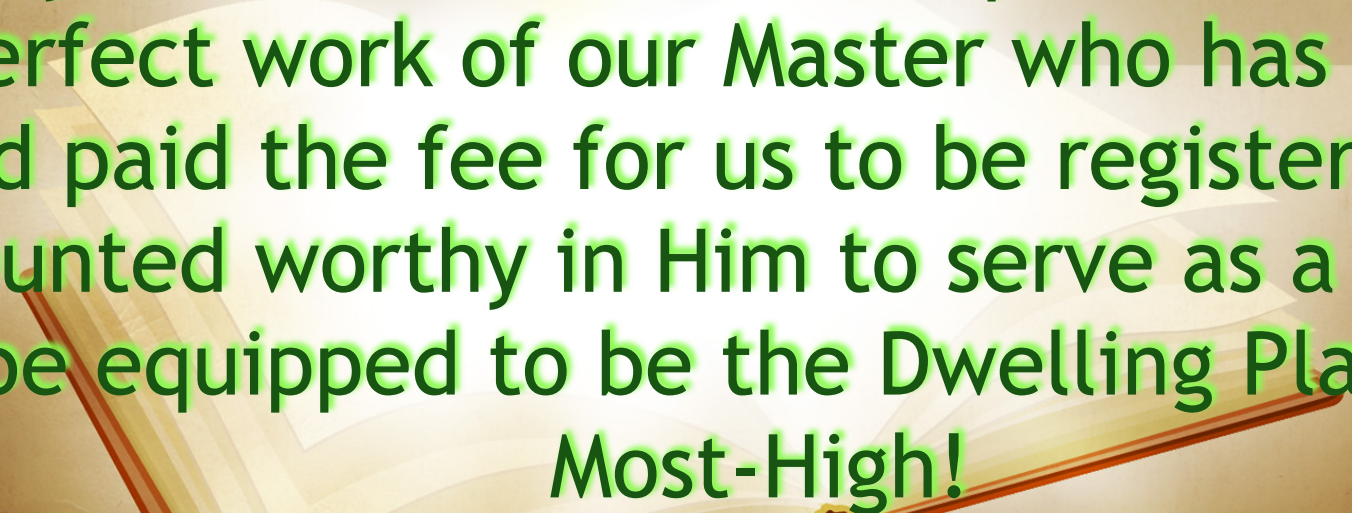
Who has believed our report, we might say, as we consider these events, especially in light of this day that we are to celebrate and proclaim as Good News, for entrance into the reign of our Master has been opened by His life, death, resurrection and the waving of the sheaf of the first!

The omer price has been paid and we can be legally grafted into Messiah as His Body, in order to serve Him forever!

Therefore, an omer. or sheaf, also symbolizes a single person and is in fact a picture of one being turned over to יהוה for the process of becoming useful to His community - that is, His Bride!

Shemoth/Exodus 16:16 “This is the word which יהוה has commanded: ‘Let every man gather it according to each one’s need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.’”

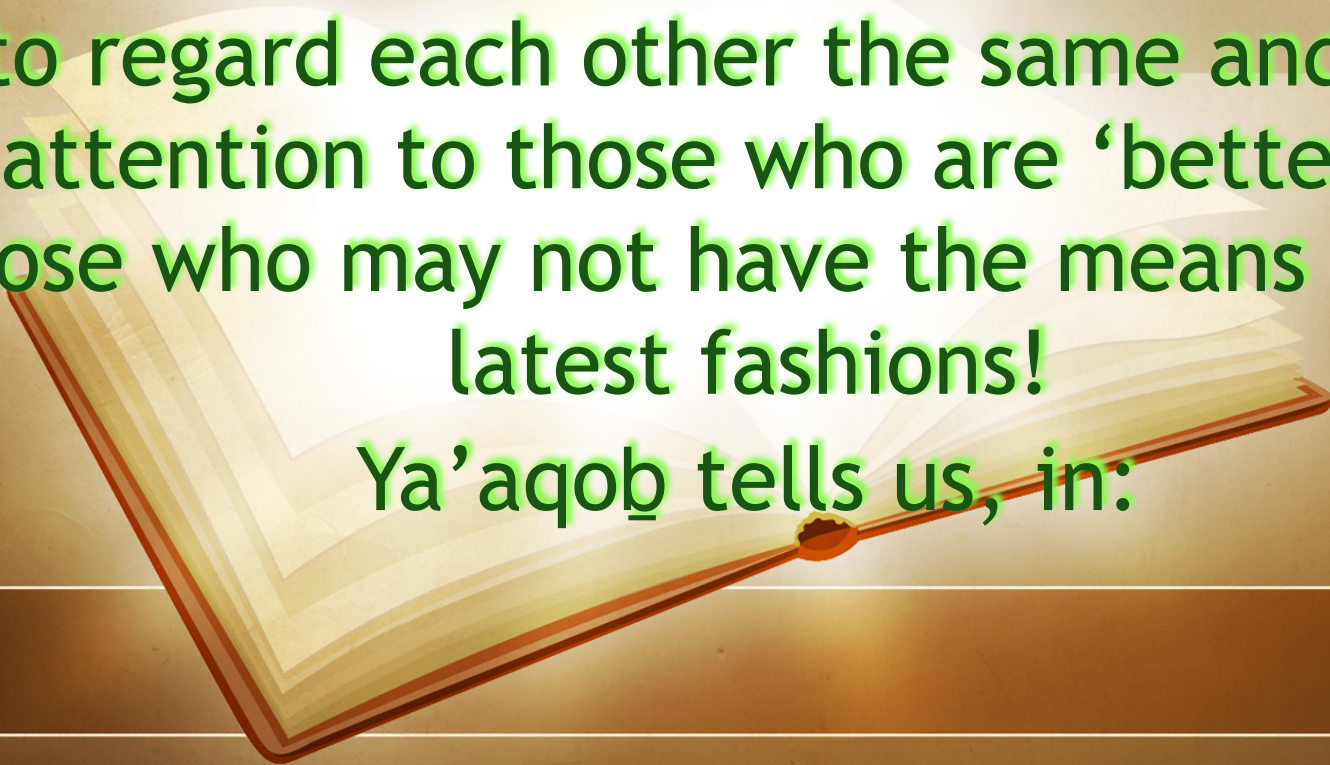
Shemoth/Exodus 16:36 “And an omer is one-tenth of an ĕphah.”



I hope you are able to see the powerful picture of the perfect work of our Master who has redeemed us and paid the fee for us to be registered in Him and counted worthy in Him to serve as a priesthood and be equipped to be the Dwelling Place of the Most-High!


From verse 15, we are also able to learn that we are to regard each other the same and not pay more attention to those who are 'better dressed' over those who may not have the means to have the latest fashions!

Ya'aqob tells us, in:




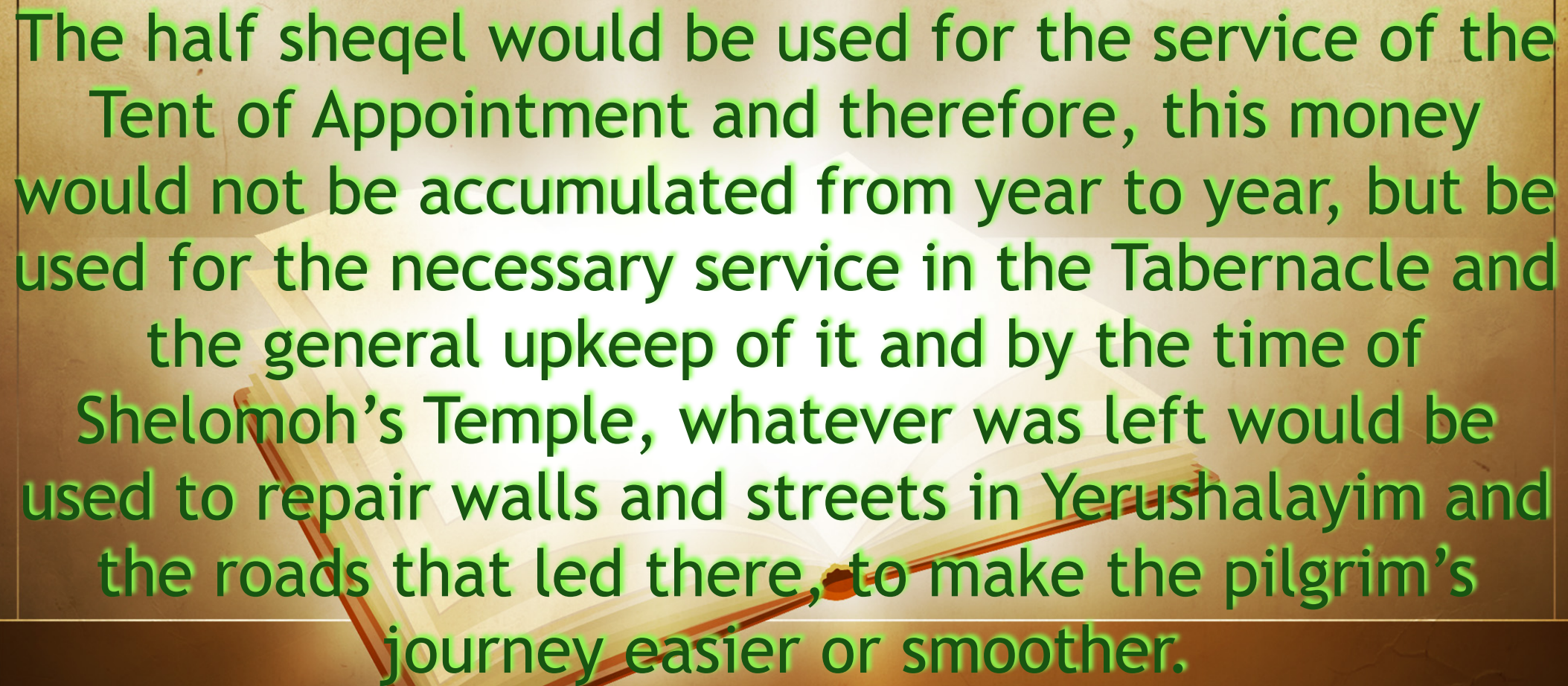
Ya'aqob / James 2:1-9 "My brothers, do not hold the belief of our Master יהושע Messiah, the Master of esteem, with partiality. 2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags, 3 and you pay attention to the one wearing the splendid robe and say to him, "You sit here in a good place," and say to the poor one, "You stand there," or, "Sit here by my feet,"

4 have you not discriminated among yourselves, and become judges with wicked thoughts? 5 Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him? 6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts?

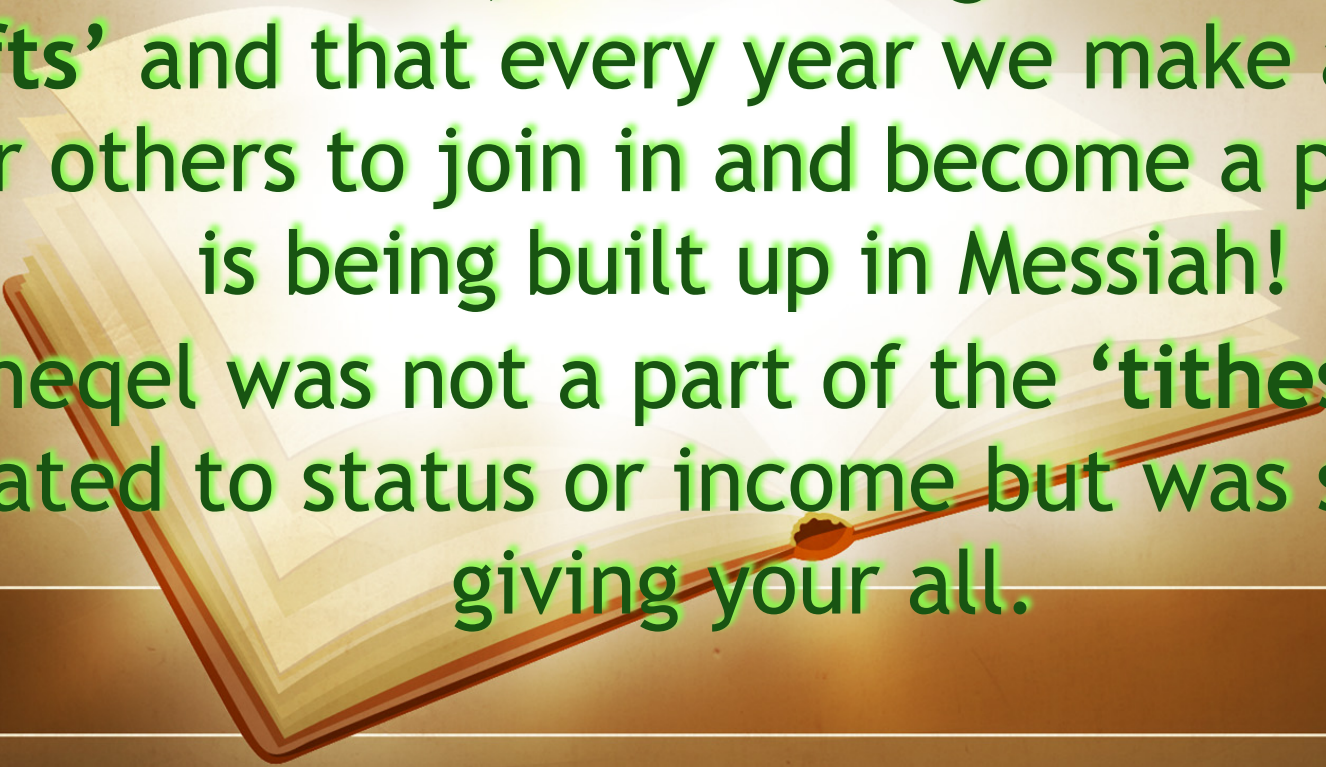


7 Do they not blaspheme that good Name by which
you are called? 8 If you truly accomplish the
sovereign law according to the Scripture, “You shall
love your neighbour as yourself,” you do well, 9 but
if you show partiality, you commit sin, being found
guilty by the Torah as transgressors.”



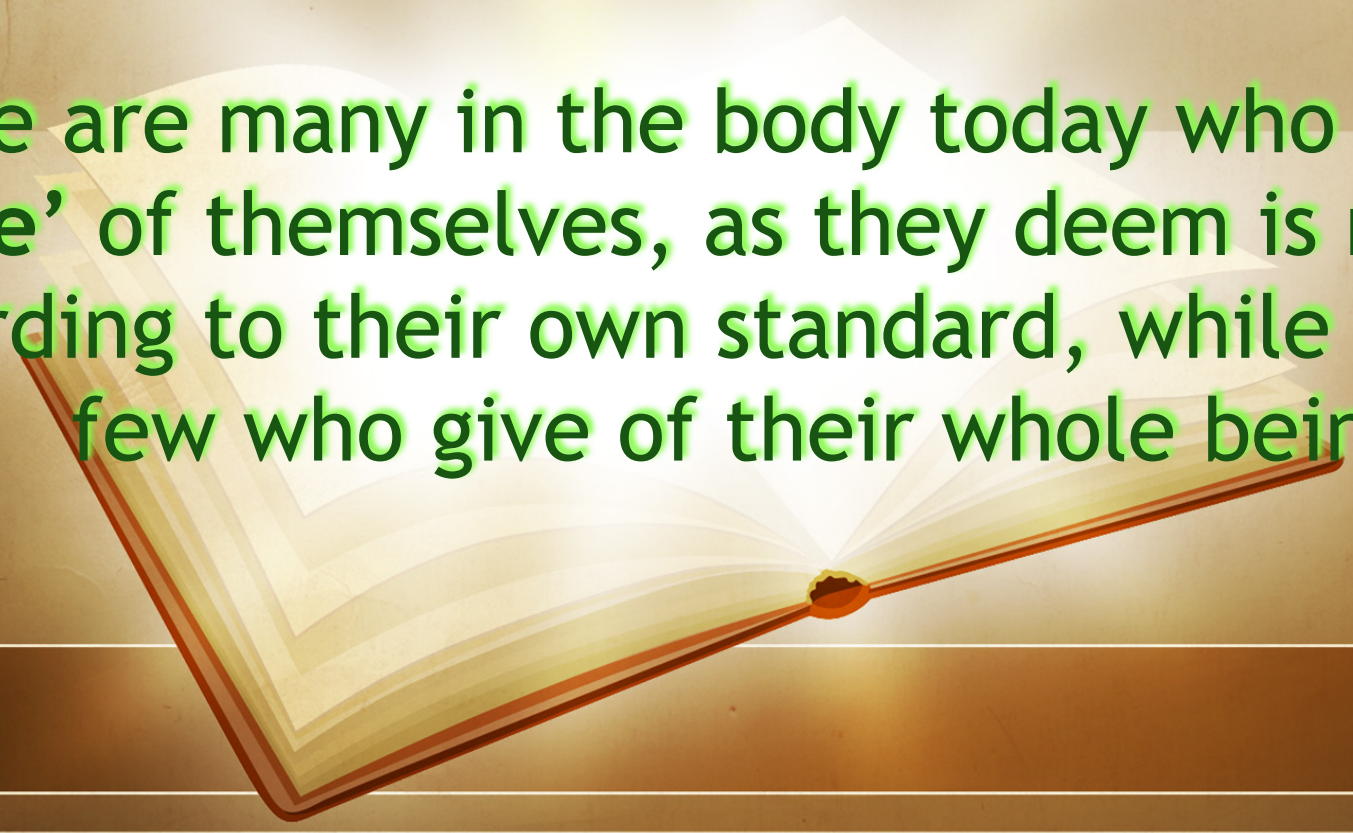


The half sheqel would be used for the service of the Tent of Appointment and therefore, this money would not be accumulated from year to year, but be used for the necessary service in the Tabernacle and the general upkeep of it and by the time of Shelomoh's Temple, whatever was left would be used to repair walls and streets in Yerushalayim and the roads that led there, to make the pilgrim's journey easier or smoother.



And this shows how we too are to be ‘offered up’ for different needs, as we bring our ‘contributions and gifts’ and that every year we make a smoother road for others to join in and become a part of what is being built up in Messiah!

This sheqel was not a part of the ‘tithes’ and was not related to status or income but was symbolic of giving your all.



There are many in the body today who only give
'some' of themselves, as they deem is necessary
according to their own standard, while there are
few who give of their whole being!

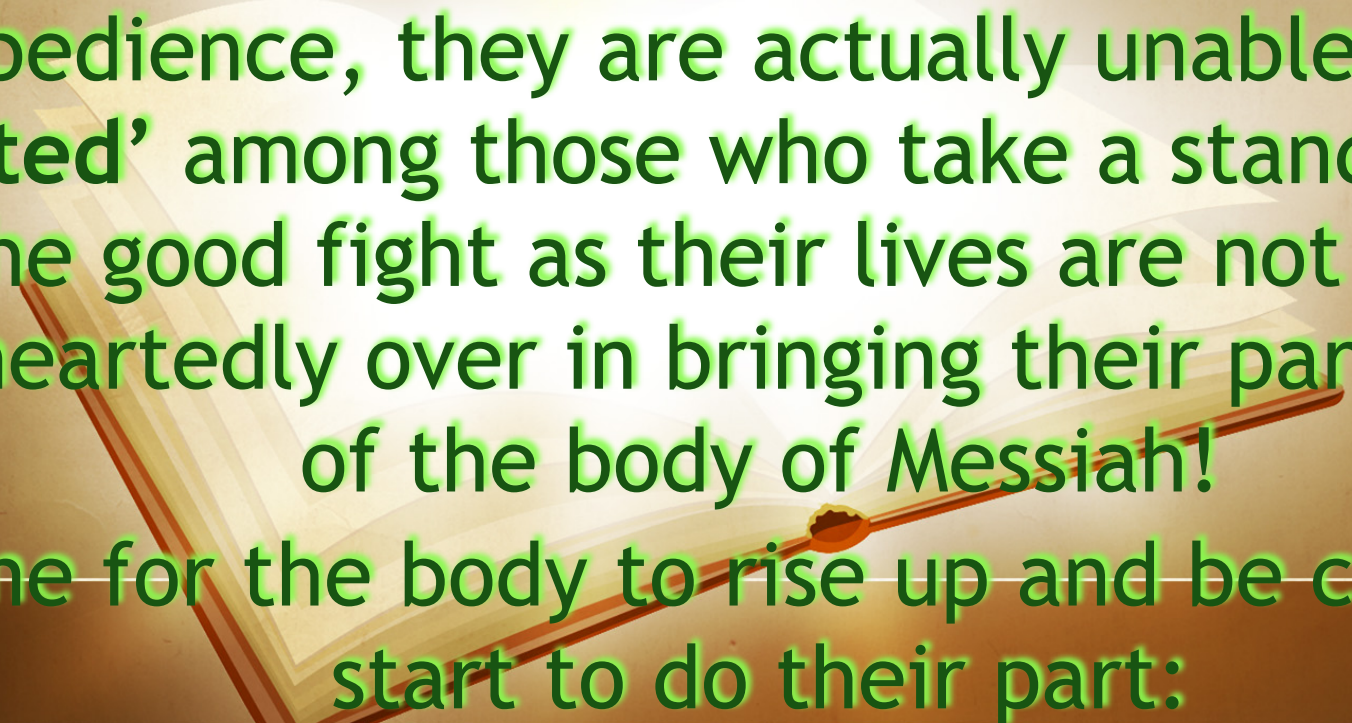
It is when we are ALL giving our ALL that the building of the Tabernacle/Dwelling Place of Elohim (which we are) makes huge progress!!!

We give our all -knowing that Messiah gave His all and paid our ransom price - and so now we therefore belong to Him and we are not our own!!!

IT TAKES MATURITY TO GIVE OF YOURSELF!

Sha'ul said in:

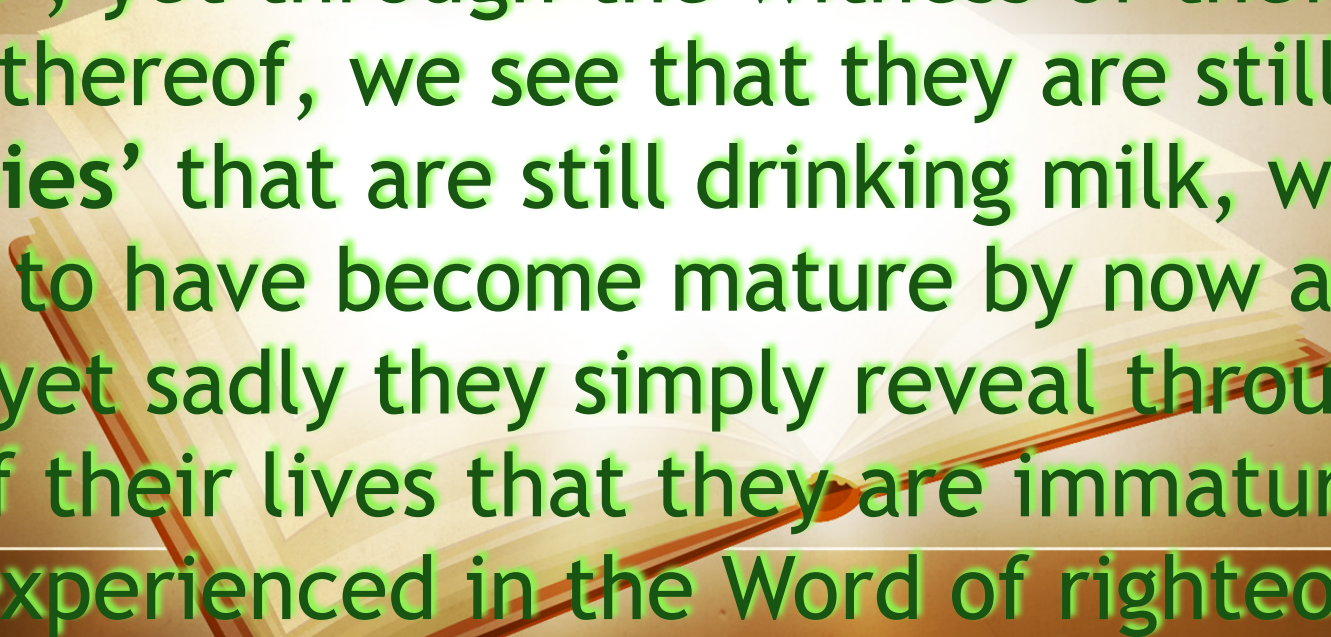
Qorintiyim Aleph/1 Corinthians 13:11 “When I was a child, I spoke as a child; I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.”

An open book with a red bookmark and a small brown object on the page.

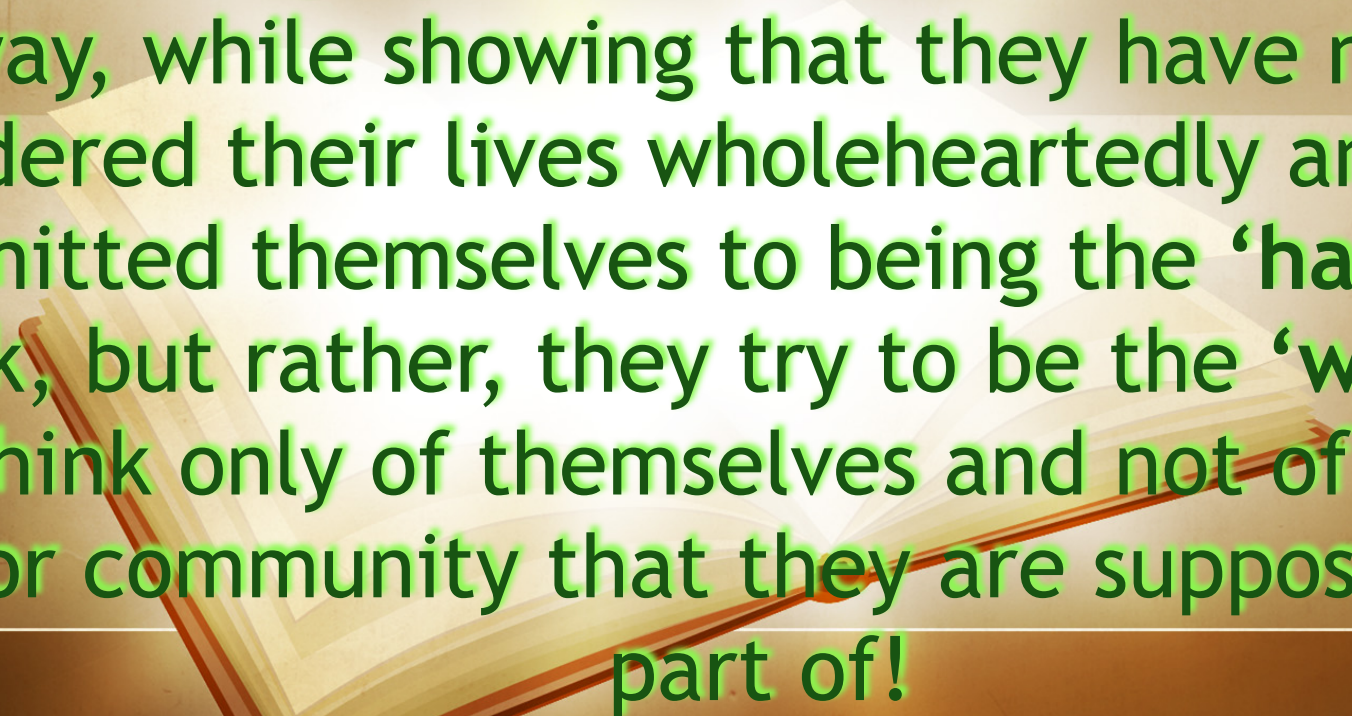
There are so many today who are way over '20 years of age' (fighting age) yet through their 'childish actions', or rather their lack of true obedience, they are actually unable to be 'counted' among those who take a stand and fight the good fight as their lives are not given wholeheartedly over in bringing their part in service of the body of Messiah!

It is time for the body to rise up and be counted and start to do their part:

lb'rim/Hebrews 5:12-14 “For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food. 13 For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. 14 But solid food is for the mature whose senses have been trained by practice to discern both good and evil.”



So many people today, want to be the teachers and leaders and they think that they can ‘call the shots’, yet through the witness of their lives, or lack thereof, we see that they are still, in fact, ‘babies’ that are still drinking milk, while they ought to have become mature by now and able to teach, yet sadly they simply reveal through the fruit of their lives that they are immature and inexperienced in the Word of righteousness.



And, as a result, they will often throw tantrums, just like a naughty little child, when they do not get their way, while showing that they have not actually surrendered their lives wholeheartedly and have not submitted themselves to being the 'half', so to speak, but rather, they try to be the 'whole', as they think only of themselves and not of the whole body or community that they are supposed to be a part of!

Qorintiyim Aleph/1 Corinthians 14:20 “Brothers, do not be children in your thinking, but in evil be babes, and in your thinking be perfect.”



What it ultimately comes down to is this:

It is the Dwelling Place of יהוה that should be the only thing that is worth fighting for - and we, together, are His Dwelling Place, whatever we do, whether in word or deed or in prayer, must be done in Messiah and be for the best for the whole body - that is Yisra'el, of which both you and I are a part of and collectively, we ALL must be willing to give over our ALL unto יהוה.

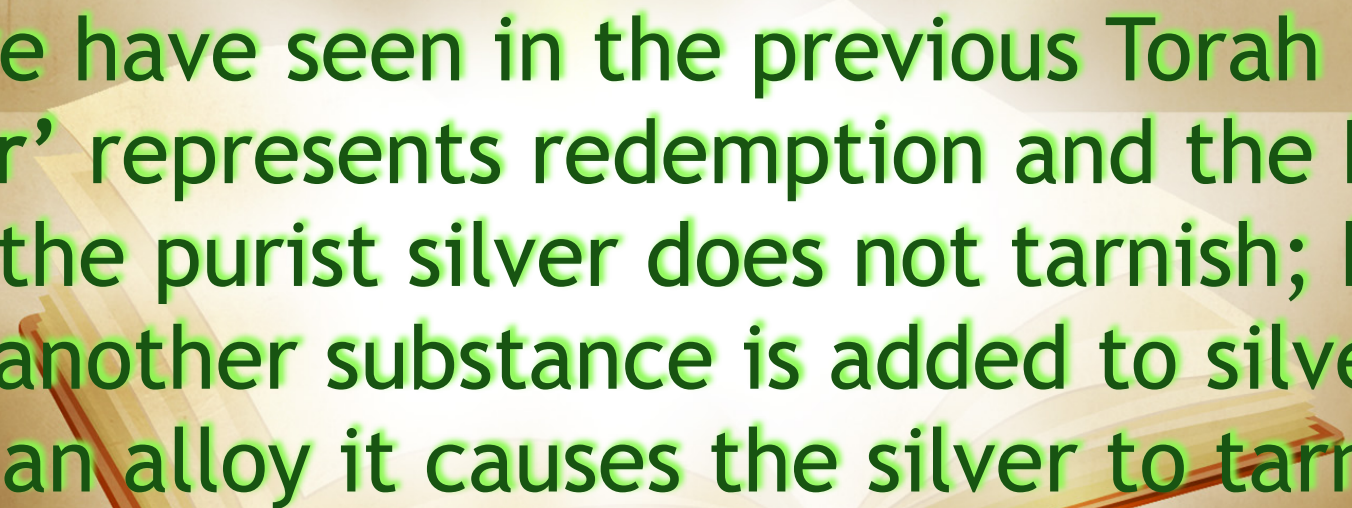
All will most likely bring 'some', but only some will bring their all - which are you?


We should **ALL** bring **ALL** that we are and have!!!

When Dawid counted his fighting men, without the payment of the half sheqel, we are able to see the effects of this that resulted in 70,000 men who died from Dan to Be'ěrsheba.

This you can read about in Shemu'ěl Bět/2 Samuel 24.

As we have seen in the previous Torah portions, 'silver' represents redemption and the Pure Word and the purist silver does not tarnish; however, when another substance is added to silver to make an alloy it causes the silver to tarnish.

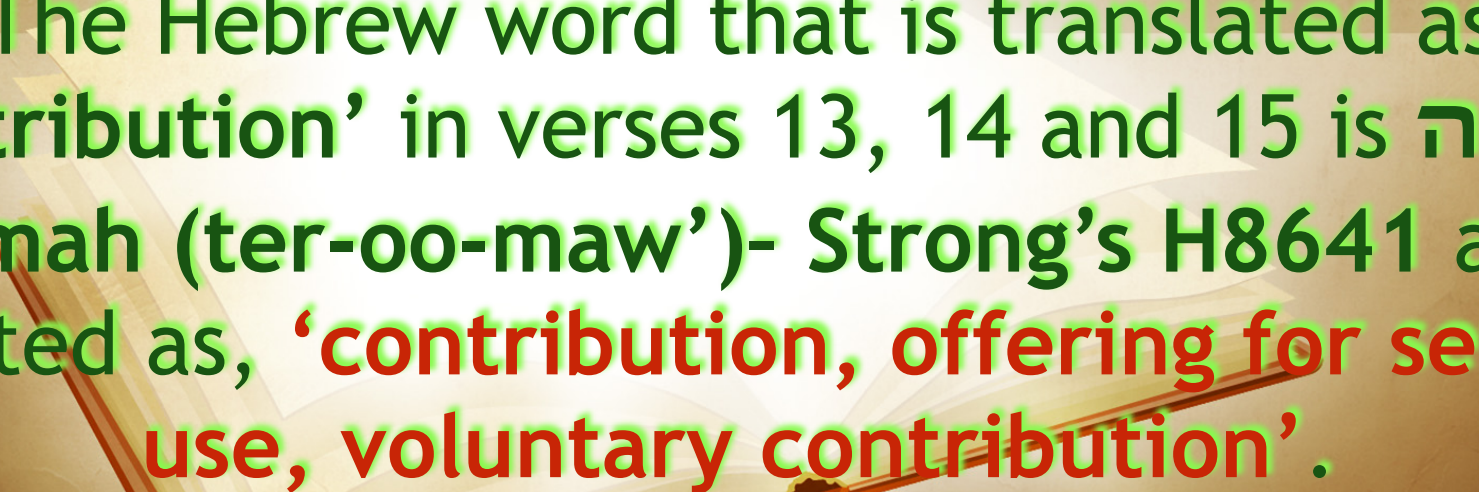
An open book with glowing pages, symbolizing the Torah. The book is open, and the pages are illuminated with a warm, golden light, creating a sense of divine revelation. The book is positioned diagonally across the frame, with the spine in the center. The background is a textured, parchment-like surface with a warm, brownish-gold hue.

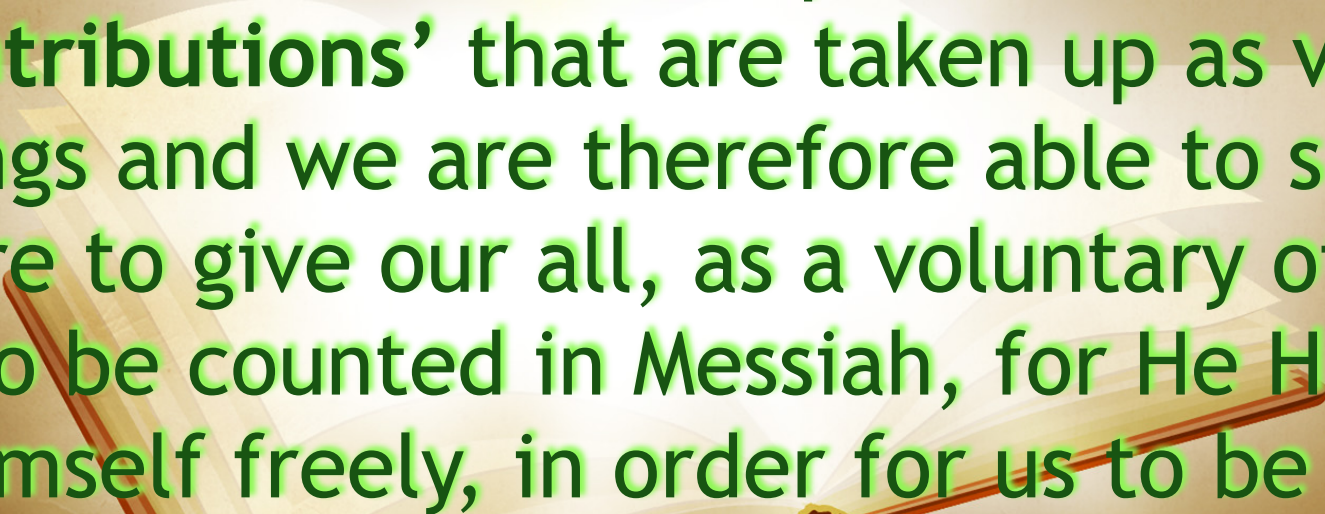


We cannot give unto יהוה a mixed worship that
claims to fight the good fight while compromise is
easily overlooked and not guarded against!
It is **ALL** or nothing!

The half shekel is a contribution!

The Hebrew word that is translated as
'contribution' in verses 13, 14 and 15 is תְּרוּמָה
terumah (ter-oo-maw')- Strong's H8641 and is
translated as, 'contribution, offering for set-apart
use, voluntary contribution'.





This word is used in Scripture to describe the ‘contributions’ that are taken up as voluntary offerings and we are therefore able to see how we too are to give our all, as a voluntary offering, in order to be counted in Messiah, for He Himself gave of Himself freely, in order for us to be counted!

The Hebrew word for 'offering' - תְּרוּמָה terumah
(ter-oo-maw')- Strong's H8641 in the ancient
pictographic text, looks like this:

𐤕𐤓𐤌𐤔𐤁


Taw - ת:

The ancient form of this letter is  - meaning 'two crossed sticks'.


It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things. It can also carry the meaning of 'seal' or 'covenant'.

Resh - ר:



The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto **יהוה**, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!


Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying the tent or other items.


The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is '**to add, secure or hook**' as well as '**bind**'.

Mem - מ:

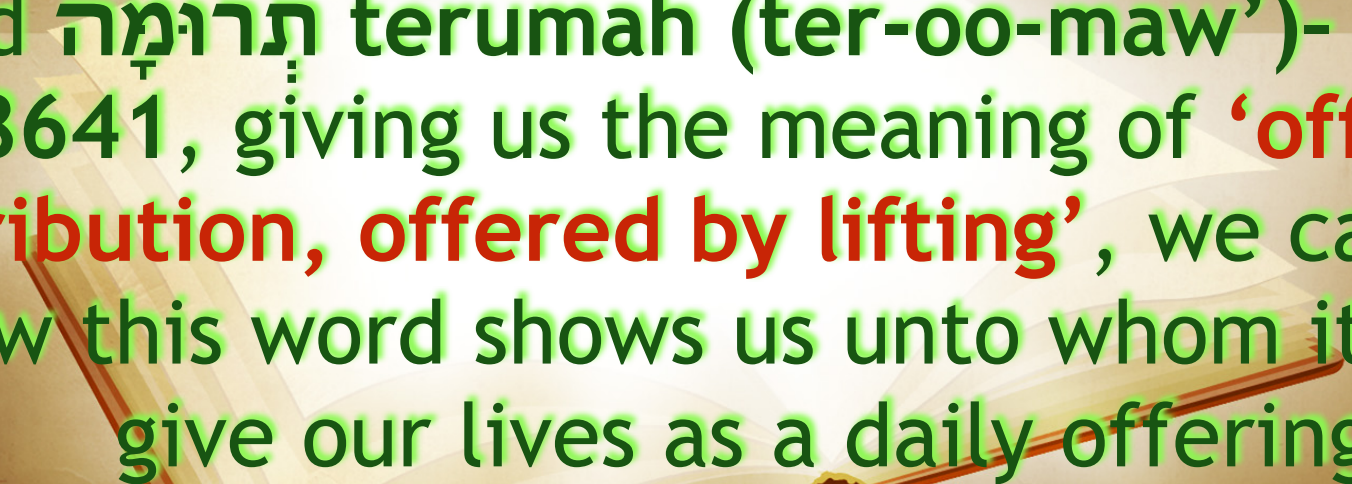
The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Hey - ה:

The original pictograph for this letter is , a man standing with his arms raised out.

The meaning of the letter is **‘behold, look, breath, sigh and reveal or revelation’** from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider these pictures, that make up the word תְּרוּמָה terumah (ter-oo-maw')- Strong's H8641, giving us the meaning of **'offering, contribution, offered by lifting'**, we can further see how this word shows us unto whom it is that we give our lives as a daily offering:



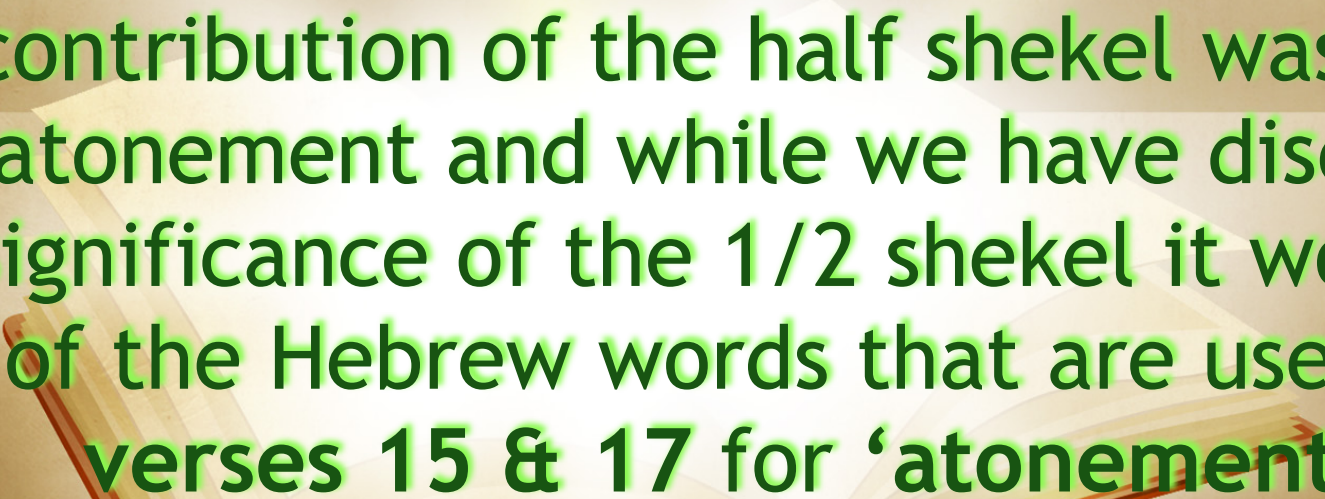
**THE SEAL OF THE COVENANT AS GIVEN THROUGH
OUR HEAD HAS BEEN SEALED IN HIS BLOOD THAT
WASHES US FROM OUR SIN, AND EQUIPS US TO
LIFT OUR HANDS AND OFFER OUR LIVES
CONTINUALLY BEFORE HIM!**



Verse 14 makes it clear that everyone passing over to be registered, from 20 years old and above, gives a contribution to **יהוה** and this emphasizes the lesson that all who have ‘passed over’ are required to give a contribution.

This means that all who have called on the Name of **יהוה** and have been immersed in His Name and have been grafted in to the Covenants of Promise, by the Blood of Messiah, are now required to ‘give a contribution’, which as we have clearly discussed means, ‘give your all’!

The contribution of the half shekel was given to make atonement and while we have discussed the clear significance of the 1/2 shekel it worth taking note of the Hebrew words that are used here in verses 15 & 17 for 'atonement'.

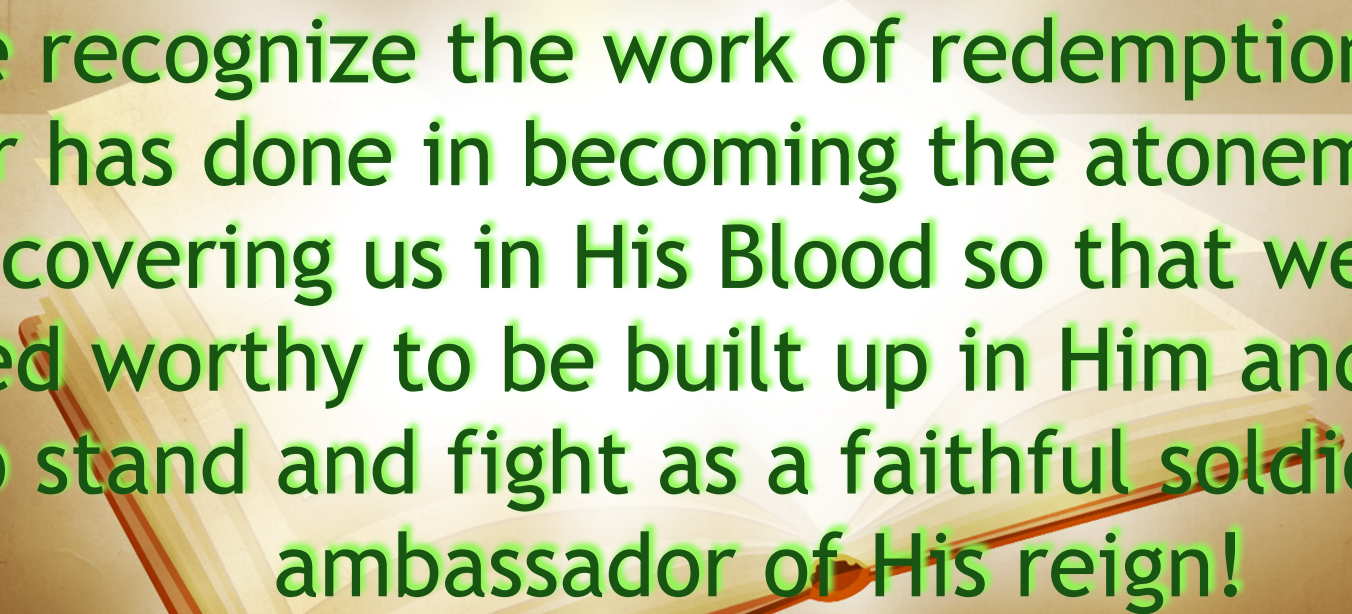


The Hebrew word that is translated as 'atonement', in verse 15, is the root verb כָּפַר kaphar - Strong's H3722 which means, 'to cover over, pacify, make propitiation, atone', and the Hebrew noun that is derived from this root and is translated as 'the atonement', as in 'the silver for the atonement', in verse 16 is written as: הַכִּפּוּרִים hakippuriym, which means 'the atonement'!

This is the plural of the noun כִּפּוּר kippur (kip-poor')- Strong's H3725, which as a noun it can also carry the meaning of 'a ransom', 'gift', or 'to secure favour'.

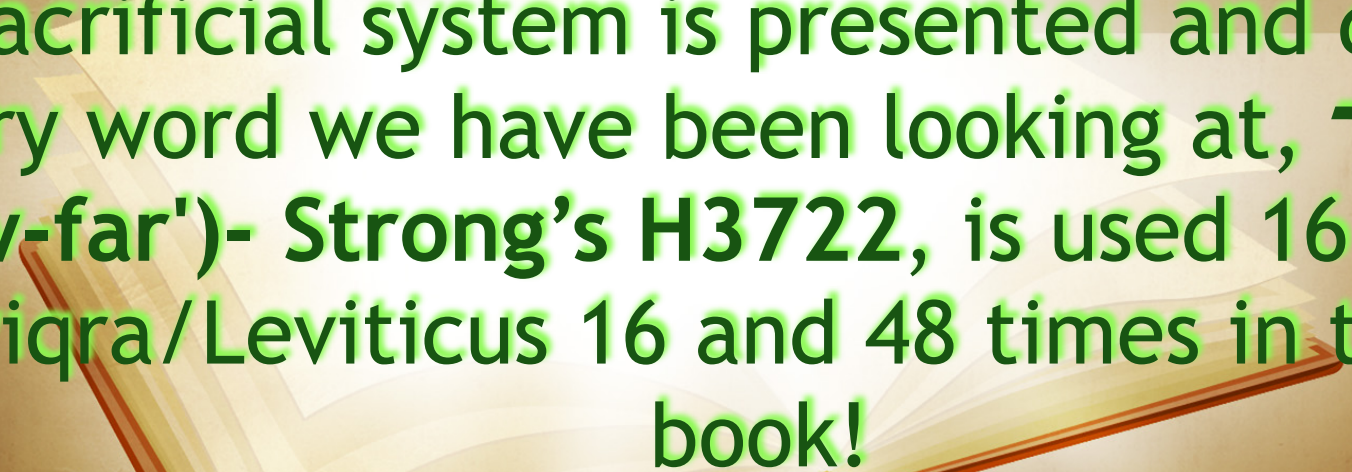
The root word כָּפַר kaphar (kaw-far')- Strong's H3722 literally means to, 'cover over' or 'smear with pitch' as in the sealing of a ship.

Therefore, 'kaphar' or 'atonement' means to cover that which is bare or naked or shamed, and also means to 'smear the ship so that your ship will not sink and drown all those aboard'!



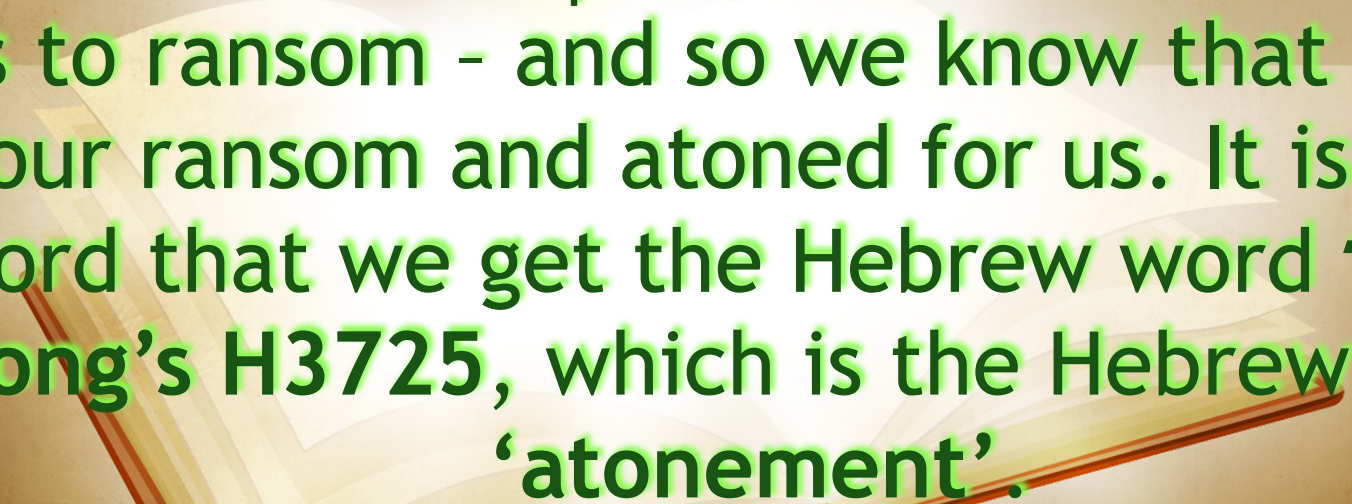
The understanding of this carries such insight for us as we recognize the work of redemption that our Master has done in becoming the atonement for us and covering us in His Blood so that we may be counted worthy to be built up in Him and equipped to stand and fight as a faithful soldier and ambassador of His reign!

In Wayyiqra/Leviticus, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, כָּפַר kaphar (kaw-far')- Strong's H3722, is used 16 times in Wayyiqra/Leviticus 16 and 48 times in the entire book!



39 times, however, it is used in Wayyiqra/Leviticus in the specific description of the priestly service and sacrificial system where the other times are regulation instructions for the Day - this is a wonderful representation for us - for it was the exact number of stripes that **יהושע** took across His back - and it is by His stripes that we are healed!!!
By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!

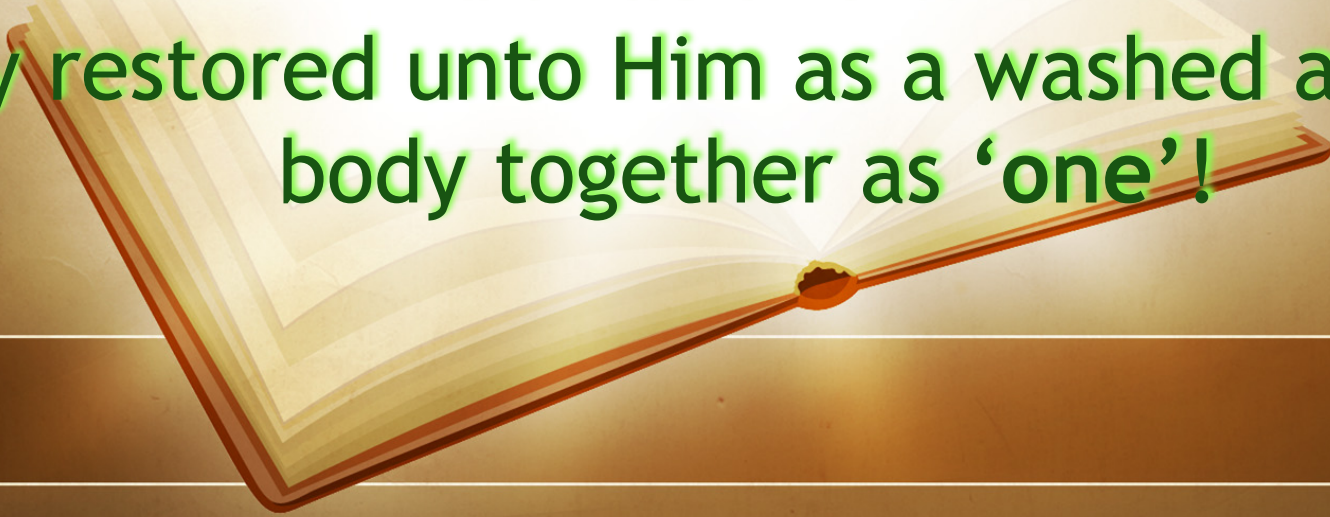
The Hebrew word כָּפַר kaphar - Strong's H3722 also means to ransom - and so we know that יהושע has paid our ransom and atoned for us. It is from this root word that we get the Hebrew word כִּפּוּר kippur - Strong's H3725, which is the Hebrew word for 'atonement'.



Atonement means 'to make ransom for or to cover over man's sins'.

The English word Atonement was derived when the translator wanted best to describe what 'kippur' meant, as there was not a definitive English word to describe or translate the meaning of this and so, what he translated it to was - 'At-One' - therefore later being called 'Atonement'.

This was the best way he could express what this day carries for us - it is when we are made to be 'one' with יהוה - be 'at one with' Him and finally be fully restored unto Him as a washed and purified body together as 'one'!



So, this is also a day where we truly come and remember the ransom that was paid for us by the shed Blood of the Pěsaḥ Lamb - יהושע Messiah, once and for all and reflect on our lives as to how we are living out our covenant relationship with our Saviour, who is not only the Pěsaḥ Lamb, but is also the 'ram' that is provided for us, and the complete sin offering that covers us and cleanses us in His Own Blood!

The Hebrew word כָּפַר kaphar (kaw-far')- Strong's H3722 also means to reconcile with someone who has the power of death over you, and to pacify the one who has the power to do you harm!


We must realize that the punishment for sin is death, and no sin goes unpunished.

Through the Atonement of יְהוֹשֻׁעַ for our sins, we are reconciled to the One who has the power to put us to death!

When we look at the ancient pictographic script's rendering of the words for כִּפּוּר kippur (kip-poor')- Strong's H3725 (Atonement), כָּפַר kaphar (kaw-far')- Strong's H3722 (cover) and כֹּפֶר Kopher (ko'-fer)- Strong's H3724 (covering) we are able to see a powerful picture of the way which our Master Himself opened up for us to be One with Him! In the ancient pictographic script, we see the following picture for these three words:



Kaph - כ:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

Pey - פ:




This is the letter 'pey', which is pictured as an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing.

It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established! This can also render for us a picture of that which has been opened, in terms of the way that has been opened by the Word of Elohim!

Resh - ר:

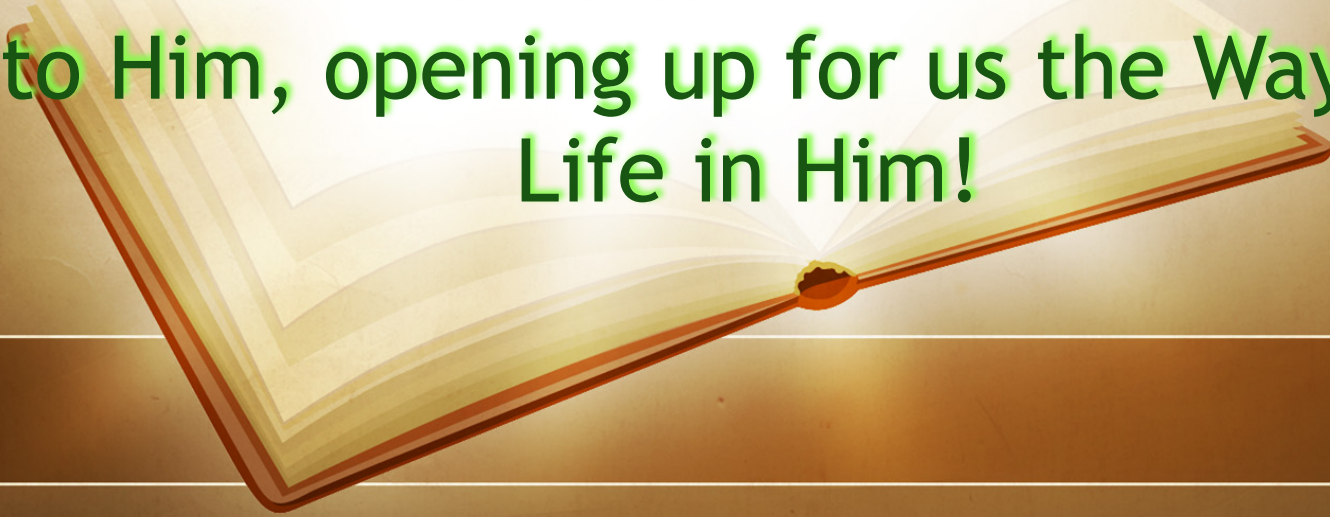


The ancient script has this letter 'resh' as -  - and is pictured as '**the head of a man**' and has the meaning of the head of a man as well as **chief, top, beginning or first**. This letter can mean '**top**' - as in the top or head of a body; and '**chief**' - as in head of a tribe or people, as well as the one who rules the people.

When we consider the significance of these pictures that render the words כִּפּוּר kippur - Strong's H3725, כַּפָּר kaphar - Strong's H3722 and כּוֹפֵר Kopher - Strong's H3724 we are able to clearly recognize the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:

**THE OPEN HAND THAT OPENED
THE WAY TO THE HEAD!**

Our Master revealed His open Hand and took the nails in His Hands for our sin, in order that we can be cleansed and able to draw near to Him and be joined to Him, opening up for us the Way to Eternal Life in Him!

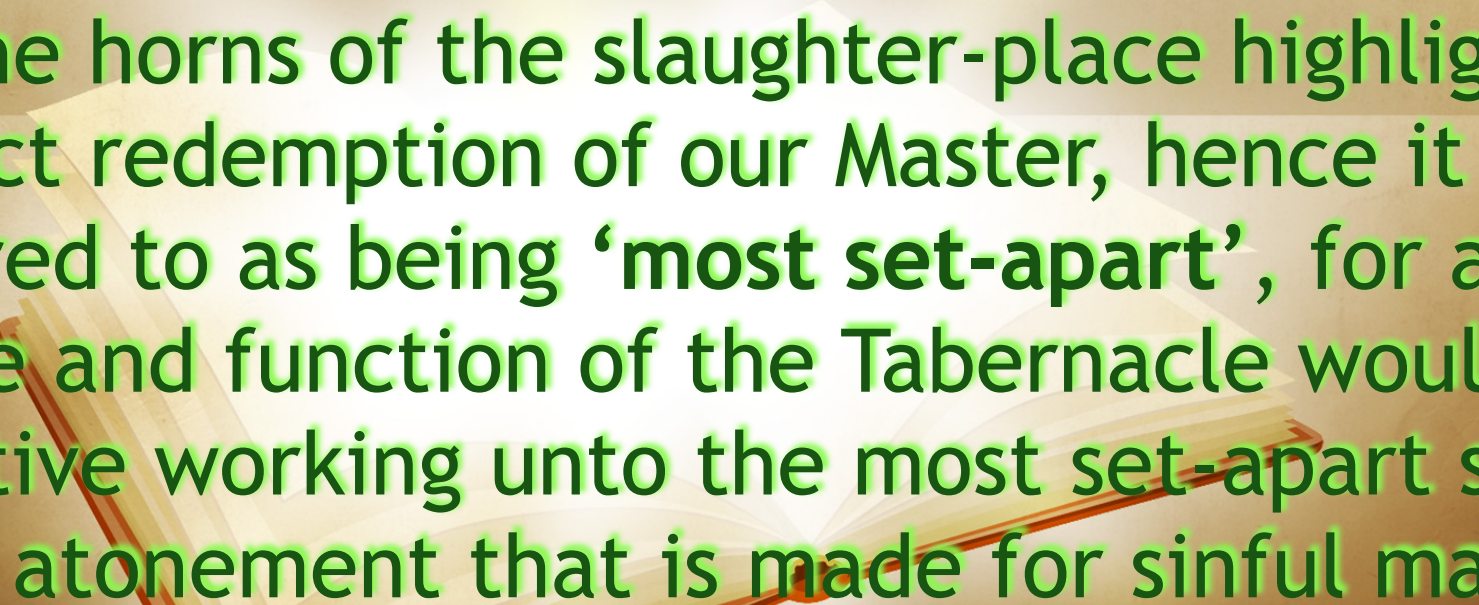


When I see the rendering of these pictures, with regards to Yom Kippur, I am reminded of the encounter that T'oma had with Messiah, in:

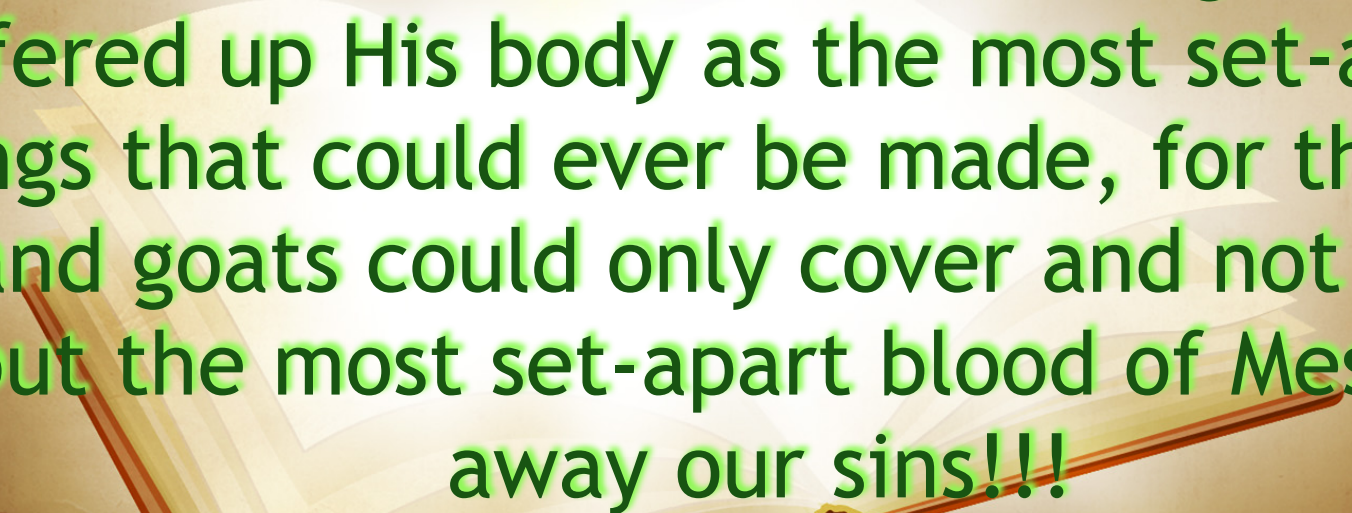
Yohanan/John 20:26-29 “And after eight days His taught ones were again inside, and T'oma with them. יהושע came, the doors having been shut, and He stood in the midst, and said, “Peace to you!” 27 Then He said to T'oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side - and do not be unbelieving, but believing.” 28 And T'oma answered and said to Him, “My Master and my Elohim!” 29 יהושע said to him, “T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

At the sight of the open hand of the Master, T'oma instantly recognized that יהושע is the only One True Master and Elohim and that by His death and resurrection His revealed hand opened the way for us to be joined to Him, our Head!





The atonement that was to be made once a year upon the horns of the slaughter-place highlights the perfect redemption of our Master, hence it being referred to as being ‘**most set-apart**’, for all the service and function of the Tabernacle would be a collective working unto the most set-apart service of atonement that is made for sinful man!



We give thanks to our Master and High-Priest, who has offered up His body as the most set-apart of all offerings that could ever be made, for the blood of bulls and goats could only cover and not take away sins, but the most set-apart blood of Messiah takes away our sins!!!

The reason for me emphasizing the atonement price and the relevant wording that we find in Scripture, in terms of our need to be counted in our Master, is to highlight how important it is for us to acknowledge, understand and recognize our need to die to self and give our **ALL** unto our Master and Elohim and be registered in His body!

Our Master and Elohim has made atonement for us and paid the price and through the Hebrew word pictures from the ancient pictographic letters we are able to see this.

SILVER:

Another word that reveals, through its pictographic rendering, the price paid is the Hebrew word for 'silver', which is כֶּסֶף **keseph** (keh'-sef)- Strong's H3701 which is translated as, '**silver, money, purchase price**' and comes from the root word כָּסַף **kasaph** (kaw-saf')- Strong's H3700 which means, '**to long for, eager, shame**'.



Silver speaks of the price **יהושע** has paid for us. As we see from this Torah portion, silver was also used in service of the Tent of Meeting for the Atonement of Yisra'el as a remembrance before **יהוה**.

The tabernacle stood upon sockets of silver. Both
Yosēph and יהושע were sold for silver.

Yehudah was paid off in silver as the Scriptures said.

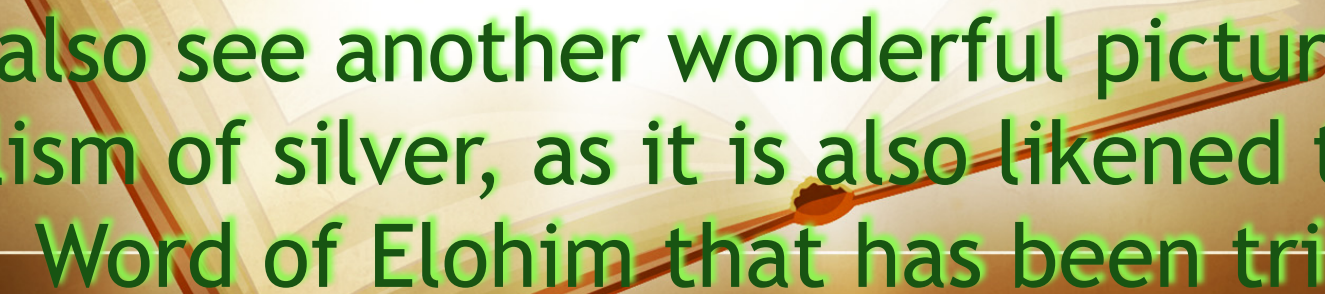
Silver is redemption money.

Silver is symbolic of the redemption that comes
through יהושע Messiah and Him alone. It prefigures
the preciousness of Messiah as the ransom for
sinners.

Silver also speaks of service and giving of oneself -
the prefect work of Messiah:

Marqos/Mark 10:45 “For even the Son of Adam did
not come to be served, but to serve, and to give His
life a ransom for many.”

We also see another wonderful picture of the
symbolism of silver, as it is also likened to the pure
Word of Elohim that has been tried:



Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

Tehillah/Psalm 66:10 “For You, O Elohim, have proved us; You have refined us as silver is refined.”

In the above two verses, from Tehillim, it is worth looking at a couple of words.

The Hebrew word translated as 'tried' is צָרָף **tsaraph** (tsaw-raf')- Strong's H6884 which means, 'to smelt, refine, test, tried', and we see this being used in:

Shemu'ěl Bět/2 Samuel 22:31 "The Ėl - His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him."

The one thing we can be sure of is that the Word of יהוה is proven and trustworthy!

We are able to fully trust His Word - for it is the only 'word' that can be trusted.

How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of יהוה never fails!!!

It is because of this fact that we are able to find complete refuge in Him!!!

The Hebrew word that is translated as 'refined' is זָקַק zaqaq - Strong's H2212 which means, 'to refine, purify, distil'.

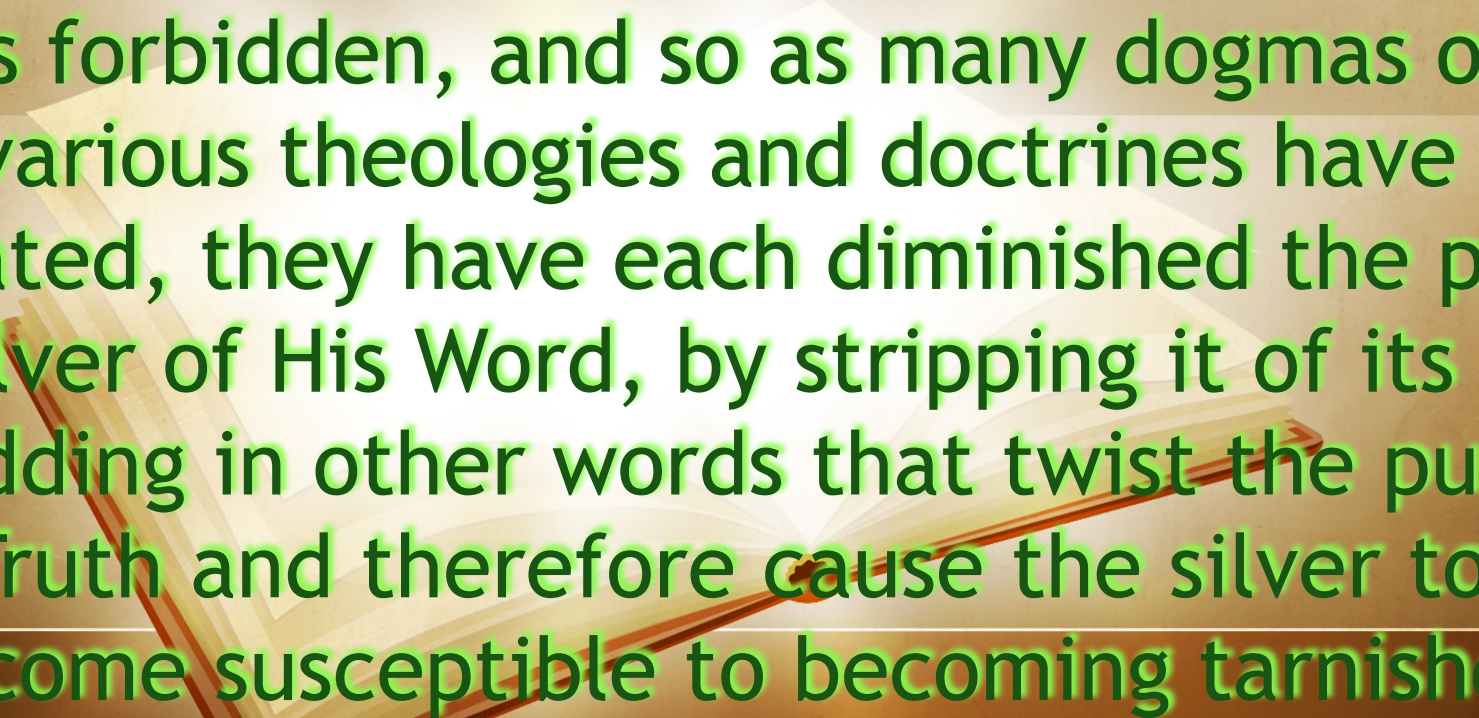
Mal'aki/Malachi 3:3 "And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lěwi, and refine them as gold and silver, and they shall belong to יהוה, bringing near an offering in righteousness."

יהוה is the One who shall refine and purify us, and cause us to be a pure and set-apart royal priesthood who are able to bring near to Him an offering of righteousness, having been cleansed in the Blood of Messiah and refined by His Word.

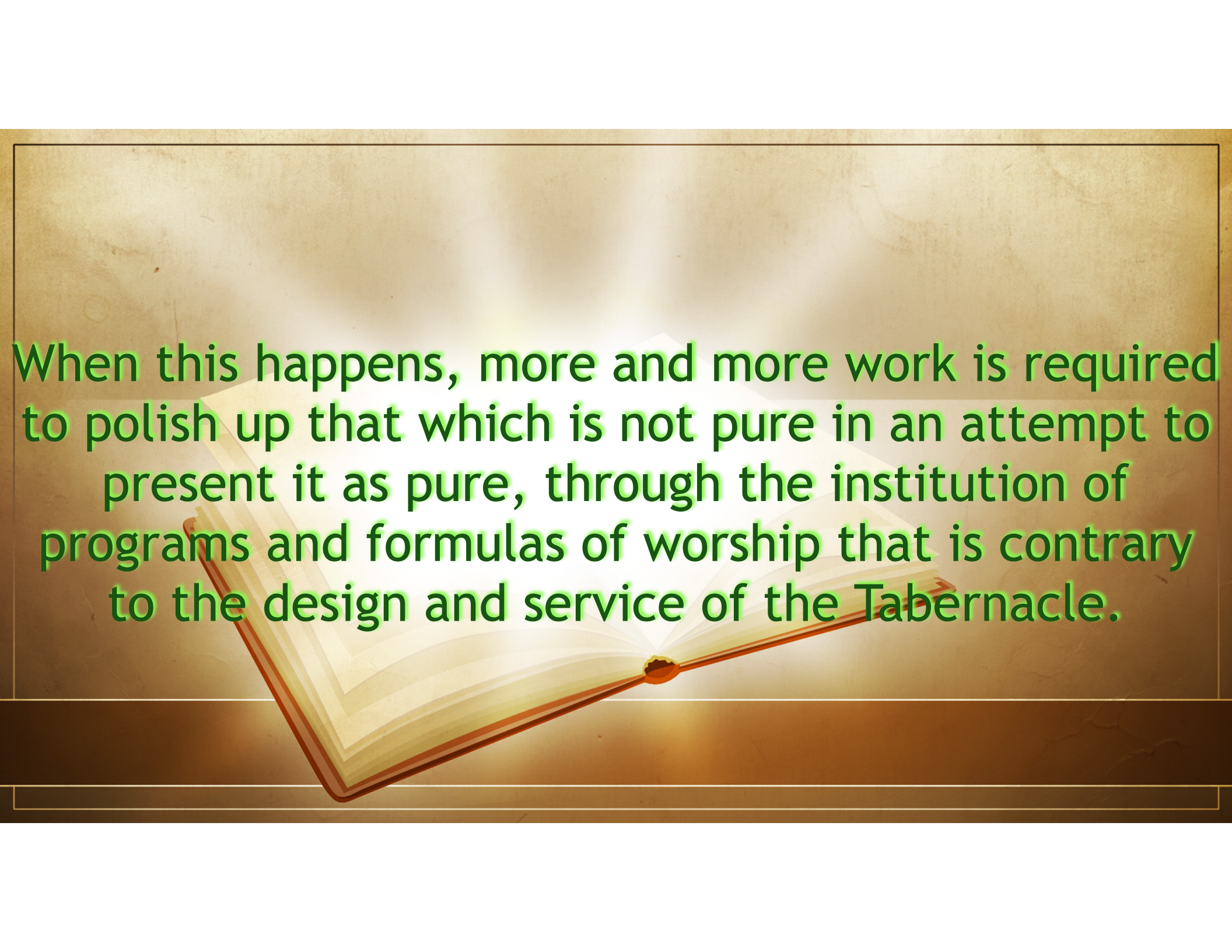
The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

When looking at this verse above, the concept of silver - pure silver - and the words of יהוה being clean struck me in a major way as to what we see happening today!

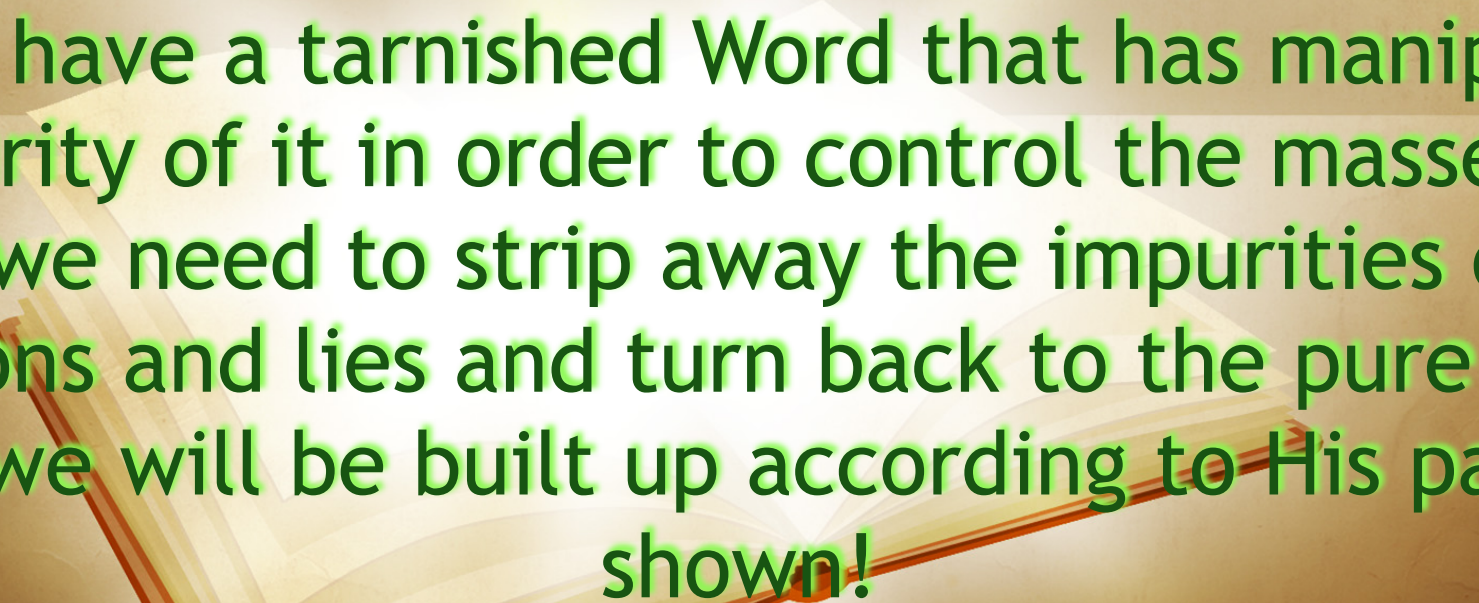
His Word is pure and clean, and is likened to silver tried in the furnace of earth and refined totally - there are no other metals therein and this is just what His Word is to us - it is unadulterated truth.



Sadly, we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore cause the silver to now become susceptible to becoming tarnished.



When this happens, more and more work is required to polish up that which is not pure in an attempt to present it as pure, through the institution of programs and formulas of worship that is contrary to the design and service of the Tabernacle.



For us to be a Tabernacle for His Spirit to dwell we cannot have a tarnished Word that has manipulated the purity of it in order to control the masses, but rather we need to strip away the impurities of false traditions and lies and turn back to the pure Truth - then we will be built up according to His pattern shown!



The Golden Calf

Exo 32:1 And when the people saw that Mosheh 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 Mosheh, the man who brought us up out of the land of Mitsrayim, we do not know what has become of him.”

Exo 32:2 And Aharon said to them, “Take off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me.”

Exo 32:3 “And all the people took off the golden earrings which were in their ears, and brought them to Aharon.

Exo 32:4 And he took this from their hand, and he formed it with an engraving tool, and made a moulded calf. And they said, “This is your mighty one, O Yisra’ēl, that brought you out of the land of Mitsrayim!”

Exo 32:5 And Aharon saw and built a slaughter-place before it. And Aharon called out and said, “Tomorrow is a festival to יהוה.”

Exo 32:6 And they rose early on the next day, and offered ascending offerings, and brought peace offerings. And the people sat down to eat and drink, and rose up to play.

Exo 32:7 And יהוה said to Mosheh, “Go, get down! For your people whom you brought out of the land of Mitsrayim have corrupted themselves.

Exo 32:8 “They have turned aside quickly out of the way which I commanded them. They have made themselves a moulded calf, and have bowed themselves to it and slaughtered to it, and said, ‘This is your mighty one, O Yisra’ĕl, who brought you out of the land of Mitsrayim!’ ”

Exo 32:9 And **יהוה** said to Mosheh, “I have seen this people, and see, it is a stiff-necked people!

Exo 32:10 “And now, let Me alone, that My wrath might burn against them and I consume them and I make of you a great nation.”

Exo 32:11 But Mosheh pleaded with יהוה his Elohim, and said, “יהוה, why does Your wrath burn against Your people whom You have brought out of the land of Mitsrayim with great power and with a strong hand?

Exo 32:12 “Why should the Mitsrites speak, and say, ‘For evil He brought them out to kill them in the mountains, and to consume them from the face of the earth’? Turn from the heat of Your wrath, and relent from this evil to Your people.

Exo 32:13 “Remember Abraham, Yitshaq, and Yisra’ēl, Your servants, to whom You swore by Yourself, and said to them, ‘I increase your seed like the stars of the heavens. And all this land that I have spoken of I give to your seed, and they shall inherit it forever.’ ”

Exo 32:14 And יהוה relented from the evil which He said He would do to His people.

Exo 32:15 And Mosheh turned and went down from the mountain, and in his hand were the two tablets of the Witness, tablets written on both their sides, written on the one and on the other.

Exo 32:16 And the tablets were the work of Elohim, and the writing was the writing of Elohim engraved on the tablets.

Exo 32:17 And Yehoshua heard the noise of the people as they shouted and he said to Mosheh, “A noise of battle in the camp!”

Exo 32:18 But he said, “It is not the sound of those who shout of might, nor is it the sound of those who cry out in weakness, but the sound of singing that I hear.”

Exo 32:19 And it came to be, as soon as he came near the camp, that he saw the calf and the dancing. And Mosheh’s displeasure burned, and he threw the tablets out of his hands and broke them at the foot of the mountain.


Exo 32:20 And he took the calf which they had made, and burned it in the fire, and ground it into powder, and scattered it on the face of the water and made the children of Yisra'el drink it.

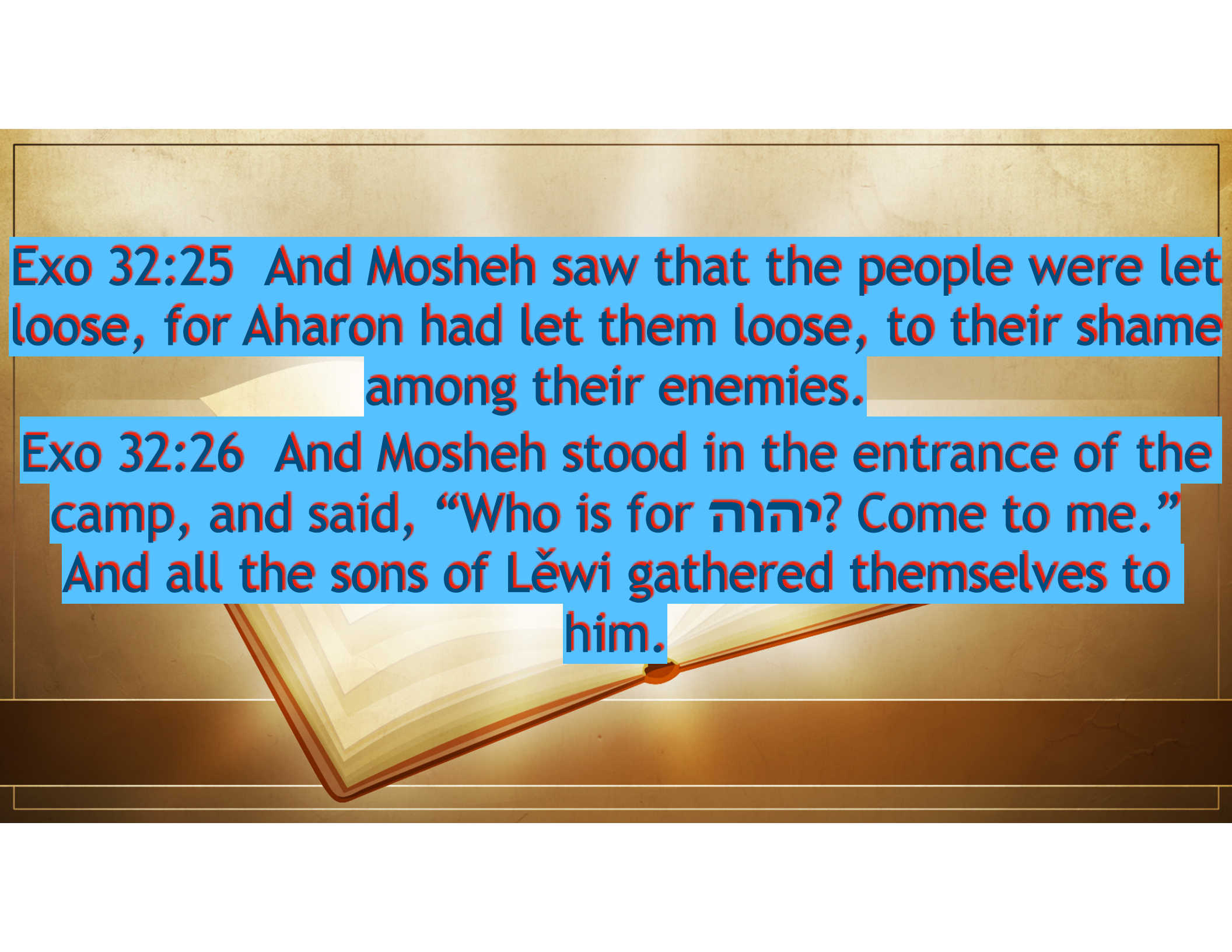
Exo 32:21 And Mosheh said to Aharon, “What did this people do to you that you have brought so great a sin upon them?”

Exo 32:22 And Aharon said, “Do not let the displeasure of my master burn. You know the people, that it is in evil.

Exo 32:23 “And they said to me, ‘Make us mighty ones who go before us. For this Mosheh, the man who brought us out of the land of Mitsrayim, we do not know what has become of him.’”

Exo 32:24 “And I said to them, ‘Whoever has gold, let them take it off.’ And they gave it to me, and I threw it into the fire, and this calf came out.”





Exo 32:25 And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.

Exo 32:26 And Mosheh stood in the entrance of the camp, and said, “Who is for יהוה? Come to me.” And all the sons of Lěwi gathered themselves to him.

Exo 32:27 And he said to them, “Thus said יהוה Elohim of Yisra’ěl: ‘Each one put his sword on his side, pass over to and fro from gate to gate in the camp, and each one kill his brother, and each one his friend, and each one his relative.’ ”

Exo 32:28 And the sons of Lěwi did according to the word of Mosheh. And about three thousand men of the people fell that day.

Exo 32:29 And Mosheh said, “You are ordained for יהוה today - since each one has been against his son and his brother - so as to bring upon you a blessing today.”

Exo 32:30 And it came to be on the next day that Mosheh said to the people, “You, you have sinned a great sin. And now I am going up to יהוה - if I might atone for your sin.”

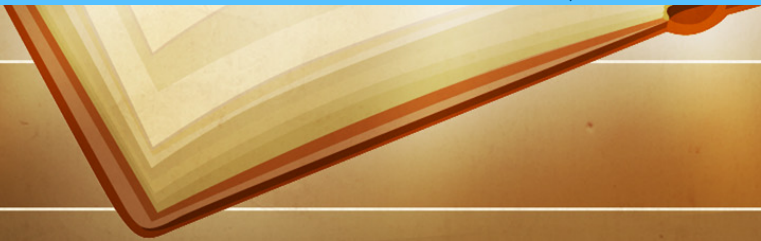
Exo 32:31 And Mosheh returned to יהוה and said, “Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold!

Exo 32:32 “And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written.”

Exo 32:33 And יהוה said to Mosheh, “Whoever has sinned against Me, I blot him out of My book.

Exo 32:34 “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.”

Exo 32:35 And יהוה plagued the people because they made the calf, which Aharon made.



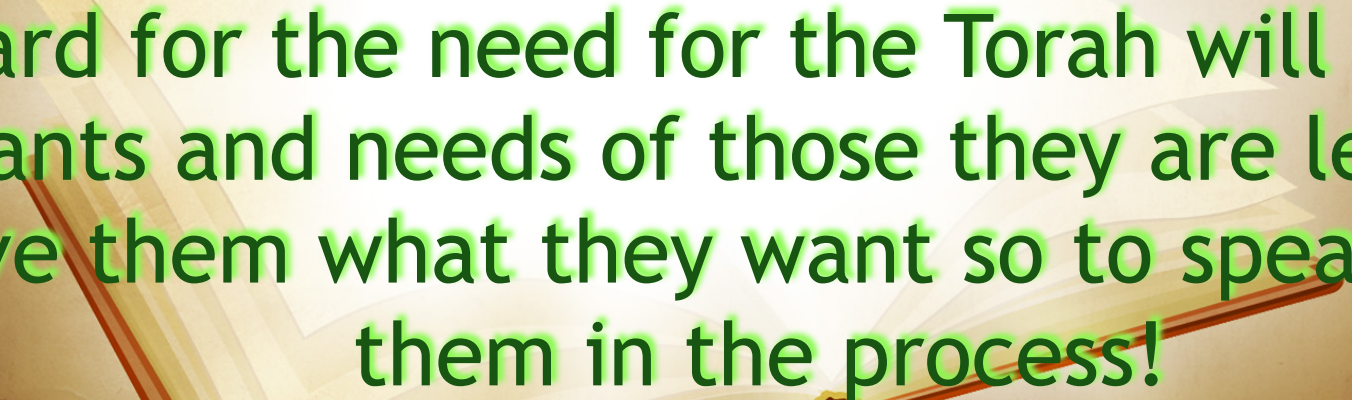
CHAPTER 32

I believe that this chapter is of vital importance to us today - as all Scripture is of course but what I mean is this - we can clearly see how so many people are in the same 'trap' of deceit as Aharon and the rest of Yisra'el were when Mosheh had gone up the mountain and in essence they were without the Torah!

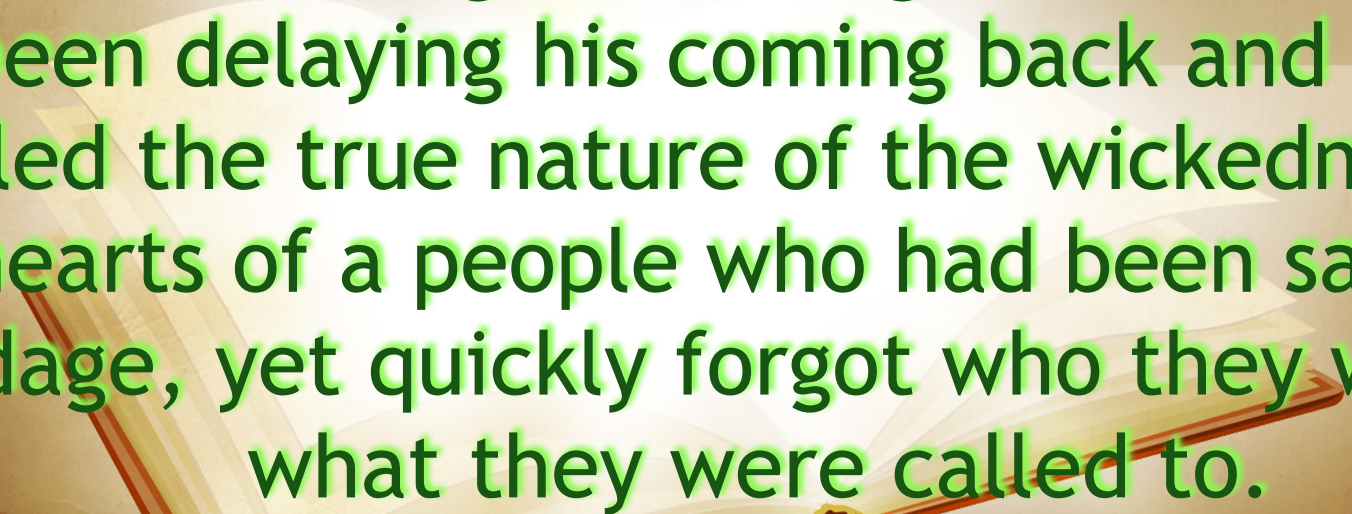
Straight away, in **verse 1**, we see the picture of what happens when Mosheh is not around - Mosheh is a picture for us of the Torah and so when the Torah is not around or seen as of no effect what happens?



People will seek their own ways to worship יהוה, and in the process those in leadership who too have no regard for the need for the Torah will fall prey to the wants and needs of those they are leading and will give them what they want so to speak - and rob them in the process!

An open book with a red bookmark is positioned at the bottom of the frame. The book is open to a page that is mostly blank, with some faint, illegible text visible. The bookmark is a simple red ribbon or string. The background of the entire image is a textured, light brown or tan color, resembling aged parchment or paper. The text is overlaid on this background, with a slight shadow effect behind the words.


Mosheh was 'long in coming' or rather seems to have been delaying his coming back and this simply revealed the true nature of the wickedness still in the hearts of a people who had been saved from bondage, yet quickly forgot who they were and what they were called to.



This event we see, here in Shemoth/Exodus 32, in essence, foreshadows the parable יהושע spoke regarding the last days:

Mattithyahu/Matthew 24:45-51 “Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? 46 “Blessed is that servant whom his master, having come, shall find so doing.

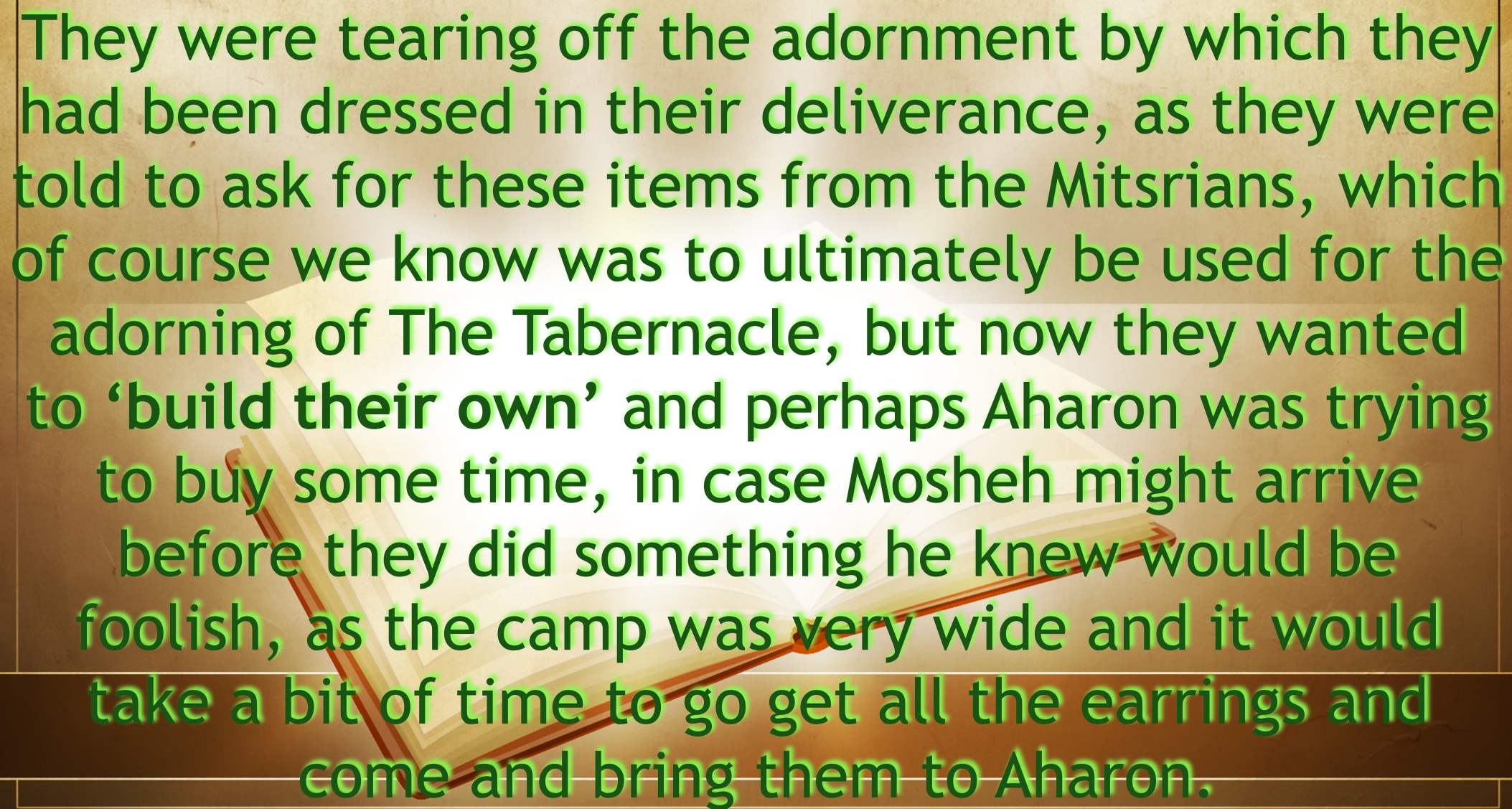
47 “Truly, I say to you that he shall set him over all his possessions. 48 “But if that evil servant says in his heart, ‘My master is delaying his coming,’ 49 and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant shall come on a day when he does not expect it, and at an hour he does not know, 51 and shall cut him in two and appoint him his portion with the hypocrites - there shall be weeping and gnashing of teeth.”



Yisra'el had quickly forgotten their betrothal to יהוה and had pursued the idols that were in their hearts.

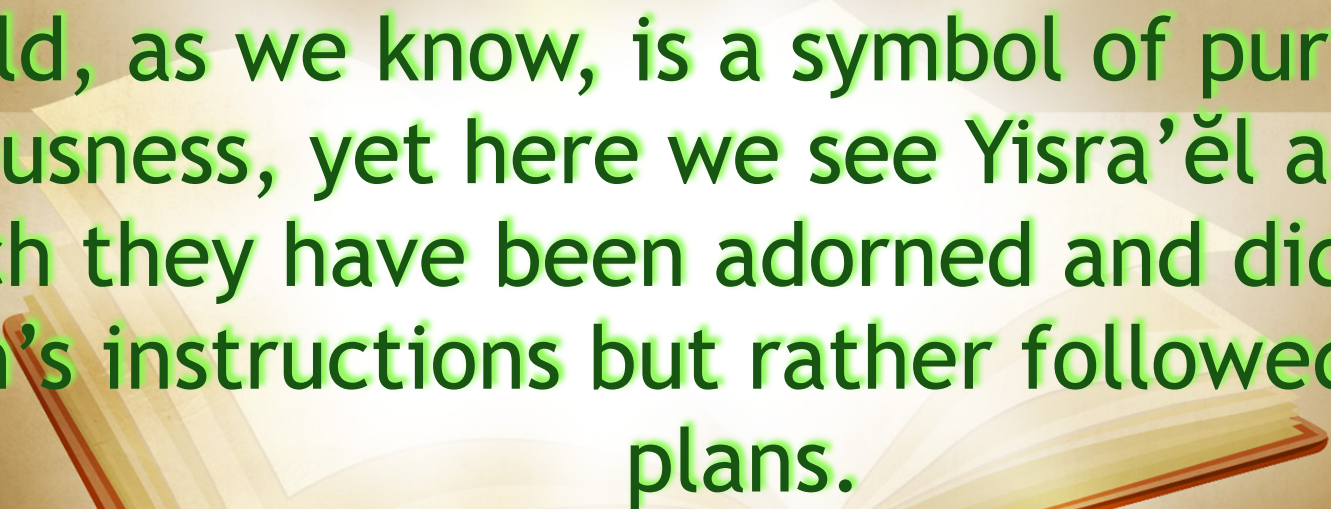
By not waiting for יהוה or “This Mosheh,” they were led astray and enslaved by their double-mindedness and influenced by the desires of their hardened hearts.

Aharon folded to their rebellion and asked them for gold earrings - in fact he told them to 'take off' the earrings which is the word פָּרַק paraq (paw-rak')- Strong's H6561 which means, '**tear apart, tear off, torn off, break, deliver**' and the use of this strong action may have been his way of telling them that by doing this, and not waiting for who was really in charge, they were breaking off or tearing away their ability to submit and hear the clear instructions of the Torah, and so wanted to rather have someone tickle their ears!!!

The background of the slide features a faint, artistic illustration of an open book with a red bookmark. The text is overlaid on this background in a green, glowing font.

They were tearing off the adornment by which they had been dressed in their deliverance, as they were told to ask for these items from the Mitsrians, which of course we know was to ultimately be used for the adorning of The Tabernacle, but now they wanted to **'build their own'** and perhaps Aharon was trying to buy some time, in case Mosheh might arrive before they did something he knew would be foolish, as the camp was very wide and it would take a bit of time to go get all the earrings and come and bring them to Aharon.

Gold, as we know, is a symbol of purity and righteousness, yet here we see Yisra'el abusing that by which they have been adorned and did not follow Mosheh's instructions but rather followed their own plans.



What Yisra'ěl had done here was take the adoring of יהוה and use it for self, and this is exactly the same rebuke we see being given in Yehezqěl, where Yisra'ěl, who had been washed and adorned, used their loveliness to whore, which many are doing today as they are tearing off the adornment and life of the Torah of Elohim that guides, protects, nourishes, beautifies and makes lovely:

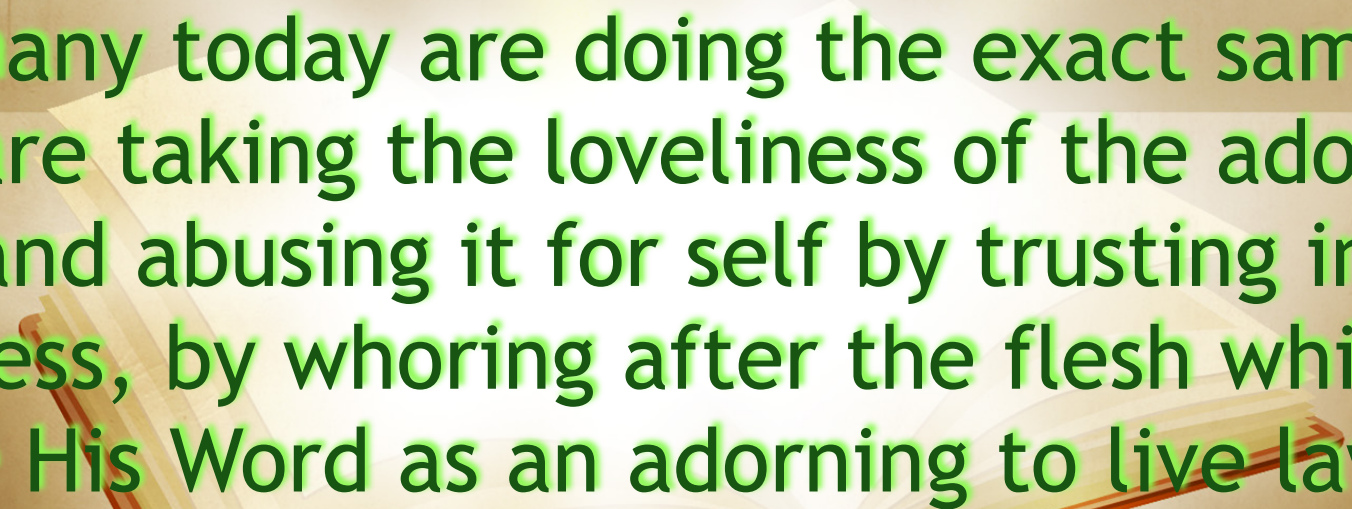
Yehezqěl/Ezekiel 16:9-17 “And I washed you in water, and I washed off your blood, and I anointed you with oil. 10 “And I dressed you in embroidered work and gave you sandals of leather. And I wrapped you in fine linen and covered you with silk. 11 “And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck. 12 “And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head.

13 “Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty. 14 “And your name went out among the nations because of your loveliness, for it was perfect, by My splendour which I had put on you,” declares the Master יהוה.

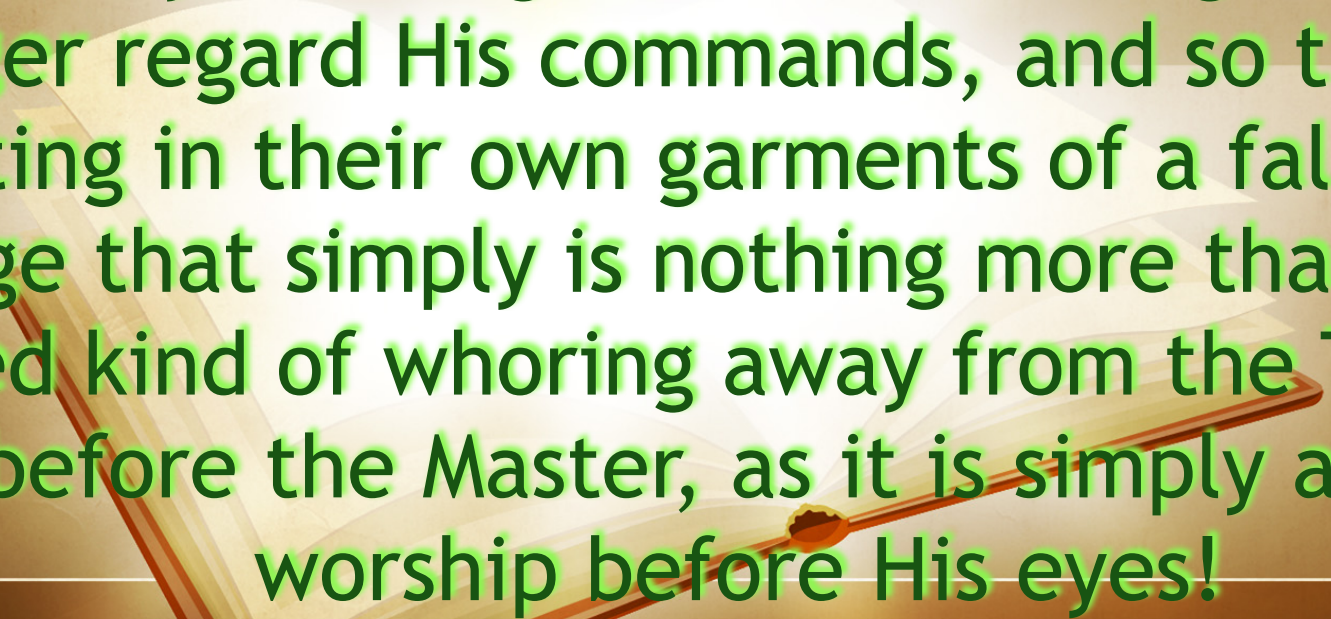
15 “But you trusted in your own loveliness, and whored because of your name, and poured out your whorings on everyone passing by who would have it.

16 “And you took some of your garments and made multi-coloured high places for yourself, and whored on them - which should not have come about, nor shall it be.

17 “And you took your splendid adornments, of My gold and My silver that I gave you, and made for yourself images of a male and whored with them.”



So many today are doing the exact same thing -
they are taking the loveliness of the adoring of His
Word and abusing it for self by trusting in their own
loveliness, by whoring after the flesh while trying to
use His Word as an adorning to live lawless!!!



The Church has taken His beautiful Word and used it to whore by twisting it into falsified garments that no longer regard His commands, and so they end up trusting in their own garments of a false grace message that simply is nothing more than the most wicked kind of whoring away from the Truth and stinks before the Master, as it is simply abominable worship before His eyes!

Verse 4 is very clear - Aharon made the calf and he even used an engraving tool showing how he spent much time and effort in building this golden calf. This is exactly what is happening today - so many are 'giving their gold' to the church so that their leaders can fashion and shape for them a golden calf which they can relate to in worshipping their own way as opposed to submitting and worshipping according to the pattern and instructions of יהוה as given through His Torah (Mosheh).

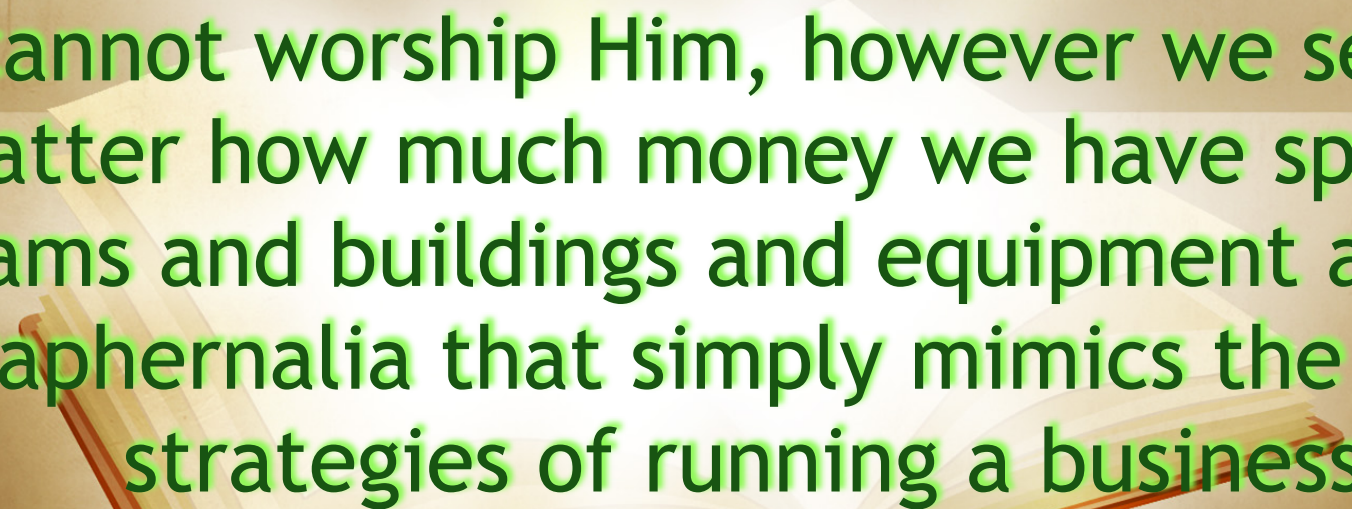
Verse 5 is possibly one of the clearest pictures of the most shocking realities of our day!!!

Aharon builds this abominable calf, and had spent much time on it and proudly declared the following:

“Tomorrow is a festival to יהוה”

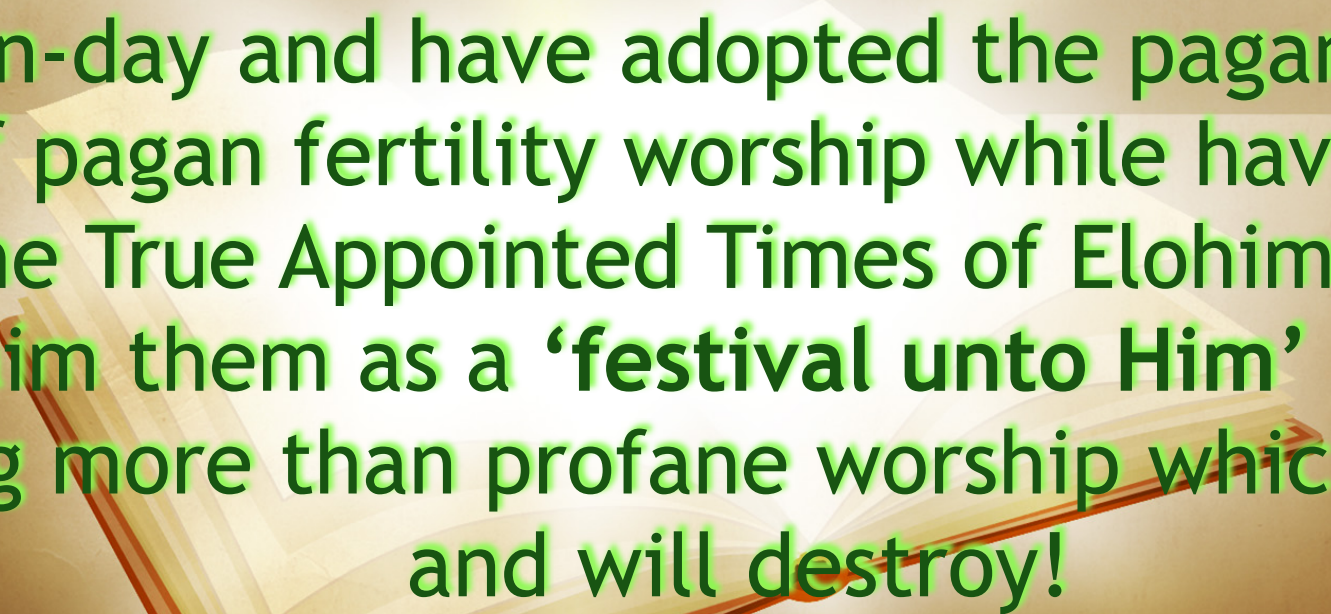
Aharon, and the rest of Yisra'ěl, were sincere in their declaration of worshipping יהוה, however this was seen as a corrupted form of worship, in יהוה's eyes, and this is a vital lesson for us today!

We cannot worship Him, however we see fit, no matter how much money we have spent on programs and buildings and equipment and all the paraphernalia that simply mimics the world's strategies of running a business.

An open book is positioned at the bottom of the frame, with its pages fanned out. A bright, glowing light emanates from the center of the book, creating a lens flare effect that spreads across the background. The background itself is a textured, parchment-like surface with warm, golden-brown tones. The overall composition suggests a theme of enlightenment or revelation.

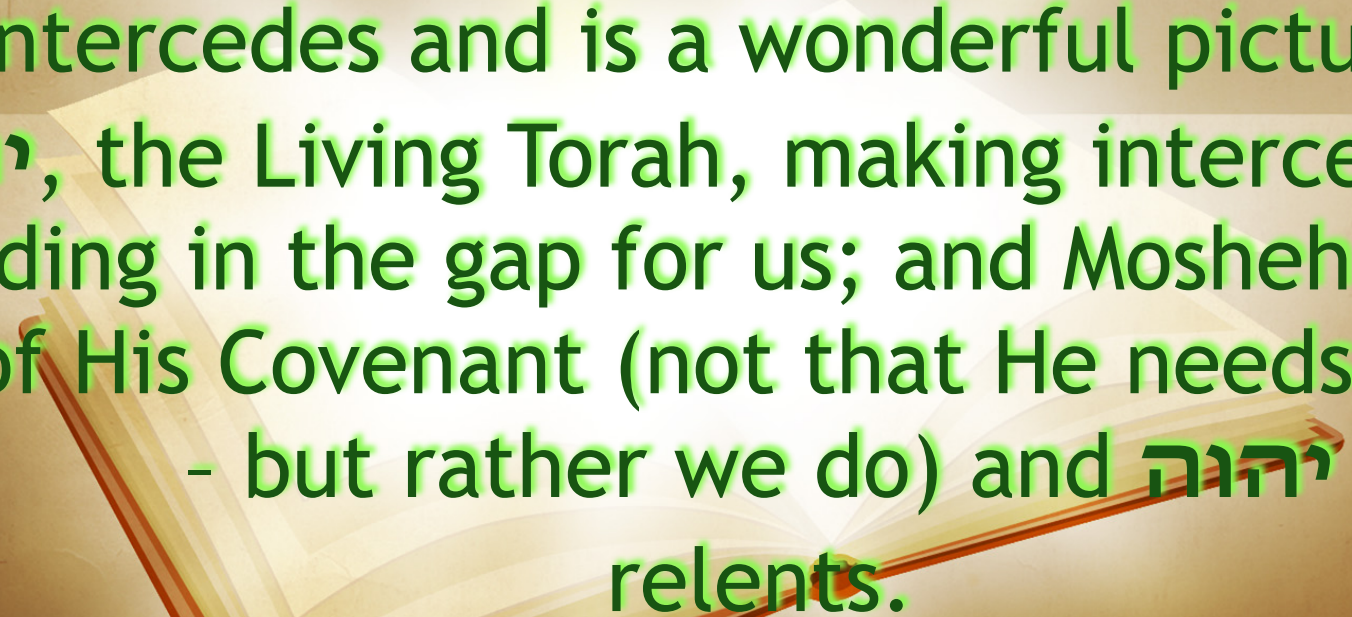
We are to worship Him, His way, and learn and understand the design of His Tent/House, for then we would ensure that there is no Mitsrayim still in us!!!

What this does picture for us is a falsified syncretized worship that we see happening today - that is the mixing of worship through a blending of foreign or pagan practices and using them to worship the Creator and this is not worship in His eyes!



The church has said that they worship the Creator on sun-day and have adopted the pagan worship days of pagan fertility worship while having thrown out the True Appointed Times of Elohim and they proclaim them as a 'festival unto Him' while it is nothing more than profane worship which He hates and will destroy!

יהוה wanted to wipe them all out and Mosheh intercedes and is a wonderful picture of יהושע, the Living Torah, making intercession and standing in the gap for us; and Mosheh reminds יהוה of His Covenant (not that He needs reminding - but rather we do) and יהוה relents.



Verse 17-18

When Yehoshua and Mosheh came to the camp all they heard was singing - they were having a big party - pretty much the image you see happening in the charismatic movement today, which is growing at a rapid pace and sadly the people are being deceived into thinking that they are worshipping the Creator.

With them coming back to the camp, to find that the people had not obeyed the instructions that were given to them, shows very clearly the same question that יהושע asks, in the parable of the unrighteous judge and the persistent widow, as He encourages us to not lose heart and always be praying, which Yisra'el were not doing while Mosheh was a way!

Lukas/Luke 18:8 “I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?”

Verse 19 - Mosheh breaks the two stones

He was angry, and so he had a right to be - he threw the tablets on the ground and this was a witness against them that they had broken Covenant and had forgotten quickly the “we shall do” that they all declared at the foot of the mountain when declaring their commitment to the Marriage Covenant, and it was not just a few disobedient ones so that Aharon may have been able to subdue the rebellion, but here he was leading it!!!

How many of our lives have been shattered because
of an idol in our heart?

Marriages broken, families divided, careers ruined -
all for the sake of being double minded in our
hearts toward יהוה.


The tablets Mosheh shattered, contained the
solution.

We need to pick up those shattered pieces of our
lives and read what is written on those tablets.

The Words of יהוה are for the healing of the
Nations

Verse 20 - the Cup of wrath

Mosheh burned the calf and ground it to powder and scattered it on the water made everyone drink it. In all these images we see shadow picture of what would happen when Yisra'el would indeed commit whorings after the nations - they would be scattered over the face of the earth and would drink of the wrath of Elohim.

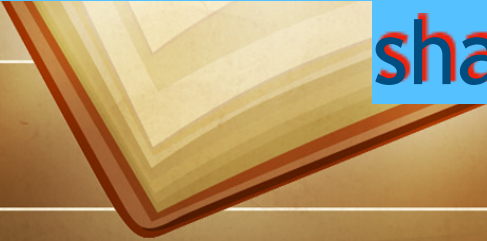
An open book with a red bookmark and a small brown object on the page.



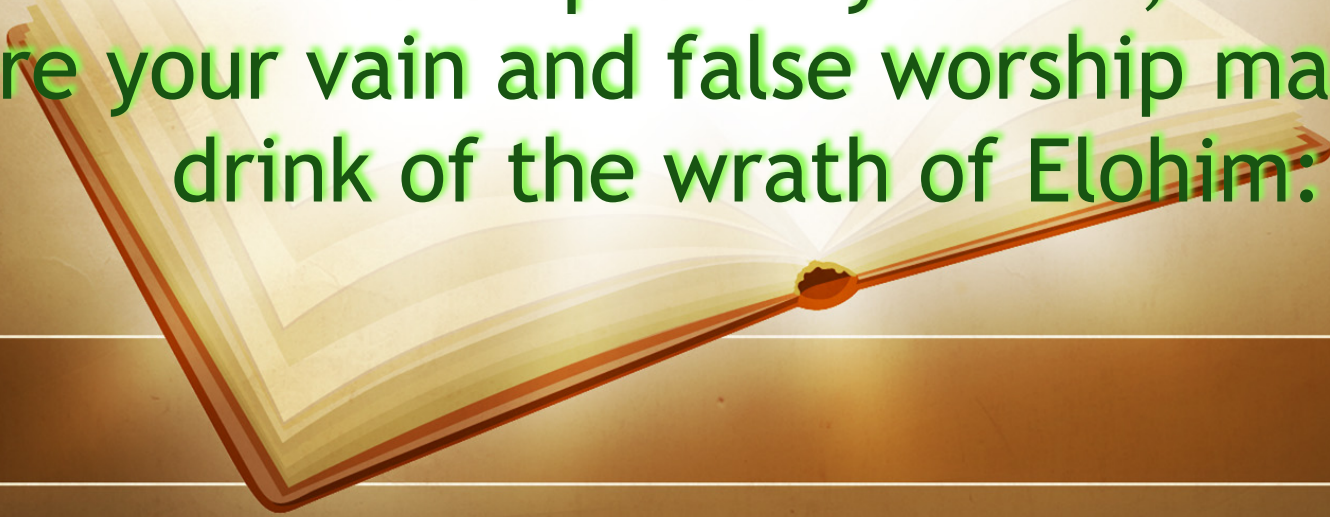
They did not want to drink the **PURE WATER** of the Word of **יהוה** and in effect they had made their bed and must lie in it and face the consequences:

Hazon/Revelation 2:20-23 “But I hold against you that you allow that woman Izebel, who calls herself a prophetess, to teach and lead My servants astray to commit whoring and to eat food offered to idols. 21 “And I gave her time to repent of her whoring, and she did not repent. 22 “See, I am throwing her into a sickbed, and those who commit adultery with her into great affliction, unless they repent of their works. 23 “And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works.”

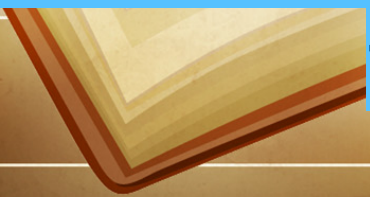
Yirmeyahu/ Jeremiah 25:27-28 “And you shall say to them, ‘Thus said יהוה of hosts, the Elohim of Yisra’el, “Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I am sending among you.”’ 28 “And it shall be, when they refuse to take the cup from your hand to drink, then you shall say to them, ‘Thus said יהוה of hosts, “You shall drink!”’

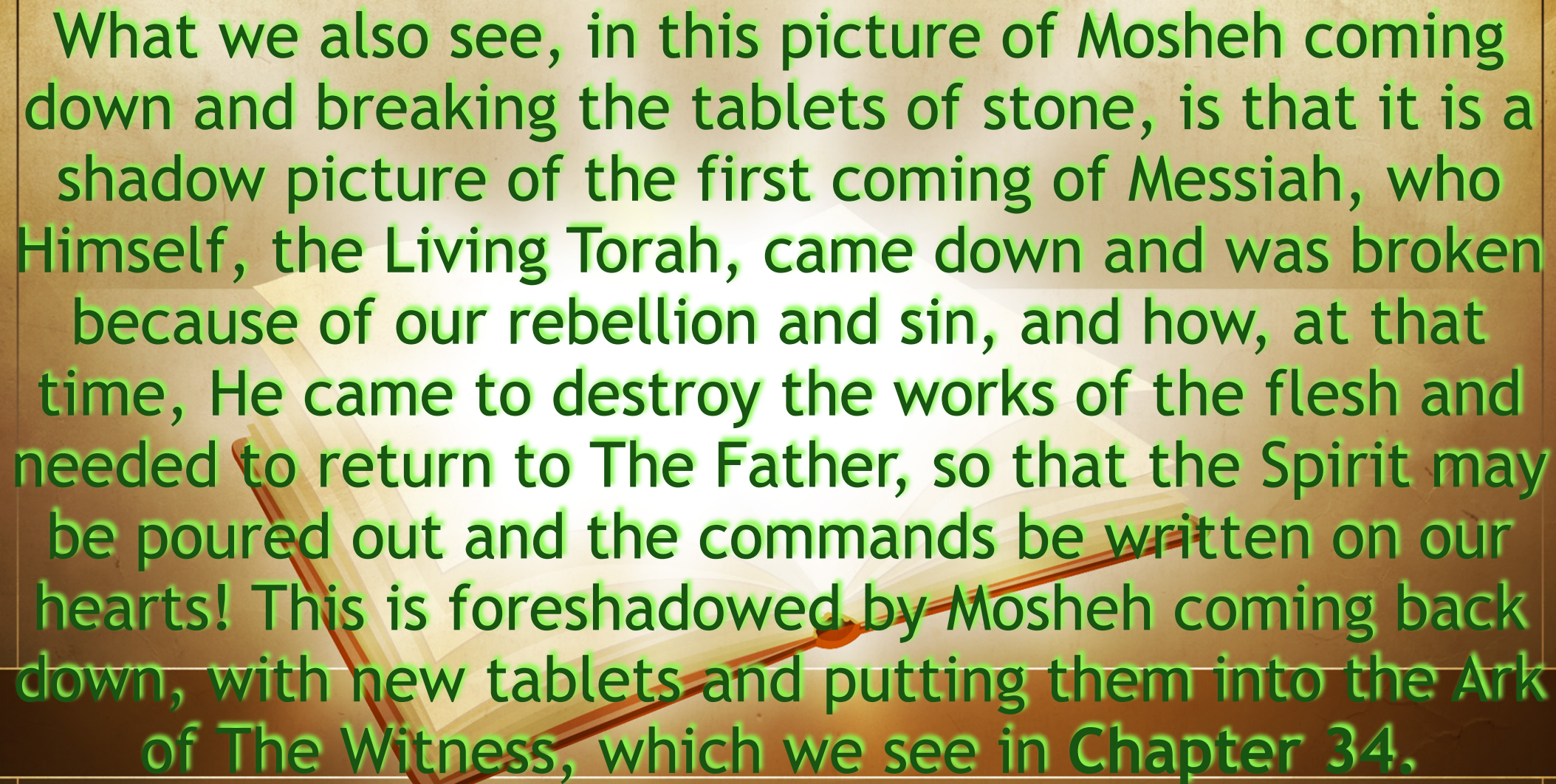


When you worship in any other way that is contrary to that which has been commanded by Elohim and take on mixed worship then you too, no matter how sincere your vain and false worship may be, will drink of the wrath of Elohim:

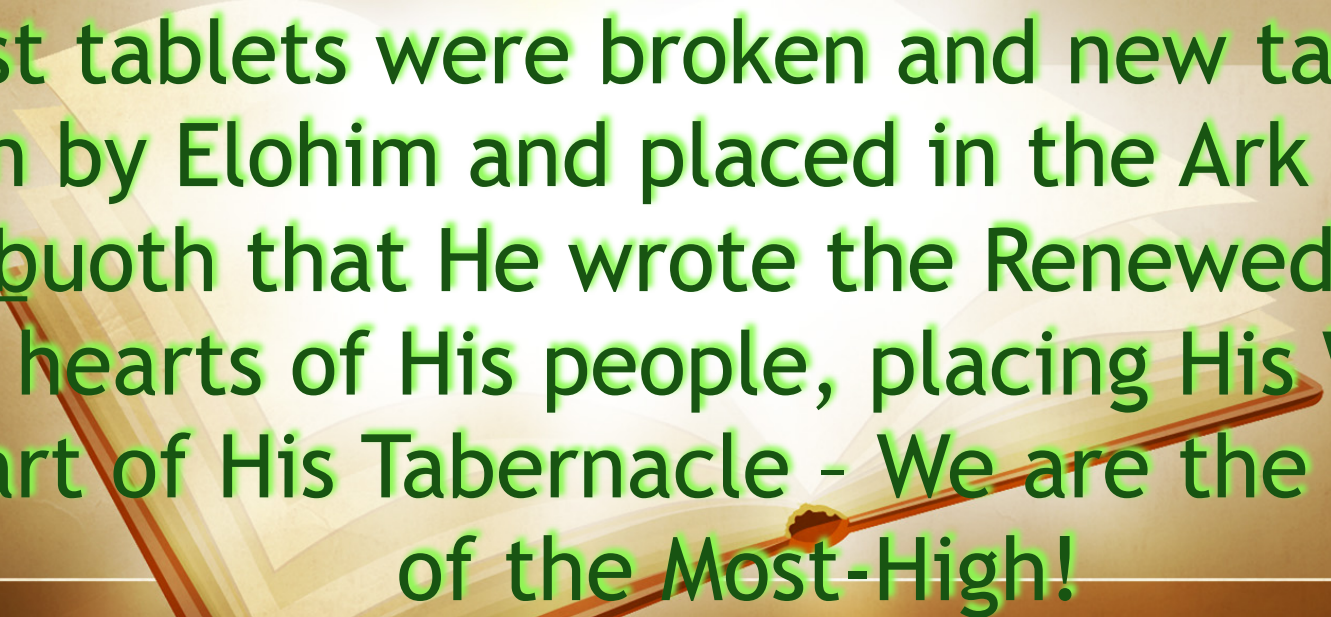


Hazon/Revelation 14:9-10 “And a third messenger followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark upon his forehead or upon his hand, 10 he also shall drink of the wine of the wrath of Elohim, which is poured out undiluted into the cup of His wrath. And he shall be tortured with fire and sulphur before the set-apart messengers and before the Lamb.”





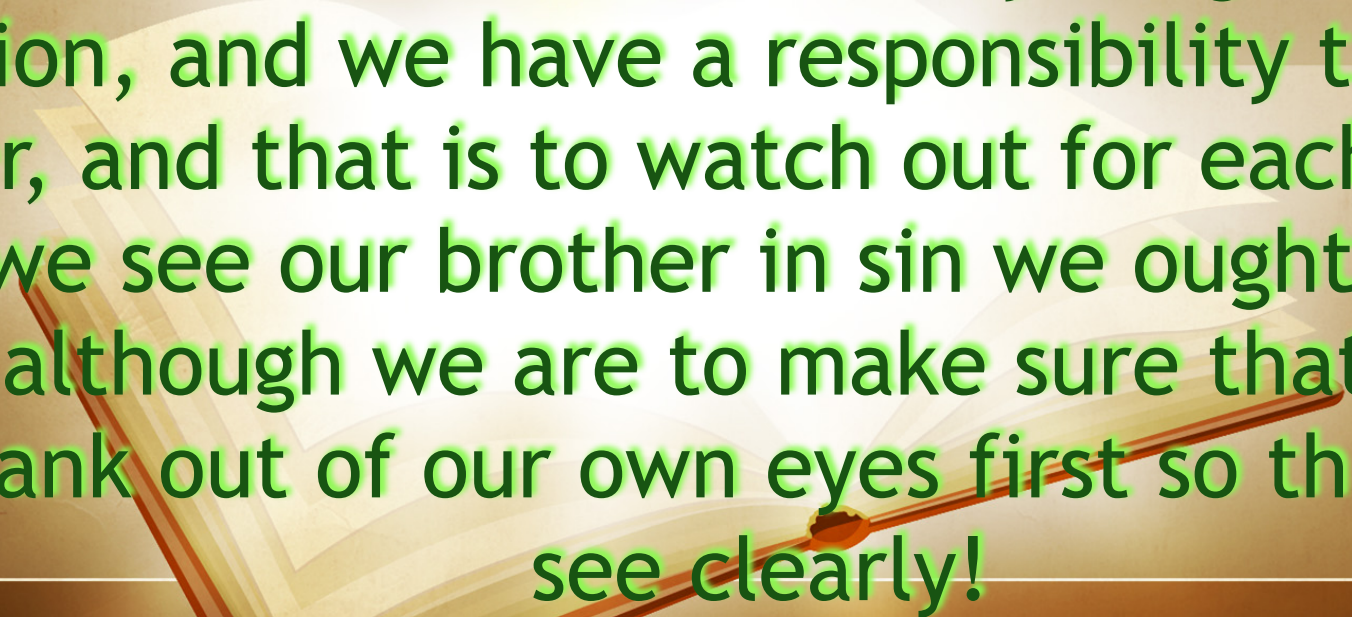
What we also see, in this picture of Mosheh coming down and breaking the tablets of stone, is that it is a shadow picture of the first coming of Messiah, who Himself, the Living Torah, came down and was broken because of our rebellion and sin, and how, at that time, He came to destroy the works of the flesh and needed to return to The Father, so that the Spirit may be poured out and the commands be written on our hearts! This is foreshadowed by Mosheh coming back down, with new tablets and putting them into the Ark of The Witness, which we see in Chapter 34.



The first set of tablets never went into the Ark, which is symbolic of the heart of the Tabernacle and the first tablets were broken and new tablets were written by Elohim and placed in the Ark and it was at Shabuoth that He wrote the Renewed Covenant on the hearts of His people, placing His Words into the heart of His Tabernacle - We are the Tabernacle of the Most-High!

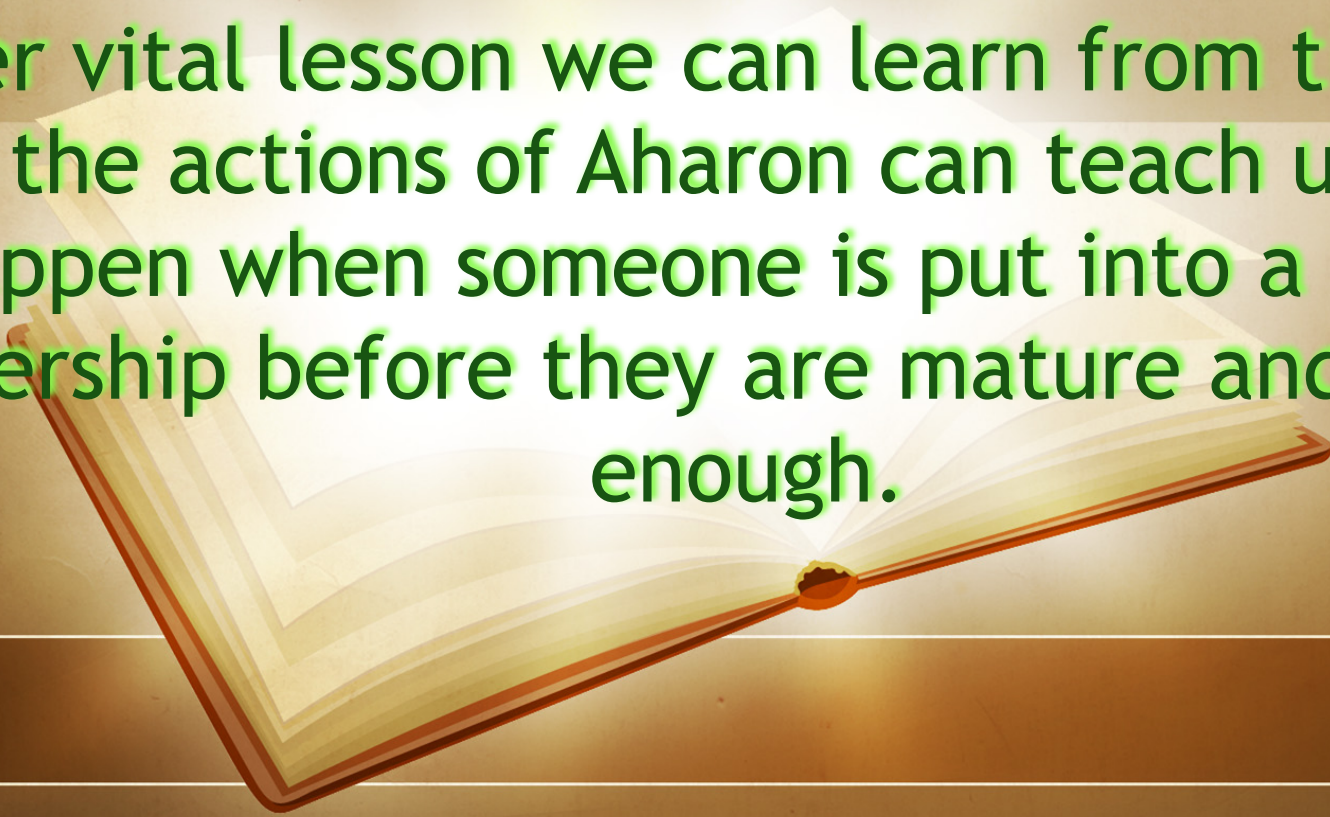
Verse 24 - Aharon tried to claim innocence and said that the people brought him the gold and he just threw it in the forge and out popped this golden calf!!!

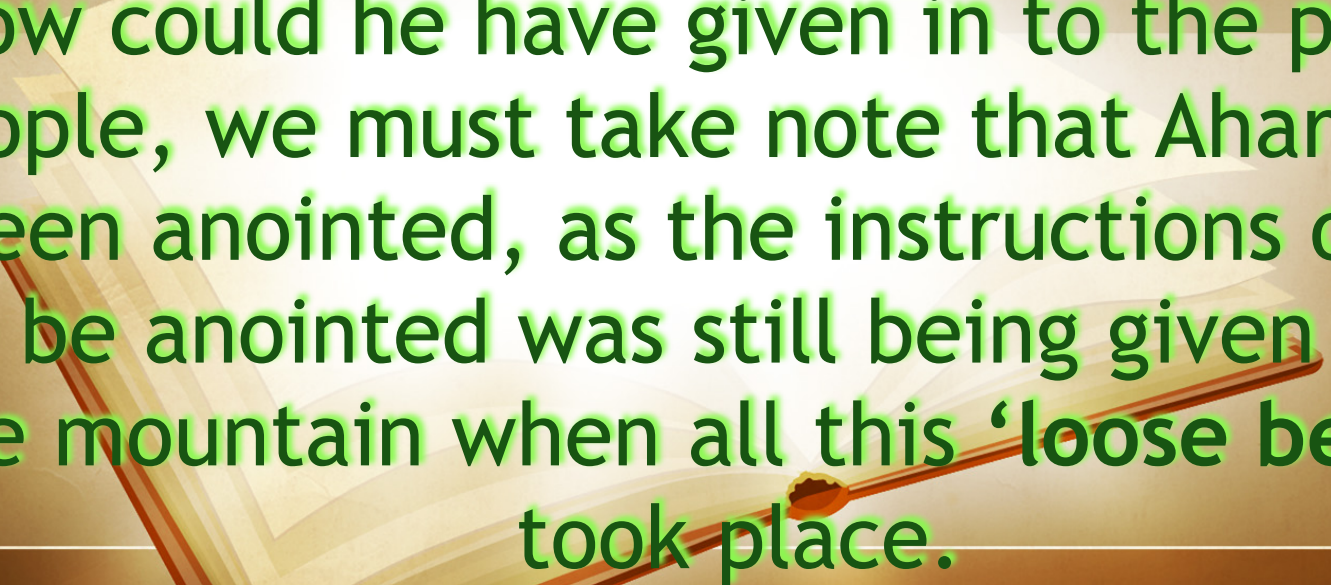
I am not sure if he really knew how ridiculous he must have sounded at that moment, but I am pretty sure that most of us have done exactly the same thing at some time in our lives, and we ought to learn from this, that we cannot hide anything from **יהוה** and must never attempt to do so either.

An open book with a red bookmark is positioned diagonally across the lower half of the image. The pages are a light cream color, and the binding is visible in the center. The background is a textured, aged parchment or paper with a warm, yellowish-brown tone. The text is written in a green, slightly glowing font with a thin black outline, making it stand out against the background.

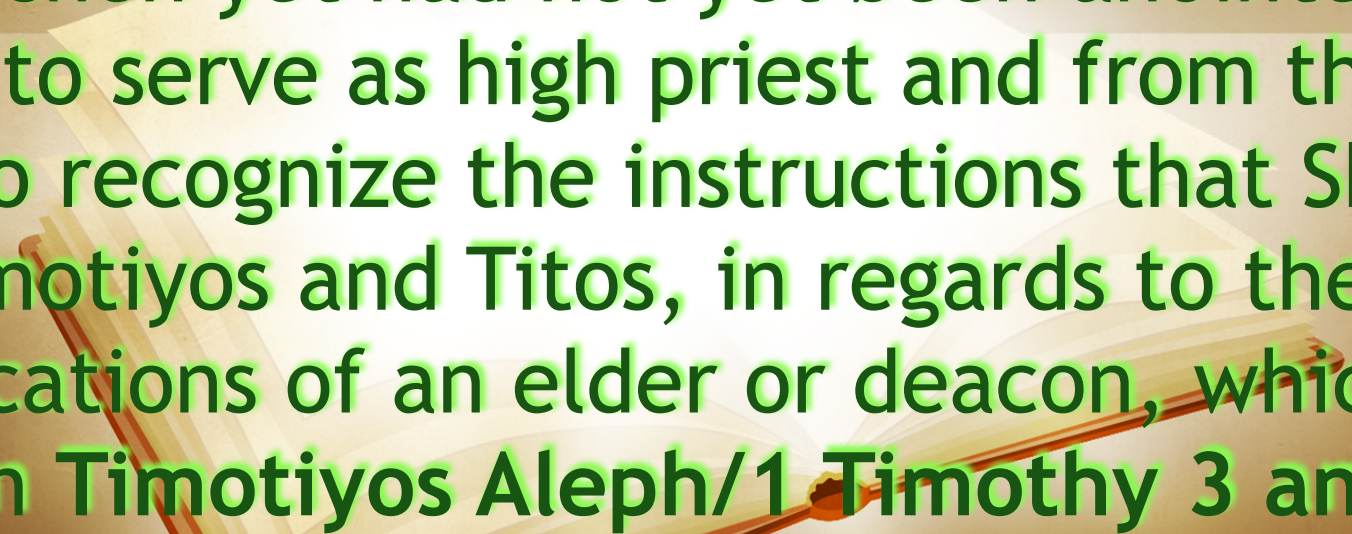
He showed his weakness to Mosheh, by admitting, in a sense, that he did not do anything to stop the rebellion, and we have a responsibility toward one another, and that is to watch out for each other and when we see our brother in sin we ought to correct him, although we are to make sure that we have the plank out of our own eyes first so that we may see clearly!

Another vital lesson we can learn from this chapter is how the actions of Aharon can teach us what can happen when someone is put into a role of leadership before they are mature and learned enough.





While we may certainly see the flaws of Aharon, in this chapter, and often ask why he did what he did and how could he have given in to the pressure of the people, we must take note that Aharon had not yet been anointed, as the instructions of how he was to be anointed was still being given to Mosheh on the mountain when all this 'loose behaviour' took place.



Up until this point Aharon had been a mouthpiece for Mosheh yet had not yet been anointed and set-apart to serve as high priest and from this, we are able to recognize the instructions that Sha'ul gives to Timotiyos and Titos, in regards to the required qualifications of an elder or deacon, which you read of in Timotiyos Aleph/1 Timothy 3 and Titos.

Sha'ul makes it clear that an overseer cannot be a new convert, lest he become puffed up with pride and fall into the judgment of the devil.

This example of Aharon's inexperience, shows us what damage inexperienced leadership can do, as it can cause the downfall and death of those who follow immature leaders that have clearly not been appointed and anointed for service by Elohim! Aharon was indeed called and we know that the gifts and the calling of Elohim are not to be repented of.

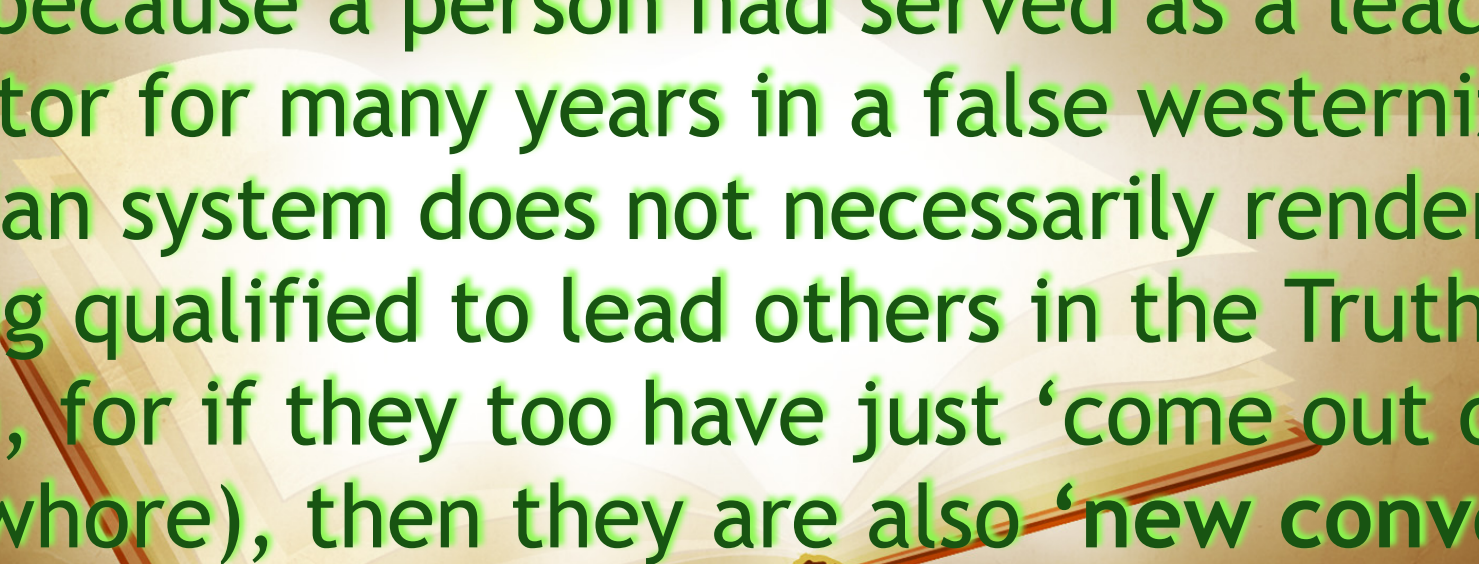
There are various groups, within the 'Torah obedient' circles, that are being led by those who are inexperienced in the Word or are new converts!

While some may be a lot older than the rest, we take note that it is not their age that should qualify them!

Sadly, there are many Torah observant fellowships that are still mixing their worship, due to inexperienced leadership, that has appointed themselves, or been prematurely appointed by those who seek to have a leader tell them what to do!

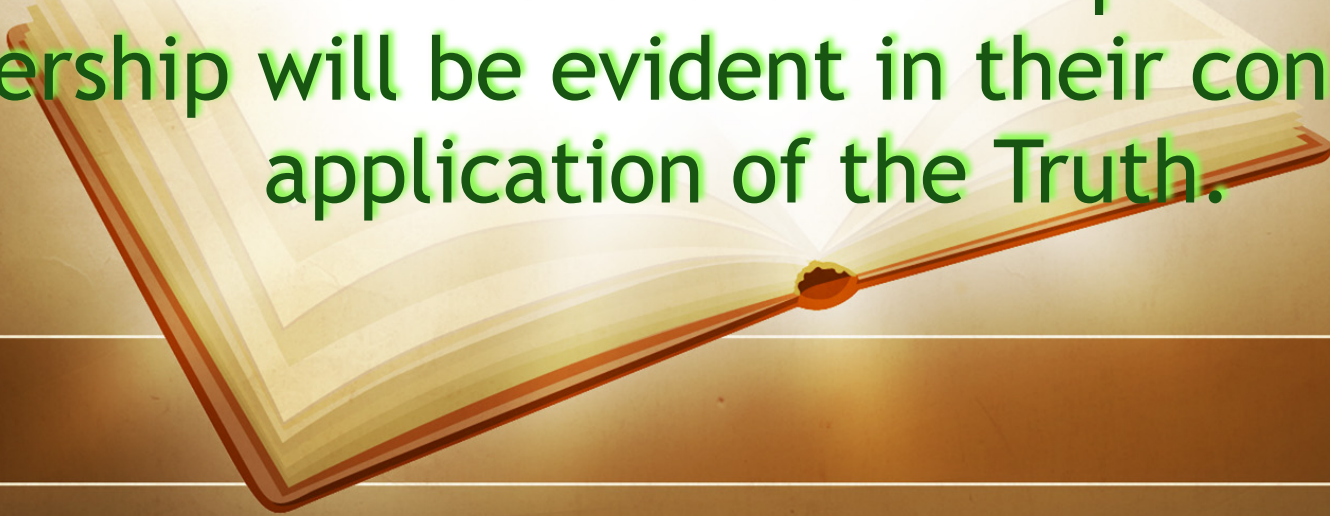
There is order in the body of Messiah, and as Sha'ul tells us in the letter to the believers in Ephesos, it is Messiah who appoints His leaders to equip the body and the qualities of these leaders ought to at least meet the requirements described in the letters to Timotiyos and Titos.

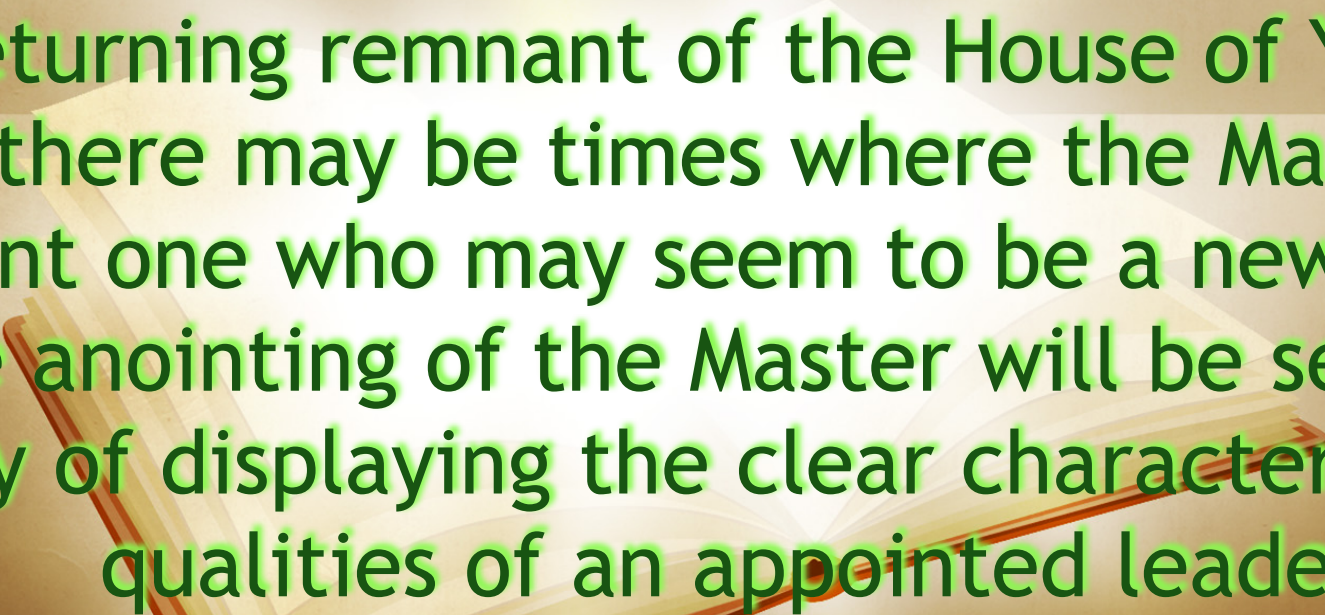
When proper leadership is not in place the danger of groups being riddled with a 'party' attitude that is let loose to do as they please and whatever is right in each one's eyes, can cause a serious division and breakdown of the body!



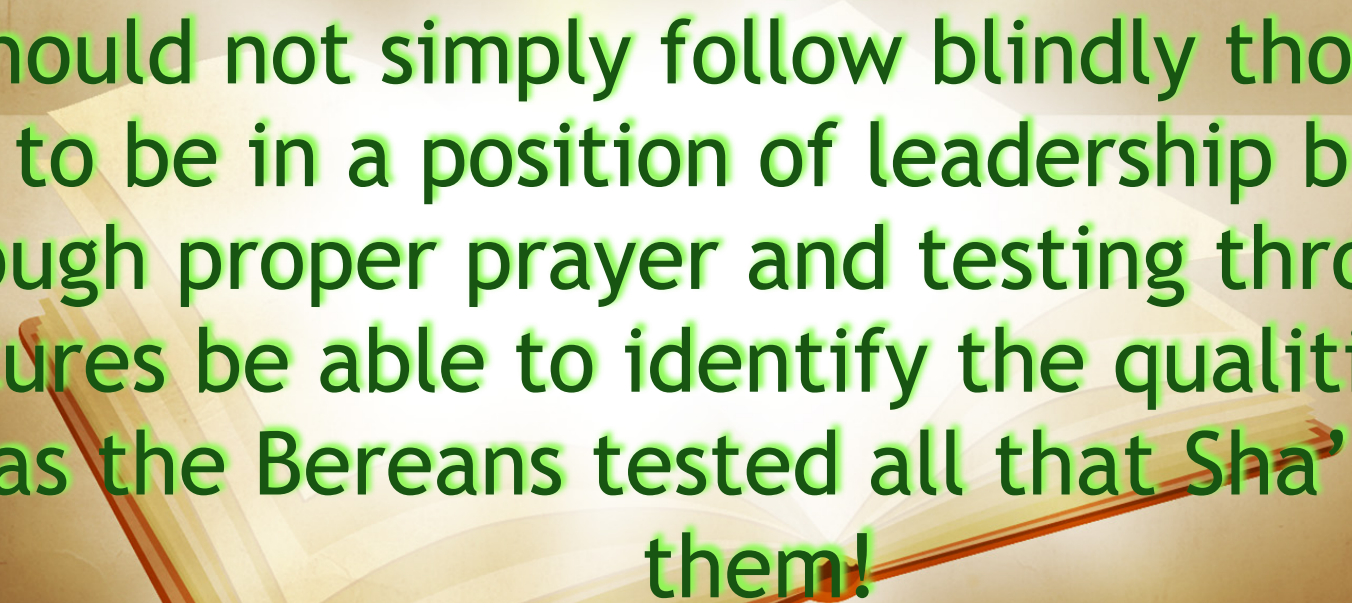
Just because a person had served as a leader or pastor for many years in a false westernized Christian system does not necessarily render them as being qualified to lead others in the Truth of the Torah, for if they too have just ‘come out of her (the whore), then they are also ‘new converts’!

While this may be the case, we also recognize that it is יהושע Messiah who appoints and confirms His appointment and therefore the qualities of true leadership will be evident in their conduct and application of the Truth.





What we also take note of in the scattered state of the returning remnant of the House of Yisra'ěl, is that there may be times where the Master does appoint one who may seem to be a new convert, yet the anointing of the Master will be seen in their ability of displaying the clear characteristics and qualities of an appointed leader.



What the body must simply be aware of, is that they should not simply follow blindly those who are seen to be in a position of leadership but should through proper prayer and testing through the Scriptures be able to identify the qualities or not, just as the Bereans tested all that Sha'ul taught them!

Verse 25 - They were let loose

The Hebrew word for 'loose' is פָּרַע para (paw-rah')- Strong's H6544 and means 'let go, let alone, lack of restraint, uncover, naked, neglect, out of control' and so, we see the clear picture of the state of the people - they were 'naked' and lacked restraint, as they simply followed after the flesh and what may have seemed initially to Aharon, like a 'keeping the peace' in camp, by allowing them to do what they wanted, actually turned out to be the reality of him not standing up for what is right and so, many fall into this trap today, as they prefer to keep quiet for the sake of peace - and this we cannot do.

We must stand up for truth and guard it all costs
and allow no breach in the camp so to speak!

This 'let loose picture' is what we see running riot
in the 'circus' attempt of putting on a big show of
worship by many churches today as they have no
reverence for יהוה and have bowed to their own
design of calf worship.

Will the Remnant please stand up!

Verse 26: we see Mosheh asking a very vital question:

“Who is for יהוה? Come to Me!”

This is the same call going out today -

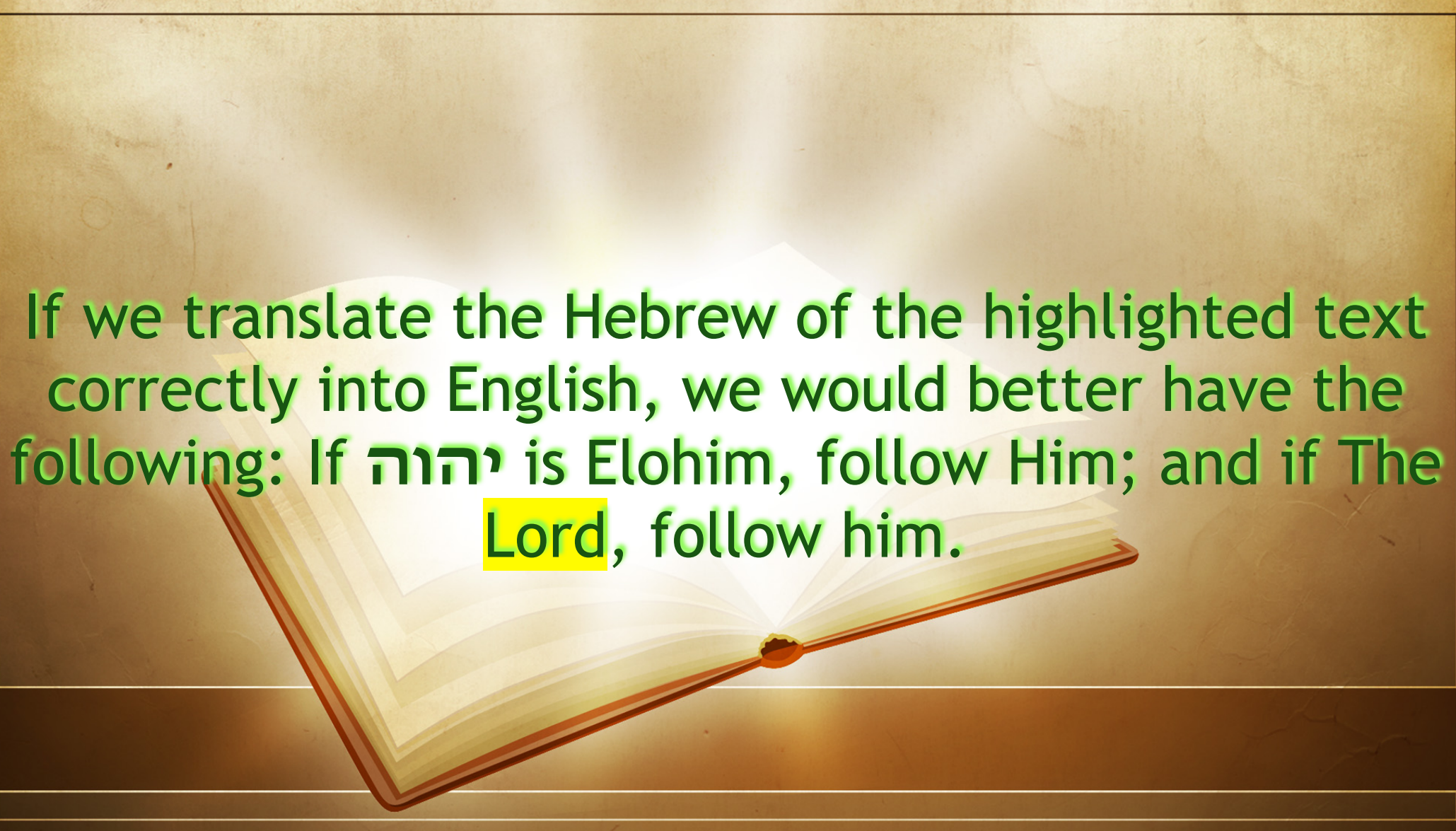
“Who is for יהוה?”

Come and follow the Torah!!!

This is the same things that Eliyahu asked Yisra'ël on Mount Karmel:

Melakim Aleph/1 Kings 18:21 “And Ēliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba‘al, follow him.” But the people answered him not a word.”





If we translate the Hebrew of the highlighted text correctly into English, we would better have the following: If יהוה is Elohim, follow Him; and if The Lord, follow him.

The Hebrew name Ba'al (bah'-al)- בַּעַל Strong's H1168 renders the name of the heathen deity and is, in Hebrew, the term for '**master, husband or landowner**'; hence the common term for landowner in the old English is 'lord' and hence Ba'al rendering '**The Lord**', as we see how the inherited lies of many years has blended the use of pagan deity titles into worshipping the True Creator and we are to choose this day whom we serve.

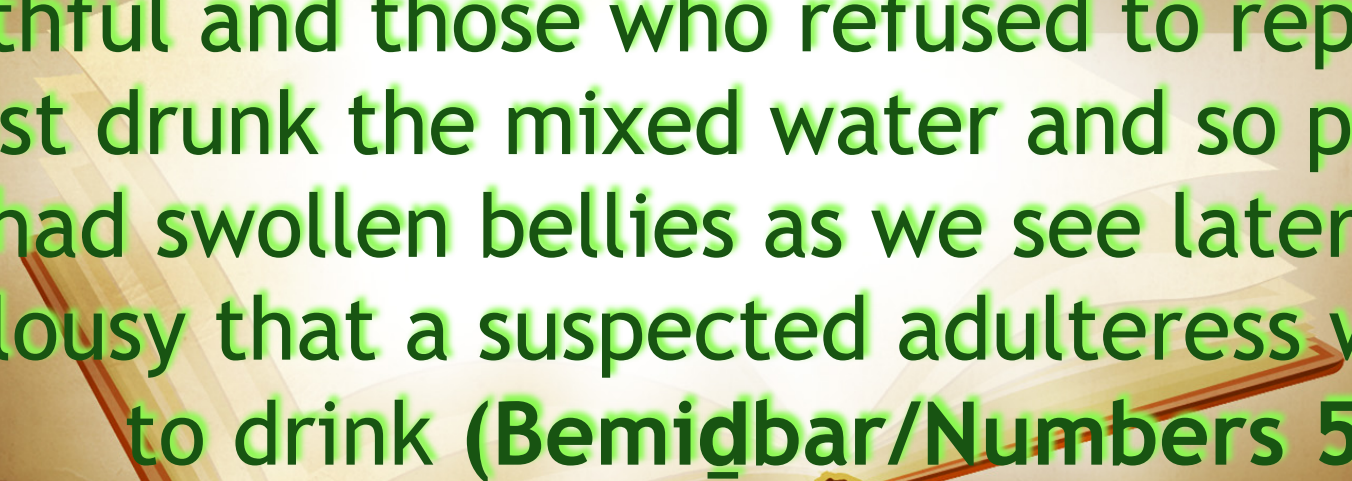
Mosheh asks this and the sons of Lěwi respond - it is a righteous priesthood that must stand up and take the sword of truth in hand and fight the good fight!!!

They had to go and kill each one his brother, friend and relative - not an easy task and metaphorically a task that often many today find hard to do when called to 'leave' their relatives and friends for the sake of the Truth:

Marqos/Mark 10:29-30 “יהושע said, “Truly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for the sake of Me and the Good News, 30 who shall not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come, everlasting life.”

Lucas/Luke 14:26 “If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.”

They went out that day and killed all who were unfaithful and those who refused to repent. They had just drunk the mixed water and so perhaps the guilty had swollen bellies as we see later in the cup of Jealousy that a suspected adulteress would have to drink (Bemidbar/Numbers 5)



Verse 28 - 3000 people

3000 people died that day, and we see a clear and wonderful picture of the restoration of this curse and event at Shabuoth (Pentecost) when the Spirit was poured out on those 120 believers and 3000 people were added to their number and how when Aharon had declared that it was to be a feast day to יהוה, we certainly see how that when we obey and keep the Appointed Feasts of יהוה that He will cause numbers to be added as a result of obedience!

Verse 33 - sinners blotted out!

יהוה tells Mosheh straight up - whoever has sinned against Him will have their name blotted out of His Book!

The punishment of sin is death! That has not changed!

What we do have however is the fact that יהושע has taken the punishment of death for all who will turn to Him and follow Him and walk in His ways and walk not according to the flesh and man's ways and dogmas and traditions.


Those who refuse to return and receive the gift of life and be washed in the Blood of Messiah and continue in their apostasy will find themselves erased from the Book of life.

Tehillah/Psalm 69:28 “Let them be blotted out of the book of the living, and not be written with the righteous.”

Yehezqěl/Ezekiel 18:4 “See, all beings are Mine, the being of the father as well as the being of the son is Mine. The being that is sinning shall die.”

Those who hold fast to the truth and obey the commands will have the assurance of their names being written in and remaining in the Book of Life:

Hazon/Revelation 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.”



At the second resurrection, after the Millennial Reign at the Throne of Judgement, which those who are part of the first resurrection will not partake in, we see that those who are not found in the Book of Life and thrown into the fire:

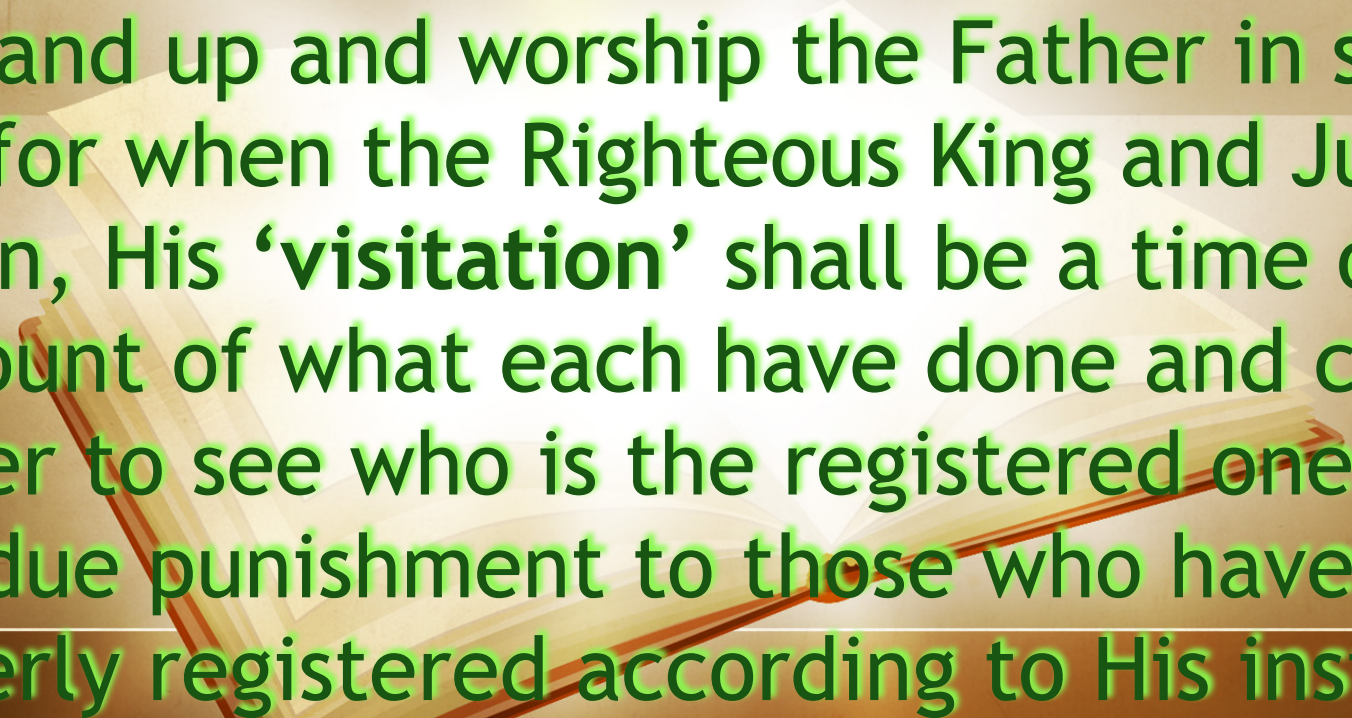
Hazon/Revelation 20: 15 “And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.”

Verse 34 - the Day of Visitation!

Here in this verse 34, יהוה gives a clear warning, in regards to the 'day of His visitation', when He will 'visit' the sins upon the people.

What is very interesting to take note of here, is that the Hebrew word that is used twice here, in this verse for 'visitation' and 'visit', is the word פָּקַד paqad (paw-kad')- Strong's H6485 and carries the meaning, 'to attend to, call up, muster, appoint, number, call to account, charge'.

This is the same word that we see being used at the beginning of this Torah portion in Shemoth/Exodus 30:12, which is translated as 'register'.



In other words, we have here in these chapters the clear reality that it is time for the true worshippers to stand up and worship the Father in spirit and truth, for when the Righteous King and Judge comes again, His **'visitation'** shall be a time of taking account of what each have done and check His register to see who is the registered ones and shall give due punishment to those who have not been properly registered according to His instructions.

He is, in a manner of speaking, coming to ‘balance the books’ on the Day of His Visitation.

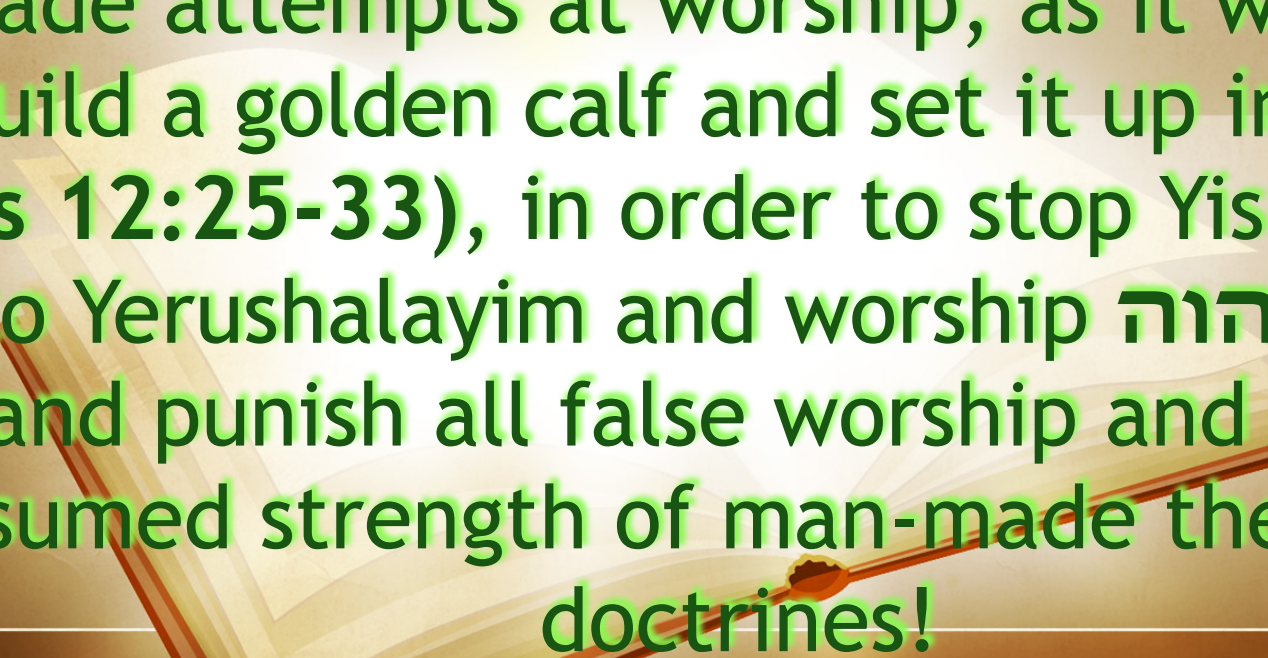
When we see this clear reference to an accounting of the registry so to speak, we are able to understand, in a more meaningful way, the parable of the Talents.

When the Master comes again, those who have ‘hidden their talent’ shall have what was given to them taken away, while to those who have joyfully utilized the talents they were given, shall be given more. (Matthew 25:14-30)

The day of visitation we are also able to see being mentioned in:

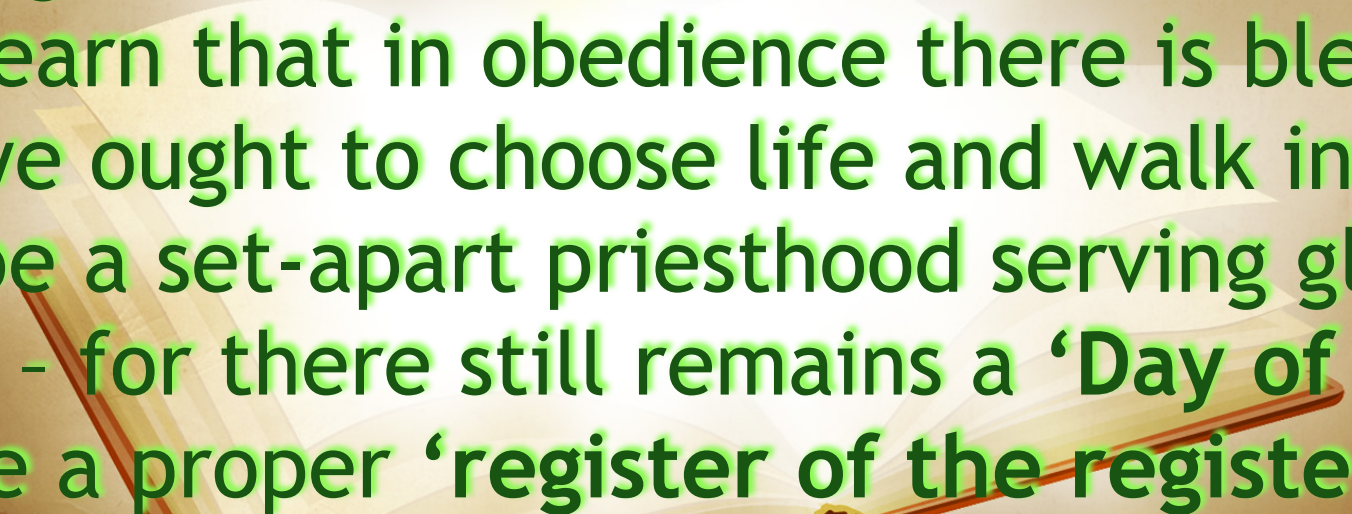
Amos 3:14 “For in the day I visit Yisra’ěl for their transgressions, I shall also punish concerning the slaughter-places of Běyth Ėl. And the horns of the slaughter place shall be broken, and they shall fall to the ground.”

The 'slaughter-places of Běyth Ěl' speak of the man-made attempts at worship, as it was Yarob'am that build a golden calf and set it up in Běyth Ěl(1 Kings 12:25-33), in order to stop Yisra'ěl from going to Yerushalayim and worship יהוה. יהוה shall come and punish all false worship and break down the assumed strength of man-made theologies and doctrines!



Each one shall get what is due to them on the day of the visitation of יהוה:

Romiyim/Romans 2:2-6 “And we know that the judgment of Elohim is according to truth against those who practise such wrongs. 3 And do you think, O man, you who judge those practising such wrongs, and doing the same, that you shall escape the judgment of Elohim? 4 Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim leads you to repentance? 5 But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, 6 who “shall render to each one according to his works”



The plague came as a result of disobedience and we can learn that in obedience there is blessing and life - we ought to choose life and walk in obedience and be a set-apart priesthood serving gladly with our all - for there still remains a 'Day of Visitation' to take a proper 'register of the registered ones'!