

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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Aliyot of the Torah:

1. 30:11-31:17
2. 31:18-33:11
3. 33:12- 33:16
4. 33:17-33:23
5. 34:1-9
6. 34:10-26
7. 34:27-35
8. Maftir: 34:33-35

Haftarah: 1ST Kings 18:1-39 (Ashkenazies);
18:20-39 (Sefardies)

Apostolic Writings: Luke 20:27-22:46

Ki Tisa “When you take...”

First Aliyah 30:11-31:17

[Exo 30:12 HNV] 12 "When you take a census of the children of Yisra'el, according to those who are numbered among them, then each man shall give a ransom for his soul to the LORD, when you number them; that there be no plague among them when you number them. –The word of YHWH provides such a perfect and clear understanding of its prophetic fulfillment, however it is only understood from its cultural and idiomatic perspective. Only from a Hebrew culture perspective can we then understand why some scripture is “mandatory”. For instance, the words spoken to Abraham in Bereshit (Genesis) 15:5[Gen 15:5 HNV] 5 The LORD brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Avram, "So shall your seed be." Then; much later we can understand with factual acts, that the message expressed in Torah and interpreted “that the children of Israel should not be

counted” has its clearest expression in 2 Samuel 24: 1-10 and 1 Chronicles 21: 7. We conclude that the promises given to our parents Abraham, Isaac and Jacob to be “COUNTLESS” becomes a literal text.

[Exo 30:13 HNV] 13 They shall give this, everyone who passes over to those who are numbered, half a shekel after the shekel of the sanctuary; (the shekel is twenty gerahs;) half a shekel for an offering to the LORD.

–This allows us to understand that the payment amount was only symbolic, however, it does contain a separate teaching in the fact of being half shekel, making it another aspect of unity, brotherhood and the need for one another. In the same way Yeshua saw his talmidim **[Luk 10:1 HNV] 1 Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him into every city and place, where he was about to come.**

[Exo 30:14 HNV] 14 Everyone who passes over to those who are numbered, from twenty years old and upward, shall give the offering to the LORD. –This census applied only to those over twenty. That is, those who were ready for war.

[Exo 30:15 HNV] 15 The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the LORD, to make atonement for your souls. – This principle teaches us two things: First that YHWH is fair. Second that before Him we are all equal and with the same value. It is interesting to note that this money is called “atonement”; it is a value for the atonement of one by one. In this case, each adult gave a contribution for his life, not only cherishing

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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Israel but, more than that, leaving a physical record of the value of Israel (as a memorial offering of atonement); that centuries later it would be returned to each Israelite no matter where he/she was lost.

[1Pe 1:18-20 HNV] 18 knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, 19 but with precious blood, as of a lamb without spot, the blood of Messiah; 20 who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake,

[Exo 30:16 HNV] 16 You shall take the atonement money from the children of Yisra'el, and shall appoint it for the service of the tent of meeting; that it may be a memorial for the children of Yisra'el before the LORD, to make atonement for your souls. -This money had only one destiny, to be used in the Mishkan (Tabernacle). And in turn it was a reminder of the Israelites responsibility with the things of YHWH. Which teaches us that we are all responsible for the service to the Eternal, not only the leaders, but all who are part of the community. This custom continued through the years. We also see this custom in the times of Yeshua; *Matityah(Matthew) 17:24-27; most specifically in verse 27: 27 But, lest we cause them to stumble, go to the sea, and cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you."*

Once again, we confirm Yeshua's fulfillment of Torah so detailed and elevated, He left us the best example. Completely obedient to Torah.

[Exo 30:18-19 HNV] 18 "You shall also make a basin of brass, and the base of it of brass,

in which to wash. You shall put it between the tent of meeting and the altar, and you shall put water in it. 19 Aharon and his sons shall wash their hands and their feet in it. -

This lavatory was at the entrance of the Mishkan (Tabernacle). Which teaches us that we must cleanse ourselves before approaching the presence of the Most High. The Scripture says in *Tehilim [Psa 24:3-4 HNV] 3 Who may ascend to the LORD's hill? Who may stand in his holy place? 4 He who has clean hands and a pure heart; Who has not lifted up his soul to falsehood, And has not sworn deceitfully.* This is the answer by which many today have been brought to the presence of YAHWEH, and HE has allowed them to know Him. Because vanity never defeated them (the futile and futile of life) and never lied to falsely condemn their neighbor. Simplicity, compassion and truthfulness are qualities of the Israelites around the world, a way to identify the lost sheep of the house of Israel. This lavatory is a symbol of our immersion "Tevilah", in the Name of Yeshua HaMashiach as expressed by **Yojanan (John) 3: 5; Maaseh (Acts) 2:38; Qorintiyim Alef (1 Corinthians) 6:11.**

[Exo 30:31 HNV] 31 You shall speak to the children of Yisra'el, saying, 'This shall be a holy anointing oil to me throughout your generations. - This oil was special, with a special purpose. It was not just any oil, but this one that was prepared with the ingredients described in the previous verses. This shows us that we should not do things for what we believe or feel it should be, but as YHWH established, only under divine models and measures everything will be well received by the Eternal. *Mishlé [Pro 3:7 HNV] 7 Don't be*

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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wise in your own eyes. Fear the LORD, and depart from evil.

[Exo 30:32 HNV] 32 It shall not be poured on man's flesh, neither shall you make any like it, according to its composition: it is holy. It shall be holy to you. -This special oil was only and exclusively for use in the Mishkan (Tabernacle). It was not to anoint anyone in particular

[Exo 34-35 HNV] 34 The LORD said to Moshe, "Take to yourself sweet spices, gum resin, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be an equal weight; 35 and you shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and holy: - Like the anointing oil, this incense was special. It was only to be used in the Mishkan (Tabernacle). He couldn't make another like him. Nor could it be used for anything other than for service in the Mishkan (Tabernacle).

[Exo 31:2-11 HNV] 2 "Behold, I have called by name Betzal'el the son of Uri, the son of Hur, of the tribe of Yehudah: 3 and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 to devise skillful works, to work in gold, and in silver, and in brass, 5 and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. 6 I, behold, I have appointed with him Oholi'av, the son of Achisamakh, of the tribe of Dan; and in the heart of all who are wise-hearted I have put wisdom, that they may make all that I have commanded you: 7 the tent of meeting, the ark of the testimony, the mercy

seat that is on it, all the furniture of the Tent, 8 the table and its vessels, the pure menorah with all its vessels, the altar of incense, 9 the altar of burnt offering with all its vessels, the basin and its base, 10 the finely worked garments -- the holy garments for Aharon the Kohen -- the garments of his sons to minister in the Kohen's office, 11 the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded you they shall do."

- These verses teach us three things:

1. It is YHWH who commission us for your service. It is clearly seen how the Most High determines who would do these specific works. Which shows us that we can only please him when we do what He entrusted to us and not otherwise.
2. Everyone who is going to serve YHWH must be filled with the Ruach HaKodesh (Spirit of Holiness). This is also evident when the seven Shoarim (Servants) were chosen, since they looked for seven men full of the Ruach HaKodesh, Maaseh (Acts) 6: 3.
3. That YHWH had not only called them, but also established in what area they would serve him.

[Eph 4:11-13 HNV] 11 He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers; 12 for the perfecting of the holy ones, to the work of serving, to the building up of the body of Messiah; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Messiah;

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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[Exo 31:13 HNV] 13 "Speak also to the children of Yisra'el, saying, 'Most assuredly you shall keep my Shabbatot: for it is a sign between me and you throughout your generations; that you may know that I am the LORD who sanctifies you. -To seal with a flourish, this encounter between Moshe and YHWH has a final reminder: The Shabbat. From this verse we understand three things: First, it is YHWH who has sanctified (set apart, consecrated) the Shabbat. Second, it is a sign between the Creator and his people. That is, it will be the Shabbat that will make a distinction between the people of YHWH and the rest of the nations. And third that it is a perpetual statute, that is to say, that does not change, nor will it change. The Eternal establishes it in Bereshit (Genesis) 2, Shemot (Exod.) 16 and Israel lives it in the desert prior to Israel receiving Torah in Mt. Sinai. Yeshua HaMashiach kept the Shabbat: [Luk 4:16 HNV] 16 He came to Natzeret, where he had been brought up. He entered, as was his custom, into the synagogue on the day of Shabbat, and stood up to read. And finally, we see that it's a commandment for the millennial

[Isa 66:22-23 HNV] 22 For as the new heavens and the new eretz, which I will make, shall remain before me, says the LORD, so shall your seed and your name remain. 23 It shall happen, that from one new moon to another, and from one Shabbat to another, shall all flesh come to worship before me, says the LORD.

What is stopping you from keeping His Sabbath? Rise up and keep His commandment proclaiming His Name! HalleluYah..

[Exo 31:14 HNV] 14 You shall keep the Shabbat therefore; for it is holy to you. Everyone who profanes it shall surely be

put to death; for whoever does any work therein, that soul shall be cut off from among his people.- YHWH considers that transgressing the Shabbat is a sin. And we know from writing that the wages of sin is death, [Rom 6:23 HNV] 23 For the wages of sin is death..." It is important for us to understand, what sin is: [1Jo 3:4 HNV] 4 Everyone who sins also commits lawlessness. Sin is lawlessness.

[Exo 31:16 HNV] 16 Therefore the children of Yisra'el shall keep the Shabbat, to observe the Shabbat throughout their generations, for a perpetual covenant. - This argument guarantees that the day of YHWH is and always will be the seventh day, the Shabbat. There is no other day when creation aligns with its Creator. As the writing says in *[Psa 118:24 HNV] 24 This is the day that the LORD has made. We will rejoice and be glad in it!*

There is a principle of restoration, which we have seen through our studies. Today we clearly appreciate how YHWH has been bringing his people to a fulfillment of **Maaseh** *[Act 3:21 HNV] 21 whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets.*

The Sefer Davar version states "The Restorations of all Words

This ample perspective allows us to place "The Commandment" amongst the concept of restoration, a **PRIORITY**; Since for more than 1800 years of Greco-Roman influence, biblical interpretation has been turning into a number of replacements completely outside the theological purposes of Scripture itself. We dare to say that modern theology is outside the original context and far removed from the only

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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purposes for which, it was established, "The Word of Elohim." In the following example we see how in the first instance, we live a restoration of the second commandment, [Exo 20:4-5 HNV] 4 "You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the eretz beneath, or that is in the water under the eretz: 5 you shall not bow yourself down to them, nor serve them, for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me."

And the first thing we do when we get to evangelical Christianity is to give up and regret this idolatry in which we grew up in a cultural way. Today under the exegetic weight, of inescapable truths, the result of spinning each restorative concept, we ask ourselves: If we restore the second commandment, what stops us to restore the fourth? "THE SHABBAT." We clearly perceive the importance of the Torah, the rule to follow; since, as a document, we know its origin, YAHWEH himself giving it to Moshe on Mount Sinai.

The observance of the commandments, today is a task of daily interest among a vast remnant of evangelical Christianity, who have been receiving the revelation of the Torah individually and almost privately, and the commandments of YHWH. [Eze 38:23 HNV] 23 *I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am the LORD.*

[Eze 36:23 HNV] 23 *I will sanctify my great name, which has been profaned among the nations, which you have profaned in the midst of them; and the nations shall know that I am*

the LORD, says the Lord GOD, when I shall be sanctified in you before their eyes.

Second Aliyah 31:18-33:11

[Exo 32:1 HNV] 1 When the people saw that Moshe delayed to come down from the mountain, the people gathered themselves together to Aharon, and said to him, "Come, make us gods, which shall go before us; for as for this Moshe, the man who brought us up out of the land of Mitzrayim, we don't know what has become of him."— The emunah (faith) is not just an intellectual or mystical matter. It is also obedience. But one thing goes hand in hand with the other. That is, because I believe, I obey. In this passage we see how that unity (believe-obey) is broken and the opposite happens. First the people began to doubt, both of YHWH, and if Moshe was alive. That made them go a little further; to the point of wanting gods that could see and serve as a reference and security. Automatic manifestation of the fallen condition of man. We are incredulous and therefore disobedient, while we are in the flesh.

[Gal 5:16-17 HNV] 16 But I say, walk by the Spirit, and you won't fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one other, that you may not do the things that you desire.

[Exo 32:2 HNV] 2 Aharon said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me." - In the same way that the people doubted, so did Aharon. Some wise people allude that Aaron acted out of fear, rather than conviction. That is, he feared for his life. Scripture says in

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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Yojanan Alef [1Jo 4:18 HNV] *18 There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love.*

[Exo 32:4-5 HNV] **4 He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your gods, Yisra'el, which brought you up out of the land of Mitzrayim."** **5 When Aharon saw this, he built an altar before it; and Aharon made a proclamation, and said, "Tomorrow shall be a feast to the LORD."** - Idolatry has several faces. In this case we find two. First exalt a created thing (in this case a golden calf) instead of the creator. As Rabbi Shaul put it when he said in **Romiyim [Rom 1:25 HNV]** *25 who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amein.*

And the second, and the most abominable of all, is that they called the idol by the name Kadosh (Holy). That is, they said that idol was YHWH. This is called in theological terms syncretism. Syncretism is, according to Pablo Alberto Deiros, Hispano-American Dictionary of the Mission (Casilla, Argentina: COMIBAM International, 1997): "Religious or philosophical system that seeks to reconcile various doctrines and different practices". No wonder YHWH says in **Devarim (Deut.) 12:29-30 [Deu 12:29-30 HNV]** *29 When the LORD your God shall cut off the nations from before you, where you go in to dispossess them, and you dispossess them, and dwell in their land; 30 take heed to yourself that you not be ensnared to follow them, after that they are destroyed from before you; and that you not inquire after their gods, saying, How do these nations serve their gods? even so will I do likewise.*

"Tomorrow shall be a feast to the LORD."... These words of Aaron, are very significant, since today; day after day, congregation after congregation and ministers after ministers, repeat the same words of Aaron, summoning the Kadosh people who were called to live in a Kadosh way to celebrate festivities and save days that YAHWEH has not ordained. Today, men support modern approaches and the various cultures and **not**, what Scriptures have established.

[Exo 32:7-8 HNV] **7 The LORD spoke to Moshe, "Go, get down; for your people, who you brought up out of the land of Mitzrayim, have corrupted themselves! 8 They have turned aside quickly out of the way which I commanded them. They have made themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, 'These are your gods, Yisra'el, which brought you up out of the land of Mitzrayim.'"** -What a sad event this is; Moshe making the wedding ceremony and the bride committing adultery! We see that here YHWH did not call Israel as his people, nor did he say that he had taken them out of Mitsráyim (Egypt). Which shows us that idolatry (spiritual adultery) separates us from YHWH automatically. **Shemuel Alef [1Sa 15:23 HNV]** *23 For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and terafim. Because you have rejected the word of the LORD, he has also rejected you from being king.*

[Exo 32:10-11 HNV] **10 Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation." 11 Moshe begged the LORD his God, and said, "The LORD, why does your wrath burn**

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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hot against your people, that you have brought forth out of the land of Mitzrayim with great power and with a mighty hand? - Moshe acknowledges that it was YHWH who took Israel from Mitsráyim (Egypt). YHWH had proposed to Moshe a new and better nation. But, on the contrary, Moshe begins an intercession for the people; and it is precisely this what a servant of YHWH does, intercede for his brothers. It is love for others that characterizes a son of Elohim. As Yeshua teaches us when he says in **Yojanan [Jhn 13:34-35 HNV]** 34 A new mitzvah I give to you, that you love one another, just like I have loved you; that you also love one another. 35 By this everyone will know that you are my talmidim, if you have love for one another." **Kefa Alef [1Pe 4:8 HNV]** 8 And above all things be earnest in your love among yourselves, for love covers a multitude of sins.

[Exo 32:12 HNV] 12 Why should the Mitzrim speak, saying, 'He brought them forth for evil, to kill them in the mountains, and to consume them from the surface of the eretz?' Turn from your fierce wrath, and repent of this evil against your people. The work of a servant of YHWH is to magnify the name of the Highest, not to seek his own glory. Moshe was very concerned about what others would think of his Elohim. **Tehilim [Psa 40:5 HNV]** 5 *Many, LORD, my God, are the wonderful works which you have done, And your thoughts which are toward us. They can't be set in order to you; If I would declare and speak of them, they are more than can be numbered.*

[Exo 32:13 HNV] 13 Remember Avraham, Yitzchak, and Yisra'el, your servants, to whom you swore by your own self, and said to them, 'I will multiply your seed as the

stars of the sky, and all this land that I have spoken of I will give to your seed, and they shall inherit it forever.'" - The basis of the election of Israel as the people of YHWH is given in the promise made to our parents (Avraham, Yitsjak and Yaakov). Moshe intercedes for love of them and for their merits, and pleads to YHWH not to harm the people. This position on Moshe's part speaks a lot about his humility, meekness and kingdom mentality. Not putting his own benefits or aspirations first, rather honoring the memory of Israel's parents. Fundamental attitude in the spirit of the anointed. **Filipiyim [Phl 2:6-8 HNV]** 6 *who, existing in the form of God, didn't consider it robbery to be equal with God, 7 but emptied himself, taking the form of a servant, being made in the likeness of men. 8 And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross.*

[Exo 32:14 HNV] 14 The LORD repented of the evil which he said he would do to his people. - It is not that Elohim changes or repents, but He is a merciful Elohim. Exterminating all the people and making a new one from Moshe on did not invalidate at all the promise made to Avraham, since Moshe also descended from Avraham and to make a people descended from Moshe is also a descendant of Avraham. YHWH decides to give his people a new opportunity. What each of us deserve is death because we all sin. But through Yeshua we have a new opportunity. Our Elohim is slow to anger and great in mercy, **Tehilim [Psa 145:7 HNV]** 7 *They will utter the memory of your great goodness, And will sing of your righteousness.*

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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[Exo 32:15-16 HNV] 15 Moshe turned, and went down from the mountain, with the two tablets of the testimony in his hand; tablets that were written on both their sides; on the one side and on the other they were written. 16 The tablets were the work of God, and the writing was the writing of God, engraved on the tables. - The Word used for testimony is "edút" which means: Testimony, witness. What it teaches us, that the Torah is a witness in our favor if we are obedient, or against us if we are disobedient. **Devarim [Deu 30:19 HNV] 19 I call heaven and eretz to witness against you this day, that I have set before you life and death, the blessing and the curse: therefore choose life, that you may live, you and your seed;**

It also tells us that it was written with the writing of YHWH. We also know that it was written in Hebrew. Therefore, we can deduce that the heavenly tongue is Hebrew. Just as the voice that speaks from heaven does so in Hebrew, **Maaseh [Act 26:14 HNV] 14** When we had all fallen to the eretz, I heard a voice saying to me in the Hebrew language, 'Sha'ul, Sha'ul, why are you persecuting me? It is hard for you to kick against the goads.'

[Exo 32:22 HNV] 22 Aharon said, "Don't let the anger of my lord grow hot. You know the people, that they are set on evil. The worst position a leader must have is to blame others for their responsibilities. Like Adam, Aaron began to blame others. This attitude is the opposite of humility. A humble person recognizes his weakness. Who tries to hide it is a proud. **[Luk 18:11 HNV] 11** The Parush stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector'. PRIDE...

[Luk 18:13 HNV] 13 But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' HUMBLENESS...

Which of the two will be justified before YHWH?

[Exo 32:25-26 HNV] 25 When Moshe saw that the people had broken loose, (for Aharon had let them loose for a derision among their enemies,) **26 then Moshe stood in the gate of the camp, and said, "Whoever is on the LORD's side, come to me!" All the sons of Levi gathered themselves together to him.** -Moshe understood that this act of idolatry caused many to rebel before authority and at the same time represented a danger to those who wanted to draw their attention. That's why he let the people decide on their own. He commanded that everyone who was on YHWH's side stand by Moshe. On one occasion Yeshua taught his disciples and that mentioned in John 6:60-69 happened: **[Jhn 6:60-69 HNV] 60** Therefore many of his talmidim, when they heard this, said, "This is a hard saying! Who can listen to it?" **61** But Yeshua knowing in himself that his talmidim murmured at this, said to them, "Does this cause you to stumble? **62** Then what if you would see the Son of Man ascending to where he was before? **63** It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. **64** But there are some of you who don't believe." For Yeshua knew from the beginning who they were who didn't believe, and who it was who would betray him. **65** He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father." **66** At this, many of his talmidim went back, and walked no more with him. **67** Yeshua said therefore to the twelve, "You don't also want to

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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go away, do you?" 68 Shim'on Rock answered him, "Lord, to whom would we go? You have the words of eternal life. 69 We have come to believe and know that you are the Messiah, the Son of the living God."

[Exo 32:32 HNV] 32 Yet now, if you will, forgive their sin-- and if not, please blot me out of your book which you have written."

Moshe introduced himself as the people's lawyer. That is, he interceded before YHWH in favor of his people. In the same way Yeshua intercedes for us, as the Scripture Yojanan Alef declares [1Jo 2:1 HNV] 1 My little children, I write these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, Yeshua the Messiah, the righteous.

We also notice how Moshe touches the highest fibers of the commitment to his people and jeopardizes his own salvation in order to pray for the salvation of his people.

Third Aliyah 33:12-16

[Exo 33:12 HNV] 12 Moshe said to the LORD, "Behold, you tell me, 'Bring up this people:' and you haven't let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Moshe trusted YHWH's words. Regardless of not seeing compliance. That is the essential characteristic of a Torah man. He waits on YHWH even when he thinks he is alone. Yeshua said in [Luk 16:10 HNV] 10 He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much.

Another valuable point of Moshe regarding his relationship with Elohim, and characteristic that every man of Elohim also had; it was to keep

every Word and Promise made by Elohim, as part of every prayer and plea, not as a complaint of noncompliance; rather, as a security anchor that was intended to express an immovable condition of them, with respect to the purposes of YAHWEH with their lives.

[Phl 1:6 HNV] 6 being confident of this very thing, that he who began a good work in you will complete it until the day of Yeshua the Messiah.

[2Co 1:20-22 HNV] 20 For however many are the promises of God, in him is the "Yes." Therefore also through him is the "Amein," to the glory of God through us. 21 Now he who establishes us with you in Messiah, and anointed us, is God; 22 who also sealed us, and gave us the down payment of the Spirit in our hearts.

[Exo 33:13 HNV] 13 Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you, so that I may find favor in your sight: and consider that this nation is your people." - The term "make known" or "show me" comes from the Hebrew "yadá" which means: recognize, respond, know, discernment, discern, distinguish, experience, etc. Which tells us that Moshe is asking YHWH to show him through, experience. That is, beyond the intellectual and mystical realm, it is to have that discernment that only the genuine experience the Almighty gives. And by reminding YHWH that Israel is His people; We can infer that he was asking the same for the people.

It is not the same to know YHWH in an intellectual way as it is by experience. That is, the intellectual part is important, but to remain alone at that level is to lose the essence of what

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PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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YHWH is and does with, and through us. As the Scripture says in **Iyov** [Job 42:5 HNV] 5 I had heard of you by the hearing of the ear, But now my eye sees you.

Torah represents this vivid and palpable experience with respect to the Mizvot (Commandments) because through keeping them we can see, understand and discern the things hidden behind them, everyone who lives the MOEDIM the Feasts of YHWH, understands the prophetic drawing that encloses in each one.

Yirmeyah [Jer 29:12-14 HNV] 12 You shall call on me, and you shall go and pray to me, and I will listen to you. 13 You shall seek me, and find me, when you shall search for me with all your heart. 14 I will be found of you, says the LORD, and I will turn again your captivity, and I will gather you from all the nations, and from all the places wither I have driven you, says the LORD; and I will bring you again to the place whence I caused you to be carried away captive.

[Exo 33:14 HNV] 14 He said, "My presence will go with you, and I will give you rest."- The word translated here as presence is "panim" which means: face, advisor, face, countenance, etc. What makes us see that he who would go with Moshe would be Yeshua Himself. Since the word gives the idea of image, manifestation of the Glory of YHWH. Rabbi Shaul, speaking of Yeshua said in **Qolosiyim [Col 1:15-16 HNV] 15** who is the image of the invisible God, the firstborn of all creation. 16 For by him were all things created, in the heavens and on the eretz, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him.

In addition, there is only one who can give us this rest; and that guarantees once again, that He is YHWH.

Matityah [Mat 11:28-29 HNV] 28 "Come to me, all you who labor and are heavily burdened, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; **and you will find rest for your souls.**

[Exo 33:15 HNV] 15 He said to him, "If your presence doesn't go with me, don't carry us up from here. -For Moshe, the most important thing was to have the support of YHWH than anything else. This is the attitude of a man faithful to the Eternal and his Word. The most important thing is to have the favor and presence of YHWH than with the support and applause of men. As David said in **Tehilim [Psa 63:3 HNV] 3** Because your lovingkindness is better than life, My lips shall praise you. **Mikhah [Mic 2:13 HNV] 13** He who breaks open the way goes up before them. They break through the gate, and go out. And their king passes on before them, With the LORD at their head."

[Exo 33:16 HNV] 16 For how would people know that I have found favor in your sight, I and your people? Isn't it in that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the eretz?" - In this passage we understand two things: First, that a Torah man does not think only of him, but also of others. This is evidenced when Moshe repeats twice in this verse "I and your people." As Rabbi Shaul said in **Qorintiyim Alef [1Co 10:24 HNV] 24** Let no one seek his own, but each one his neighbor's good.

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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There is a condition; which is **directly proportional** in every concept of relationship with the Elohim of Israel. And it is both with YHWH and with his People "Israel." We cannot be blessed if we neglect one of the two factors. YHWH & ISRAEL.

[Rth 1:6 HNV] 6 Then she arose with her daughters-in-law, that she might return from the country of Mo'av: for she had heard in the country of Mo'av how that the LORD had visited his people in giving them bread.

The people of YHWH are the congregation of Israel. This existed from the moment he called Abraham to establish it and fulfilled that purpose at Mount Sinai when he expressed. **Shemot [Exo 12:3 HNV]** 3 Speak to all the congregation of Yisra'el, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household;

We must keep this in mind; to be right with HIM and with His People. Messiah Yeshua was asked about it and he confirmed this principle of The Kingdom. **Mordekhay [Mar 12:28-31 HNV]** 28 One of the Sofrim came, and heard them questioning together. Knowing that he had answered them well, asked him, "Which mitzvah is the greatest of all?" 29 Yeshua answered, "The greatest is, 'Hear, Yisra'el, the Lord our God, the Lord is one: 30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the first mitzvah. 31 The second is like this, 'You shall love your neighbor as yourself.' There is no other mitzvah greater than these."

Second: What shows others, that we have found grace before YHWH; It is that He himself

goes with us. And it is precisely that presence that makes us different, makes us shine as luminaries in this world of darkness. As Yeshua says in **Matityah [Mat 5:14-16 HNV]** 14 You are the light of the world. A city located on a hill can't be hidden. 15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. 16 Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

In a complementary way, we can analyze this condition from the same darkness, while we lived in darkness, we never suspected that we were in darkness. We were brought to this revelation one way or another through different circumstances; whether by revelation, humiliation or crushing; but our ears were opened **Iyob [Job 36:15 HNV]** 15 He delivers the afflicted by their affliction, And opens their ear in oppression.

This confirms to us that there are only two groups of human beings, and he manages to speak deeply to each of us. So, get ready tomorrow after tomorrow, there are those that are in light and those that are in darkness; **THERE'S NO MORE! Yojanan [Jhn 8:12 HNV]** 12 Again, therefore, Yeshua spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."

Fourth Aliyah 33:17-23

[Exo 33:18 HNV] 18 He said, "Please show me your glory." - The word used for glory is "kabód" which means: splendor, glory, glorify, glorious, honor, honorable, honor, honor, majesty, power, wealth, etc. What teaches us that Moshe wanted to see its fullness. In other

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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words, he was asking him to show Yeshua. **Ivrim [Heb 1:3 HNV] 3a** His Son is the radiance of his glory, the very image of his substance...

Qolosiym [Col 2:9 HNV] 9 For in him all the fullness of the Godhead dwells bodily,

[Exo 33:19 HNV] 19 He said, "I will make all my goodness pass before you, and will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." - YHWH is showing Moshe that the greatest expression of his glory is his goodness, his grace and his mercy. Yojanan, speaking of Yeshua said in **Yojanan [Jhn 1:14 HNV] 14** The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.

[Exo 33:20 HNV] 20 He said, "You cannot see my face, for man may not see me and live." - In the fallen human condition, it is impossible to see YHWH's face. Yeshua teaches us that angels see the face of the Eternal, **Matityah [Mat 18:10 HNV] 10** See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven.

Yojanan tells us that in the resurrection we will see the face of Elohim, cf. Hitgalut (Revelation) 22: 3-4. And he also tells us in **Yojanan (John) 1:18 [Jhn 1:18 HNV] 18** No one has seen God at any time. The one and only Son, who is in the bosom of the Father, he has declared him.

[Exo 33:21-23 HNV] 21 The LORD also said, "Behold, there is a place by me, and you shall stand on the rock. 22 It will happen,

while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; 23 then I will take away my hand, and you will see my back; but my face shall not be seen."

If YHWH is spirit, then it is incorporeal. Therefore, we must understand that what was shown to Moshe was a visible manifestation of the glory of YHWH. And taking into account that Yojanan (John) describes Yeshua as the manifestation of YHWH's glory, cf. Yojanan (John) 1:14. Then there is no doubt, that what Elohim showed Moshe was Yeshua, the highest expression of his Glory.

Fifth Aliyah 26:31-37

[Exo 34:2 HNV] 2 Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. This verse teaches us that our first action in the morning is to present ourselves to YHWH. As David said in **Tehilim [Psa 5:3 HNV] 3** LORD, in the morning you shall hear my voice. In the morning I will lay my requests before you, and will watch expectantly.

By breaking down this verse into fractions and applying them to our personal relationship with YHWH, He will lift us up spiritually, and no mountain will be too high for you, for you will go from summit to summit and from height to height ... **Efesiym [Eph 4:13 HNV] 13** until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Messiah;

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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[Exo 34:6-7 HNV] 6 The LORD passed by before him, and proclaimed, "The LORD! the LORD, a merciful and gracious God, slow to anger, and abundant in lovingkindness and truth, 7 keeping lovingkindness for thousands, forgiving iniquity and disobedience and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children's children, on the third and on the fourth generation."

This verse teaches us some attributes of YHWH. As they are: Mercy, patience, kindness, faithfulness, etc. But in addition to this there are two very important truths that are also shown here. First, that his goodness is greater than his judgment. This is evidenced by the fact that he extends his goodness to the thousandth generation, while his judgment to the third and fourth generation. Second, that every violation of Torah would be forgiven, but this would not prevent the consequences of disobedience from coming into the life of the transgressor. An example of this is the case of David. He sinned with BatSheva (Bathsheba) and YHWH forgave his transgression, but the sword never left his house, cf. Shemuel Bet (2nd Samuel 12:10

A subtle feature of unity can be detected in this passage,

when we focus our attention on "forgiving evil, transgression, and sin" there is only one living testimony of this forgiveness extended to all mankind, YESHUA HaMashiach. We know that there is no other who can forgive sins.

Mikhah [Mic 7:18 HNV] 18 Who is a God like you, who pardons iniquity, And passes over the disobedience of the remnant of his heritage?

He doesn't retain his anger forever, because he delights in lovingkindness.

Divré Bet [2Ch 7:14 HNV] 14 if my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Maaseh [Act 13:38-39 HNV] 38 Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins, 39 and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moshe.

In this man was the forgiveness of sins, in this man YHWH was the reconciliation of the world with himself. **Qorintiyim Bet [2Co 5:19 HNV] 19** namely, that God was in Messiah reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

[Exo 34:8-9 HNV] 8 Moshe hurried and bowed his head toward the eretz, and worshiped. 9 He said, "If now I have found favor in your sight, Lord, please let the Lord go in the midst of us; although this is a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance."

Moshe's intercessory prayer was emphasized in the fact that YHWH's presence remained among them. Moshe recognizes the weakness of the people, knows that it is a stubborn and rebellious people. In other words, Moshe was asking YHWH not to disregard His people. This corresponds to David's request once he fell into sin with BatSheva, when he asked YHWH in **Tehilim [Psa 51:11 HNV] 11 Don't throw me**

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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from your presence, and don't take your holy Spirit from me. We can lose everything, everything can be dried and absent from our lives, the only thing we cannot allow, is that His presence be absent from our lives. **Tehilim [Psa 27:4 HNV] 4** One thing I have asked of the LORD, that I will seek after, That I may dwell in the house of the LORD all the days of my life, to see the LORD's beauty, and to inquire in his temple.

Sixth Aliyah 34:10-26

[Exo 34:10 HNV] 10 He said, "Behold, I make a covenant: before all your people I will do marvels, such as have not been worked in all the eretz, nor in any nation; and all the people among which you are shall see the work of the LORD; for it is an awesome thing that I do with you. In this passage we see that due to the attitude and merits of Moshe YHWH decides to continue his benevolence towards Israel. In this case Moshe would be a mediator between YHWH and the people. In the same way that Yeshua is a mediator between Elohim and men, **[1Ti 2:5 HNV]** and in **Irvin [Heb 8:6 HNV] 6** But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises. **Galatim [Gal 3:20 HNV] 20** Now a mediator is not between one, but God is one. **Irvin [Heb 9:15 HNV] 15** For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

[Exo 34:12 HNV] 12 Be careful, lest you make a covenant with the inhabitants of the land where you are going, lest it be for a snare in the midst of you: - YHWH has always urged his people to maintain purity (not to mix). Scripture is full of examples of people who established alliances with pagan nations and suffered terrible consequences. Regarding this, Rabbi Shaul said in **Qorintiyim Bet [2Co 6:14 HNV] 14** Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion has light with darkness?

[Exo 34:23 HNV] 23 Three times in the year all your males shall appear before the Lord GOD, the God of Yisra'el.

This refers to the three feasts in which the people had to go to Yerushalayim for:

Pesach - Shavuot - Succot.

Passover - Pentecost - Tabernacles.

Deliverance-Commandments- promised Land.

Redemption - Obedience – Wedding of the Lamb.

Yeshua - Torah - Eternity.

Seventh Aliyah 34:27-35

[Exo 34:27 HNV] 27 The LORD said to Moshe, "Write you these words: for in accordance with these words I have made a covenant with you and with Yisra'el." The covenant that YHWH made with Moshe and with the people is through the giving of Torah. That is precisely what Torah is; a wedding contract between YHWH and His people. The word used here for covenant is: "Berit" which means: Alliance, covenant. The main characteristic that this covenant has is that it is

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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forever. Therefore, we can be sure that the new covenant does NOT repeal the first one (based on the Torah), but rather ratifies it (based on Yeshua, the Torah made flesh). This relationship must be understood in all its dimensions. Yeshua, The Renewed Covenant, is **The Revealed Torah**. Yojanan (John) 14: 6 ... I am the Truth. "**EMET**" The Torah, Redemption, The Renewed Covenant Encrypted. Vayikrá (Leviticus) 9: 7 "Make Atonement"

[Exo 34:29 HNV] 29 It happened, when Moshe came down from Mount Sinai with the two tablets of the testimony in Moshe's hand, when he came down from the mountain, that Moshe didn't know that the skin of his face shone by reason of his speaking with him. - When a person has an encounter with YHWH that person will not be the same. That was precisely what happened to Moshe. After being in the presence of Elohim his face shone. In the same way it happened with Yeshúa on the mount of the Transfiguration, Matityah [Mat 17:1-2 HNV] 1 After six days, Yeshua took with him Rock, Ya'akov, and Yochanan his brother, and brought them up into a high mountain by themselves. 2 He was transfigured before them. His face shone like the sun, and his garments became as white as the light. Otro principio que es de relevancia, es comprender que Moshé al recibir la luz de la Toráh, desciende físicamente; sin perder el resplandor de la gloria de YAHWEH, así nosotros debemos regresar (descender) a aquellos que también van a recibir esta misma luz; esto nos hace entender, de forma ministerial, la manera de cómo se rescata a los hijos de YAHWEH de entre las naciones. Tomamos en nuestras manos la espada de la verdad que es La Palabra de YAHWEH

(Tanak) y vamos en busca de aquellos que aún no han recibido el mensaje. Vemos a un Moshé que desciende de la presencia de YHWH con el tesoro de la Toráh en sus manos para llevar al pueblo a la tierra de la bendición. Y lo comparamos con Yeshúa quien era la misma presencia de YHWH, pero visible, descender a su pueblo (las ovejas perdidas de la casa de Israel, Matityah Another principle that is of relevance is to understand that when Moses receives the light of Torah, he descends physically; without losing the radiance of the glory of YAHWEH, so we must return (descend) to those who will also receive this same light; This makes us understand, in a ministerial manner, how YAHWEH's children are rescued from among the nations. We take in our hands the sword of truth that is The Word of YAHWEH (Tanak) and we go in search of those who have not yet received the message. We see Moshe who descends from the presence of YHWH with the Torah treasure in his hands to bring the people to the promised land of blessings. And we compare it with Yeshua who was is the same presence of YHWH, but visible, descends to his people (the lost sheep of the house of Israel, **Matityah [Mat 15:24 HNV]** to take us to the same land, because that promise has not yet been fulfilled. We who in past generations became lost as sheep, each one went on his own way and we all became dispersed, today we are found again through the message of salvation (the gospel, besorat) we are grafted into the good olive tree through the Blood of the Lamb who redeemed us of our vain and old way of living; and now, like the Israelites in the desert, we receive the instructions that lead us to live in the fullness of the blessings. HIS TORAH from YESHUA THE LIVING TORAH.

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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In this Parashá are the commandments number 105-113 out of the 613.

105. Precept of donating half a shekel (silver cycle) every year, Exodus 30:13.

106. Precept for a Kohén to wash his feet and hands when performing his service in the Shrine, Exodus 30: 19-20.

107. Precept of anointing with the anointing oil each Kohen Gadol (High Priest) and each King of Israel, Exodus 30:25.

108. Prohibition of a stranger smearing his body with the anointing oil, Exodus 30:32.

109. Prohibition of reproducing the anointing oil according to the formula established by the Torah, Ex 30:32.

110. Prohibition of reproducing the sahumero according to the formula established by the Torah, Exodus 30:37.

111. Prohibition of eating or drinking from an offering to an idol, Exodus 34:12, 15.

112. Precept of letting the Land of Israel rest in the seventh year, Exodus 34:21.

113. Prohibition of eating meat with milk, Exodus 34:21

"End of the Parasha

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the

Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation

EMC SHALOM INTERNACIONAL

PARASHAH 21 KI TISA | SHEMOT 30:11-34:35

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and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

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It is allowing us to go to greater excellence SHALOM LEKULAM.