

Parashat Ki Tisa

פרשת כי תשא

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Trust in the Lord for Your Salvation

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 30:11-34:35

הפטרה: 1 Kings 18:1-39

הברית: Mark 13-14

החדשה

Triennial cycle: Bereshit / Genesis 31:18-33:11

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This week's reading from Parashat Ki Tisa (*Exodus 30:11-34:35*) the Lord instructs Moshe to take a census of the people (*30:12*) and then each person is to give a ransom for himself to the Lord when they are numbered. The purpose is so the plague will stop from among them (*כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לַפְקֹדֵיהֶם*)

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(*וַיִּנְתְּנוּ אִישׁ כֶּסֶף נַפְשׁוֹ לַיהוָה בַּפְּקֹד אֶת־הָאֱלֹהִים בְּהֶם נִגְרַף בַּפְּקֹד אֶת־הָאֱלֹהִים*). The ransom is a half shekel as a Terumah (contribution) to the Lord. The people who are to give a contribution are 20 years old and older, and when the contribution is made they are to make atonement before God (*30:16*). The money is supposed to make atonement before God. The instruction to make the bronze laver and place it

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between the altar and the tent of meeting is given (*30:17-18*). The washing of water is required so the priests do not die when going before God. The instruction is given to make the perfume that is to be used as incense within the tabernacle (*30:23-33*). This perfume that is also mixed with oil is holy and it is used to anoint the priests and the holy things in the Mishkhan (tabernacle). God says that

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this is used specifically for the temple service, anyone using it for any other purpose as a perfume is to be cut off from the people (*30:35-38*). God tells Moshe that He has chosen specific people for the construction of the priestly garments and the holy things in the Mishkhan (*31:1-11*). The people then saw that Moshe was a long time on the Mountain of Sinai (*32:1*) and asked Aharon to

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make gods for them to worship. Aharon took gold from the people and made a golden calf and the people sinned before God before the Mountain of Sinai (*32:2-6*). God tells Moshe to go down for the people have sinned making themselves a molten calf. The Lord God then desires to kill the people for their sins. Moshe reminds the Lord of the covenant promises He had made to Avraham, Yitzchak,

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and Yaakov (*32:7-13*, *וְזָכַר לְאַבְרָהָם לְיִצְחָק וְלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּכַךְ וַתְּדַבֵּר אֲלֵהֶם אַרְבָּה אֶת־זֶרְעֶכֶם כְּכֹכְבֵי הַשָּׁמַיִם וְכָל־הָאָרֶץ הִזָּאת אֲשֶׁר אָמַרְתִּי אֲתֶנּוּ לְזֶרְעֶכֶם וְנָחֲלוּ*). At this point Moshe descends from the mountain and sees the people's sin, he destroys the two tablets of God's Mitzvot (Commandments) (*32:14-19*).

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Moshe took the golden calf, ground it into fine powder and mixed it with water and caused the children of Yisrael to drink it. Moshe questions Aharon and Aharon recounts what happened. Then Moshe instructs the Levites to kill those who were responsible for this (*32:23-28*). Moshe tells the people to dedicate

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the Levites to kill those who were responsible for this (*32:23-28*). Moshe tells the people to dedicate

45 themselves to the Lord as he returns in an attempt to make atonement for their sins (32:29-30). Moshe asks to be blotted out of God's book of life if He will not forgive the people (32:31-34). As a result of these things, Moshe set up the Mishkhan outside of the camp of Yisrael and called the place the "Tent of Meeting" (Ohel Moed, 33:7) (א' הָל מוֹעֵד). Moshe would arise and go to the Ohel Moed and the people would watch, and when Moshe entered the Ohel Moed the puller would descend and stand at the entrance of the tent and the people would worship at their tents (33:8-11). The scripture says that Yehoshua (Joshua) would not depart from the Ohel Moed. Moshe then speaks to the Lord requesting that His presence come with the Children of Yisrael (33:12-17). Moshe then asks to see God's Glory (33:18) and God tells Moshe that he cannot see His face or he would die (33:20). The Lord requests that Moshe come to the mountain in the morning, and then the Lord shows Moshe His glory and declares who He is, merciful, gracious, slow to anger, loving, and having grace forgiving iniquity, transgression, and sin for thousands (34:6-7). God commands that the gods of the Promised Land be torn down and the command of the Pesach festival is to be observed (Feast of Unleavened Bread). The first fruits of the ground are to be brought into the house of God and a young goat is not to be boiled in its mother's milk (34:26).

In the portion of Scripture for this week the Lord commands Moshe to take a census of the sons of Yisrael according to *Shemot 30:11-16*.

פרשת כי תשא ספר שמות פרק ל פסוק יא-טז

יא וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: יב כִּי תִשָּׂא אֶת-רֹאשׁ בְּנֵי-יִשְׂרָאֵל לְפָקְדֵיהֶם וַנִּתְּנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה בְּפָקֶד דָּ אִתָּם וְלֹא-יִהְיֶה בְהֶם גִּגְיָף בְּפָקֶד דָּ אִתָּם: יג זֶה | יִתְּנוּ כָל-הָעַבְרָר עַל-הַפְּקָדִים מִחֻצֵי הַשְּׂקָל בְּשֵׁקֶל הַקֹּדֶשׁ עֵשׂ רִים גֵּרָה הַשְּׂקָל מִחֻצֵי הַשְּׂקָל תְּרוּמָה לַיהוָה: יד כֹּל הָעַבְרָר עַל-הַפְּקָדִים מִבְּנֵי עֵשׂ רִים שָׁנָה וּמַעֲלָה יִתֵּן תְּרוּמַת יְהוָה: טו הָעֲשִׂיר לֹא-יִרְבֶּה וַהֲדַל לֹא יִמְעִיט מִמִּחֻצֵי הַשְּׂקָל לְתַת אֶת-תְּרוּמַת יְהוָה לְכַפֵּר עַל-נַפְשׁ תִּיכֶם: טז וְלִקְחֹתָ אֶת-כֶּסֶף הַכֶּפָּרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וַנִּתְּתָ אֹתוֹ עַל-עֵבֶר דָּת אֲהָל מוֹעֵד וַהֲיָה לְבְנֵי יִשְׂרָאֵל לְזָכְרוֹן לְפָנֵי יְהוָה לְכַפֵּר עַל-נַפְשׁ תִּיכֶם:

In *Shemot 30:12* the text says יב כִּי תִשָּׂא אֶת-רֹאשׁ בְּנֵי-יִשְׂרָאֵל לְפָקְדֵיהֶם וַנִּתְּנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה בְּפָקֶד דָּ אִתָּם: *30:12 'When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the Lord, when you number them, so that there will be no plague among them when you number them. (NASB)* Looking closer at this verse, the words כִּי תִשָּׂא means "when you lift/elevate" where the word כִּי is a conjunction meaning "because, since, for; that; when; but; although" and the word תִּשָּׂא is a verb meaning "to carry; lift; bear, endure, suffer." Our English translation says "when you take a census." The numbering of the Children of Yisrael required a ransom to be made before God. The numbering process indicates the one who is numbering carries, lifts, bears, and endures the Sons of Yisrael. The requirement of a ransom (וַנִּתְּנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה) before God must be made or a plague will break amongst the people. The Targum Onkelos, the Aramaic translation of this passage (30:12) says אַרְי תְּקַבִּיל יַת חוֹשְׁבֵן בְּנֵי יִשְׂרָאֵל לְמַנְיָהוֹן וַיִּתְּנוּ גְבַר כּוֹרֶקוֹן נַפְשִׁיהָ קָדָם יוּי כַד תַּמְנִי יַתְהוֹן וְלֹא יְהִי בְהוֹן מוֹתָא כַד תַּמְנִי יַתְהוֹן:

Shemot / Exodus 30:11-16

30:11 The Lord also spoke to Moses, saying, 30:12 'When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the Lord, when you number them, so that there will be no plague among them when you number them. 30:13 'This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the Lord. 30:14 'Everyone who is numbered, from twenty years old and over, shall give the contribution to the Lord. 30:15 'The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the Lord to make atonement for yourselves. 30:16 'You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the Lord, to make atonement for yourselves.' (NASB)

stating אָרִי תִקְבִּיל יַת הַוִּשְׁבֹּן meaning “when you bear (obligation, guilt, תִּקְבִּיל) of the calculation (וַוִּשְׁבֹּן)” indicates that the numbering of the people by the priest (or by Moshe) the one who is numbering is bearing the guilt. The numbering of the people and the requirement to make a ransom suggests that the people being numbered will also bear their guilt if a ransom or atonement is not made. Without the taking of the ransom, detailed as the “half shekel” (מִחֲצִית הַשֶּׁקֶל) for the sanctuary, taking a census is a sin before God. How is counting the people a sin before God? The scripture states that without the half shekel יב פי תשוא את ר אש בני ישראל לפקדיהם ונתנו איש כפר נפשו ליהוה בפקד א תם ול א יהוה בהם נגף בפקד ד the people will be נגף meaning “blow or stricken as in judgment.” The word negef in our verse (30:12) is translated in many ways throughout the Scriptures. Negef (נָגַף) means a “fatal blow” in 30:12 or translates as “a plague” in its use to describe the death of the first born in *Shemot / Exodus 12:13*. The word “negef” is translated as “striking against which the foot strikes and so stumbles” in *Yeshayah / Isaiah 8:14*. יג את יהוה צבאות א תו תקדישו והוא מוצאכם והוא מערצכם: יד והיה למקדש ולאבן נגף ולצור מכשול לשני בתי ישראל לפח ולמוקש 8:14 ‘Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem. (NASB)

These various occurrences of the word negef (נָגַף) being translated as “blow or striking in judgment” or as “plague or stumbling over” draws a parallel to the stumbling that one does when one sins before God and the requirement for atonement in order to make things right. In addition to this, *Yeshayahu / Isaiah 8:14* use of the word “negef” translated in the NASB as “to stumble over,” illustrates for us the one becoming a sanctuary will become a stone to strike and a rock to stumble over. Reading in context, it is the Lord God who will be our sanctuary.

As we study the scriptures here and elsewhere (i.e. David’s sin in *2 Samuel 24* and *1 Chronicles 21*) the taking of the census required a ransom and without a ransom the effects of sins consequences would begin and the plague would break out. King David overruled Joab’s wise counsel (*1 Chronicles 21:3-4*, ג וי אמר יואב יוסף יהוה על עמו | כהם מאה פעמים דל א אד ני המקד כלם לאד ני לעבדים, ד למה יבקש זאת אד ני למה יהיה לאשמה ליש ראל: ד ודבר המקד חוק על יואב ויצא יואב וניתהלק בכל ייש ראל ויב א ירושלים: and brought guilt upon Yisrael by numbering the people. As a result, the Lord killed 70,000 people. Why would there be a plague for numbering the people and what is it about the “half shekel” for the sanctuary that is required by each man for making atonement before God? Can money make atonement for sin? According to *2 Samuel 24* and *1 Chronicles 21*, God gave King David a choice, either three years of famine, three months of military reversals, or three days of plague to be brought upon the people.

The translation of this word as “to stumble over” is very significant for our understanding of the problem of sin and the taking of a census – to carry, life, bear, suffer – the people (אֶת־ר אש בני ישראל), the heads of the Sons of Yisrael). The making atonement before the Lord (ונתנו איש כפר נפשו ליהוה) using the half shekel of the sanctuary contains many layers of meaning. The Mishkhan (Tabernacle, המשכן) is derived from the root word שכן meaning to dwell or to sit,

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135 the sanctuary in Hebrew is the מקום קדוש the holy place located within the Mishkhan. In order for a person to bring money to pay the “half shekel” one must work (earn an income). Our bodies are in and of itself a sort of tabernacle (dwelling place) for our soul/spirit and the place the Ruach HaKodesh comes to dwell. According to *Devarim / Deuteronomy 8:18* יח וְזָכַרְתָּ אֶת-יְהוָה אֱלֹהֶיךָ כִּי הוּא יֵחַ
 140 הַגְבִּיחַ לְךָ כֹּחַ לַעֲשׂוֹת חַיִּל לְמַעַן הִקִּים אֶת-בְּרִיתוֹ אֲשֶׁר-נִשְׁבַּע לְאָבִיךָ בַּיּוֹם הַזֶּה: says ‘*But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. (NASB)* According to these scriptures in Parashat Ekev, the Lord God is the one who gives us the ability to make wealth for the purpose of bringing
 145 a portion of our finances to be given to Him for His glory. The atonement brought before God as the “half shekel” shows us how God is the one who ultimately is making atonement for us before Himself in the giving of our ability to work. Note that the Lord says יֵחַ הַגְבִּיחַ לְךָ כֹּחַ לַעֲשׂוֹת חַיִּל לְמַעַן הִקִּים אֶת-בְּרִיתוֹ אֲשֶׁר-נִשְׁבַּע לְאָבִיךָ בַּיּוֹם הַזֶּה the purpose was so that “*He can lift/raise/establish His covenant that He swore to our fathers in this day.*” Was this mitzvah a practical way in *Shemot / Exodus 30:12* for the people to realize their financial wealth comes from the Lord? This Scripture draws a parallel with the importance of making atonement before God, our true wealth is in the relationship that we have with the Lord! *Devarim / Deuteronomy 8:18* says that God gives us power to make wealth, to produce
 155 wealth; therefore, giving credit to the Lord is one of the principles behind the financial stewardship as believers. Scripture also say “*The Lord sends poverty and wealth; He humbles and He exalts*” (יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מְשַׁפִּיל אֶף-מְרוֹמֵם) according to *1 Samuel 2:7*, these things can become tools God uses for humbling and exalting.

160 In *2 Samuel 24* and *1 Chronicles 21* King David decided to go against Joab’s wise counsel to trust in the Lord and number the people. I believe David was worried about his Military strength to defeat the enemy. David appears to be relying upon his own “*military strength*” rather than to trust in the Lord God.

165 **Military Strength**

Noun

1. Capability in terms of personnel and materiel that affect the capacity to fight a war; "we faced an army of great strength"; "politicians have neglected our military posture"

170 (**synonym**) military capability, strength, military posture, posture

(**hypernym**) capability, capableness

(**hyponym**) sea power

(**classification**) military, armed forces, armed services, military machine, war machine

175 The phrase “military strength” means the “*capability in terms of personnel and material that affect ones capacity to fight a war.*” What do you think David was doing when he numbered the people? Was he relying upon the Lord or the strength of his army? Did he trust in his own ability to win the war? Did he take
 180 pride in himself on the strength of the army? Does David, in this instance, show a weakness of faith in God and His covenant? Do we observe the Torah and take

pride in our strength in doing so? Is that the meaning and purpose of the Scripture instruction on how to live our lives?

Devarim / Deuteronomy 8:18 (יח וְזָכַרְתָּ אֶת-יְהוָה אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כֹּחַ)

185 tells us that God gives us power to make wealth and in doing so His covenant is confirmed in us. This is written so we can know that the Lord God, He is the one who is confirming the covenant in us. Correspondingly, the temptation today, as it was back then, once the people had received God’s blessing (confirmation of the covenant) they would
190 forget the Source of their blessing and take glory for themselves. The human tendency is to blame other people or circumstances on bad things happening and then to turn around and take full credit for the good things that happen. Moshe after presenting a picture of peace and prosperity warned the people of pride over their prosperity (*Devarim / Deuteronomy 8:14*). Note within Devarim 8 the
195 warning of pride over prosperity, the statement to remember the Lord God He gives us the ability to work and the warning of the false gods of the nations, personal pride will lead to the falling into sin before God that results in being נִגַּף
“stricken as in judgment.” By focusing upon one self, pride forgets that God is the source of who we are and what we have. Yisrael should not forget the One
200 who freed them from slavery in Mitzrayim (Egypt), led them through the dessert, provided for their needs, and would bring them into the Promised Land. When that day came, they would need to resist the temptation to pat themselves on the back (*Devarim / Deuteronomy 8:17*). Have you forgotten who you are, where you have come from, and how God has helped you through to where you are
205 today?

We must acknowledge the Lord as the provider and the One who controls all things, including our financial situations. We should also reject pride and focus instead on a response of praise that is coupled with obedience in our lives. As wage earners we face the temptation today to give ourselves credit for any success we have. We would do well to heed God’s words in *Yeremiyahu /*

210 *Jeremiah* that says כֹּחַ דְּבַר כֹּהֵלֵט אֱמֶת וְנִפְלְאָה נִבְלַת הָאָדָם כִּד מִן עַל-פְּנֵי הַשָּׁדָה וְכַעֲמִיר מֵאֲחֵרֵי הַקֶּצֶר וְאִין מֵאֲסַף: כֹּב כֹּה | אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יִתְהַלֵּל חֶכְמָם בְּחִכְמָתוֹ וְאֵל-יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ: כֹּג כִּי אִם-בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֵּׁפֶל וְיִדְעֵ אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בְּאָרֶץ כִּי-בְאֵלֶּה חֲפָצָי נְאֻם-יְהוָה:
215 *Thus says the Lord, ‘Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; 9:24 but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,’ declares the Lord. (NASB)*

220 The Scripture in this week’s reading יב כִּי תִשָּׂא אֶת-רֹאשׁ בְּנֵי-יִשְׂרָאֵל לְפָקְדֵיהֶם וְנָתַנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה בְּפָקֹד אֹתָם וְלֹא-יִהְיֶה בָהֶם נֶגֶף בְּפָקֹד אֹתָם:
Shemot / Exodus 30:12 ‘When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the Lord, when you number them, so that there will be no plague among them when you number them.

225 (*NASB*) reminds us to not focus upon ourselves or our own strength but to focus upon the Lord. According to *Devarim / Deuteronomy 8:18* יח וְזָכַרְתָּ אֶת-יְהוָה אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כֹּחַ לַעֲשׂוֹת חֵיל לְמַעַן הִקִּים אֶת-בְּרִיתוֹ אֲשֶׁר-נִשְׁבַּע לְאָבִיךָ כִּי־

Devarim / Deuteronomy 8:18
8:18 ‘But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. (NASB)

32:15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one side and the other. 32:16 The tablets were God's work, and the writing was God's writing engraved on the tablets. 32:17 Now when Joshua heard the sound of the people as they shouted, he said to Moses, 'There is a sound of war in the camp.' 32:18 But he said, 'It is not the sound of the cry of triumph, Nor is it the sound of the cry of defeat; But the sound of singing I hear.' 32:19 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. 32:20 He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it. 32:21 Then Moses said to Aaron, 'What did this people do to you, that you have brought such great sin upon them?' 32:22 Aaron said, 'Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. (NASB)

Heaven, they ate and drank (וַיֹּאכְלוּ וַיִּשְׁתּוּ). The Children of Yisrael were essentially doing the very same things they did before the Lord God Almighty. They had forgot to remember the Lord their God and sinned greatly before the Lord. Today, have you sinned before God in such a way as this? Has paganism had an influence upon the way in which you worship the Lord God Almighty?

After forty days Moshe comes down from off of Mount Sinai (here in *Shmot / Exodus 32*) it says וַיִּרְא אֶת-הַעֲגֹל וּמַח ל' ת וַיַּחַר-אַף מ' שָׁה וַיִּשְׁלַךְ מִיָּדוֹ אֶת-הַלְּחָת ת וַיִּרְא אֶת-הַעֲגֹל וּמַח ל' ת וַיַּחַר-אַף מ' שָׁה וַיִּשְׁלַךְ מִיָּדוֹ אֶת-הַלְּחָת ת Moshe saw the idol and cast forth the two tablets from his hands that he had bought down from the mountain of Sinai.

פרשת כי תשא ספר שמות פרק לב פסוק טו-כב

טו וַיִּפֹּן וַיֵּרָד מ' שָׁה מִן-הַהָר וּשְׁנֵי לָחַת הַעֲדוּת בְּיָדוֹ לָחַת פְּתַיִם מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם פְּתַיִם: טז וַהֲלָחַת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמְּכַתֵּב מִכְתָּב אֱלֹהִים הוּא חֲרוּת עַל-הַלְּחָת ת: יז וַיִּשְׁמַע יְהוָה אֶת-קוֹל הַעֵם בְּרַע ה' וַיֹּאמֶר אֶל-מ' שָׁה קוֹל מִלְחָמָה בַּמַּחְנֶה: יח וַיֹּאמֶר אֵין קוֹל עֲנוּת גְּבוּרָה וְאֵין קוֹל עֲנוּת חַלּוּשָׁה קוֹל עֲנוּת אָנֹכִי ש' מַע: יט וַיְהִי כַּאֲשֶׁר קָרַב אֶל-הַמַּחְנֶה וַיִּרְא אֶת-הַעֲגֹל וּמַח ל' ת וַיַּחַר-אַף מ' שָׁה וַיִּשְׁלַךְ מִיָּדוֹ אֶת-הַלְּחָת ת וַיִּשְׁבֵּר אֶת-תַּחַת הַהָר: כ וַיִּקַּח אֶת-הַעֲגֹל אֲשֶׁר עָשָׂה וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר-דָּק וַיִּזֵּר עַל-פְּנֵי הַמַּיִם וַיִּשְׁק אֶת-בְּנֵי יִשְׂרָאֵל: כא וַיֹּאמֶר מ' שָׁה אֶל-אַהֲרֹן מָה-עָשִׂיתָ לָךְ הַעֵם הַזֶּה כִּי-הִבַּאתָ עָלָיו חַטָּאת גְּדוֹלָה: כב וַיֹּאמֶר אַהֲרֹן אֶל-יַחֲזַר אַף אָדֹנָי אַתָּה יָדַעְתָּ אֶת-הָעָם כִּי בְרַע הוּא: כג וַיֹּאמְרוּ לִי עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ כִּי-זָה | מ' שָׁה הָאִישׁ אֲשֶׁר הֵעֲלֵנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מָה-הָיָה לָו:

The very next thing Moshe did was וַיִּקַּח אֶת-הַעֲגֹל אֲשֶׁר עָשָׂה וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד 32:20 He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it. (NASB) Moshe burned the golden calf with fire, ground it up to a fine powder, placed it in water and made the Children of Yisrael drink it.

What was the purpose of drinking the powdered golden calf? One of the Mitzvot discussed in Parashat Naso is known as the law of the sotah, which describes how a Jewish court is meant to deal with an adulterous woman (see *Bamidbar / Numbers 5:21-31*). If a woman is accused of adultery by her husband she is to stand up to a test. The test requires her to drink "bitter waters" into which a piece of paper with the name of the Lord (YHVH) is dissolved. Rabbi Shlomo ben Yitzchak (רבי שלמה יצחקי) Rashi (רש"י) states לא עדים ולא התראה said in his commentary "He intended to test them like sotos." According to the *Avodah Zarah 44a*, Sotos are women suspected of adultery as it says in *Bamidbar / Numbers 5:11-31*. Now the classical interpretation for the reason behind Moshe grinding up the golden calf into fine powder, spread out over water and causing the people to drink was for the purpose of testing. The waters tested the people where after drinking their stomachs would become distended because of their sin. Being guilty of sin a disease would come upon them which distended the belly. This is similar to the death that was suffered by a sotah, a woman who is guilty of the sin of adultery. It is interesting here on the burning and grinding of the golden calf and placing

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the dust into water and causing the people to drink, I am sure a very scary thing occurred for the people seeing the gold dust suspended in water. When gold is ground up into a fine powder, approximately 100 nanometers and suspended in an aqueous (water) solution the color changes to a very intense red. Suspending gold particles in water is known as colloidal gold; its synthesis has been known from ancient times and was used as a method to stain glass. The scientific investigation of colloidal gold did not begin until Michael Faraday's work in the 1850s. Today, colloidal gold is produced in a liquid by reduction of chloroauric acid $H(AuCl_4)$. The $H(AuCl_4)$ solution is stirred while a reducing agent is added causing Au^{3+} cations to be reduced to neutral gold atoms. As more of these gold atoms form the solution becomes saturated and gold begins to precipitate in the form of nanoparticles. The resulting aqueous colloidal gold solution becomes a very intense red color. With this in mind, it is possible after Moshe burned and ground up the golden calf into a fine powder casting it over water, the color of the water turned red. When Moshe threw the gold powder into the water and caused the people of Israel to drink it would have appeared as if they were drinking blood.

In this week's study, the words used for the numbering process כִּי תִשָּׂא were אִשָּׂא a verb meaning "to carry; lift; bear, endure, suffer" the bearing of sin requires a ransom ($\text{וְנָתַנּוּ אִישׁ כֶּכֶּר נִפְשׁוֹ לַיהוָה}$) to be given before God. The Aramaic translation (Targum Onkelos) provides us a similar interpretation stating $\text{אָרִי תְקַבֵּיל יַתְּ הַוִּשְׁבָּן}$ meaning "when you bear (obligation, guilt, תְּקַבֵּיל) of the calculation (הַוִּשְׁבָּן)" indicating that the numbering of the people by the priest (or by Moshe) the one who is numbering is bearing the guilt of the people. Later, the people sinning before God in making the golden calf, Moshe caused them to drink the blood of their guilt by the grinding of the calf and causing them to drink. Their deliberate sin in the golden calf, the drinking of the red water (symbolic of blood in color); the ransom required for their sin (the offering) did not go onto the altar but into their bodies causing disease. The people bore the guilt of their sin and died. Without atonement in blood today, we bear the guilt of our sin before God. A ransom must be made on our behalf. This is why Yeshua said in **Luke 22** Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν *'I have earnestly desired to eat this Passover with you before I suffer.*

ΚΑΤΑ ΛΟΥΚΑΝ 22:14–20

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν: λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἔν τῃ βασιλείᾳ τοῦ θεοῦ. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς: λέγω γὰρ ὑμῖν [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ τὸ



Luke 22:14-20

22:14 When the hour had come, He reclined at the table, and the apostles with Him. 22:15 And He said to them, 'I have earnestly desired to eat this Passover with you before I suffer; 22:16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.' 22:17 And when He had taken a cup and given thanks, He said, 'Take this and share it among yourselves; 22:18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.' 22:19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me.' 22:20 And in the same way He took the cup after they had eaten, saying, 'This cup which is poured out for you is the new covenant in My blood. (NASB)

ποτήριο ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριο ἢ
καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

365 These two words Yeshua said “*greatly desiring*” (Ἐπιθυμία ἐπεθύμησα) place
an extra emphasis upon “*to eat*” the Pesach (πάσχα) meal with his disciples.
πάσχα is the paschal sacrifice the Korban Pesach (קרבן פסח) as described in the
Hebrew Scriptures, the “*sacrifice of Passover*” also known as the “*Paschal Lamb*”
370 is the sacrifice that the Torah mandates to be brought on the eve of Passover, and
eaten on the 14th day of the month of Nisan in memory of the day on which their
fathers prepared to depart from Mitzrayim (Egypt), the slaying of the Pesach lamb
and to sprinkle the blood so the destroying angel would “pass over.” Yeshua
pointed out during the Pesach meal saying καὶ λαβῶν ἄρτον εὐχαριστήσας
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ
375 ὑμῶν διδόμενον: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. *22:19 And when
He had taken some bread and given thanks, He broke it and gave it to them,
saying, ‘This is My body which is given for you; do this in remembrance of Me.’
(NASB).* Laying his hands upon the bread (λαβῶν ἄρτον) he gave thanks
(prayed) and broke the bread saying “*this is my body*” (σῶμά μου) for the sake
of you to be given (ὑπὲρ ὑμῶν διδόμενον). Taking the cup after they had
380 eaten Yeshua said this is cup which is poured out for you is “*my blood*” (αἷματί
μου) for your sake it is shed or poured out (ὑπὲρ ὑμῶν ἐκχυννόμενον). The
purpose of the cup being poured out is for the covenant (καινὴ διαθήκη) he is
making in his blood (αἷματί μου). The importance of this covenant that Yeshua
is making is for the purpose that we do not bear our iniquity before God. The
385 Lord delivered Yisrael with a mighty hand from Mitzrayim (Egypt) (*Shemot /
Exodus 14:13*) and in this week’s Parashah we learn sin must be atoned for, a
ransom must be brought, we cannot bear our own sin or we will surely die. The
Ketuvei Shelachim (Apostolic Writings) the Lord brought for us the guilt ransom
that we so desperately need for the forgiveness of sins. Yeshua is our guilt
390 offering before God. An interesting parallel in the Pesach service we drink the
wine (red in color) representing the blood of the covenant. The Lord has
delivered us from the land of slavery to sin where for our sakes the body (σῶμά
μου) and the blood (αἷματί μου) are poured out for the forgiveness of sins and
the confirmation of the covenant (καινὴ διαθήκη). We are a covenant people
395 with God what a wonderful deliverance and salvation the Lord has made for us.
If you want delivered from sin by the power of God and the forgiveness of sins
you do not have to bear your iniquity, you can have justification today in the
blood of our savior Messiah Yeshua. Let’s pray!

400 Heavenly Father,

I realize in this week’s study the importance of the ransom that is required
of me. Thank You Lord for showing me, in Your Torah how Yeshua’s life, death,
405 and resurrection brought atonement for me and the ransom that I need for the

410 forgiveness of my sins. The blood of the covenant is absolutely necessary for
salvation. In all of these things Lord I realize the importance of Glorifying Your
Name and giving You all the glory, the honor, and the praise. I place my faith in
Yeshua, in his blood, and his resurrection for the forgiveness of my sins and for
the purpose of bringing glory to Your Name by following Your way for salvation
according to the Torah. Thank You Lord for helping me to know and understand
Your purposes to save me from my sins. Please have mercy on me and use me
Lord for Your kingdom. Help me to live my life free from sin for Your glory.
415 Thank You for forgiving me and redeeming me from my sins. Help me to regard
Your truth and Your Words in my heart daily. Thank You Lord for all that You
have done; I give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

420 **What to pray:**

- *Ask the Lord to help you recognize the importance of having brought the sacrifice of the covenant He has made with us.*
- *Ask the Lord to help you to grow in the knowledge and wisdom of His Word.*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever