

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Ki Tissa
(When You Take)



By Tony Robinson

—The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

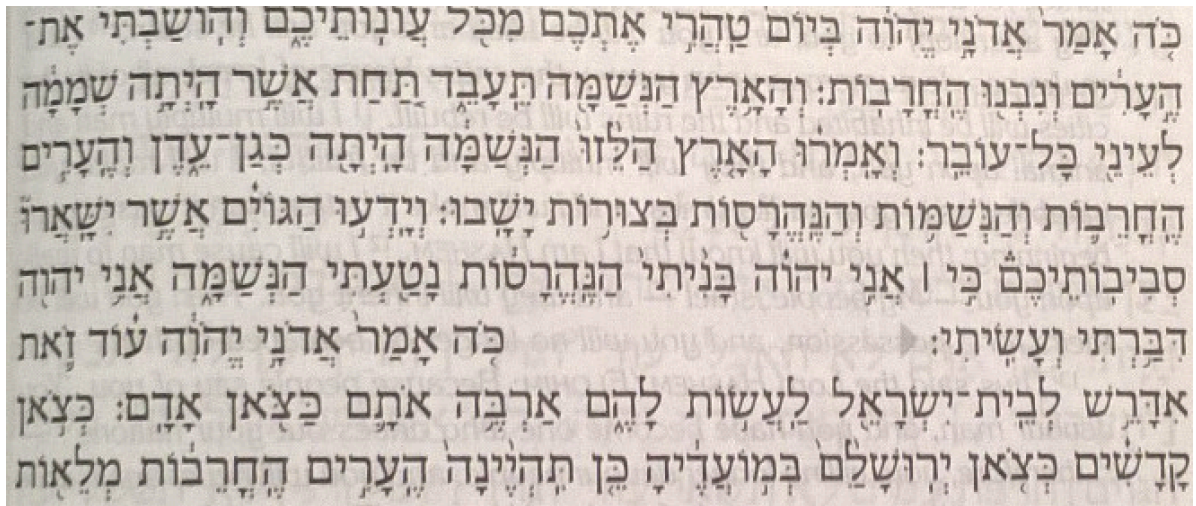
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

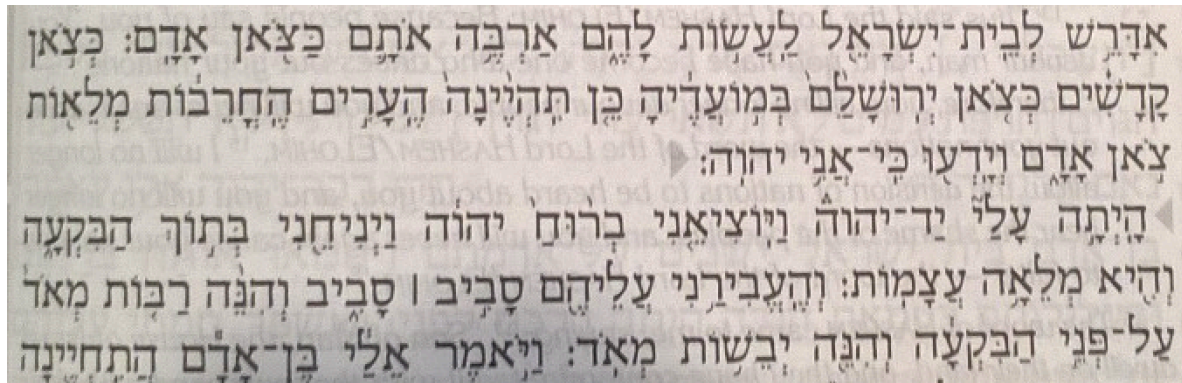
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.



פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)



—Parashat HaShavuah—

כִּי תִשָּׂא

Ki Tissa

(When You Take)

Shemot 30:11 – 34:35

(Exodus 30:11 – 34:35)

This Week's Parshiot

- 1 Shemot 30:11 - 16 פ
- 2 Shemot 30:17 - 21 פ
- 3 Shemot 30:22 - 33 ס
- 4 Shemot 30:34 – 38 ס
- 5 Shemot 31:1-11 פ
- 6 Shemot 31:12 - 17 ס
- 7 Shemot 31:18 - 32:6 פ
- 8 Shemot 32:7 - 32:14 פ
- 9 Shemot 32:15 - 32:35 ס
- 10 Shemot 33:1 - 11 פ
- 11 Shemot 33:12 - 16 פ
- 12 Shemot 33:17 - 23 פ
- 13 Shemot 34:1 - 26 פ
- 14 Shemot 34:27 - 35 ס

Understanding the Parsha

[*Exodus 33:1-11*](#)

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

The Signs of a Broken Covenant

- I. Few people really grasp the seriousness of the incident of the golden calf and its ramifications. Let us look at Parsha number ten in order to begin to understand how the sin of the golden calf fundamentally altered the relationship between Adonai and Am Yisrael (the people of Israel). Read [Exodus 33:1-11](#).
- A. Considering that 1) Adonai and Israel just made a covenant as described in Exodus 19-24 and 2) He has given them commandments [Parashat Terumah and Tetzaveh] to build a Mishkan so that He may dwell among them, what statement in Exodus 33:1-3 seems to be surprising?⁸ After considering the dominant themes of Parashat Terumah and Tetzaveh, why is this statement “surprising”?⁹ Provide Scripture references to support this conclusion¹⁰.
- B. What seems to be the main object of discussion in verses 4-6?¹¹ The jewelry and ornaments seem to be very important. They are mentioned three times in these few verses and their removal seem to be the focus of discussion concerning 1) an expression of the people’s grief and 2) a “punishment” from Adonai. Let’s see why verse six states that the jewelry was, “their jewelry *from Mount Horeb*.”
1. What is the real significance of the phrase “*from Mount Horeb*”?¹² Their jewelry *from Mount Horeb* implies that they had dressed themselves in fine dress and ornament at the giving of the Torah in Exodus 19-24. Isn’t it strange that ex-slaves would have so much jewelry and gold—remember all of the gold used to make the golden calf? Where did all of this gold and jewelry come from—[Exodus 12:31-36](#)?¹³ Can you think of a verse from Genesis, thematically connected to the verse just mentioned?¹⁴ That’s right. Now, how does the thematic connection to [Genesis 15:13-14](#) help shed more light on the significance of Exodus 12:31-36 and 33:4-6?¹⁵
 2. Putting it all together, we see that the Israelites decked themselves with jewelry and ornaments at the giving of the Torah at Mount Horeb. That’s why Mount Horeb is associated with the jewelry in Exodus 33:6. The act of removing the jewelry and the command by Adonai that they remove the jewelry is essentially an acknowledgment that the reason for wearing it (the covenant at Mount Horeb) has been annulled or at least damaged. This is a strong clue that the covenant had been broken.
- II. Whose people are they?
- A. Read [Exodus 33:1](#)—Note how Adonai addresses the people in His command to Moses. In [Exodus 19:3-6](#), Adonai makes some promises to Israel concerning them as a *people/nation*. Is His reference to them as “*this people*” consistent with the promises made at the covenant of Mount Sinai?¹⁶ Are there any other instances in this week’s sidra (portion) where Adonai seems to have broken the ties with Israel as *His people*?¹⁷ Read [Exodus 33:5, 13 and 16](#) paying particular attention to how Moses refers to Am Yisrael. Do you think Moses picked up on Adonai’s reference to them as “this people” in Exodus 33:1?¹⁸ Moses is emphasizing to Adonai that Am Yisrael are “His people.” He did this because He wanted Adonai to re-establish the relationship with them that was broken as a result of the golden calf.
- III. The Threat of Annihilation—Why does Adonai state that He cannot ascend to Canaan with Israel [Exodus 33:3,5](#)?¹⁹ Is Adonai threatening them because He’s the big, bad, mean God of the “Old Testament”?²⁰ Why does He threaten them so?²¹

- IV. Am Yisrael in the Dog House—Read [Exodus 33:7-11](#). Considering that 1) Am Yisrael is to build the Mishkan for the purpose of having a suitable place for Adonai’s glory to dwell among them ([Exodus 25:8,22](#)), and 2) Adonai entered into a covenant with them at Mount Sinai in order that they become His people ([Exodus 19:3-6](#)), why are the events in Exodus 33:7-11 so poignant?²² Provide other evidence that the covenant of Exodus 19-24 has been broken and annulled!
- A. In Exodus 32:9-10 Adonai threatens to annihilate the entire nation! Were it not for Moses’ intercession, they would have ceased to exist.
 - B. In Exodus 32:19 Moses shattered the two tablets containing the Ten Commandments (a symbol of the covenant). This is a picture that the covenant is broken and annulled!
 - C. After Moses’ intercession, he ascends the mountain (Exodus 34) to receive a new set of tablets symbolizing a New Covenant just like he did in Exodus 19-24. Note the thematic connections.
 - D. In Exodus 34:10 Adonai says that He is sealing a *New Covenant!*
 - E. Note the textual thematic connections between [Exodus 34:11-28](#) and [Exodus 23:10-33](#). In Exodus 23, Am Israel had just entered into a covenant with Adonai. If it were not for the sin of the golden calf, they would have gone straight to Canaan. How does this information along with the textual parallels mentioned above support the assertion that 1) the original covenant at Sinai was broken and 2) Adonai has made a New Covenant with Am Yisrael?²³

Although most people do not realize it, the original covenant at Mount Sinai was broken, but not beyond repair. Adonai could only ascend with Am Yisrael *after forging another covenant* (Exodus 34)! This New Covenant was the result of Moses’ intercession. Had Moses not interceded on behalf of Am Yisrael, Adonai would have destroyed them. In the next section we will learn about the basis for the New Covenant sealed in Exodus 34.

Searching the Parshiot

Objective—Learn how to 1) uncover the theme of a passage, 2) relate them to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

Am Yisrael’s Undoing of the Covenant

- I. In the previous section, I asserted that Israel broke the original covenant at Mount Sinai and that Adonai needed to make a New Covenant with them in order to be able to dwell with them. To better appreciate this, let’s look at the numerous thematic parallels between the covenant at Mount Sinai and the sin of the golden calf.
 - A. Read Exodus 24. Also read Exodus 32:1-10. Thematically compare and contrast the events of Matan Torah (giving of the Torah) and the sin of the golden calf. How many thematic connections can you make? Try it on your own, then look at the list below.

1. Even though the elders of Am Yisrael *saw* the God of Israel who took them out of the land of Egypt (Exodus 24:10), they now *look upon* a golden calf proclaiming that it took them up from Egypt.
 2. In Exodus 24:4-5 Moses arose early in the morning and built an altar upon which he offered olah (whole burnt offerings). So likewise, in Exodus 32:6, Am Yisrael arose early, build an altar and offer olah before the calf.
 3. In Exodus 24:9-11 Moses and the elders eat and drink before Adonai. So likewise, in Exodus 32:6 Am Yisrael rise up to eat and drink.
 4. The people stood at the foot of the mountain (Exodus 19 & 24) to receive the Torah. So likewise, in Exodus 32:19, the people are at the foot of the mountain when they worship the golden calf.
 5. We know that Am Yisrael wore jewelry and ornaments at Matan Torah. So likewise, in Exodus 32:3, they use those ornaments to fashion the golden calf.
 6. Just as Am Yisrael had taken up a collection of gold, silver, etc., for the building of the Mishkan (Exodus 25:1-7), so also did they take up a collection to build the golden calf (Exodus 32:2-4).
- B. Do you notice the striking contrasts? The sin of the golden calf is almost like an anti-covenant with Adonai. They reversed or un-did everything established at Matan Torah! The thematic connections bring forth this contrast in a dramatic manner. Truly, the covenant was broken.

Revealing Himself as YHVH

- I. Let us return once again to the theme of Adonai's Holiness. The Parshiot of the last few Torah portions are filled with threats of death. We've already shown that beginning with the burning bush experience of Moses, Adonai is making His Holiness (one aspect of His character revealed by the name YHVH) known to Am Yisrael. In the aftermath of the golden calf (Exodus 33:3), Adonai states that if He were to ascend with the people He would have to annihilate them. Let's look at other verses thematically connected with this concept that in certain circumstances, Adonai's presence may bring on death.
 - A. Read [Exodus 20:19](#). Why do the people think they will die?²⁴
 - B. Read [Exodus 28:35](#). Why might Aaron die before Adonai?²⁵
 - C. Read [Exodus 28:40-43](#). Why might Aaron and his sons die before Adonai?²⁶
 - D. Read [Exodus 30:20-21](#). Why might Aaron and his sons die before Adonai?²⁷

As you can see, before anyone approaches Adonai, numerous criteria must be fulfilled. These are the criteria for the priests. The people could not approach Him (past the altar) at all! They had to use the priests as intermediaries. Once again the Torah is painting a clear picture that Adonai is not easily approached. Numerous conditions of holiness must be first reached. These are meant to protect us from His Holiness, for our God is a consuming fire!

The Thirteen Midot (Attributes) of Adonai

- I. We have already seen that the original covenant between Adonai and Am Yisrael was broken—symbolized by the broken tablets. Am Yisrael are stuck between the proverbial rock and a hard place. Adonai 1) refused to dwell among them, 2) won't call them His

people, 3) wants to annihilate them and 4) would not ascend to Canaan with them. Moses has taken upon himself the task of interceding for Am Yisrael. Nonetheless, upon what basis will Adonai yield to Moses' intercession and renew the Covenant? Let's find out. This portion of our study will amaze you. Once again you will see how thematic analysis will open your eyes to truths that otherwise would have gone unnoticed. Let us begin by noting that when Adonai sealed the New Covenant ([Exodus 34:1-28](#); especially note verse 10), He lists a number of His midot or attributes. Returning to Exodus 20 when Adonai originally sealed the covenant with Am Yisrael, we will see that He listed some of His attributes there also. We should know that these two sections of Scripture are thematically related because 1) in both instances Adonai is sealing a covenant with Am Yisrael and 2) in both instances He is listing some of His attributes. After realizing this, we simply need to apply thematic analysis to these two passages by comparing and contrasting them.

A. Read [Exodus 20:5-7](#) and note all of the attributes Adonai mentions.

1. Adonai is jealous.
2. Adonai will punish those who sin and hate Him.
3. Adonai will show kindness only to those who love Him.
4. Adonai will not forgive those who take His name in vain.

What is the general tenor of these attributes?²⁸ They aren't exactly examples of unconditional love and mercy. Even the attribute of mercy is only for those who love Him. Thus, the attributes Adonai emphasizes at Matan Torah are those of divine retribution for those who disobey and reward for those who obey. Note, however, that the emphasis is clearly on the side of retribution for those who disobey.

5. Note also in [Exodus 23:20-24](#) (conclusion of the laws) the theme of divine retribution.
6. Note how Adonai responds after the sin of the golden calf—[Exodus 32:7-10](#). He responds exactly according to the attributes of retribution that He revealed Himself with earlier!

B. Now Read Exodus 33:19-34:7 and note all of the attributes Adonai mentions. From these verses, Jewish scholars have deduced thirteen attributes. Here are most of them.

1. Exodus 33:19—
 - a. He will show grace to whomever He wants to show grace!
 - b. He will have mercy on whomever He wants to have mercy!
2. Exodus 34:6-7—
 - a. He is merciful!
 - b. He is gracious!
 - c. He is longsuffering!
 - d. He is abundant in goodness and truth!
 - e. He keeps mercy to thousands!
 - f. He forgives iniquity, transgression and sin!
 - g. He will punish, but not necessarily right away!
 - h. Sin may be visited upon the descendants of the one who sins!

C. Now let's see the obvious thematic connections.

1. Instead of describing Himself as a jealous God, He now describes Himself as a merciful God!

2. Instead of a readiness to punish sin, He now describes Himself as one who is eager to forgive iniquity, transgression and sin!
 3. Instead of showing kindness only to those who love Him, the possibility is opened that He will show mercy upon thousands. He is now abundant in goodness and truth!
- D. These new attributes are exactly the attributes that will allow Adonai to dwell with Am Yisrael and accompany them to Canaan! This New Covenant is based on this new set of attributes that accompany it. Moses seizes the opportunity by asking Adonai to forgive Am Yisrael in light of these new Divine Attributes. Adonai has already reacted according to His attributes stated in the original covenant. The result was the removal of His presence and the possibility of annihilation of Am Yisrael! This New Covenant contains the same laws and expectations; however, Adonai will keep His side of the covenant according to this new set of Divine attributes. These are the attributes that allow His presence to return and dwell amongst Am Yisrael even though they aren't worthy. The fact that Adonai will dwell with them is one of the greatest acts of mercy found in the Scriptures! Those who think mercy is a "New Testament" concept have clearly not understood this section of Scripture.

Making the Connection Between the Parashat HaShavuah and the Haftarah

Objective—*Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.*

The Haftarah reading is found in [I Kings 18:1-39](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is I Kings 18:6-12 thematically connected to this week's Torah portion?²⁹
- II. How is I Kings 18:18-19 thematically connected to the Torah portion?³⁰
- III. How is I Kings 18:21 thematically connected to the Torah portion?³¹

Messiah in the Parsha

Objective—*Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him³². Since the Torah never even mentions the word*

Messiah, this section will help you see the Messiah in the Torah. This can only be done using thematic analysis and midrash.

Bezaleel, Solomon and Yeshua

- I. Read [Exodus 31:1-5](#). What is Bezaleel's charge?³³ What is his tribal affiliation?³⁴ What other Scriptures thematically connect this one with others related to building of Temples?
 - A. In Genesis 28:22 it states that Jacob vows to build the House of God (synonymous with Temple).
 - B. In I Chronicles 22, we learn that Solomon, the son of David, of the tribe of Judah will build the Temple. This is thematically connected to the Torah portion, where Bezaleel (who is of the tribe of Judah) will build the Mishkan.
 - C. Exodus 31:3 informs us that Adonai filled Bezaleel with the Spirit of wisdom, insight, and knowledge to build the Mishkan (a shadow of the Temple). [Isaiah 11:1-5](#) speaks of the Messianic era when the Messiah will be filled with all of the Spirit of God in order to rule the Messianic kingdom.

The commissioning of Bezaleel teaches us about the work of the Messiah, who 1) is from the tribe of Judah and 2) will be filled with Spirit to build the Temple/House of God!

The Sign of the Messiah & Moses' Intercession

- I. As we learned in the book of B'reishit (Genesis), anytime we see 1) pictures of resurrection, 2) pictures of renewed life as a result of deliverance from impending death and 3) pictures of victory and life as a result of death, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of ***The Resurrection and the Life***, and they are especially strengthened when coupled in some manner with the number three. Read [Exodus 32:1-34:10](#). Pay particular attention to the following passages; 32:11-14; 32:30-34; 34:8.
 - A. What is Moses doing in the passages highlighted above?³⁵
 - B. Apart from Moses' intercession, what was supposed to happen to Am Yisrael after the sin of the golden calf?³⁶
 - C. Count if you will, the number of times Moses engages Adonai in intercession on behalf of Am Yisrael.³⁷
 - D. What is the final outcome of Moses' intercession?³⁸
 - E. What does this teach us? These verses teach us that Moses is a type or shadow of the Messiah. We know this because the Torah teaches us that the theme of deliverance from death coupled with the number three is a sign of Messianic significance. In Parashat Beshalach, I stated that the battle with Amalek was a precursor (foreshadow) of the conquest of Canaan. I stated that because 1) the battle with Amalek marked the beginning of a new phase of Israel's journey to the Promised Land, 2) Amalek was representative of the nations Israel will have to replace and 3) Joshua fought the battle and he will be the one who will lead the conquest. Based on these events I stated that we should expect that the ministry of Moses would also shift at this point. How does the story about the war with Amalek hint that Moses' ministry among Israel is about to shift its focus?³⁹ The story of Moses intercession in the aftermath of the sin of the golden calf

is where his ministry of intercession begins to pick up. Now, do you see a thematic connection between the transition of *Moses role as a prophet to an intercessor* and the ministry of Yeshua?⁴⁰ Truly, Moses' life is a picture of the life of Yeshua our Messiah!

A Covenant—Sin—and a Renewed Covenant

- I. We have seen that after entering into a covenant with Adonai, Am Yisrael broke the covenant. Then, because of the mercy of Adonai, He renews the covenant. Is this an isolated incident, or does it have prophetic significance? Since we know the Torah teaches that the events in the lives of the Fathers (and Am Yisrael) are prophetic shadows of future events in the lives of their descendants, I'd like to suggest that the episode of the sin of the golden calf was a shadow of the necessity for the New Covenant!
 - A. We have seen that Am Yisrael broke the first covenant at Mount Sinai. After Moses' intercession, another covenant is cut. However, the second covenant is based on a different set of Adonai's attributes than the first. The second covenant is characterized by grace and an abundance of kindness and truth ([Exodus 34:6](#))! Can you think of a Scripture from the Tanakh that speaks of the necessity of another covenant other than the Mosaic covenant at Mount Sinai?⁴¹ That's right, Jeremiah prophesied that the Mosaic covenant would need to be renewed.
 - B. Will the laws and commandments of Jeremiah's "New Covenant" be different than those given at Mount Sinai?⁴² What is the main difference between the Mosaic covenant and the New Covenant of which Jeremiah prophesied?⁴³
 - C. In summary, Adonai had to make two covenants with Israel. The first covenant was based on His attributes of judgment. After Am Yisrael broke that covenant, He cut a New Covenant with them based on His attributes of mercy, grace and forgiveness! This is a shadow of two major covenants; 1) the Mosaic covenant at Sinai and 2) the New Covenant instituted by Yeshua! Now, read John 1:16-17:

¹⁶And of His fullness we have all received, and **grace for grace**. ¹⁷For the law was given through Moses, **grace and truth** came through Jesus Christ.

Do the words grace and truth look familiar? Yes they do. They are the very basis for the covenant made in Exodus 34! There are many today who would say that there was no grace in the Torah. That's not true. Grace and truth were clearly expressed in the Mosaic covenant. If they hadn't, Am Yisrael would have been destroyed! Never let anyone tell you that grace and truth didn't come until Yeshua. The difference is that Yeshua is the source of the grace and truth in the Old Covenant and in the New Covenant. In other words, the attributes of Exodus 34 find their fullest expression through Yeshua. Therefore, grace and truth were not alien to the Old Covenant, but their fullest expression is through Yeshua, the goal of the Torah.

Moses Secured Grace and Mercy – Yeshua Secures Grace and Mercy

- I. Read [Hebrews 3:2-5](#) with special emphasis on verse five. We stated earlier that when Moses interceded three times for Am Yisrael, the Torah was giving us the sign of the Messiah (The Theme of the Resurrection and the Life), so that we would understand that Moses' actions

were a shadow of the actions of Messiah Yeshua. How is Hebrews 3:5 consistent with that interpretation?⁴⁴

- A. We also stated that the sealing of the Mosaic covenant twice was a picture of the need for the New Covenant. The second sealing of the Mosaic covenant *was only possible through the **intercession** of Moses who was able to secure the covenant based on Adonai's abundance of **grace, mercy and truth***. Based on that analysis I said that Moses' actions were prophetic of the ministry of Yeshua in the New Covenant.
- B. Moses' actions are a perfect picture of the work of Messiah in the new (renewed) covenant! Look at Hebrews 4:14-16:

¹⁴ Seeing then that we have a **great High Priest** who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. ¹⁶*Let us therefore come boldly to the throne of **grace**, that we may obtain **mercy** and find **grace** to help in time of need* (Hebrews 4:14-16, emphasis mine).

Notice that in the New Covenant, Yeshua's ministry is one of intercession (a great High Priest). Was not Moses ministering as a priest through his intercession? Secondly, notice that Yeshua's intercession is the key to unlocking the grace and mercy from Adonai! The thematic connections are very obvious. Just as Moses secured grace and mercy from Adonai through his intercession for a New Covenant with Am Yisrael, so too, through Yeshua's intercession, we receive grace and mercy from Adonai as part of the Renewed Covenant!

Matan Torah and Shavuot (The Day of Pentecost)

- I. In this last section I'd like to give a quick teaching on **one**⁴⁵ of the purposes of the Torah. In Romans 6-8 Paul states that one of the main functions of the Torah is to cause sin to increase in the ungodly. Thematically connected to this concept is the teaching Paul put forth that the Torah or Old Covenant was a ministry of death ([II Corinthians 3](#)). Many have perverted Paul's statements concerning the Torah. Antinomian spirits have twisted Paul's true message concerning the function of the Torah. This function of the Torah as a ministry of death is contrasted to the ministry of the Spirit in the New Covenant. If you allow me to do a midrashic teaching, I think you'll see how the Torah was a ministry of death.

How many people were killed at the giving of the Torah as a result of the sin of the golden calf?⁴⁶ How many people were saved on the Shavuot (Day of Pentecost) of Acts 2?⁴⁷ Those of you who have become familiar with thematic analysis should immediately realize that that is not a coincidence. Furthermore, did you know that the Torah was also given on Shavuot? Yes it was. So, we have a picture of two Shavuots. On the first Shavuot, three thousand people died. On the Shavuot of Acts 2, three thousand people were given life. Let me now explain the significance of these events.

We know that when Adonai delivered the Israelites from Egypt that it was a type of our redemption from sin. Moses said stand still and see the **salvation** (the Hebrew for salvation is **Yeshuat** from which we get Yeshua) of YHVH (Ex 14:13). Thus, it was Yeshua who

redeemed them at the Red Sea. When the Torah was given, the people had fallen into idolatry by making a golden calf and saying “These be thy gods, O Israel, which have brought thee up out of the land of Egypt” (Ex 32:8b). Therefore, were they not rejecting their salvation (Yeshua) that occurred at the Red Sea? What happened when the Torah was given at Sinai? Three thousand people died at the giving of the Torah (the ministry of death, condemnation, the letter that kills, etc.) Note, the 3000 were *sinner*s who had rejected Adonai’s salvation (Yeshua) stating that a calf had saved them. Fast forward to the day of Shavuot. How many people got saved? 3,000. Who were they? Three thousand *sinner*s who, as Peter said, had killed the Messiah, i.e., they had rejected Adonai’s salvation (Yeshua) as their fathers had. But what happened to them? They got saved. These two scenarios are a perfect illustration of the ministry of condemnation at work against sinners when they come to Torah and a perfect illustration of the ministry of life by the Spirit who can bring life to the same sinners the Torah condemns. That’s why the Spirit was given on Shavuot, to teach us that the Torah was not meant to work alone. It’s always been Adonai’s intention for the Torah and the Spirit to work together. But the Spirit couldn’t be poured out until the work of the Messiah had been finished.

Fun For the Whole Family

Okay, time to show what you’ve learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week’s sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a *word search for the little guys!* And of course, the answer key is provided for the crossword puzzle.

Adult and children’s crossword puzzles and word searches are available on Restoration of Torah’s website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ The statement that Adonai won't ascend with them.

⁹ It is surprising because Parashat's Terumah and Tetzaveh explain that the purpose for the Mishkan was to provide a place for *Adonai to dwell among them*. Now, Adonai is stating that He will not ascend with them, which seems to negate the entire purpose for the commandments concerning the Mishkan in Terumah and Tetzaveh!

¹⁰ Exodus 25:8 and Exodus 29:45-46.

¹¹ The jewelry and ornaments worn by the people "from Mount Horeb."

¹² "From Mount Horeb," is meant to remind us of the event that occurred at Mount Horeb. It is an idiomatic way of saying *from the place where you entered into the covenant with Adonai*.

¹³ The gold, silver and jewelry came from the Egyptians, when the Israelites left Egypt.

¹⁴ Genesis 15:13-14.

¹⁵ Genesis 15:13-14 helps us see the true importance of the actions in Exodus 33 concerning the jewelry and ornaments. By thematically connecting these two Scriptures, we see that the mention of the jewelry *is a sign of the fulfillment of B'rit Bein Hab'tarim (the Covenant Between the Pieces)*.

¹⁶ No, it is not. He said they would be his special/peculiar people, a nation of priests and a holy nation. Now, He seems reluctant to even admit that they are "*His people*."

¹⁷ Exodus 33:3,5.

¹⁸ Yes, it seems so. It seems that Moses is trying to stress to Adonai that Am Yisrael isn't just "this people," they're "His People."

¹⁹ Because He may need to annihilate them.

²⁰ No.

²¹ Because, Adonai has been making Himself known as YHVH. Part of this revelation is the truth of His intense Holiness. He cannot dwell amongst sin and rebellion. One has to go, either Him or the sin. The issue is His Holiness. If He's not among them, then there's no problem. But a Holy God in the midst of an unholy people is a recipe for death.

²² The fact that He can no longer even dwell with them is a picture of how their relationship has been shattered by the incident of the golden calf. The relationship is off. They have broken the covenant! It's over!

²³ Most of the instructions in Exodus 23 pertain to conquering and living in the land. These instructions were appropriate because *after sealing the covenant*, Am Yisrael should be on their way to Canaan. Therefore, we see that the instructions of Exodus 23:10-33 were given after establishing the covenant at Sinai. The numerous thematic connections between Exodus 23 and Exodus 34 support the assertion that Adonai has re-sealed a New Covenant with Am Yisrael. He is now giving them instructions concerning conquering and living in the land *AFTER THIS NEW COVENANT* just as He did after the original covenant.

²⁴ Hearing *His voice* was so intense that the people literally thought they would die!

²⁵ It seems that anyone who either *enters or leaves Adonai's presence* must do so only if Adonai is aware of it! The sound of the bells alert Him that someone is either *moving into or away from His presence*!

²⁶ As priests who minister to and draw near to Adonai, they must be properly clothed *in order to enter His presence*.

²⁷ If they approach Adonai's presence without the proper cleansing they may die!

²⁸ Mostly negative and harsh. Half of them involve punishment.

²⁹ Because he did not know Elijah's whereabouts, King Ahab had been searching all over for him. In the Torah portion, Am Yisrael do not know what happened to Moses after he disappeared on the mountain for forty days.

³⁰ Both passages mention that Am Yisrael has worshipped an idol/false god.

³¹ In both portions the people are called upon to make a decision to choose Adonai or the false god (Exodus 32:26).

³² Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah, said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

³³ He will be responsible for building the Mishkan.

³⁴ He is from Judah.

³⁵ He is interceding for Am Yisrael.

³⁶ They were supposed to die! Numerous times Adonai informs Moses that He will annihilate the people!

³⁷ He intercedes three times.

³⁸ Adonai spares the lives of Am Yisrael.

³⁹ The fact that Moses was primarily involved in intercession during the battle with Amalek suggests that his role will shift to that of an intercessor.

⁴⁰ Yes, just as Moses initially fulfilled the role of prophet, so likewise, Yeshua fulfilled the role of prophet at His first coming! During the conquest of the land—beginning with the battle of Amalek—Moses' role shifted to that of an intercessor. So likewise, after securing redemption, Yeshua's ministry switched to that of High Priest!

⁴¹ Jeremiah 31:31-34.

⁴² No. Jeremiah prophesied that the Torah would be the same Torah given at Sinai.

⁴³ The difference is where the Torah will be placed. In the Mosaic covenant, the Torah was written on stone tablets. In the New Covenant, the Torah will be written on the hearts of the people.

⁴⁴ It verifies that Moses is a type/shadow of Messiah when it says that "Moses...was a testimony of those things which were to be spoken after [Messiah Yeshua]."

⁴⁵ I say one, because the Torah has many functions. See Our True Freedom from the Torah (Law) on this web page for a full analysis.

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