

KI TISA - EXODUS

- *When You Take* -

Dan Stolebarger - Holy Ground Explorations
Chapters 30:11 - 34:35

INTRODUCTION



PARASHAT KI TISA - 'When You Take'

INTRO

How low can you go?

¹⁴ Everyone who passes over to those who are counted, from twenty years old and upward, shall give the offering to Yahweh. ¹⁵ **The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Yahweh, to make atonement for your souls.** ¹⁶ You shall take the atonement money from the children of Israel, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial for the children of Israel before Yahweh, to make atonement for your souls.”

To teach that everyone had equal value and everyone had equal responsibility to the ministry of the Tabernacle. God is teaching that we are a ransomed people, same amount for rich and poor alike.

The rich could not make large contributions and be regarded as having played more of a role in the maintenance of the Tabernacle.

Homiletically, the requirement of half a coin alludes to the concept that no Jew is complete unless he joins with others; alone he is only a “half” of his full potential.

18 “You shall also make a basin of bronze, and its base of bronze, in which to wash. You shall put it between the Tent of Meeting and the altar, and you shall put water in it. 19 Aaron and his sons shall wash their hands and their feet in it. **20** When they go into the Tent of Meeting, they shall wash with water, that they not die; or when they come near to the altar to minister, to burn an offering made by fire to Yahweh. **21** So they shall wash their hands and their feet, that they not die. This shall be a statute forever to them, even to him and to his descendants throughout their generations.”

We are to wash in the water of the Word daily! There are numerous references to water symbolically meaning the written Word of God (Psalm 119:9; John 3:5; 13:5; Ephesians 5:25, 26; Titus 3:5; Hebrews 10:22; 1 Peter 1:22).

The Laver represents washing, by the Word. It is also known as the “Glassy sea” which they are standing on in Heaven (Revelation 15:2, 3; 1 Kings 7:23). What was used for washing on earth, they are standing on before the throne of God.

The Laver was made specifically of brass from the women’s looking glasses (brightly polished metal) ([Exodus 38:8](#)). The women donated the hand mirrors to make this laver whose purpose is to show us ourselves (James 1:23-25). The whole purpose of the Law is to show us our weakness, not to save us.

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Yahweh spoke to Moses, saying, ² “Behold, I have called by name **Bezalel** the son of Uri, the son of Hur, of the tribe of Judah. ³ **I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship,** ⁴ to devise skillful works, to work in gold, and in silver, and in bronze, ⁵ and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship. ⁶ Behold, I myself have appointed with him **Oholiab**, the son of Ahisamach, 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:

Bezalel = “in the shadow of God” / Oholiab = “Tent of the Father”. It describes one who lives closely with God

Gifts given as needed for ministry. The people were appointed, equipped and tasked. God supernaturally enabled Bezalel to do the work of building the Tabernacle. God saw this work as just as spiritual, and just as dependent on the Holy Spirit’s power, as the work Moses and Aaron did.

Judah (1st tribe) + Dan (last tribe) = all Israel represented.

Everything speaks of Jesus Christ:

Gold - deity - (John 17);

Silver - blood - (Ps 49:7,8; 1 Pet 1:19; Rev 5:9); Brass - judgment (2 Cor 5:21; Gal 3:13; John 3:14); Stones - His workmanship (1 Pet 2:5; Eph 2:10)

When the people saw that Moses **delayed** coming down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him."

2 Aaron 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."

3 All the people took off the golden rings which were in their ears, and brought them to Aaron. 4 He received what they handed him, fashioned it with an engraving tool, and made it a molded calf. Then they said, "These are your gods, Israel, which brought you up out of the land of Egypt."

Notice that this occurs when the leader is absent (Eve got into trouble when Adam was not present). The Israelites have spent much of the Book of Exodus complaining to Moses about his leadership. Yet, shortly after he disappears, they become angry he is no longer leading them.

Thinking that Moses was dead the people felt that they needed a tangible presence to take his place as an intermediary between themselves and God. This was not a denial of God.

How we handle God's ordained delays is a good measure of our spiritual maturity.

7 Yahweh spoke to Moses, "Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! 8 They have turned away quickly out of the way which I commanded them. **They have made themselves a molded calf, and have worshiped it, and have sacrificed to it, and said, 'These are your gods, Israel, which brought you up out of the land of Egypt.'**"

9 Yahweh said to Moses, "I have seen these people, and behold, they are a **stiff-necked** people. 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 Moses begged Yahweh his God

Probably an orgy going on ...

Aaron thus had led the people in breaking the first three commandments: They bowed to another god besides the Lord; they had made a graven image; and they used the Lord's name in false worship.

Stiff necked - Stubborn. Unwilling to "move the head" to listen to those who would guide and help. The neck is the "corridor" between the head and the heart, and having a "stiff neck" suggests an inflexible way of thinking and feeling.

¹⁵ Moses turned, and went down from the mountain, with the two tablets of the covenant in his hand; tablets that were written on both their sides. They were written on one side and on the other. ¹⁶ The tablets were the work of God, and the writing was the writing of God, engraved on the tablets.

¹⁷ When Joshua heard the noise of the people as they shouted, he said to Moses, "There is the noise of war in the camp."

¹⁸ He said, "It isn't the voice of those who shout for victory. It is not the voice of those who cry for being overcome; but the noise of those who sing that I hear." ¹⁹ **As soon as he came near to the camp, he saw the calf and the dancing. Then Moses' anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain.** ²⁰ **He took the calf which they had made, and burned it with fire, ground it to powder, and scattered it on the water, and made the children of Israel drink it.**

When people create their own gods, they also create their own rules - of worship and other behaviors.

"Calf is not a good translation of the Hebrew *egel*. A young bull in his first strength is meant: The worship of Baal - was with idols of Bulls and calves which suggests a "blended" worship of foreign gods.

²¹ **Moses said to Aaron, "What did these people do to you,** that you have brought a great sin on them?"

²² Aaron said, "Don't let the anger of my lord grow hot. You know the people, that they are set on evil. ²³ For they said to me, 'Make us gods, which shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him.' ²⁴ **I said to them, 'Whoever has any gold, let them take it off.' So they gave it to me; and I threw it into the fire, and out came this calf."**

Great sin - is a legal term that always depicts an act of gross infidelity. Joseph uses a similar term when Potiphar's wife tries to seduce him (Genesis 39:9)

Israel's first High Priest (of the Sinai Covenant) was the one who made Israel's first idol (32:35).

²⁵ When Moses saw that the people were out of control, (for Aaron had let them lose control, causing derision among their enemies), ²⁶ then Moses stood in the gate of the camp, and said, "Whoever is on Yahweh's side, come to me!"

All the sons of Levi gathered themselves together to him. ²⁷ He said to them, "Yahweh, the God of Israel, says, 'Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbor.'" ²⁸ The sons of Levi did according to the word of Moses. About three thousand men fell of the people that day. ²⁹ Moses said, "Consecrate yourselves today to Yahweh, for every man was against his son and against his brother, that he may give you a blessing today."

³⁰ On the next day, Moses said to the people, "You have sinned a great sin. Now I will go up to Yahweh. Perhaps I shall make atonement for your sin."

By their loyalty, the Levities earned the right to replace the firstborn and be designated as God's chosen tribe, which would serve Him in the Temple - Rashi

³⁰ On the next day, Moses said to the people, "You have sinned a great sin. Now I will go up to Yahweh. Perhaps I shall make atonement for your sin."

³¹ Moses returned to Yahweh, and said, "Oh, this people have sinned a great sin, and have made themselves gods of gold. ³² **Yet now, if you will, forgive their sin—and if not, please blot me out of your book which you have written.**"

³³ Yahweh said to Moses, "Whoever has sinned against me, I will blot him out of my book. ³⁴ **Now go, lead the people to the place of which I have spoken to you. Behold, my angel shall go before you.** Nevertheless, in the day when I punish, I will punish them for their sin."

This is the most touching moment in Moses' leadership of the Israelites. Moses' prayer was not long but it was strong. "It is not the *length*, but the *strength* of prayer that appeals to heaven." (Meyer)

¹¹ Yahweh spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, didn't depart from the Tent.

¹² Moses said to Yahweh, "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.' ¹³ **Now therefore, if I have found favor in your sight, please show me your way, now, that I may know you, so that I may find favor in your sight; and consider that this nation is your people.**"

¹⁴ **He said, "My presence will go with you, and I will give you rest."**

¹⁵ **Moses said to him, "If your presence doesn't go with me, don't carry us up from here.**

"Face to face" speaks of manner of communication, the confidence, the comfort, the forthrightness, the directness between them.

¹⁷ Yahweh said to Moses, "I will do this thing also that you have spoken; for you have found favor in my sight, and I know you by name."

¹⁸ **Moses said, "Please show me your glory."**

¹⁹ **He said, "I will make all my goodness pass before you,** and will proclaim Yahweh's name before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."²⁰ **He said, "You cannot see my face, for man may not see me and live."**²¹ **Yahweh 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."**

Even with all the intimate interaction he's had with God since the burning bush Moses yearns to better know God.

Yahweh said to Moses, "Chisel two stone tablets like the first. I will write on the tablets the words that were on the first tablets, which you broke.

⁸ Moses hurried and bowed his head toward the earth, and worshiped. ⁹ He said, "If now I have found favor in your sight, Lord, please let the Lord go among us, even though this is a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance."

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 earth, nor in any nation; and all the people among whom you are shall see the work of Yahweh; for it is an awesome thing that I do with you.**

¹¹ Observe that which I command you today. Behold, I will drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite.

¹² **Be careful,** lest you make a covenant with the inhabitants of the land where you are going, **lest it be for a snare among you;** ¹³ **but you shall break down their altars, and dash in pieces their pillars, and you shall cut down their Asherah poles;**

¹⁴ for you shall worship no other god; for Yahweh, whose name is Jealous, is a jealous God.

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²⁹ When Moses came down from Mount Sinai with the two tablets of the covenant in Moses' hand, when he came down from the mountain, Moses didn't know that the skin of his face shone by reason of his speaking with him. ³⁰ When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him.

The Hebrew verb for **shone** literally means, "shot forth beams"