

Ki Tissa (When You take)



Half Shekel

Exodus 30:11 And יהוה spoke to Moses saying, 12 When you take **את** the sum (*census*) of the Children of Israel, then every man will give a ransom for his soul to ליהוה; that there will be no plague among **אתם** them after you number **אתם** them. C-MATS

Question: What is the concern about counting the people of Israel? The Torah teaches that it is forbidden to count יהוה's people in the ordinary manner, and that when it is necessary to conduct a census, it should be done by having the people contribute items, which would then be counted. In the case of the census in the Wilderness, the people, rich and poor alike, were called upon to contribute half a shekel each, for the construction and upkeep of the Tabernacle. The status of Israel is elevated by its contributions to charitable causes, and this is why they were counted by having the entire nation join in contributing to a sacred cause. *Chumash*

Question: Why does the Torah forbid counting the people? The evil one has power over numbered things because man looks at the number not יהוה, and pestilence comes upon them, as we find in David's time. King David took a census of all the people and יהוה punished the nation because of David's sin. *Chumash*

Exodus 30:13 Everyone that *must be* numbered will give half a shekel (*1/5 of an ounce of silver*), by the standard of the shekel of the sanctuary: (a shekel is twenty gerahs) a half shekel will be the offering to ליהוה. C-MATS



Half shekel

Question: What's the value of the biblical half shekel? Maimonides writes (Laws of Shekalim 1:5) that the half shekel mentioned in the Torah – the annual tithe every Hebrew was required to give to the Temple coffers – is equal to 160 grains of barley, which, in modern measurements, would be approximately eight grams of silver. It is impossible to know silver's value in biblical times. At today's rate of approximately 17 US dollars per ounce, 8 grams of silver is around five dollars.

Question: When was this half-shekel collected each year? The annual half shekel gift to pay for the communal offerings was collected during the month of Adar, so that the funds would be ready in time for the month of Abib (Passover).

Exodus 30:14 Everyone that *must be* numbered twenty years old or above will give an *offering* to יהוה. C-MATS

Question: What does this teach us? The Torah teaches you here that no one under 20 years old goes out to serve in the army or is counted among men. *Chumash*

Exodus 30:15 The rich will not give more and the poor will not give less than half a shekel, when they give **את** an *offering* to יהוה to make atonement for your souls. C-MATS

Question: Why did יהוה say this? People differ in their intellect, character, and talents, in the quantity of their material resources and the quality of their spiritual sensitivities. But all are equal in the sight of יהוה and every man is judged fairly according to his deeds and sins. *Chumash*

Exodus 30:16 And you will take **את** the money, the atonement **כֶּסֶף** from the Children of Israel and will appoint **אתו** it (*him*) for the service of the Tabernacle of the Congregation; that it may be a memorial to the Children of Israel before יהוה to make atonement for your souls. 17 And יהוה spoke to Moses saying, 18 You will also make a laver of brass, with a base of brass, for washing: and you will put **אתו** it (*him*) between the Tabernacle of the Congregation and the altar and you will put water in it. C-MATS



Bronze Laver

Question: How was the bronze laver used? It was here at the bronze laver that the priests washed their hands and feet before entering into and coming out of the set apart place. As the priest came out of יהוה's Presence and back into service he washed at the laver. No one in Israel or the rest of the world for that matter could wash from the laver. What a privilege for the tribe of Levi. *Chumash*

Question: What was the laver made of? The laver was made from the bronze mirrors of the women and filled with water for the continual cleansing of the priests as they ministered in the work of יהוה. In days of old women used polished bronze mirrors to gaze upon themselves. The laver was made of these mirrors, so the priest to see himself as he washed his hands in the laver to make sure he was clean. Since we are priests of the Most High, we must look into the reflection of the bronze laver and continuously put aside all filthiness and wickedness daily and come into His Presence clean without sins. We should die to our flesh daily and strengthen our inner spirit so we can draw closer to יהוה. *Chumash*



Bronze Mirrors

Question: What part of the Tabernacle was made of gold? In the outer court everything was bronze. Inside the Set apart Place everything was gold. *Chumash*

Question: How does Tabernacle worship begin? It started with the awareness of sin in the individual person's life. So when an Israelite recognized that he had sinned and that this separated him from יהוה, if he wanted to be forgiven he made his way to יהוה's appointed place, the Tabernacle. *Chumash*



Exodus 30:19 19 Aaron and his sons will wash at that place **וְאֶת־** their hands **וְאֶת־** and their feet. C-MATS

Question: Certainly the hands of the priests would immediately get dirty after washing and then ministering at the altar. And so also their feet (since they were barefoot) would immediately get dirty the moment they touched the ground after washing (since there was no carpeting). Then what was the significance of just the feet and hands being washed? The hands speak of what they did, their service, their work, everything they put their hands to was important and so their hands needed to be cleansed always, and daily. The initial cleansing was done only once, the daily cleansing was done continuously. The feet represented where they went, their lives and ways. Their walk had to be a set apart walk, so their feet were washed always, everyday. *Chumash*

Question: How does this relate to us? Man entrusts his soul to יהוה at night tired and exhausted, and יהוה restores it to him rejuvenated and refreshed so that he may serve his Creator with all his capacity, this being the purpose of man. Therefore we should sanctify ourselves with His Spirit and wash our hands with water from a vessel before serving Him and ministering to Him, like the Priest who would wash his hands from the Basin each day before beginning his service *Chumash*

Discuss: Should we wash our hands and feet before we come to the Sabbath table in honor of Him?

Exodus 30:20 When they go into the Tabernacle of the Congregation, they will wash *with* water, *so* that they *do* not die; or when they come near to the altar to minister to burn *an offering* made by fire to ליהוה: **21** They will wash their hands and their feet, *so* that they *do* not die: and it will be a statute forever for them, *even* to him and to his seed throughout their generations. **22** Also יהוה spoke to Moses saying, **23** וְאַתָּה And you take the best spices 500 shekels (12 ½ lb) of pure myrrh and half that much 250 shekels (6 ¼ lb) of sweet cinnamon and 250 shekels (6 ¼ lb) of sweet calamus (cane), **24** And 500 shekels (12 ½ lb) of cassia (use the standard shekel of the sanctuary) and a hin (one gallon) of olive oil. C-MATS

Question: What spices did Moses use for the anointing oil and what healing properties do they have for us today?



Organic Facts

HEALTH BENEFITS OF MYRRH ESSENTIAL OIL

- Strengthens the gums
- Helps in blood circulation
- Boosts immune system
- Heals wounds and prevents infections
- Helps in muscle contraction
- Prevents food poisoning and hair loss

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HEALTH BENEFITS OF CINNAMON OIL

Organic  Facts



Treats infections



Aids in treating pimples



Helps stop excessive bleeding

Controls blood sugar in diabetics



Removes blood impurities and improves circulation

Provides relief from stiffness of muscles and joints



Prevents coronary artery disease and high blood pressure

Relieves symptoms of cold, sore throat and congestion



Used in: Cooking, as room freshener, eliminates mosquitoes, aromatherapy

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CALAMUS ESSENTIAL OIL

Organic  Facts



Provides relief from nervous spasms

Aids in treating insomnia and headaches

Helps to prevent internal and external infections

Stimulates metabolism and blood circulation

Prevents epileptic fits and hysteric attacks

Relieves pain associated with rheumatism, arthritis and gout

Caution: Avoid usage during pregnancy. High dose may cause convulsions and hallucinations

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Benefits of Cassia Essential Oil

Organic  Facts



Cures diarrhea

Good antidepressant

Improves blood circulation

Strengthens gums and hair roots

Gives relief from joint pains

Effective against viral infections

Helps to treat nausea and vomiting

Caution: Avoid during pregnancy

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Health Benefits of Olive Oil

Organic  Facts



Helps in weight loss

Reduces heart problems

Slows down the aging process

Boosts metabolism & digestion

Prevents breast cancer & gall stones

Reduces bad cholesterol levels

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Exodus 30:25 And you will make **אתי** *it (him)* an oil of sacred ointment, an ointment compound *made with* the art of the perfumer: it will be sacred anointing oil. 26 And you will anoint with it **את** *the* Tabernacle of the Congregation **את** *and* the Ark of the Testimony, 27 **את** *and* the table **את** *and* all its vessels **את** *and* the menorah **את** *and* its vessels **את** *and* the altar of incense, 28 **את** *and* the altar of burnt offering **את** *and* with all its vessels **את** *and* the laver **את** *and* its base. 29 And you will sanctify **אתם** *them*, so that they will be most sacred: whatever touches them will be sacred. 30 **את** *and* Aaron **את** *and* his sons you will anoint and consecrate **אתם** *them*, so that they may minister to Me in the priest's office. 31 And you will speak to the Children of Israel saying, This will be sacred anointing oil for Me throughout *all* your generations. 32 Upon man's flesh it will not be poured, nor will you make *any* like it *using* the *same* composition: it is sacred and it will be sacred to you. 33 Whoever makes *any* like it or whoever puts *any* of it upon a stranger will be cut off from his people. C-MATS

Question: What does it mean to not make any oil like it? You shall not make oil with the same amount of ingredients, but if you decrease or increase the ingredients then it is permitted. The person who mixes the oil is the one who is liable if the same exact amount of ingredients is used, not the person who purchased the oil. *Chumash*

Exodus 30:34 And יהוה said to Moses, Take sweet spices stacte (*balsam resin*) and onycha and bitter galbanum gum; these sweet spices along with pure frankincense: each will be the same weight: 35 And **אתה** you will make a perfume, a compound *made with* the art of the perfumer, tempered (*salted*), pure and sacred. C-MATS

Question: What ingredients did יהוה tell Moses to use in the incense and what healing properties do they have for us today?

Health Benefits of Frankincense Essential Oil



Caution: Avoid usage during pregnancy

Prevents premature loss of hair

Helps fade stretch marks and scars

Preventive measure against oral issues

Gives relief from bronchitis and congestion

Boosts immune system

Effective remedy against stress and anxiety

Rich in antiseptic and anti-aging properties

Aids in digestion and promotes urination

Relieves symptoms linked with menses and PMS

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Benefits of Galbanum Essential Oil

Organic Facts

Effective in clearing congestion in nasal tract and lungs

Helps cure arthritis and rheumatism

Improves blood circulation in body

Rejuvenates aging skin and keeps it healthy

Helps fade scars of acne and pox

Good remedy for boils, acne and abscesses

Aids in treating muscular spasms and cramps



Inhibits microbial growth on wounds and speeds up healing

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Red Sea Onycha

Question: What is “**Onycha**” in this verse? Onycha is the door membrane of a snail-like mollusk found in the Red Sea. The mollusk was counted among the unclean animals in the bible. Would the unclean Onycha really be included in the anointing oil? Mystery and debate surrounds what is known as Onycha. Some believe it to be of plant origin, while others believe it to be from the finger-like operculum, or the closing flap of certain snails. Rashi, a great Jewish scholar, believed Onycha to be a kind of root that grew from the ground. Some suggest it is extracted from a *Styrax benzoin*, a type of resin used in the Tabernacle for incense in ancient biblical times. The Encyclopedia of Bible Plants (F Nigel Hepper 1992) agrees that Onycha is more likely to be a plant resin. Rabbi Gamaliel (whom the Apostle Paul studied under) believed it to be part of the plant species and said, “The balm of Onycha required for the incense exudes from the balsam trees.” The Jewish Talmud, whose Hebrew is of a later date than the scriptures, refers to the substance as *tsiporen*, which means fingernail and seems to be related to *sh’chalim*, meaning cress, a type of plant. The flowers of the rockrose bush are described as having petals with scarlet and black fingernail-shaped markings, thus its historically acclaimed connection with the Greek ονυξ (= onyx). Lynne writes, “Onycha . . . is a rockrose which produces a gum that is known as labdanum. The blossoms are about three inches across, white with at the base of each petal a blotch of brilliant scarlet-rose which deepens into black. In Greek onycha means 'fingernail.' The blotch of color in each petal looks exactly like a brightly painted red fingernail.”



Labdanum

The labdanum essential oil is generally used for making fragrances in the perfume industry. The labdanum essential oil helps to relieve from the mental and emotional issues such as stress and soothes the mind. All the therapeutic benefits of labdanum essential oil are yet to be discovered. (Health Benefits Times)

Health benefits of Labdanum:

- Relieves stress and calms the mind
- Rejuvenates aging and tired skin, and tightens the loose muscles and skin
- Reduces inflammation
- Expectorant- cures coughs and colds, bronchitis
- Cures diarrhea
- Rheumatism
- Menstrual Problems
- Edema- reduces water retention

Question: What is “stacte” in this verse? Some think the gum called storax is intended; but it is generally understood to be the purest kind of myrrh; and as the Hebrew properly signifies a “drop”, it would seem to refer to myrrh as distilling, dropping from the tree of its own accord, without incision. So Pliny, speaking of the trees whence myrrh is produced, says, "Before any incision is made, they exude of their own accord what is called Stacte, to which no kind of myrrh is preferable." ATS Bible Dictionary



Exodus 30:36 And you will grind *some* of it very fine and put it in front of the testimony in the Tabernacle of the Congregation, where I will meet with you: it will be most sacred to you. 37 And as for the perfume which you will make, you will not make it for yourselves having the *same* composition: it will be sacred to you for יהוה. 38 Whoever will make any like it to *use as a perfume* will be cut off from his people. C-MATS

Exodus 31:1 And יהוה spoke to Moses saying, 2 I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah, 3 And I have filled אֶת־ him with the spirit of Elohim, in wisdom, understanding, knowledge and in all manner of *craftsmanship*, 4 To devise master works in gold, silver and brass, 5 And cutting stones to set *them*, carving the timber and to work in all manner of craftsmanship. C-MATS

Question: Who was **Bezaleel**? יהוה now designated Bezaleel, who was only thirteen years old at this time to supervise the construction. Bezaleel had a Divine spirit, wisdom, and insight. In designating him, יהוה showed Israel that He had not merely redeemed them from slavery; He had endowed them with the capacity to serve Him beyond their ordinary human potential. If they showed their desire to do His will, He would respond by giving them the ability and the human resources to do so. Bezaleel knew the art of combining the sacred letters with which heaven and earth were created, and that he possessed a degree of wisdom similar to that with which יהוה created the universe. This shows that the Tabernacle, as a setting for יהוה's service and an abode for His Presence, was equivalent to the Creation of the universe. *Chumash*

Exodus 31:6 And I have given **אתו** *with him* **את** Aholiab, the son of Ahisamach of the tribe of Dan and in the hearts of all *who are wise hearted* I have put wisdom, *so that they may make* **את** all that I have commanded you. C-MATS

Question: Why were the tribes of Judah and Dan chosen? No tribe was greater than Judah and none more lowly than Dan. Said יהוה: "Let the one come and be associated with the other, so that no man may despise his companion or be arrogant, for both great and small are equal in יהוה's sight." *Chumash*

Exodus 31:7 **את** The Tabernacle of the Congregation, **ואת** and the Ark of the Testimony **ואת** and the mercy seat that is upon it **ואת** and all the furniture of the Tabernacle, 8 **ואת** And the table **ואת** and its furniture, **ואת** and the pure menorah **ואת** and with all its furniture **ואת** and the altar of incense, 9 **ואת** And the altar of burnt offering **ואת** and with all its furniture **ואת** and the laver **ואת** and its base, 10 **ואת** And the clothes of service **ואת** and garments, consecrated for Aaron the priest **ואת** and garments of his sons to minister in the priest's office, 11 **ואת** And oil, anointing **ואת** and sweet incense for the sacred *place*: they will make *everything* according to all that I have commanded you. C-MATS



Exodus 31:12 And יהוה spoke to Moses saying, 13 וְאַתָּה And you speak to the Children of Israel saying, אַתָּה My Sabbaths you will keep: for it is a אֵימָה sign (אֵמָה mark) between Me and you throughout your generations; so that you may know that I am יהוה who sanctifies you. C-MATS

Question: What is important to notice in Exodus Chapter 31? It is a short chapter but notice how many times the word Sabbath is used with an אֵמָה in front of the word signifying that יהוה Father established the Covenant of Sabbath after creation on the 7th Day and placed אֵמָה Yahusha as Adonai over that Day confirming Matthew 12:8 **For the Son of man is Master even of the Sabbath day,** and Luke 6:5 **the Son of man is Adonai also of the Sabbath.** C-MATS

Question: Why was the law of Sabbath placed here in scripture? Even though I have commanded you concerning the work of the Tabernacle, do not set aside the Sabbath because of that work. Although you will be rushed to complete the Tabernacle quickly, the Sabbath shall not be set aside because it is a sign of distinction between us that I have chosen you by granting you as an inheritance My day of rest. The nations should know that I יהוה sanctify you. *Chumash*
Just as a bride comes to her groom beautiful, bejeweled and perfumed, so does the Shabbat come to the people of Israel. Just as the groom dresses in his finest raiment to receive his bride, so do we receive the Shabbat. Just as a groom is pampered and absolved from working all his wedding days, so are we on Shabbat. *Chumash*

Question: What are the only two times that labor may be performed on Sabbath? Such exceptions are to save a life and to perform a circumcision on the eighth day after birth. As a reason for the requirement to save a life on the Sabbath even at the cost of violating it, it is better to transgress one Sabbath so that one may live and observe many Sabbaths. *Chumash*

Spiritual Exercise: Should we buy, sell, or trade on Sabbath? Should you discuss business or money on Sabbath? Should you discuss worldly things like movies, entertainment, or fashion on Sabbath? How you honor Sabbath is how well your week will go. Honor Sabbath this week and see if it makes a difference in your week.

Exodus 31:14 You will keep אַתָּה the Sabbath; because it is sacred (*set apart*) to you: everyone who defiles it will certainly be put to death: for whoever does *any* work on it, that soul will be cut off from among his people. 15 Six days *you* may work; but the Seventh *day* is the Sabbath of rest, consecrated to לַיהוה: whoever does *any* work in the Sabbath day, he will certainly be put to death. 16 Therefore, *you* shall keep, the Children of Israel אַתָּה the Sabbath, to observe אַתָּה the Sabbath throughout *all* their generations, for a perpetual (*everlasting/forever*) COVENANT. C-MATS

Question: How do you prepare for Sabbath? It is a token of respect for the Sabbath that one prepares for it ahead of time so that he will have fine food for the day, and to avoid the danger that one will perform forbidden work on the day itself. Thus, one "makes" the Sabbath by preparing for it so that it will be observed properly when it arrives. One who observes the Sabbath in this world makes the Sabbath in Heaven-he elevates its spiritual standing, by abstaining from forbidden activity and thereby affirming his faith in the Creator. *Chumash*



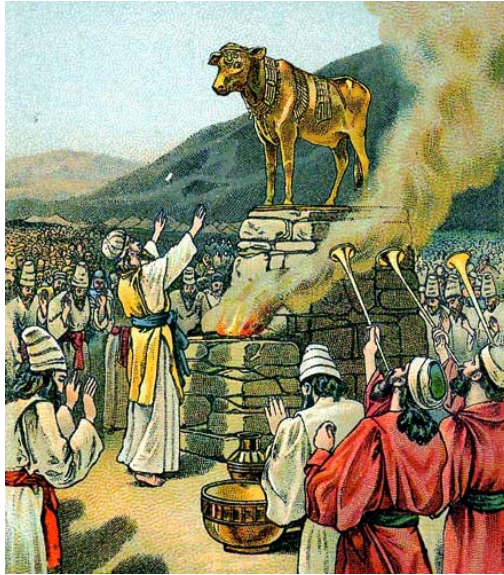
Sabbath is a sign between you and יהוה

Exodus 31:17 It is a **אֵת** sign (a mark) between Me and *the* Children of Israel forever: for *in* six days made יהוה **אֶת־** the heavens **וְאֶת־** and earth and on the seventh day He rested and was refreshed (*naphash, breath*). C-MATS

Question: What happens during Sabbath for the believer? יהוה refreshes you by breathing on you on Sabbath and brings you life and healing. *Chumash*

Exodus 31:18 And when He had finished communing **אִתּוֹ** with *him* upon Mount Sinai He gave to Moses two stone tablets of testimony written with the finger of Elohim. C-MATS

Question: In יהוה's original plan there would have been no need for a Tabernacle, for every Hebrew was to have the status of a Kohen, would have been worthy of building his own altar, and being a resting place for the Divine Presence. If so, why did this potential not come to fruition? Why did יהוה change his intent for a nation of priests and replaced it with a central Tabernacle and why was it necessary to designate a priestly family? The Torah will now explain that Israel fell from its spiritual pinnacle because of the Golden Calf. No longer could it be a nation of individual priests and tabernacles. From that point onward, Israel needed a central Tabernacle toward which it would direct its aspirations, and a holy, priestly family that would be dedicated to יהוה's sacrificial service. *Chumash*



Exodus 32:1 And when the people saw that Moses delayed *from* coming down the mountain, the people gathered themselves together and said to Aaron, *Get up and make us gods, which will go before us; we know not what has become of Moses, the man who brought us out of the land of Egypt.* C-MATS

Question: What happened when Moses did not come back when they thought he should return? Before he went up on the mountain, Moses had told the people that he would be coming down 40 days later. But when they got the calculation wrong and Moses didn't come when they expected, instead of reacting calmly and checking out the facts, the people quickly jumped to the conclusion that Moses had died, or left them. The people became fearful and Satan seized the opportunity to deceive the people and they built the Golden Calf as some sort of 'replacement' for Moses. *Chumash*

Exodus 32:2 And Aaron said to them, *Strip off the golden earrings, which are in the ears of your wives, sons and daughters and bring them to me.* 3 And stripped off all the people אָתָּה earrings of gold which were in their ears and brought them to Aaron. 4 And he received what they gave him, melted it down and he fashioned אֹתוֹ אֵלֹהִים it (him) with an engraving tool into a calf: and they said, O Israel, here are your gods which brought you out of the land of Egypt. 5 And when Aaron saw it he built an altar before it; and Aaron made a proclamation and said, Tomorrow is a feast to לִיקְחָהּ. C-MATS

Question: Why did Aaron become involved in the Golden Calf incident? Aaron knew that they were grievously mistaken, but he calculated that if he defied them they would kill him, and if they did, that would make their sin and rebellion even worse. Indeed, Hur, whom Moses had assigned to share the leadership with Aaron in his absence, had resisted and been killed. Aaron, therefore, stalled for time. He asked for the gold jewelry of the women and children. He was certain that they would refuse to surrender it immediately, and by the time the rebels succeeded in seizing the gold, Moses would probably be back, squelching the panic. Aaron miscalculated, for the people were so enamored of the prospect of a new god that they had the gold in hand without delay.

This is a classic example of the power of crowd psychology, in which a mob is capable of excesses beyond the imagination of any of its individual members. He built an altar for a major religious festival the next day, in the hope that their enthusiasm would dissipate or that Moses would be back. He specified that the festival would be for יהוה, not the calf, for his real, though hidden, intention was that when Moses returned with the Tablets there would indeed be a joyous celebration. *Chumash*

Discuss: Satan is a cherubim having four faces (human, lion, bull, and eagle) and four wings. Did Satan use his image as a bull for the Israelites to worship through the occult power of the Egyptians?



Question: What was the sin of the nation if only a few worshipped the Golden Calf? The nation silently watched as the few worshipped the Golden Calf and did not try to stop them or their lack of faith in יהוה condemned the nation as a whole. *Chumash*

Question: Did Aaron commit the sin of idolatry? If he had been guilty of idolatry, he would have been the first one to be liable to the death penalty; instead he was virtually whitewashed; he went on to serve in the Tabernacle for the next forty years and was Moses' partner in leading the nation and receiving many of the commandments from יהוה. Furthermore, the only sin with which the Torah charges him is that he joined with Moses in striking the stone, rather than speaking to it (Numbers 20:12). Clearly, therefore, Aaron was not a party to the sin of idolatry. *Chumash*

Exodus 32:6 And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play (*indulge in revelry*). C-MATS

Question: What does the term “**play**” mean? The term implies the three cardinal sins of idolatry, licentiousness, and murder. In addition to their worship of the Golden Calf, they committed immoral acts and they had murdered Hur, who attempted to restrain them. This was the lowest point of the tragic episode, the point at which error turned to wantonness. *Chumash*



Worshipping the Golden Calf

Question: What happened on the day (17th of Tammuz) they worshipped the Golden Calf? Five misfortunes befell our forefathers on the 17th of Tammuz:

1. the Tablets were shattered,
2. the daily offering in the Temple was discontinued,
3. a breach was made in the city walls of Jerusalem allowing the Roman conquest of the city
4. Apostomos burned the Torah
5. Apostomos placed an idol in the Temple.

Exodus 32:7 And יהוה said to Moses, Go, hurry, because your people, whom you brought out of the land of Egypt, have corrupted *themselves*. C-MATS

Question: Why did יהוה say “your people”? יהוה does not say, “the people have become corrupt”, but “your people”. Whereupon Moses said: “Master of the Universe! Since when are they called ‘my people’?” Said יהוה: “They are your people, for when they were yet in Egypt, I told you that I will bring forth ‘**אֶת־ My armies and אֶת־ My people the Children of Israel, out of the land of Egypt by great judgments.**’ (Exodus 7:4). Did I not instruct you not to allow a mixed multitude to be mingled with them? But you, being kindly and righteous, did say to Me: ‘The penitent must always be accepted.’ Knowing, however, what they would one day do, I disagreed, but nevertheless I fulfilled your request, with the result that it was just these people who made the Calf.” *Chumash*

Question: How many of the Hebrews really worshipped the Golden Calf? The Hebrews who truly worshipped it as an idol were a tiny minority of only three thousand people, just about one half of one percent of the grown male population, and even they were the Egyptian rabble they flocked to join the Hebrews when they left Egypt. *Chumash*

Question: What can we learn from the Golden Calf incidence? **1 Corinthians 10:1** Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; **2** And were all baptized unto Moses in the cloud and in the sea; **3** And did all eat the same spiritual meat; **4** And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiach. **5** But with many of them Elohim was not well pleased: for they were overthrown in the wilderness. **6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. **7** Neither be you idolaters, as were some of them; as it is written, *The people sat down to eat and drink, and rose up to play.* **8** Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. **9** Neither let us tempt Mashiach, as some of them also tempted and were destroyed of serpents. **10** Neither murmur as some of them also murmured and were destroyed of the destroyer. **11** Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. C-MATS

Exodus 32:8 They have turned aside quickly from the way, which I commanded them: they have made a molten calf and have worshipped it and have sacrificed to it and said, O Israel, here *are* your gods, who brought you up out of the land of Egypt. **9** And יהוה said to Moses, **רָאִיתִי** I saw **אֶת־** people and they *are* a stiff necked people: **10** Now leave Me alone that My wrath may burn hot against them so that I may consume them: and I will make **אֶתְּךָ** you a great nation. **11** And sought Moses **אֶת־** face of יהוה his Elohim and said, יהוה, why does your wrath burn hot against your people, which you have brought out of the land of Egypt with great power and with a mighty hand? **12** Why should the Egyptians say, He brought them out *with evil intentions* to kill **אֹתָם** them in the mountains and to consume them from the face of the earth? Turn from your fierce wrath and relent and *do not bring* this harm against your people. **13** Remember Abraham, Isaac and Israel, your servants, to whom you swore by your own self and said to them, I will multiply **אֶת־** your seed as the stars of heavens and all **הָאָרֶץ** this land that **אֶמְצָאִי** I said **אֶתְּךָ** I shall give to your seed and they will inherit *it* forever. **14** And יהוה relented from the harm which He thought to do to His people. C-MATS

Question: Is יהוה's forgiveness of our misdeeds related to whether or not we choose to be forgiving of others? There is a universal spiritual principle that יהוה judges us as we judge others. That would mean that directly proportional to how forgiving we choose to be to others, יהוה will be to us.

Matthew 6:14 For if you forgive men their trespasses, your heavenly Father will also forgive you: **15** But if you forgive not men their trespasses, neither will your Father forgive your trespasses. C-MATS

Spiritual Exercise: Is there anyone that you need to forgive? Forgive that person today. Forgive others so יהוה can forgive you.

Question: Does יהוה give us a way out of temptation? Are we able to stand up to temptation and not fall? **1 Corinthians 10:12** Wherefore let him that thinks he stands take heed lest he fall. **13** There has no temptation taken you but such as is common to man: but Elohim is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it. C-MATS

Question: Whose face was Moses looking into as he interceded on behalf of the Israelites? In Exodus 32:11 Moses seeks **את** face of יהוה **his Elohim**...confirming what Yahusha said to Philip in John 14:9 **he that has seen me has seen the Father**. In Exodus 32:13 it is יהוה Father through **את** that will multiply Abraham's seed as the stars of heavens. In Exodus 33:4 Moses delivers *to the people את* words and confirmed again that Moses is dealing with **את** Yahusha face to face. C-MATS

Exodus 32:15 And Moses turned and went down from the mountain and the two tablets of the testimony were in his hand: the tablets *were* written on both sides; on one *side* and on the other *side* they *were* written. C-MATS



Question: What was the shape of the Tablets? The generally accepted illustration of the Tablets, square on the bottom with rounded semi-circular tops, is inaccurate. Each of the Tablets was six hand-breadths in length, six hand-breadths in height, and three hand-breadths in depth. From this alone, we see that the Tablets were square at both ends (66 hand breadths) and not rounded at one end. *Chumash*

Exodus 32:16 And the tablets *were* the work of Elohim and the writing *was* the writing of Elohim. He engraved upon the tablets. **17** And when heard Y'hoshua **אָתָּה** the noise of the people as they shouted, he said to Moses, *There is a noise of war in the camp.* **18** And he said, *It is not the voice of those who shout for victory, neither is it the voice of those who cry from being defeated: but the noise of singing that I hear.* C-MATS



Exodus 32:19 And it came to pass, as soon as he came near the camp, that he saw **אֶת־הַבַּיִת** the calf and the dancing: and Moses' anger burned hot and he threw out of his hands **אֶת־הַלְּחָבֵּטִים** the tablets out of his hands and broke **אֶת־הַלְּחָבֵּטִים** them at the base of the mountain. C-MATS

Question: Was Moses surprised by what he saw? Moses already knew about Israel's worship of the Golden Calf; but when he saw how much they were *enjoying* their fall, he realized that their covenant with יהוה had been utterly rejected by them. *Chumash*



Exodus 32:20 And he took **אֹתוֹ** the calf, which they had made and burnt *it* in the fire and ground *it* to powder and threw *it* upon the water and *he* made drink **אֹתוֹ** Children of Israel. C-MATS

Question: Why did Moses do this? He intended to test them like women suspected of adultery are tested. Three different death penalties were issued out to the people:

1. If there were witnesses to the worship and warning had been issued to the sinners, they were punished by the sword, according to the law that applies to the people of a city that has been led astray where many people were involved. (Deuteronomy 13:13 *Certain men, the children of Belial, have sprung up among you and have drawn away **אֹתוֹ** the inhabitants of their city saying, Let us go and serve other gods, which you have not known; 14 Then you shall inquire and make search **וְשִׁאלָה** and you [shall] ask diligently; and see if the matter is **אֲמִתִּית** true and if such abominations as **הַזֵּאת** these have been committed among you; 15 You will certainly kill **אֹתוֹ** the inhabitants of that city with the sword destroying **אֹתָהּ** it (her) completely **וְאֹתוֹ** and all that is therein **וְאֹתוֹ** and the cattle thereof with the edge of the sword.* C-MATS
2. Those who practiced idolatry with witnesses but without warning died from a plague, as it is said: “And plagued **אֹתוֹ** **יְהוָה** the people, because they made **אֹתוֹ** the calf, which Aaron made.” Exodus 32:35 C-MATS
3. Those who practiced idolatry both without witnesses and without warning died from dropsy (edema), for the water tested them and their stomachs swelled up. *Chumash*



At the base of Mount Sinai, archeologists found a dozen giant boulders stacked in the encampment area. Twelve ancient Egyptian petroglyphs (drawings) of bulls were clearly visible. It is believed the golden calf was placed upon these rocks. Large *altars* were also found on the east and west sides of the mountain.

Exodus 32:21 And Moses said to Aaron, What did this people *do* to you that you have brought *so* great a sin upon them? **22** And Aaron said, Do not let the anger of my master burn hot: אָתָּה **you** know אָתָּה the people that they *are set* on evil. **23** Because they said to me, Make us gods, who will go before us: we do not know what has become of Moses, the man who brought us out of the land of Egypt. **24** And I said to them, Whoever has *any* gold, let him *strip* it off. So they gave *it to* me: then I cast it into the fire and there came out this calf. **25** And when saw Moses אָתָּה the people naked (*out of control*); for Aaron had allowed them to become naked (*out of control*) to their shame among their enemies. C-MATS

Question: Do you think we do someone a favor by letting him act however he wants, even if it's wrong? It's easy to look at someone doing the wrong thing and feel that 'as long as I'm not doing it, I'm fine.' But really we should try to take more responsibility and guide others to behave properly whenever we can. While it may be more comfortable for everyone involved, it certainly isn't better. One of the greatest acts of kindness we can do for someone is to care enough about him to try to stop him from acting destructively to himself or others.

Exodus 32:26 Then Moses stood in the gate of the camp and said, Who *is* on יהוה side? *Let him come* to me. And all the sons of Levi gathered themselves together to him. 27 And he said to them, יהוה, Elohim. of Israel, said for every man to put his sword on his side and go up and down throughout the camp, from gate to gate and kill every man **אֶת־** his brother and every man **אֶת־** his companion and every man **אֶת־** his neighbor. 28 And the children of Levi did according to the word of Moses: and there died that day about 3000 men. C-MATS

Question: When did יהוה balance the scales? Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared to them cloven tongues like fire, and it sat upon each of them. 4 And they were all filled with the Ruach haKodesh, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when they heard the noise, the multitude came together and was confounded, because every man heard them speak in his own language. 7 And they were all amazed and marveled saying one to another, “Are not all these who are speaking Galilaeans? 8 And how do we hear every man in our own tongue where we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of Elohim.” 12 And they were all amazed and were in doubt saying one to another, “What does this mean?” 13 Others mocking said, “These men are full of new wine.” 14 But Peter, standing up with the eleven, lifted up his voice and said unto them, “You men of Judaea, and all you that dwell at Jerusalem, listen to my words: 15 For these are not drunk as you suppose, seeing it is only the third hour of the day (9 am). 16 But this is what which was spoken by the prophet Joel, 17 “And it shall come to pass in the last days,” saith Elohim, “I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days my Spirit; and they shall prophesy: 19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of יהוה comes: 21 And it shall come to pass, that whosoever shall call on the name of יהוה shall be saved.” 41 Then they that gladly received his word were baptized: and the same day there were added unto them about 3000 souls. C-MATS

Exodus 32:29 For Moses had said, Consecrate yourselves today to ליהוה, every man *was against* his son and his brother; that he may bestow upon you a blessing this day. 30 And it came to pass on the next day that Moses said to the people, **אָהֶם** You have committed a great sin: and now I will go up to יהוה; perhaps I will make atonement for your sin. 31 And Moses returned to יהוה and said, This people have sinned a great sin and have made them gods of gold. 32 Even now, if you will forgive their sin and if not, blot me, please, out of your book which you have written. 33 And יהוה said to Moses, whoever has sinned against Me, I will blot out of My book. 34 Now go, lead **אֶת־** the people to *the place of* which I have spoken to you: My Angel will go before you: However, in the day when I visit, I will *punish them* for their sin. C-MATS

Question: But if יהוה does not punish for sins more than four generations into the future, why did He say that He would inflict part of the punishment that was due for the sin of the Golden Calf even after the passage of many generations? The sin of the Calf was so grievous that even after a delay of four generations; the punishment would have been very severe. To avoid this, יהוה made an exception and spread it out over all of history. *Chumash*

Question: Is the Torah in chronological order? No, the episode of the calf took place long before the command of the work of the Tabernacle. For on the seventeenth of Tammuz the tables were broken and on Yom Kippur, יהוה was reconciled to Israel. On the morrow on the eleventh of Tishri, they commenced with the donation for the Tabernacle, and the Tabernacle was erected on the first of Abib. *Chumash*

Exodus 32: 35 And plagued יהוה **אֹתָם** the people, because they made **אֹתָהּ** the calf, which Aaron made. Exodus 33:1 And יהוה said to Moses, Leave and go up from here **אֲתָהּ** you and the people which you have brought up out of the land of Egypt, move on to the land which I swore to Abraham, Isaac and Jacob saying, I will give it *to your seed (descendants)*. 2 And I will send an angel before you; and I will drive out **אֹתָם** the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites and *take you*. C-MATS



Exodus 33:3 To a land flowing *with* milk and honey: but I will not go *with* you; because **אֲתָהּ** *you are* a stiff necked people: otherwise I *will* consume you on the way. 4 And when heard the people **אֹתָם** the words, they mourned *over this bad news*: and no man put on his ornaments. 5 For יהוה had said to Moses, Say to *the Children of Israel*, **אֲתָם** *you are* a stiff necked people: *if I would go with you even for a moment I would* consume you: so now keep off your ornaments, that I may know what to do to you. 6 And stripped themselves *the Children of Israel* **אֹתָם** their ornaments by Mount Horeb. C-MATS

Exodus 33:7 And took Moses אֶת־ the Tabernacle and pitched it outside the camp, far away from the camp and called it the Tabernacle of the Congregation. And it came to pass *that* everyone who sought יְהוָה went out to the Tabernacle of the Congregation, which *was* outside the camp. 8 When Moses went out to the Tabernacle all the people stood up and every man stood *at* his tent door and watched Moses until he went into the Tabernacle. 9 As Moses entered into the Tabernacle, the pillar *of* the cloud descended and stood *at* the door of the Tabernacle and talked with Moses. 10 And saw all the people אֶת־ Pillar, *of* the Cloud stand *at* the Tabernacle door: and all the people stood up *at* his tent door and worshipped. C-MATS

Question: Who is Moses talking to? He is talking to Yahusha. When the CLOUD descends at the Tabernacle door to speak with Moses אֶת presence in the Pillar of the Cloud converses with Moses and the people begin to worship Him. C-MATS

Exodus 33:11 And יְהוָה spoke to Moses face to face, as a man speaks to his friend. And *then* he returned again to the camp: but his servant Y'hoshua (*Joshua*), the son of Nun, a young man, did not leave the Tabernacle. C-MATS



Joshua and Moses

Question: How old was Joshua? Joshua was 56 years old, but the Torah calls him a lad, because he acted toward Moses as if he were a youthful servant, or because it is common in Hebrew for the master to be called a man and his subordinate to be called a lad, whatever his age. From his youth, Joshua gave up every comfort to be in the tent of Torah and thereby he earned a sterling reputation. *Chumash*

Exodus 33:11 And יְהוָה spoke to Moses face to face, as a man speaks to his friend. And *then* he returned again to the camp: but his servant Y'hoshua (*Joshua*), the son of Nun, a young man, did not leave the Tabernacle. 12 And Moses said to יְהוָה, See, אֲנִי You said to me, Bring up אֶת־ people וְאַתָּה and You have not let me know אֵת whom You will send with me. וְאַתָּה And You אָמַרְתָּ You said, I know you by name וְאַתָּה and moreover, מִצֵּאתָ you found grace in My sight.

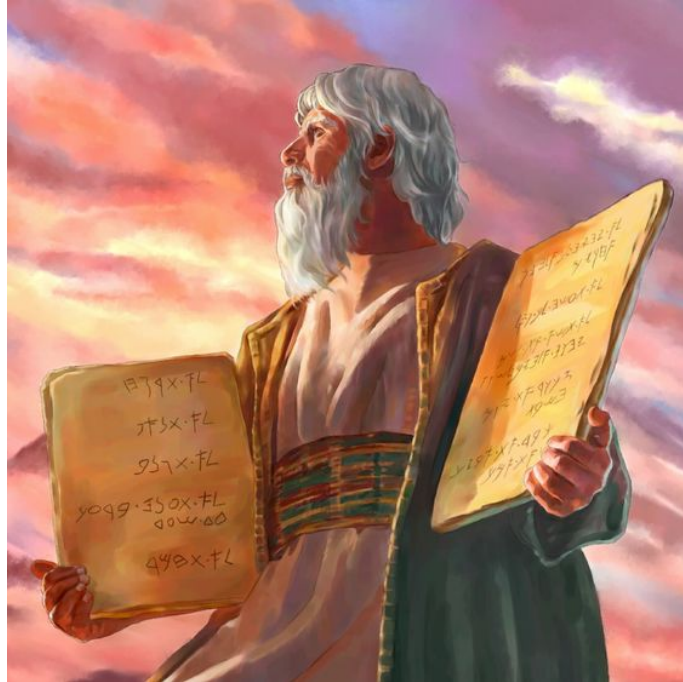
Exodus 33:13 Now please, if **אֶתִּי** *I found* grace in your sight show me now **אֶת־** Your way that I may know You, that I may find grace in Your sight: and consider that this nation *is* Your people. 14 And He (*Elohim*) said, My presence will go *with you* and I will give you rest. 15 And Moses said to Him, If Your presence will not go *with us* do not take us from here. 16 For how *else* will it be known here that **אֶתִּי** *I found* grace in Your sight, *if not* I and Your people, You go with us? So shall we be set apart, I and Your people, from all the people that *are* upon the face of the earth. 17 And יהוה said to Moses, Also **אֶת־** *this* matter that you have spoken: I will do this, for **אֶתִּי** *you found* grace in My sight and I know you by name. 18 And Moses said, I pray You, show me **אֶת־** Your glory. 19 And He (*Elohim*) said, I will make all My goodness pass before you and I will proclaim the name of יהוה before you (*in your presence*); and I will be gracious to **אֶת־** whom I will be gracious and I will show mercy on **אֶת־** whom I will show mercy. *Prophecy Fulfilled-Ex. 33:19 His Character-Merciful-Luke 1:72.* 20 And He (*Elohim*) said, You cannot see **אֶת־** My face: because no man can see Me and live. C-MATS

Question: A scroll of genealogical records in Jerusalem was found and therein was written... that King Manasseh slew Isaiah... He brought him to trial and then put him to death. He said to him: Your teacher Moses said, "**no man shall see Me and live**", and you said, "**I saw also אֶת־ Adonai sitting upon a throne, high and lifted up and His train filled אֶת־ the temple.**" (Isaiah 6:1)...How, indeed, do we resolve the contradiction between these two verses? In accordance with what was taught: All the prophets looked into an opaque glass (seeing but a reflection of the Divine), but Moses looked through a clear glass. *Chumash*



Moses in the rock

Exodus 33:21 And יהוה says, You will stand on a rock *in a place אֶת־ with Me*: 22 While My glory passes by, that I will put you inside a crevice in the rock and cover you with My hand while I pass by: 23 And I will take away **אֶת־** My hand and you will see **אֶת־** My back: but My face you will not see. Exodus 34:1 And יהוה said to Moses, Make two tablets of stone like the first *ones*: and I will write upon *these* tablets **אֶת־** the words that were in the first tablets, which you broke. C-MATS



Second set of tablets

Question: What was the difference in the second set of tablets? This time, the stone tablets themselves would not be the handiwork of יהוה; instead, Moses was commanded to carve out the stone cubes and bring them to the mountain, whereupon יהוה would inscribe the commandments on them. *Chumash*

Question: What happened to the broken Tablets? Both the Second Tablets and the broken Tablets were placed in the Ark. *Chumash*

Exodus 34:2 And be ready in the morning and come up to Mount Sinai and present yourself there to Me on the top of the mountain. **3** And no man will come up with you, neither let any man be seen close to the mountain; neither let the flocks or the herds feed on the mountain. C-MATS

Question: What was the difference in the giving of the first tablets and the second tablets? No one -- not even the elders -- was permitted to go up the mountain with Moses. Nor were the people permitted to congregate at its foot, as they had all done at the first Revelation. *Chumash*

Exodus 34:4 And he cut two tablets of stone like the first *ones*; and Moses rose up early in the morning and went up to Mount Sinai as יהוה had commanded **אתו** *him* and he took *the* two tablets of stone. **5** And יהוה descended in the cloud and stood with him there and proclaimed the Name of יהוה. **6** And יהוה passed by before him and proclaimed, יהוה, יהוה *is* El, merciful and gracious, longsuffering and abundant in goodness **וְאֱמֶת** *and truth*, **7** Showing mercy to thousands, forgiving iniquity and transgression and sin, *but by no means clearing the guilty; but placing the iniquity of the* **אבות** *fathers* upon the children and upon the children's children, to the third and to the fourth *generation*. C-MATS

Question: How does this verse describe יהוה? יהוה puts off His anger and does not hasten to exact retribution, hoping that perhaps the sinner will repent. He keeps being loving and kind for two thousand generations. He forgives iniquities which are intentional sins and sins committed out of rebellion, which a person commits in order to anger יהוה. He does not completely overlook the sins, but exacts payback for it little by little. He visits the sin of parents on the children when they hold onto the deeds of their parents in their hands or follow their ways. יהוה's quality of goodness exceeds the quality of revenge by a ratio of one to five hundred.

13 Attributes of Mercy of יהוה

1. **יהוה**. This Name denotes mercy. יהוה is merciful before a person sins, even though He knows the evil lies dormant in the person.
2. **יהוה** is merciful after the sinner has gone astray.
3. **EL**. This Name denotes power. יהוה's mercy sometimes surpasses even the degree indicated by the name יהוה.
4. **Rachum**. Compassionate; יהוה eases the punishment of the guilty, and He does not put people into extreme temptation.
5. **ve-Chanun**. And Gracious; even to the undeserving.
6. **Erech Apayim**. Slow to Anger; so that the sinner can reconsider long before it is too late.
7. **Ve-Rav Chessed...** And Abundant in Kindness...; towards those who lack personal merits. Also, if the scales of good and evil are evenly balanced, He tips them towards the good.
8. **Ve-Emet**. And Truth; יהוה never reneges on His word.
9. **Notzer Chessed La-Alafim**. Preserver of Kindness for thousands of generations. The deeds of the righteous benefit their offspring far into the future.
10. **Nose Avon...** Forgiver of iniquity...; יהוה forgives the intentional sinner, if he or she repents.
11. **Va-Phesha...** ...transgression (willful sin)...; Even those who purposely anger יהוה is allowed to repent.
12. **VeChataah**. ...and sin (error). This is a sin committed out of carelessness or apathy.
13. **VeNake**. And Who cleanses; יהוה wipes away the sins of those who repent. *Chumash*

Question: Mercy means being kind and willing to help others. יהוה taught Moses about mercy on Mt. Sinai, when He gave us a second chance, and a second set of tablets of the 'Ten Commandments' that we really didn't deserve. One of the most basic and important traits of a righteous man is to be merciful. Yahusha taught us to be merciful.



Exodus 34:8 And Moses at once bowed his head toward the earth and worshipped. **9** And he said, If now **נִצָּאתִי** *I found* grace in your sight, O Adonai, let my Adonai please go with us; *even though they* are a stiff necked people; and pardon our iniquity and sin and take us as your inheritance. C-MATS

Question: What does it mean to be **stiff-necked**? *stif'-nekt* (qesheh `oreph, literally, "hard of neck"). The word means "stubborn," "untractable," "not to be led." The derivation of the idea was entirely familiar to the Jews, with whom the ox was the most useful and common of domestic animals. It was especially used for such agricultural purposes as harrowing and plowing. The plow was usually drawn by two oxen. As the plowman required but one hand to guide the plow, he carried in the other an "ox-goad." This was a light pole, shod with an iron spike. With this he would prick the oxen upon the hind legs to increase their speed, and upon the neck to turn, or to keep a straight course when deviating. If an ox was hard to control or stubborn, it was "hard of neck," or stiff-necked. Hence, the figure was used in the Scriptures to express the stubborn, untractable spirit of a people not responsive to the guiding of their **יהוה** (Exodus 32:9; 33:3; Deuteronomy 9:6; 2 Chronicles 36:13; Jeremiah 17:23, etc.). *Arthur Walwyn Evans*

Exodus 34:10 And He (*Elohim*) said, I *am* making a covenant in front of all your people *that* I will do **נִפְלְאוֹת** *marvels**, such as have not been done in all the earth or in any nation: and will see all the people which **אַתָּה** *you are* among **אַתָּה** *the* work of **יהוה**: it is an awesome thing that I will do for you. **11** Observe **אַתָּה** *that* which I command you this day and I *will* drive out ahead of you **אַתָּה** *the* Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. **12** Be careful *not to* make a covenant with the inhabitants of the land where **אַתָּה** *you* go or it will be a snare (*a trap*) to you: **13** But **אַתָּה** *their* altars you will destroy, **וְאַתָּה** *and* their images, break **וְאַתָּה** *and* their groves (*sacred poles*) cut down: **14** You will not worship *any* other El, because **יהוה**, whose name *is* jealous, *is* a jealous El. **15** If you make a covenant with the inhabitants of the land and go whoring after their gods and sacrifice to them and *if someone* invites you *to his gods feast* and you eat his sacrifice; **16** And you take of their daughters to your sons and their daughters go a whoring after their gods and make go a whoring **אַתָּה** *your* sons after their gods. **17** You will make no molten gods. C-MATS

Question: "And *if someone* invites you *to his gods feast* and you eat his sacrifice." What was the harm in eating the meat offered to an idol? You may think that there is no punishment for eating the meat of the pagan sacrifice, but when you eat it **יהוה** considers it as if you endorsed the worship of the idol, for through eating of the sacrifice with them you will see their daughters and take them for your sons to marry. *Chumash*

Discuss: If we enter into celebrating Christmas, Easter, Halloween, and other unauthorized feast days with others, is **יהוה** displeased? Could our sons and daughters also want to marry those who enter into these pagan feasts?

Exodus 34:18 **אַתָּה** *Feast of Unleavened Bread* you will keep. Seven days you will eat unleavened bread, as I commanded you in the month *of* Abib: because in the month Abib **יָצָאתָ** *you came out* from Egypt. C-MATS



Feast of Unleavened Bread

Question: How important is keeping the feast days? When King Jeroboam set up his monarchy of the Ten Tribes withdrawing from the nation after the death of King Solomon, and wanted to prevent the Israelites of his kingdom from traveling to Jerusalem for the pilgrimage festivals -- where they would be reminded that the House of David was the legitimate ruler -- he set up golden statues of calves in his kingdom and established his own festivals for their worship (**Whereupon the king took counsel and made two calves of gold; and he said to them, It is too much for you to go up to Jerusalem: behold your gods, O Israel, which brought you up out of the land of Egypt. 1 Kings 12:28**). He realized that observance of the festivals is the road to faith in יהוה. So, too, is the Sabbath, which bears testimony that יהוה created heaven and earth in six days and rested on the seventh. *Chumash*

Exodus 34:19 Everything that opens the womb *is* mine; and every first born male among your cattle, *whether* ox or sheep *is mine*. **20** But the first born male of a donkey, you will redeem with a lamb: and if you do not redeem *him*, then you will break his neck. All the firstborn of your sons, you will redeem. And none will appear before Me empty-handed. C-MATS



Redeem the first born male who opens the womb

Question: What does this verse mean? You should redeem the firstborn donkey, but not the firstborn of other unclean animals. The owner gives a lamb to the priest, and it becomes the property of the priest, and the firstborn donkey may be put to work by the owner. Otherwise the owner must break the donkey's neck. The reasoning is: he caused the priest to lose his money by neglecting to give him the redemption lamb. Therefore he must lose his own money by killing his donkey. *Chumash*

Exodus 34:21 Six days you will work, but on the seventh day you will rest, *even in plowing time and in harvest you will rest.* C-MATS

Question: Are we supposed to work for six days a week? Is it a sin not to work? **יהוה** set the example for us to follow "**in the beginning**" by working for six days and resting for one. Like so many "good" things that He gave us and showed us, we've altered this to our liking and decided on our own that He didn't rest enough. We like to think that Adam and Eve had nothing to do all day but stroll through the garden. **יהוה** took the man and put him in the Garden of Eden to "work" it and take care of it. The term "work" is actually the Hebrew word for serving. The priest's service in the Tabernacle and Temple was called "work" with the same term as used for Adam's work. Adam and Eve were serving **יהוה** by tending the Garden. Solomon said, "**This is what I have observed to be good: that it is appropriate for a person to eat, to drink and to find satisfaction in their toilsome labor under the sun during the few days of life יהוה has given them—for this is their lot.**" **Ecclesiastes 5:18** The term "lot" can be translated as "portion". Our work is actually chosen for us by יהוה as our blessing or reward and a way to serve Him.

Spiritual Exercise: Rejoice in the work that **יהוה** has given you to do today.



Exodus 34:22 And you will observe the Feast of Weeks (*Shavuot*) with the first *gathered* fruits of *the* wheat harvest and the feast of ingathering at the end of the year. 23 Three times a year will appear all your male children **אֶתְּ** before Adonai **יהוה**, the Elohim of Israel. 24 I will cast out the nations (*gentiles*) before you and enlarge **אֶתְּ** your borders: neither shall desire any man **אֶתְּ** your land, if you go up to appear **אֶתְּ** before **יהוה** your Elohim three times in the year. 25 You will not offer the blood of My sacrifice with leaven *bread*; neither will the sacrifice of the Feast of Passover be left until morning. 26 The best of the first fruits of your land you will bring to the House of **יהוה** your Elohim. You will not boil a kid in his mother's milk. C-MATS

Question: What does this mean, “You will not boil a kid in his mother’s milk”? The ancient heathens would cook meat in milk as a charm for success. Torah could be speaking out against this pagan ritual, as it does concerning other pagan rituals. The previous verses talk about destroying the pagan nations, destroying their ritual objects, and not worshipping other gods, as those pagan nations do. If boiling a kid in its mother's milk was a pagan ritual, then the prohibition is continuing the thought of not following the ways of the pagans. *Chumash*

Exodus 34:27 And יהוה said to Moses, Write **את** the words according to the tenor (*exact phrase*) of My words, *because* I have made a covenant **אתך** with you **ואת** and with Israel. **28** And he was there with יהוה 40 days and nights; he neither ate bread nor drank water and he wrote upon the tablets **את** the words of the covenant, the Ten Commandments. C-MATS



Exodus 34:29 When Moses came down from Mount Sinai with the two tablets of testimony in his hand, he did not know that the skin of his face shone *because he had talked אתו with Him*. C-MATS

Question: Why did Moses’ face shine when he came down the mountain this time and it did not shine when he had come down the mountain previous times? Moses received it from the cave, when יהוה placed His hand on his face, as it is said: “I will put you inside a crevice in the rock and cover you with My hand while I pass by.” Exodus 33:22 *Chumash*



Exodus 34:30 And when saw Aaron and all *the* Children of Israel אֶת־ Moses and saw *that* the skin of his face shone, they were afraid to come near him. C-MATS

Question: Why were they afraid of Moses? See how great the power of sin is! Before they had sinned with the golden calf, what does He say? “**And the sight of the glory of יהוה was as fire אֵשׁ אֹכֵלֶת devouring on the top of the mountain in the eyes of the Children of Israel**” (Exodus 24:17), and they were neither frightened nor quaking.” But since they had made the calf, even from Moses’ rays of splendor they recoiled and quaked. *Chumash*

Discuss: How does sin make you run from the Presence of יהוה? If you are walking in obedience, are you willing and yearning to press in and be in יהוה’s Presence?

Exodus 34:31 And Moses called to them and Aaron and all the rulers of the congregation returned to him and Moses talked with them. 32 And then all the people of Israel came near and he gave them commandments אֵת all that יהוה had spoken אִתִּי with him on Mount Sinai. 33 And *when* Moses had finished speaking אִתָּם with them, he put a veil on his face. 34 But when Moses went in before יהוה to speak אִתִּי with Him, he took off אֶת־ the veil until he came out. And he came out and spoke to *the* Children of Israel all that אֵת which He had commanded. 35 And saw *the* Children of Israel אֶת־ the face of Moses that the skin of Moses face shone: and put again Moses אֶת־ the veil upon his face until he went in to speak אִתִּי with Him. (**only used once in the Tanakh is this Hebrew word ‘marvels’ and is actually two words ‘he falls’ and ‘אֵת’, implying the great works אֵת Yahusha will come down and do on earth will be awesome*) C-MATS

Covenant Signs

Question: What are the signs of the covenant between יהוה and us? Covenant signs reflect that you have a relationship with יהוה. To reject the covenant sign is to reject the covenant of יהוה. Others in the world will know you only if you have the signs of your relationship with יהוה. You will stand out from all those around you. **1 Peter 2:9** But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light. C-MATS Peculiar means odd, different, or strange. You will not be like others, because you are chosen for the priesthood. You must be righteous and set apart from the world.



Rainbow

1. Rainbow: Genesis 9:12 And Elohim said, **זֹאת** This is the **אוֹת** sign of the covenant which I will make between Me and you and every living creature that **is** **אִתְּכֶם** *with you*, for all generations to come: 13 **אֶת־** My rainbow I will set in the CLOUD* and it will be for **לְאוֹת** *sign* of a covenant between Me and the earth. (*the cloud is a manifestation of Yahusha Ex 33:10 and Neh 9:19) 14 And it will come to pass, when I bring a cloud over the earth, that the rainbow will be seen in the cloud: 15 I will remember **אֶת־** My covenant, which *is* between Me and you and every living creature of all flesh; *and* the waters will *no longer* become a flood to destroy all flesh. 16 And the rainbow will be in the cloud; *and* I will look upon it, that I may remember *the* everlasting covenant between Elohim and every living creature (*soul*) of all flesh that *is* upon the earth. 17 Elohim said to Noah, **זֹאת** This is the **אוֹת** sign of the covenant, which I have established between Me and all flesh that *is* upon the earth. C-MATS



2. Circumcision: Genesis 17:11 And you will circumcise **אֶת** flesh of your foreskin; and it will be **לְאוֹת** sign of the covenant between Me and you. 12 And *any male who* is eight days old will be circumcised, every male child for all generations, he that *is* born in the house, or bought *with* money from any stranger, who *is* not of your seed. 13 He that *is* born *in* your house and he that *is* bought *with* your money must be circumcised: and My covenant will be in your flesh for an everlasting covenant. 14 And the uncircumcised male child who *has* not circumcised **אֶת־** flesh of his foreskin will be cut off from his people; **אֶת־** My covenant, he has broken. C-MATS



3. 10 Commandments: Deuteronomy 6:6 And these words, which I command you this day, will be in your heart: 7 And you will teach them diligently to your children and will talk about them when you sit in your house and when you walk on the road and when you lie down and when you get up. 8 And you will tie them as לְאוֹת *sign* on your hand and they will be in front of your eyes. 9 And you will write them on the *door* posts of your house and on your gates. C-MATS

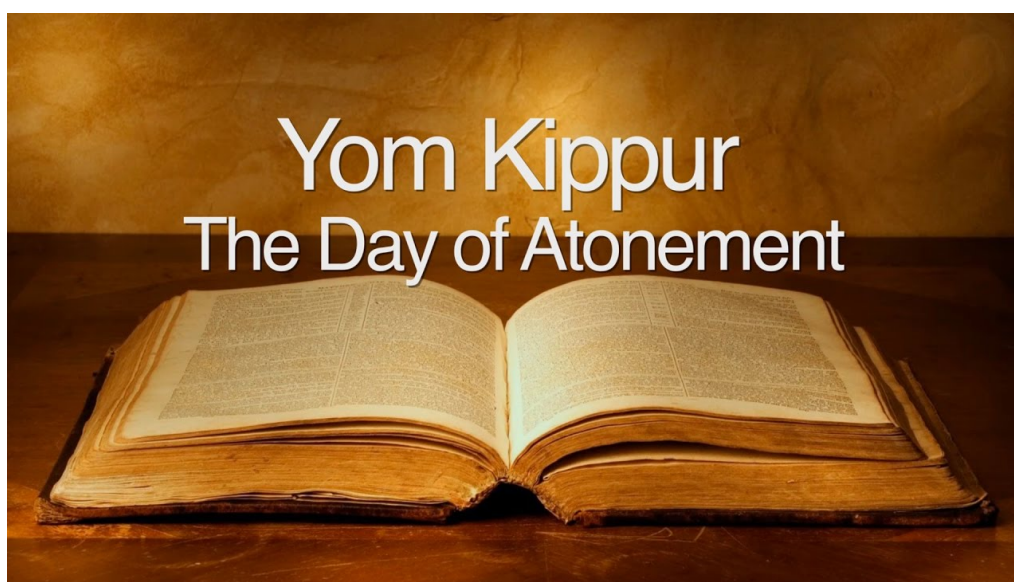


4. Sabbath: Exodus 31:12 And יְהוָה spoke to Moses saying, 13 וְאָמַרְתָּ *And you speak to the Children of Israel saying,* אֶת־ My Sabbaths you will keep: for it is a אוֹת *sign* (אֶת *mark*) between Me and you throughout your generations; *so that you* may know that I *am* יְהוָה who sanctifies you. 14 You will keep אֶת־ the Sabbath; because it is sacred (*set apart*) to you: everyone who defiles it will certainly be put to death: for whoever does *any* work on it, that soul will be cut off from among his people. 15 Six days *you* may work; but the Seventh *day* is the Sabbath of rest, consecrated to לִיהוָה: whoever does *any* work in the Sabbath day, he will certainly be put to death. 16 Therefore, *you* shall keep, the Children of Israel אֶת־ the Sabbath, to observe אֶת־ the Sabbath throughout *all* their generations, *for* a perpetual (*everlasting/forever*) COVENANT. 17 It is a אוֹת *sign* (a *mark*) between Me and the Children of Israel forever: for in six days made יְהוָה אֶת־ the heavens וְאֶת־ and earth and on the seventh day He rested and was refreshed (*naphash, breath*). Ezekiel 20:12 Also אֶת־ My Sabbaths I gave them, to be a לְאוֹת *sign* (*mark*) between Me and them that they might know that I *am* יְהוָה that sanctifies them. 20 וְאֶת־ and My Sabbaths keep sacred; and they will be לְאוֹת *sign* (a *mark*) between Me and you, that ye may know that I *am* יְהוָה your Elohim. C-MATS

Question: How do we know which day is the 7th day? The Jewish people have been observing the 7th day from the time of Abraham, and they are still keeping it today. A whole nation has been counting off time meticulously week after week, calendar or no calendar for thousands of years. Could they have lost track of days? That would be impossible! The origin of the week is found in the creation story and יְהוָה has miraculously preserved Sabbath for one reason, because the Sabbath day points to the creative power of the only true יְהוָה. Sabbath is so precious to יְהוָה that He will preserve it through all eternity. His true children will always keep the Sabbath to honor Him.



5. Feast of Unleavened Bread Exodus 13:3 And Moses said to the people, Remember **את** day this *in* which you came out from Egypt, out of the house of bondage. *The* strength of יהוה hand brought **אתכם** you out from this *place*: no leavened bread will be eaten. 4 This day **אתם** you came out in the month of Abib. 5 And when יהוה brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which he swore to your fathers to give you, a land flowing *with* milk and honey, that you will keep **את** service within **הזאת** this month. 6 Seven days you will eat unleavened bread and in the seventh day *will be* a feast to ליהוה. 7 Unleavened bread will be eaten *for* **את** seven days; and no leavened bread *will be* seen with you *throughout your territory*. 8 And you will tell your son in that day saying, *This is done* because of what יהוה did for me when I came out of Egypt. 9 And it will be for **לאות** sign (a mark) for you upon your hand and for a reminder between your eyes that יהוה Torah may be in your mouth: with a strong hand יהוה has brought you out of Egypt. 10 You will keep **הזאת** this **את** ordinance in His sacred festival (*appointed time*) from year to year. C-MATS



6. Yom Kippur (Day of Atonement): Leviticus 16:29 And this will be a permanent regulation for you: *that* in the seventh month, on the tenth *day* of the month, you will afflict (*deny*) אָתְּ your souls and do not work at all, *whether it* is one of your own country (*native born*), or a stranger that lives among you: 30 For on that day the priest will make atonement for you to cleanse אָתְּכֶם *you so* that you may be clean from all your sins before יהוה. 31 It *will be* a Sabbath rest for you and you will afflict אָתְּ your souls *by* a permanent statute forever. C-MATS (Keeping the feasts days are a sign of keeping his covenant.)



7. Divine Spirit: Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Ruach haKodesh, and began to speak with other tongues, as the Spirit gave them utterance. C-MATS

2 Corinthians 1:21 Now he which establishes us with you in Mashiah, and has anointed us, is Elohim; 22 Who has also sealed us, and given the earnest of the Spirit in our hearts. C-MATS

Ephesians 1:13 In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. C-MATS



Question: Do you have the Signs of the Divine Spirit?

Mark 16:15 And he said unto them, Go into all the world, and preach the gospel to every creature. **16** He that believes and is baptized shall be saved; but he that believes not shall be damned. **17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **18.** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. C-MATS

Acts 8:4 Therefore they that were scattered abroad went everywhere preaching the word. **5** Then Philip went down to the city of Samaria, and preached Mashiach to them. **6** And the people with one accord listened to those things which Philip spoke, hearing and seeing the miracles which he did. **7** For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies and lame were healed. **8** And there was great joy in that city. C-MATS

Hebrew 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by *our* Master, and was confirmed unto us by them that heard him; **4** Elohim giving them witness, both with signs and wonders, and with diverse miracles, and gifts of the Ruach haKodesh, according to his own will. C-MATS

Do you know?

1. The Hebrews each gave half a _____ towards the building of the Tabernacle.
2. Every male had to pay a half-shekel to the Tabernacle if he was ____ years old.
3. Aaron and his sons would wash their hands and feet with a wash basin made of _____.
4. The laver was made from the women's _____.
5. The ____ oil was made of myrrh, cinnamon, calamus, cassia, and olive oil.
6. The ____ was made up of frankincense, galbanum, onycha, and stacte.
7. Sabbath is a ____ between us and יהוה.
8. When Moses did not return when expected, the Israelites built a Golden ____.
9. When Moses saw the Golden Calf, he broke the _____.
10. The Levites killed _____ Israelites to punish them for worshipping the Golden Calf. (How many?)
11. יהוה said that he would send his ____ ahead of them.
12. Moses was placed in a ____ so he could see יהוה's glory as he passed by. (Where?)
13. The 10 commandments were on ____ stone tablets. (How many?)
14. The men of Israel were required to appear before יהוה ____ times a year. (How many?)
15. Two master craftsmen, Bezaleel and Aholiab, were put in charge of the building of the ____.
16. Moses anointed ____ and his sons to serve in the Tabernacle.
17. After Moses came down from the mount, his face shone so brightly that he had to wear a _____.
18. Name the 3 times a year that the Israelites were to appear before יהוה.

Bonus: What are some signs that show others that you serve יהוה? 4 signs

Answers:

1. shekel
2. 20
3. bronze
4. mirrors
5. anointing
6. incense
7. sign
8. calf
9. tablets
10. 3000
11. angel
12. cleft of a rock
13. two
14. three
15. Tabernacle
16. Aaron
17. Veil
18. Feast of Unleavened Bread, Feast of Weeks (Shavuot or Pentecost), Feast of Tabernacles (Sukkot)
19. **Bonus:** Keeping Sabbath, Keeping the Feast Days, Circumcision, Filled with His Spirit

Haftorah

Elijah the Prophet demonstrates the worthlessness of the Baal, just as Moses chastised the Israelites for serving the Golden Calf, as discussed in this week's Torah reading.

1 Kings 18:1 And it came to pass after many days, *that* the word of יהוה came to Elijah in the third year, saying, Go, show yourself to Ahab; and I will send rain upon the earth. 2 And Elijah went to show himself to Ahab. And there was a severe famine in Samaria. 3 And Ahab called Obadiah, which *was* the governor of *his* house. Now Obadiah feared אֱתֵי יהוה greatly: 4 For when destroyed, Jezebel אֶת prophets of יהוה, then Obadiah took a hundred prophets and hid them *by* fifty in a cave and fed them with bread and water. 5 And Ahab said to Obadiah, Go into the land, to all fountains of water and to all brooks: perhaps we may find grass to save the horses and mules alive, that we *will* not lose all the beasts. 6 So they divided between them אֶת the land to pass throughout it: Ahab went one way by himself and Obadiah went another way by himself. 7 And as Obadiah was on the way, see, Elijah לִקְרָאתוֹ *meet him*: and he knew him and fell on his face and said, *Is that* הֲאֵתָהּ you my master Elijah? 8 And he answered him, I *am*: go, tell your master, see, Elijah *is here*. 9 And he said, What have קָטַאתִי I sinned, that אָתָּהּ you would deliver אֶת your servant into the hand of Ahab, to kill me? 10 *As* יהוה your Elohim lives, there is no nation or kingdom, where my master has not sent to search *for* you: and when they said *he is not there*; he took an oath of אֶת the kingdom וְאֶת and nation that they *could* not find you. 11 And now אָתָּהּ you say to go tell your master, see, Elijah *is here*. 12 And it will come to pass, *as soon as* I am gone מֵאִתְּךָ from you that the Spirit of יהוה will carry you where I know not; and *so* when I come and tell Ahab and he cannot find you, he will kill me: but I your servant fear אֶת יהוה from my youth. 13 Was it not told my master אֶת what I did when slew Jezebel אֶת the prophets of יהוה, how I hid a hundred men of יהוה prophets *by* fifty in a cave and fed them with bread and water? 14 And now אָתָּהּ you say to go tell your master, see, Elijah *is here*: and he will kill me. 15 And Elijah said, *As* יהוה of צְבָאוֹת Hosts lives, before who I stand, I will certainly show myself to him today. 16 So Obadiah went to meet Ahab and told him: and Ahab went to meet Elijah. 17 And it came to pass, when seeing Ahab אֶת־Elijah, that Ahab said to him, *Are* הֲאֵתָהּּ you *he* that troubled Israel? 18 And he (*Elijah*) answered, I have not troubled אֶת־Israel; but אָתָּהּּ you and your father's house, in that you have forsaken אֶת־commandments of יהוה and you have followed Baal. 19 Now therefore, send and gather to me אֶת־all Israel to Mount Carmel וְאֶת־and the prophets of Baal four hundred and fifty and the prophets of the groves four hundred, which eat at Jezebel's table. 20 So Ahab sent to all *the* Children of Israel and gathered together אֶת־the prophets to Mount Carmel. 21 And Elijah came to all the people and said, How long will אָתְּכֶם you hesitate between two opinions? If יהוה *is* Elohim, follow Him: but if Baal (*lord*) *then* follow him. And the people answered אֹתוֹ him not a word. 22 Then said Elijah to the people, I, *even* I only, remain a prophet to לִיהוֹה; but Baal's prophets *are* four hundred and fifty men. 23 Let them therefore, give us two bullocks; and let them choose one bullock for themselves and cut *it* in pieces and lay it on wood and put no fire *under*: and I will dress אֶת־bullock, the other and lay *it* on wood and put no fire *under*: 24 And call you on the name of your gods and I will call on the name of יהוה: and the Elohim that answers by fire let him be Elohim. And all the people answered and said, *It is well spoken*. 25 And Elijah said to the prophets of Baal, Choose you one bullock for yourselves and dress *it* first; for אַתְּכֶם you are many; and call on the name of your gods, but put no fire *under*. C-MATS

1 Kings 18:26 And they took **אֶת־** the bullock which was given them and they dressed *it* and called on the name of Baal from morning even until noon, saying O Baal, hear us. But there was no voice, or any that answered. And they leaped upon the altar which was made. 27 And it came to pass at noon, that Elijah mocked them and said, Cry aloud: for if he *is* Elohim, either he is talking, or he is pursuing, *or* he is in a journey, or perhaps he sleeps and must be awaked. 28 And they cried aloud and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. 29 And it came to pass, when midday was past and they prophesied until *the time* of the *offering* of the evening sacrifice, that there was neither voice, or *any* to answer, or *any* that regarded. 30 And Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired **אֶת־** altar of יהוה *that was* broken down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of יהוה came, saying Israel will be your name: 32 And he built *with* **אֶת־** the stones an altar in the name of יהוה: and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put in order **אֶת־** the wood and cut in pieces **אֶת־** the bullock and laid *him* on the wood and said, Fill four barrels with water and pour *it* on the burnt sacrifice and on the wood. 34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. 35 And the water ran round about the altar; and he filled also **אֶת־** the trench with water. 36 And it came to pass at the time of the *offering* of the evening sacrifice, that Elijah the prophet came near and says יהוה Elohim of Abraham, Isaac and of Israel, let it be known *this* day that **אַתָּה** You are Elohim in Israel and that I *am* your servant and *that* I have done **אֵת** all these things at your word. 37 Hear me, O יהוה, hear me that this people may know that You *are* יהוה Elohim, **וְאַתָּה** and You, even **אַתָּה** You have turned **אֶת־** their heart **אֶחָדָה** backward (back) again. 38 Then the fire of יהוה fell and consumed **אֶת־** the burnt sacrifice **וְאֶת־** and the wood **וְאֶת־** and the stones **וְאֶת־** and the dust **וְאֶת־** and the water that *was* in the trench licked up. 39 And when all the people saw *it*, they fell on their faces: and they said יהוה, He *is* the Elohim; יהוה, He *is* the Elohim. C-MATS

Brit Chadashah

Question: What did Paul tell the Corinthians about other deities? 1 Corinthians 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other Elohim but one. 5 For though there be that are called deities, whether in heaven or in earth, as there be deities many, and masters many, 6 But to us there is but one Elohim, the Father, of whom are all things, and we in him; and one Adonai Yahusha haMashiach, by whom are all things, and we by him. 7 But there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commends us not to Elohim: for neither if we eat are we the better; neither if we eat not are we the worse. 9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. 10 For if any man see you which have knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through your knowledge shall the weak brother perish, for whom Mashiach died? 12 But when you sin so against the brethren, and wound their weak conscience, you sin against Mashiach. 13 Wherefore, if meat makes my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend. C-MATS

Question: Moses had to wear a veil over his face from the glory of Elohim, but this glory soon faded? How is our relationship with Yahshua far better than the relationship Moses had with Elohim? 2 Corinthians 3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 You are our epistle written in our hearts, known and read of all men: 3 Forasmuch as you are manifestly declared to be the epistle of Mashiach ministered by us, written not with ink, but with the Spirit of the living Elohim; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Mashiach toward Elohim: 5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of Elohim; 6 Who also has made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter kills, but the spirit gives life. 7 But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excels. 11 For if that which is done away was glorious, much more that which remains is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; which veil is done away in Mashiach. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to יהוה, the veil shall be taken away. 17 Now יהוה is that Spirit: and where the Spirit of יהוה is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of יהוה, are changed into the same image from glory to glory, even as by the Spirit of יהוה. C-MATS

Question: Many are still stiff necked today and do not want to serve יהוה as He asks them to serve Him. How is someone stiff necked today? Acts 7:35 This Moses whom they refused, saying, Who made you a ruler and a judge? the same did Elohim send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. 37 This is that Moses, which said unto the children of Israel, A prophet shall יהוה your Elohim raise up unto you of your brethren, like unto me; him shall you hear. 38 This is he, that was in the assembly in the wilderness with the angel which spoke to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: 39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 40 Saying unto Aaron, Make us gods to go before us: as for this Moses, which brought us out of the land of Egypt, we know not what is become of him. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 42 Then Elohim turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O you house of Israel, have you offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, you took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. C-MATS

Acts 7:45 Which also our fathers that came after brought in with Yahusha into the possession of the Gentiles, whom Elohim drove out before the face of our fathers, unto the days of David; 46 Who found favor before Elohim, and desired to find a tabernacle for the Elohim of Jacob. 47 But Solomon built him a house. 48 The most High dwells not in temples made with hands; as said the prophet, 49 Heaven is my throne, and earth is my footstool: what house will you build me? or what is the place of my rest? Said יהוה 50 Hath not my hand made all these things? 51 You stiff-necked and uncircumcised in heart and ears, you do always resist the Ruach haKodesh: as your fathers did, so do you. 52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Righteous One; of whom you have been now the betrayers and murderers: 53 Who have received the Torah by the disposition of angels, and have not kept it. 54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Ruach haKodesh, looked up steadfastly into heaven, and saw the glory of Elohim, and Yahusha standing on the right hand of Elohim, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of Elohim. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon Elohim, and saying, Adonai Yahusha, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Adonai, lay not this sin to their charge. And when he had said this, he fell asleep. Acts 8:1 And Saul was consenting to his death. And at that time there was a great persecution against the assembly which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. C-MATS

Question: Who casts out evil spirits? Luke 11:14 And he was casting out a devil and it was dumb. And it came to pass, when the devil was gone out, the dumb spoke; and the people wondered. 15 But some of them said, He casts out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, **Every kingdom divided against itself is brought to desolation; and a house divided against a house falls.** 18 **If Satan also be divided against himself, how shall his kingdom stand? because you say that I cast out devils through Beelzebub.** 19 **And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.** 20 **But if I with the finger of Elohim cast out devils, no doubt the kingdom of Elohim is come upon you.** C-MATS

Learning to Forgive

Question: Why is forgiving important? Forgiving is one of the most special things we can do. It is also one of the most difficult. In this week's portion we learn about how merciful יהוה is, and how He is ready to forgive us when we mess up, even if we did it on purpose. When we try to act the same way and forgive others, we become better, more spiritual people.

"A ROSE BY ANY OTHER NAME"

The day had started out as any normal day, until I got the knock on my door that gave me what was maybe the biggest challenge of my life.

I had just gotten home from school. I'm not a super brain or anything, but I enjoy what we study in Torah lessons, especially the "values" stuff that gives me good ideas about how to act in all the situations life throws at you. Lately we were learning about how good it is to forgive people, and how יהוה forgives us even if we mess up big-time.

I'd been in this school since we moved almost three years ago, and I liked it much better than my old school. The main problem with my old school was a girl named Rose. Despite her name, the kid was all thorns, and she had made sure to tear into me whenever she could. I mean, for years she used to make my life miserable, always letting me know, and everyone else too, how awful she thought I was in every way.

She'd get other kids to put me down for no reason, and one time she even convinced all the kids I had invited to my birthday party not to show up after they said they would. Boy did I cry sitting alone in my house that day, and boy did she laugh at me the next day. So you can understand what a relief it was to move away from there and never have to see her face again.

So there I was sitting and doing my homework, with old school memories the last thing on my mind, when I heard the doorbell ring. I got up to answer it and when I opened the door, I couldn't believe it. It was Rose! Bigger and older than when I had last seen her, but definitely Rose. I felt myself shudder, and I could hardly open my mouth. Though it had been three long years, it seemed like only yesterday. What was she going to do to me now?

I guess she noticed my reaction, because she started to speak first. "Judy, I'm sure you're surprised to see me. I came to say I'm sorry."

Was this another bad joke? Was there a group of kids hiding behind the bushes waiting to laugh in my face? I wasn't going to fall for it this time. I was about to slam the door, but there was something different about her voice, and a softer look in her eyes that made me give her a chance to say her piece.

She explained to me how since I moved away things had been different in the old school. Some new kids had come in, who more or less 'took over', and now she found herself on the receiving end of the same type of torture she used to give me. "I started to realize how terrible I treated you back when we were younger, and..." Rose nearly broke down in tears. "I got the feeling that the way I acted back then to you is responsible for what's happening to me now, and nothing would help until you forgave me."

Maybe she was telling the truth, but I didn't care. She really had a nerve to think she could make up for years of torture with an apology - even if it *was* sincere. I shook my head. "You should have thought of that back then, Rose. Have a good life," I said, as I slammed the door shut.

You'd think it would feel good to slam the door on my old enemy, but it didn't. I guess Rose figured there was no point arguing because I saw her walking away, head down, as I went back to my homework.

"Now where was I? Oh - on this question: 'List five ways we can act more spiritual and righteous by being forgiving even when it's hard?'" I knew I had been anything but forgiving, but I tried to push away the thought. This question couldn't be talking about a situation like mine ... I mean the kid had made my life miserable for years ... why, even יהוה wouldn't expect me to forgive her now ... would He? Despite my excuses, I knew inside what I had to do. I figured Rose must have come on the cross-town bus. I looked at my watch - the bus wouldn't be leaving for another five minutes. I dashed out and I made it to the bus stop just to see its door open and people lining up to get on. Where was Rose?

Just then I saw her and ran over to her breathless. "Rose! I thought about it. I really do forgive you. It's not easy for me, but I know יהוה forgives, so I can too." I don't know if she really understood everything that I was talking about, but from the happy tears coming out of her eyes, I saw she got the point. "Thank you, Judy," she whispered, as she stepped up into the waiting bus. Our eyes locked a long time as the bus pulled off the curb. It had all been so brief, but there really wasn't any more to say. I'm not sure what it means to feel righteous, but I do know that I felt great, and somehow, the already sunny day seemed even brighter as I walked home. I still had to do my homework, but I knew it was going to be much easier now that the work had truly hit home

Question: Was Judy right to have forgiven Rose? She had plenty of reasons not to want to, after all the kid tried to ruin her life. Yet she realized that יהוה wants us to forgive, when sincerely asked, and by overcoming her pain and desire for revenge, she not only brought a little more righteous into the world, but she became a greater person.

Question: Do you think Rose was right to think that if Judy forgave her, her own problems might get better? It could very well be. If a person harms someone else, until he sincerely attempts to gain their forgiveness, יהוה doesn't consider that matter settled, and could very well send him reminders such as what happened to Rose. יהוה knows that when people seek and grant forgiveness for wrongs, it is best for all involved.

Question: What is one of the most difficult things we can do, but promotes the most spiritual growth? Forgiving is one of the most special things we can do. It is also one of the most difficult. יהוה is merciful and He is ready to forgive us when we mess up, even if we did it on purpose. When we try to act the right way and forgive others, we become better, more spiritual people.

Question: Must we forgive those who have wronged us? The Torah asks us to forgive others, provided that they sincerely regret their misdeeds and ask our apology. In such a case it would be considered cruel not to forgive, and after a point the one who refuses to grant forgiveness would now be considered the wrongdoer. Of course that doesn't mean that we should deny our pain, or fail to gain compensation from one who harmed us when appropriate.

Question: Can you think of a time when you were asked to accept someone's apology? How did you feel? What did you do?

Question: In the special mixture of incense spices that was used in the Tabernacle offerings, most of the spices were very fragrant and pleasant smelling, but one of them did not smell nice at all. Yet יהוה told us that it was just as important to include that spice too, and without it, the offering didn't count. This teaches us that we should accept and value parts of יהוה's People -- and parts of ourselves -- that might not seem to be so nice or pleasant. Is anybody perfect? Some people's imperfections may be easier to spot than other's imperfections, but we all have them. יהוה put us in the world to perfect our character, so by definition each of us must have something about us that is not perfect. We shouldn't compare ourselves to others nor let our imperfections get us down, because everyone has them and it's just part of being human.

Question: Are we meant to accept our imperfections or try to change them? It all depends on the circumstance. First we should determine whether it is something which is changeable or not. For example, someone with a physical flaw for which there is no treatment obviously has been given the challenge of developing an attitude of self-acceptance. On the other hand, someone who is in the habit of belittling others shouldn't just say 'that's the way I am', and accept that part of himself, rather should be actively seeking to change for the better.

Spiritual Exercise: What is something that you need to change about yourself to make you a better person? Work on that trait this week and see what a better week you have.

Sharing the Blame

It's good to stay out of trouble, but it's not enough. When we can, we should try to stop others from doing wrong as well. In this week's Torah portion, even though Aaron didn't worship the Golden Calf, he is considered to have made a mistake, because he didn't do more to stop the people who did.

TAKING CHARGE

"What on earth...? Mindy, what happened here? Did a tornado blow through while we were out?" Mindy's parents stood in the doorway in shock as they stared at the mess facing them.

"It wasn't me!" Mindy gloated. "I had nothing to do with it!"

That was the truth as Mindy saw it. It all started when her parents left early in the morning to go visit their Aunt Hannah in the nursing home. They didn't go very often, but when they did, it was usually a whole day event. Mindy didn't look forward to it much, because she knew that she would be stuck watching her little sister, Connie.

Like most little kids, she was okay some of the time, but the rest of the times... watch out! The morning started off all right: they had breakfast, played some games, and went to the park. By the time they finished eating the lunch their mother had prepared for them, Connie was tired and Mindy was bored.

The combination was not a good one. Connie started "getting into things" and Mindy felt too lazy to stop her. One thing led to another, and before either of them knew it, Connie had managed to empty almost every single drawer, closet and bookshelf in the entire house!

"It's not my fault," Mindy said to herself. "Let the little brat get into trouble. That will teach her for next time!" By the time their parents returned, Connie was fast asleep sprawled out on the living room floor, and Mindy was sitting on the couch reading a book... "Why are you looking at *me*?" Mindy asked. "It wasn't my fault! Connie made the mess. She's the one who deserves the punishment!"

"Mindy," said her mom. "It's true that Connie made the mess and I'm going to talk to her about it. But it's not true that she's the *only* one responsible."

"What do you mean?"

"If we felt that Connie could take full responsibility for her own actions, we would have left her here by herself, and you could have gone out to visit your friends. We trust you enough to leave you in charge, to make sure that things stay under control, so things like this don't happen."

Mindy felt good about the compliment her mother had given her about trusting her enough, so what she said after was particularly painful. "I'm sorry to tell you that you are going to have to clean up everything today, instead of going to the show tonight at school. We counted on you, Mindy. Just because someone is doing something wrong doesn't mean you should just sit back and let it happen. It's not good for the other person, and it's not good for you, because it teaches you to be passive when you should be active. True, Connie's little, but she still knows that some things are wrong to do and just needed a little reminding from you. Everybody - not just little kids - needs reminders sometimes about what's right and wrong and when we can, we should give them those reminders. I hope you'll remember that for next time."

Mindy got started and managed to clean everything up after a long, long time. She had lots of time to think, and she promised herself that the next time she saw someone doing something wrong, she wouldn't just sit back and let it happen. She would get involved and try to stop it.

Question: We are all responsible for one another. How do you understand this idea? Although we each have our own lives, we are also part of larger groups - our family, community, and humanity as a whole. To keep each group healthy and positive, it isn't enough only to care about our own doings, but to try to help others stay on a positive path as well. This attitude of shared, caring responsibility will make the world a better place.

Question: Is there ever a time when we see someone doing the wrong thing that we shouldn't get involved? There may be times that getting involved in a situation can't possibly help, or might seriously endanger ourselves or others. In such cases, generally it's best not to get involved. However, in many of the daily situations we encounter we can often make a big difference by reaching out and trying to encourage people to act properly.

HITTING A HIGH NOTE

"It's impossible!" Susan sighed as she placed the shiny, gold instrument listlessly on her lap. Why hadn't she chosen to learn the drums...or the bagpipes...or the ukulele...or *any* other musical instrument other than this dumb trombone? She knew the answer herself -- it was because she just *loved* its rich, brassy sound and how cool it looked during a parade, when the trombonist was confidently pumping its slide as she marched. Her dream was to one day be that parade trombonist, and her parents had generously bought her a trombone and paid for music lessons to help her realize that dream. But now it seemed the dream was turning into a nightmare, because she just couldn't figure out how to make it play a single note!

It wasn't for lack of trying. She'd holed herself up in her room for more than two hours -- longer than she even spent studying for some mid-terms. She'd tried everything: cleaning the mouthpiece, oiling the slide with the special lubricating oil they'd given her -- but no go.

"Okay...one more time," she gamely told herself. She picked up the instrument and tried to remember her teacher's instruction...*blow like you're spitting out a watermelon seed*. Was it her fault that her mom always bought them seedless watermelons, so she had no idea what her teacher was talking about?

Susan puffed her cheeks and puckered her lips. This was going to be it -- a rich, beautiful 'D' note or maybe a soaring 'A' minor. 1-2-3... she blew... PHUFFFFFFFFF... Nothing but air! Again!!!

"Deb? What's that hissing noise? Is the radiator in your room leaking or something?" her brother, Jay swaggered in, without knocking, as usual.

"Ha, ha, ha...hilarious!" she snorted. "I'm about to lose my mind and you're making jokes. I'm never going to figure out how to play this thing and that's it!"

"Well, as they say, practice makes perfect, Deb," Jay said, genuinely moved by his sister's sadness. "Yeah, I thought so, too. But I'm practicing myself blue in the face and the more I practice, the worse it sounds!"

"Well then, that means there's only one thing left to do—pray!"

"Good one!"

"No, I'm not joking this time," Jay said, "Praying really helps. I didn't think so either at first, but then once I went out to the middle of the skating pond and realized the ice was too thin and was starting to crack..."

"Wow, you never told me about that!" Susan said, wide eyed.

"I didn't tell Mom, either, shhh!" he held his finger to his lips, "But anyway, the point is that -- boy did I ever pray then. And you know what? יהוה really listened. Suddenly I just seemed to be able to see which ice was thick enough to get safely back to the shore! Since then, I've been praying about a lot of things—and you know what? It works!"

"That's a nice story, Jay and I'm glad you didn't turn into a giant ice cube. But it has nothing to do with me figuring out how to play the trombone. Like you said, it's all about hard work and practice. Speaking of which, as much as I enjoy your company...will you please get lost so I can practice some more?"

"Have it your way, Debs. Just when the radiator repairman comes by, don't blame me." Jay walked out of the room and Susan grabbed the instrument once again and tried to blow...

PHUFFFF...

PHUFFFFFFFFF...

Almost in tears now, the girl threw up her hands. She really had nothing to lose... "Okay, יהוה. If You can hear me, This is Susan calling. I guess you know how much I really want to learn how to play the trombone. And I guess You also know how awful it's going for me. Help!!"

Well, she'd done it. Let's see if it worked. She picked up the trombone and was about to blow, when she felt an eyelash hair or something stuck in her mouth.

Since her hands were full, she just curled her tongue and gently spit-blew it out. Hey... she thought. *Maybe that's what the teacher meant about spitting out a watermelon seed?*

She lifted the mouthpiece to her lips.

TRRAAAAAAAWWWWW!!!

Wow! She actually did it! She'd actually played a musical note!

Psyched like anything, Susan was able to do all the exercises her teacher had assigned. She had a long way to go before joining the marching band, but Susan now knew one thing for sure; practice—and prayer!—made perfect.

Question: How did Susan feel at first when her brother said she should pray? She didn't think it would help.

Question: How did she feel in the end? She felt that praying had helped her to succeed

Question: What life-lesson do you think Susan learned that day? She was a hard-working kid, with clear goals. But she discovered that turning to יהוה in prayer was a key ingredient to success.

Question: Why do you think she was skeptical when Jay first suggested the idea? Praying is something spiritual and not something we can measure with an instrument or see with our eyes. Yet, as Susan found out, it is something very real and very powerful and by connecting to prayer we can improve our lives.

Question: In your opinion, if Susan hadn't figured out how to play the trombone that day, would that mean her prayer had been for nothing? Prayer is much more than a celestial shopping list. Prayer is an intimate, personal connection to יהוה. When what we ask for is for our ultimate good, יהוה will grant it to us at the best possible time—sometimes sooner, sometimes later. When what we pray for, really isn't in our ultimate best interests, even if we feel it is, sometimes יהוה will do us the favor of saying 'no' and using our prayer-power to help us and the world in some other way. But never is a sincere prayer 'wasted.'

Question: Does a person need to pray only in a house of worship, with a special prayer book, etc? יהוה hears and loves our personal prayers at virtually any time, in any place, and in any language we feel comfortable speaking.

Spiritual exercise: Think of something that would make your life better and pray to יהוה to help make it happen.

Question: Patience means giving the time for good things to happen. Moses was about to bring the people a great and wonderful gift from יהוה. Yet, because the people were impatient and made a golden calf before Moses returned to them, they lost out on the great gift and instead had to face harsh consequences. Why should we be patient while waiting on יהוה to answer our prayers? It is hard to be patient and wait when we want something very much and it's tempting not to, but often by waiting we will get much more positive results than impatiently doing something before its time.

Question: Why is it an important value to be patient with people? Developing a patient attitude does good things for both us and for others. It makes others feel good about themselves when they perceive that people accept them as they are, and it also turns us into calmer, more compassionate people.

Question: How do you think a person could train himself to be more patient? Practice makes perfect and each time we act patiently in the face of an inner impatience, we are strengthening our 'patience muscles.' Also it is helpful to think about and remind ourselves of times when we were patient and it was worth it and times when we were impatient and lost out.

Question: What are some strategies we can employ to become more patient and understanding with difficult people? One thing we can do is to try to put ourselves in the other person's shoes and realize that much of their annoying behavior is likely unintentional. Also we can keep in mind that in reality this situation, like all situations, is a test from יהוה, given to us for our own benefit to help us grow spiritually.

Question: The more patient and understanding we are with others, the more patient and understanding יהוה will be with us. Why do you think this is so? יהוה loves each of us and has infinite patience for us, yet to a large extent we determine our ability to feel and perceive his love and patience according to the extent that we attempt to behave this way to others. As we develop these traits within us, we will find ourselves living in a safer, happier, and nicer world.

Question: What is the difference between patience and procrastination? Both can involve holding off from acting immediately, but there is a big difference. Procrastinating is failing to act due to fear or laziness while being patient is intentionally refraining from acting, from an understanding that events need more time to develop until it is wise to act.

Question: What does it mean to be patient with oneself? It means realizing that life is a process and not to get down on ourselves if we haven't yet lived up to our values or goals. While we should always set goals for ourselves and strive to achieve them, we shouldn't expect to reach them overnight and we should know that just by sincerely trying we are succeeding.

Spiritual Exercise: Are you becoming impatient with certain situations in your life? Take a step back this week and see how יהוה is using this situation to change your life from glory to glory.

Question: The Hebrews drew a hasty conclusion when Moses did not come down the mountain at the expected time. Why do you think people tend to draw hasty conclusions about things? There is a tendency within people to feel that they must respond immediately to every situation that comes their way. Even to pause for a few seconds when asked a complicated question feels uncomfortable. But this is a mistake, as the repercussions of responding inappropriately or reaching a false conclusion are often much more costly than the few seconds of discomfort to get something right. One mark of a wise man is that he thinks before he acts.



Question: Whatever the situation, it always pays to stay calm and rational, think things through, and not jump to hasty conclusions, which are often incorrect. What's wrong with jumping to conclusions? Life and its various situations are often more complicated than they first seem. If we don't take the time to think before we react, we are likely to reach the wrong conclusion, and cause problems for ourselves and for others.

Question: How can a person avoid falling into this trap? Just being aware that things aren't always like they first appear will help us to control our initial impulse to jump to a hasty conclusion. Once we have slowed ourselves down, we should start to calmly consider the facts, and think about alternative ways of viewing things. Often those few calm moments of consideration will open the door to a clear and correct understanding of the situation.

Question: Is it ever appropriate to be hasty? Yes, but at its proper time. The first stage of any decision is to clearly think a situation through, carefully weigh the facts, and arrive at a conclusion about the proper action to take. This stage should never be rushed. However the second stage, where we put our plan into action, should be done confidently and without delay. At this stage hesitancy is counterproductive, and can reduce our level of effectiveness.

Spiritual Exercise: Can you think of a time when you jumped to a wrong conclusion? Think of ways to not be so hasty this week.

Question: Moses became very angry when he saw the people in sin and broke the tablets that יהוה had given him. A short fuse makes a person lose. If we want to become righteous, we must do our best to be patient with others and not get angry. What is the relationship between anger and selfishness? Anger is generally aroused by a feeling that 'I want things to be different.' If we are able to focus less on our selfish wants and more on the needs of others, we will find that a good deal of anger will just disappear.

Question: Often people act in a self-centered way, because they are afraid they will lose out on something that they feel is coming to them. In your opinion, is this a valid concern? יהוה carefully portions out exactly what everybody is meant to receive and that there is nothing that anyone can do to prevent us from getting it, if it's truly coming to us. Likewise there is nothing we can do to get something that isn't meant for us. Our task is to behave ethically in all situations and trust that no matter what, we will get what's coming to us.

Question: Does a person ever have the right to lose his temper at another person? There may be situations of danger, etc., when it is appropriate and justified to express anger. However it is very beneficial to try to limit these times to the absolute minimum. Also an effort should be made to only show anger on the surface while remaining calm inside. In other words while it might at times be appropriate to 'use' our temper, we should try to never 'lose' our temper.

Spiritual Exercise: This week work on ways to control your anger. STOP AND THINK BEFORE YOU SPEAK! Look at the situation from the other person's point of view. Forgive the person and resolve the problem with the person. Forgive the person before the sun sets. **Proverbs 29:11 A fool utters all his anger; but a wise man keeps it back and stills it. Ephesians 4:26 Be angry, and sin not: let the sun not go down upon your wrath: 27 Neither give place to the devil. C-MATS**



Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

“Weekly Torah Portion” from www.aish.com