

Annual Torah Reading: *Parshah Ki Tissa*

Torah: שמות *Shemoth* (Exodus 30:11-34:35)

The portion discusses the census of the Yisraelites, the washbasin of the *Mishkan* (Tabernacle), the anointing oils for the *Kohanim* (priests) and *Melekim* (kings), the incense offering, and Shabbat. The Torah then relates the story of the עגל הזהב *ēggel hazāhāv* (Golden Calf), Elohim's anger at the Children of Yisrael, Moshe successfully arguing for Divine forgiveness for the sin, the subsequent breaking of the tablets, and the giving of the second tablets.

Haftarah: מלכים א *Melechim Alef* (1 Kings) 18:20-39

In this week's *haftarah*, *Eliyahu HaNavi* (Elijah the Prophet) demonstrates the worthlessness of the Ba'al, just as Moshe chastised the Yisraelites for serving the *ēggel hazāhāv*, as discussed in this week's Torah reading.

Netzarim Ketuvim: קורנתים ב *QorintYah Beit* (2 Corinthians) 3:1-18

This reading expresses the temporal nature of writing. When something is taught, in a perfect environment, it is remembered in its entirety. So there is no use for written words. A written word is a temporal solution to have the actual Word put on the heart. There is no better recommendation than a living example, rather than a written affirmation sent ahead of an encounter.

Tehillim: תהלים *Tehillim* (Psalms) 98

This psalm describes how Yisrael will praise Elohim for the Redemption.

Readings from the 25th of February to the 3rd of March

Parshah Ki Tisa: Aliyah Summary

Torah: שמות *Shemoth* (Exodus) 30:11-34:35

First Aliyah: Shemoth (Exodus) 30:11-31:17

YHWH instructs Mosheh to count the Yisraelites indirectly by collecting an atonement offering of half a shekel for each person. Instructions are given for a wash basin plus the formula for the anointing oil & incense is given. YHWH appoints Betzalel as the craftsman in the Mishkan & concludes with the sign of the Shabbat.

Second Aliyah: Shemoth (Exodus) 31:18-33:11

Mosheh ascends the Mt. & the people err and make a golden calf with Aaron hoping to delay for his return. Mosheh returns to witness the sin & breaks the tablets. Mosheh then intercedes for Yisrael & receives mercy.

Third Aliyah: Shemoth (Exodus) 33:12-16

Mosheh asks YHWH to reconsider leading Yisrael and YHWH agrees to lead them again.

Fourth Aliyah: Shemoth (Exodus) 33:17-23

Mosheh now asks to see the Esteem of YHWH but though YHWH agrees Mosheh is limited to seeing his back lest he die at seeing his face.

Fifth Aliyah: Shemoth (Exodus) 34:1-9

YHWH further instructs Mosheh to hew new tablets with YHWH promising to inscribe the words that were on the 1st tablets on these. Mosheh ascends the Mt. in the morning with YHWH descending in a cloud.

Sixth Aliyah: Shemoth (Exodus) 34:10-26

YHWH converses with Mosheh on the Mt. instructing Yisrael to drive out the Nations & destroy their altars & not to make any covenant with them. Additional commands are given concerning images, pesach, the 1st born, Shabbat, feast of Shavuot and cooking a young goat in its mother's milk.

Seventh Aliyah: Shemoth (Exodus) 34:27-35

Mosheh is instructed to write the Torah & on his return from the Mt. his face beamed with light making the people fear him. Mosheh covers his face with a veil & teaches Torah but removes it in the presence of YHWH.

Readings from the 25th of February to the 3rd of March

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The Sin of the Golden Calf



In this the second Aliyah we are introduced to the most central part of the Torah in which just after their experience at Mt. Sinai Yisrael builds a Golden calf. This is after all the great miracles that Yahweh had done to a set them free from Mitsrayim and provide for them on their journey to Mt. Sinai. In this reading it seems as though Yahweh has had enough and wants to destroy the Yisraelites and start over again with Mosheh. The probing question that must be raised is why would Mosheh destroy Yahweh's handiwork so quickly no matter how great his anger. However, it could be postulated that once Yisrael received the Torah their heresy demanded responsibility and in:

Avot D'R Nissan 2:3 is written that Elohim commanded him to smash them.

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we read when Mosheh came within sight of the revelry the tablets that could only be carried through a miracle, that the letters thereon floated back to Ha Shamayim (the Heavens) and the tablets without its Holiness became unbearably heavy and therefore this was the sign that they should be broken.



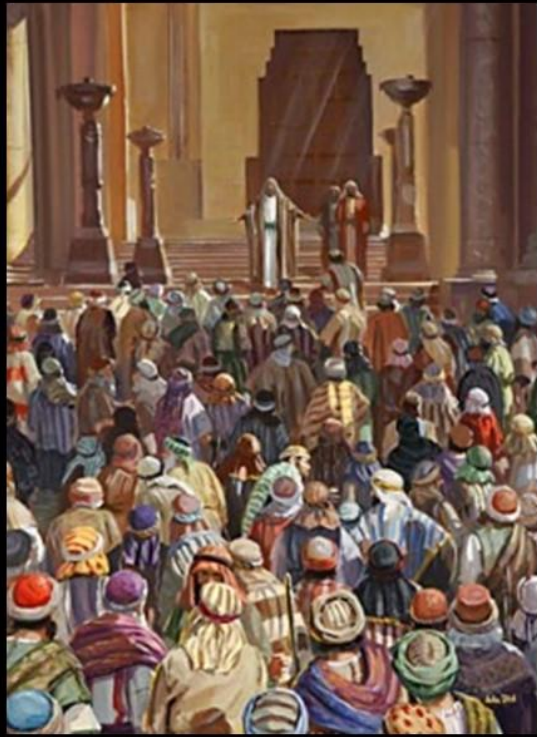
Mosheh finally after dealing with the people ascends to Yahweh and in his sacrificial statement he reveals himself as a type of Mashiach and Kohen Ha Gadol (High Priest) in desiring to take the sins of the Nation and hoping to assign his personal merits to Yisrael even at the loss of himself being a true act of self-sacrifice and absolute humility

What we in fact see with the interaction between Mosheh and Yahweh is the great heart of Yahweh who desires to have mercy but also requires Justice. What we also see is that obedience to Torah can in no way be passive since it was only a small group who were responsible for insisting Aaron form the Golden calf and the sage Rashi tells us that Hur another assigned leader had already been killed by them. The people's passivity therefore caused them to share in the sin which resulted in the death of the perpetrators numbering 3,000. Finally, at the conclusion of our reading we see all Yisrael taking active steps in great repentance through humbling themselves and taking great reverence each time YHWH meets with Mosheh in the Tent of meeting.

The significance that we should not overlook however is that we read at Shavuot (Pentecost) in the Brit Chadashah (the New Testament) that the Ruach Ha Kodesh (the Holy Spirit) was then given to empower & implant the Torah in the hearts of the believers but this amazingly significant verse follows, revealing a type reversal to the punishment of Sinai bringing rather great blessing and empowerment:

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TORAH IMPLANTED IN HEARTS

Ma'esah Ha Shilichyim (Acts) 2:40-41 And with many other words Kepha (Peter) earnestly witnessed and urged them, saying, "Be saved from this perverse generation." 41 Then those indeed who gladly received his word were immersed; and that day about three thousand souls were added to them.

We also find within this reading a verse that has haunted Yisrael ever since.

Shemoth (Exodus) 32:34b See my Messenger goes before you and in the day of my visitation I shall visit their sin upon them.

So, YHWH their Elohim postponed Israel's punishment being the shedding of their blood, i.e. DEATH for the Sin of the Golden Calf.

This particular phrase has led to a concept in Judaism as Rabbi Shlomo Yitzhaki known by Yahudim (Jews) as Rashi a highly respect sage puts it when he writes:

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The Spiritual Residue of the Golden Calf

“There is no punishment that comes upon Yisrael which does not have in it some retribution for the sin of the Golden Calf”

Rashi (Rabbi Shlomo Yitzhaki)

It is therefore said in Judaism that wherever National sins are committed they are due in part to the Spiritual residue of the Golden Calf.

However, from our understanding of the Covenant with Abram we see a different picture. It leads to one that shows that the day that YHWH would visit punishment on his people was fulfilled when Yahshua took that punishment on the tree at Golgotha. YHWH being faithful to his covenant satisfied the death penalty that he promised to Abram by passing between the slaughtered animals himself. In so doing Yahweh in his mercy and Chesed (favour & loving Kindness) has fully revealed his heart of forgiveness & Justice by passing over sin through the blood of Yahshua Ha Mashiach and bearing not only the sin of Yisrael but the sins of the World upon Yahshua who is YHWH personified in human flesh.

Haftarah: Melechim Aleph (1 Kings) 18:20-39

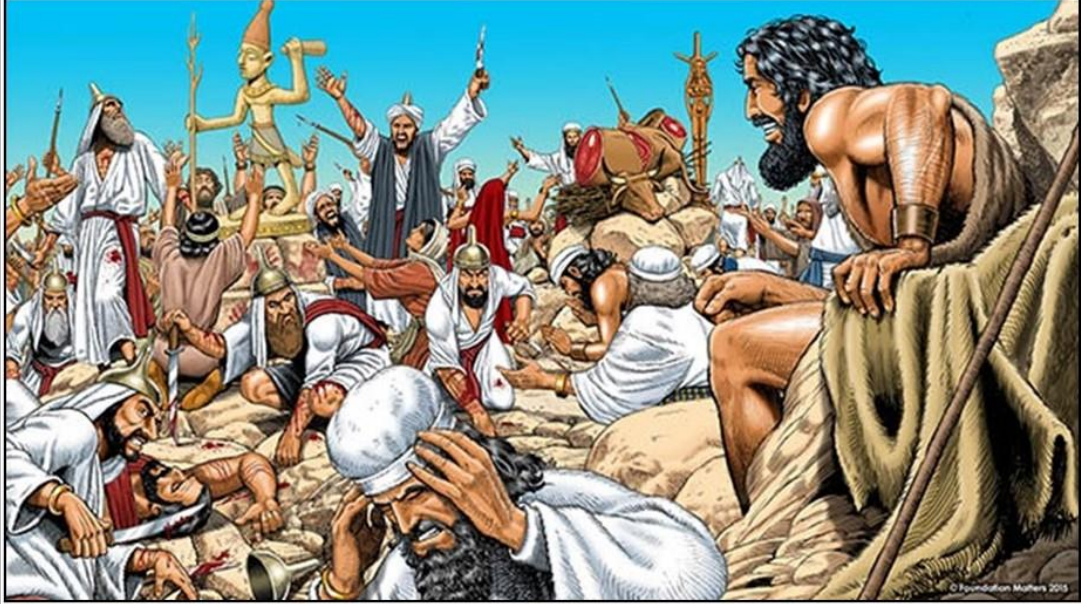
This has to be a pivotal point in the History of the Northern Kingdom. Yisrael has been so degraded & corrupted by King Ahav & especially through his Ba'al worshipping wife Jezebel until finally YHWH sends EliYah who confronts the whole nation over the worship of Ba'al. This then becomes a challenge as to who really is Elohim.

Again, the challenge is about Passivity and not taking a stand. EliYah (Elijah) shows himself to be truly the man who trusts YHWH without limits because as he puts it according to his understanding, he alone is left who is faithful, standing against the entire Nation and says this knowing that failure will lead to death. His confidence is so great that he even taunts the Prophets of Ba'al:

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The Prophets of Ba'al



He then challenges the people gathered for this great display of power finally trying to dislodge the people from their fence sitting with these words:

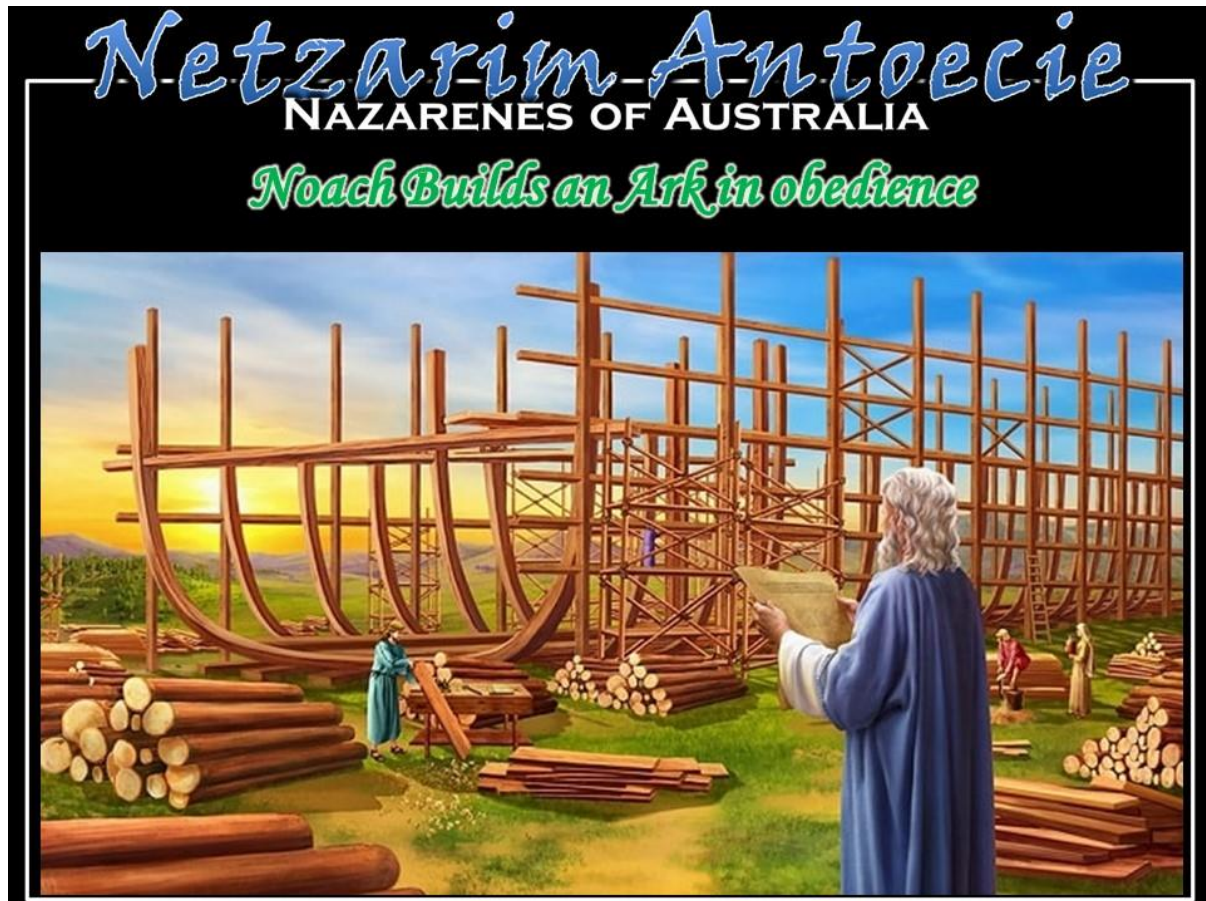
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THE CHALLENGE OF ELIJAHU

Verse 21 And Eliyahu came to all the people and said "how long will you keep hopping between two opinions? If YHWH is Elohim follow him: and if Ba'al, follow him." But the people answered him not a word.

Torah obedience is not about “not doing something” because that is passive obedience, it is about actively pressing forward unto righteousness. These people thought they would just sit on the fence but as we saw in our Torah reading when the Yisraelites took responsibility for their sins and humbled themselves YHWH returned to them with mercy and forgiveness. If we desire YHWH to move in our life we must actively move forward in our seeking him and not just passively obey his commands.



Noah (Noah) had a similar experience when he faced a wicked and perverse generation, but he found Chesed (favour) in the eyes of YHWH actively obeying YHWH by building an Ark that seemed ridiculous and now we see EliYahu standing strong in his faith and YHWH answering him with fire.

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EliYah calls down fire from Heaven



We know the Priests of Ba'al served a false Elohim, but they believed so much that they too cut themselves until blood ran everywhere. Is this not unlike today with people believing in their own ways or beliefs, the Elohim may change and not be so noticeable, but the hearts do not change. In our day we could say that there needs a demonstration of the power of YHWH the only Elohim, but YHWH is looking for a man or woman like EliYahu who will believe him though that may seem impossible considering the greatness of the Navi (Prophet) Eliyahu however we read in the Brit Chadashah (the Nazarene Writings) this:

Ya'acov (James) 5:17 Eliyahu was a man with a nature like us and he prayed earnestly that it would not rain. And it did not rain on the land for three years and six months. And he prayed again and the Heavens gave rain and the land brought forth its fruit.

Is there anything that faith in YHWH cannot do?

Netzarim Ketuvim: QorintYah Beyth (2 Corinthians) 3:1-18

When we read the words of Shaul we might obtain the wrong understanding. To a Yahudi (Jew) his statements would be a great shock since in every Shul or Synagogue is quoted

Mishle (Proverbs) 3:18

"It is a tree of life to those who take hold of it"

However, what in fact Shaul is intending is that if we think we are Torah obedient but cannot perfectly keep Torah then we are on a road of destruction and death. The written

text which was engraved on stone tablets then works death, but he compares that Esteem with the Esteem of the renewed Covenant that works abundant life.

The thought that someone can atone for another is not foreign to Judaism since our Torah portion reveals it with Mosheh but this concept is very Jewish and it is said when one attaches oneself to a Zedek a righteous one then that one is elevated to a higher level.

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Quote: Ramchal- Derech Ha Shem Page 121



The roll that the community of the future world be restricted only to those who attain perfection in there own right is therefore not absolute.

For it was also decreed that an individual can reach a level where he can partake of perfection & be included in this community as the result of his association or servanthood towards a more worthy individual. The only difference is that he remains on a lower level since he is only included by association and not on his own right.

He is saying that there are people who do not have the merit to reach the Olam Ha Ba (the World to come) but because of their connection to one on a higher level of Holiness they are raised up.

Shaul (Paul) in Romans 3:10 says this [As it is written: “There is none righteous, no, not one;]

Therefore, by association with Yahshua whose death brought us reconciliation we too are being transformed by the Ruach (Spirit) of YHWH having the hope of the Olam Ha Ba (the World to come) according to the principle just read. We enter the covenant just like Abraham through faith in Yahshua a faith that leads to obedience.

Tehillim [Psalms] 98