



כי תשא *Ki Tisa* When You Take

[Exodus 30.11—34.35](#) / [Ezekiel 36.16—36.38](#) / [Mark 13—14](#)

When You Take This phrase refers to the census, when every man gives a half shekel as a ransom for himself to יהוה *YHVH* the LORD. In this way, by counting the number of shekels, a census is accomplished without technically counting each person, avoiding a plague, [Exodus 30.12-13](#). Known as the Temple Tax in [Matthew 17.24-27](#), it is collected in the month of Adar, just before Passover in the month of Nisan, so we know the story in Matthew takes place in Adar. The tax is atonement or ransom for the individual and the word in [Exodus 30.12](#) is כפר *kopher* price of a life/ransom/bribe/pitch (as a covering).

כפר also means village, since a village is a type of covering or protection.

נחום *Nakhum* occurs only once in the Tenach. Besides referring to the prophet by that name, it means comfort. The town of [Capernaum](#), Peter's town by the Sea of Galilee in this story of the Temple Tax in Matthew, is known in Hebrew as כפר נחום *Kfar Nakhum* Village of Comfort or Ransom of Comfort. What a beautiful name for the town in which ישוע *Yeshua* Jesus/salvation lives!



Here ישוע helps Peter pay the ransom/Temple Tax by telling Peter to get the money from the first fish he catches. Peter does what comes easily to him, but as long as he does it according to ישוע, he is covered. In the same way, when we do what we're good at, what God created us to do, if we do it in accordance with ישוע, we're covered!

Craftsmen Two artists are specified by God in [Exodus 31.2](#) and [Exodus 31.6](#) for the workmanship of the Tabernacle. First is בצלאל *Betsalel* In the Shadow of God, of the tribe of Judah (line of Messiah). צל *tsel* shadow implies protection. Second is אהליאב *Aholiab* Tent of Father, of the tribe of Dan (Judge). By men of great skill working with heartfelt gifts of tons of materials, we receive the Tabernacle, *Tent of Father through the line of Messiah in the Shadow/Protection of God our Judge*.

Jewish tradition says that בצלאל was 13 years old at the time of his appointment. That means he could be one of the under-20s who would live to enter the Promised Land 40 years later. Interestingly, his name adds up to 153 (ב=2, צ=90, ל=30, א=1, ל=30), which is the same number of fish Peter catches in [John 21.11](#) after the resurrection of ישוע, and the only time 153 is mentioned in the Bible.



New Covenant [Hebrews 8.7-12](#) quotes [Jeremiah 31.30-33](#) in describing the New Covenant, which יהוה makes with ישראל *Yisra'el* Israel and Judah, writing His תורה *Torah* Law/Instruction in their hearts.

The Hebrews passage says in verse 8 that the fault isn't with the Law—but with people. The Old Covenant is God's תורה, written first on stone tablets, then animal skins. The New Covenant is this same תורה written on human hearts. God has made us new creations so we can handle תורה without getting burned! The new Tabernacle of this Covenant is the original in heaven, which [Hebrews 9.23-28](#) tells us ישוע enters just once with His own blood. So even though the first Tabernacle is lost in the destruction of the Temple, we still have a place of protection in the original Shadow of God in ישוע, our Ransom/Covering, safe in the Tent of our Father, the Judge.

The New Covenant is with the house of ישראל, plus the Church as it is attached to ישראל. As Paul explains in [Romans 11.17-21](#), Gentiles are wild olive shoots, saved by grafting into the original olive tree by grace, no grounds for arrogance. If we aren't part of ישראל, we aren't saved. As ישוע says in [John 4.22](#), “Salvation is from the Jews.”

God's Fingerprints [Exodus 31.18](#)

says that the tablets of תורה are written with God's finger (repeated in [Exodus 34.1](#)). A janitor wipes fingerprints. A detective preserves them. When it comes to God's fingerprints on תורה, which are you, a janitor or a detective? In [Matthew 12.28](#) and [Luke 11.20](#), the expressions *Spirit of God* and *finger of God* are used interchangeably. תורה is written with God's finger/Spirit.



Replacing Israel? In [Exodus 32.9-14](#), God is angry with **ישראל** for the sin of the Golden Calf. God wants to destroy **ישראל** and raise up a nation through Moses instead. Moses doesn't say, "Whoo-Hoo! I'm the man! God's going to replace all of **ישראל** with me!" as many in the Church say, "Whoo-Hoo! **ישראל** is bad, so it's just us!"

Unlike many in the Church, Moses doesn't rejoice in the suffering of **ישראל**; he pleads with God to forgive. He reminds God of His promises to Abraham, Isaac, and Jacob. He tells God that the Egyptians will slander God for killing in the wilderness the people He saved from Egypt. Which is your attitude toward **ישראל**? Do you think it's important to defend **ישראל** as Moses did or disregard it as many in the Church do?

Imagine that you are the parent of a young son who has labored over a work of art for you. "How beautiful!" you exclaim, not because it's the best art you've ever seen, but because of the love behind it. Now imagine that a neighbor child, the same age as yours, comes over. This child produces a highly skilled work of art that eclipses your child's talent and gives it to you. He says, "Look how much better my art is than your son's!" Imagine how God feels when the Church brags, "We're better than **ישראל**!"

After the sin of the Golden Calf is exposed, Moses prays to God in [Exodus 32.31-32](#), "Please forgive their sin—but if not, then blot me out of the book you have written."

Would you be willing to have your name blotted out of the Book of Life that **ישראל** would be saved? This is the hope echoed by Paul in [Romans 9.3](#), "For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers..."

God of Grace and Mercy Then—and Now

Moses continues to plead with God in [Exodus 33.12-17](#) and God relents, telling Moses, "You have found grace in My sight, and I know you by name." God gives Moses His Names:

"And **יהוה** passed before him and proclaimed, "**יהוה, יהוה**, God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin..." [Exodus 34.6-7](#).

Grace in the Old Covenant—Grace, mercy, patience, and forgiveness! God is the same then and now. Not an angry God in the Old Testament and a loving God in the New.



THE THIRTEEN ATTRIBUTES OF GOD, [EXODUS 34.6-7](#)

1	יהוה	<i>YHVH</i>	The LORD	Covenant-Keeping Unchanging Nature
2	יהוה	<i>YHVH</i>	The LORD	Unchanging Character and Mercy
3	אל	<i>EL</i>	God	Creator King with Mercy
4	רחום	<i>RACHUM</i>	Compassionate	As for a Child in the Womb (Adoption)
5	חנון	<i>CHANUN</i>	Gracious	Grace and Favor to the Undeserving
6	ארך אפים	<i>EREK APAYIM</i>	Slow to Anger	Patiently Waits for Your Repentance
7	רב חסד	<i>RAV CHESED</i>	Abounding in Loving-kindness	To the Righteous and the Unrighteous
8	אמת	<i>EMET</i>	Truth	Fair and Equitable in Justice
9	נצר חסד לאלפים	<i>NOTSEIR CHESED LA'ALAPIYM</i>	Keeps Loving- kindness for Thousands	Thousands of Generations
10	נשא עון	<i>NOSEI AVON</i>	Forgives Iniquity	Forgives Intentional Sins
11	נשא פשע	<i>NOSEI PESHA</i>	Forgives Transgression	Forgives Rebellious Sins
12	נשא חטאה	<i>NOSEI CHATA'AH</i>	Forgives Sin	Forgives Inadvertent Sins
13	נקה	<i>NAKEH</i>	Cleanses	Cleanses Sin

New Address [John 1.1,14,17-18](#) says that the Word was God and became flesh. The Law comes through Moses; grace and truth come from **ישוע**, who is the Living Word.

The Old Covenant is God's **תורה**, a perfect but deadly letter written on stone and parchment.

The New Covenant is God's **תורה** written in flesh,

In the body of **ישוע**,
In the hearts of believers.

The **תורה** hasn't changed, but its address has!



Golden Calf In the sin of the Golden Calf, [Exodus 32.1-6](#), Aaron breaks at least four laws. In [Exodus 24.3](#), Moses has told the people all the [תורה](#) and they agree to keep it.

1. [Exodus 23.2](#) “Do not follow the crowd in doing wrong.” Aaron follows the crowd in doing wrong.
2. [Exodus 23.14](#) “Three times year you are to celebrate a feast to Me.” Aaron adds a feast.
3. [Exodus 20.4-5](#) “You shall not make for yourself an idol... You shall not bow down to worship them.” Aaron makes an idol for worship.
4. [Exodus 20.16](#) “You shall not give false testimony against your neighbor.” When confronted by Moses, Aaron blames the people for his decisions.

The Church over its history has repeated these same sins.



Shifting Blame In [Exodus 32.1](#), the people pressure Aaron to make gods for them because Moses, the *man* who brought them out of Egypt, has not returned from the mountain. This is just a year after their escape from Egypt through the Red Sea, and already they are both crediting and blaming Moses, not God, for the miracle.

Then in [verse 2](#), Aaron tells the people to [פָּרַק](#) *paraq* tear off/break away their earrings.

This gold he receives from the people to [צֹר](#) *tsuwr* bind/besiege/cramp/compress in fire to make it into a golden calf in [verse 4](#). Next he builds an altar for it and proclaims a feast. Verse 25 adds that Aaron is the one who has the people celebrate naked. It's pretty obvious that Aaron plays a leading role in the worship of the golden calf. But what does he tell Moses?

In [verses 22-24](#), Aaron tells Moses he knows what the people are like, so he had to give in. He put their gold into a fire and POP! Out came a calf, all by itself—imagine that! God isn't fooled by excuses for pagan worship then or now. First Moses sees who is on the side of [יְהוָה](#)—he doesn't ask who is on Moses' side. The sons of Levi respond. Moses sends them throughout the camp to kill their friends and relatives, and they kill 3,000. God sends a plague because *they* made the calf that *Aaron* made. One of Aaron's sins is to add a feast to the religious year. Has the Church added any feasts? Unfortunately, it's easier to recall new feasts added than biblical feasts kept.

Not Without God! In [Exodus 33](#), God tells Moses to take **ישראל** into the Promised Land and He will send his Angel ahead of them. But God says that He will not go with them, because He would destroy them. God is still angry with the people and instructs Moses to have all the people take off their ornaments while He decides their fate.

Moses is in the habit of taking his personal tent outside the camp to pray. In [Exodus 33.7](#) he calls it the **אהל מועד** *ohel moed* Tent of Meeting. This is a title also given to the actual Tabernacle in [Exodus 27.21](#). But that Tabernacle isn't completed until [Exodus 40.34-35](#). Until then, the **אהל מועד** is Moses' personal tent.

In [Ezekiel 11.16](#), even though **ישראל** is scattered among the nations, God promises to be for them a **מקדש מעט** *miqdash me'at* little sanctuary wherever they travel. As Moses uses his **אהל מועד** until the Tabernacle is built, so we can have a **מקדש מעט** wherever we live, now that the Tabernacle does not exist.



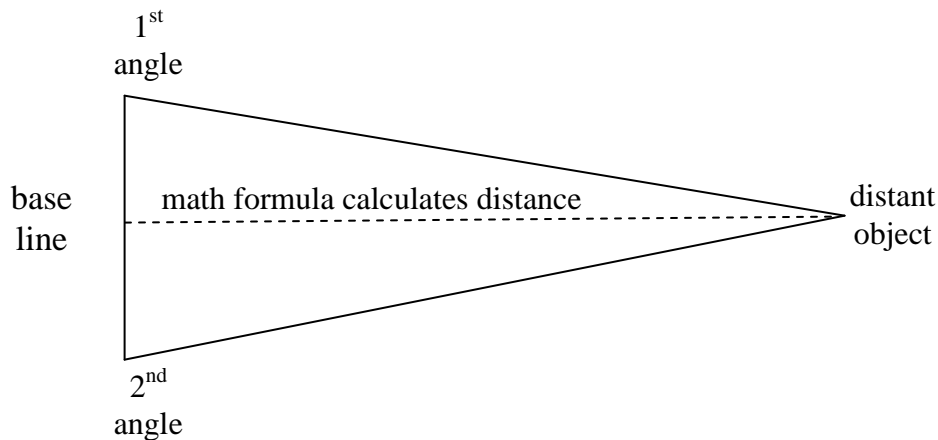
When Moses enters his **אהל מועד**, the pillar of cloud stands outside his tent and God meets with him face to face. In [Exodus 33.14](#), God promises with the last word of the verse, the preposition **לך** *lakh* you (2nd person singular), to give Moses rest. Moses pleads with God that, if he has found grace in His sight, please go with all **ישראל** into the Land. God assures Moses that he has found grace in His sight and He will go not just with Moses but with **ישראל**, verse 17.

Again, grace is here in the “Old Testament.” **תורה** is not about an angry Old Testament God who gets replaced by the loving God of the New Testament. God is the same all along. And His promise is still with **ישראל**. **ישוע** promises in [Matthew 8.11](#) that many will come from the east and the west and take their places at the feast with Abraham, Isaac, and Jacob/**ישראל**. We live to keep this appointment.

Hallowed be Your Name [Ezekiel 36.20-24](#) describes how God will return the people of **ישראל** to the Land, not for their sake, but for His. **ישראל** profanes God's name in the lands of their exile, but God says in [verse 23](#) that He will **קדש** *qadash* sanctify/hallow His Name in bringing **ישראל** back to their own Land. So when we pray, "Hallowed be Your Name," we are praying in part that **ישראל** will return to the Land!

In [Jeremiah 31.36](#), God says that only if heaven above can be measured shall He reject the descendants of **ישראל**. Do you think heaven has been measured? Often you will hear scientists say that a certain star or galaxy is so many millions of light years away. Are these measurements valid?

A light year is the distance light travels in one year. That's a long way, almost 6 trillion miles. Astronomical distances are measured with triangulation. Triangulation involves finding the longest base line you can, and measuring the angles from the ends of the base line to the distant object. A mathematical function is then performed to calculate the length to the distant object:



The longer the base line, the more accurate the measurement. On earth, the longest available base line is obtained by taking one angle measurement, waiting six months for the earth to be on the other side of the sun, and then taking the other angle measurement. The base line becomes twice the distance from the earth to the center of the sun. This is a long distance. But light years to stars are so long that the process breaks down. For example, measuring just one light year in this way is equivalent to using a base line of 16 inches to calculate the distance to an object 8 miles away! With modern scientific methods, it's possible to do that accurately. It's possible to measure as star 100 or maybe even 500 light years this way. After that, it's just guessing.

So the heavens still haven't been measured, and God hasn't rejected **ישראל**.

New Covenant [Hebrews 8.7-12](#) quotes [Jeremiah 31.30-33](#) in describing the New Covenant. Remember, when Hebrews was written, the author didn't know he was writing the "New Testament." He was just explaining the New Covenant as found in the only Scriptures they had at the time, Tenach/"Old Testament"! The Church's only Scripture for the first years was תורה. Have you heard how it would be good to be like the 1st century Church again? Study תורה! This is how both ישוע ([Luke 24.27](#), on the Road to Emmaus) and the Apostle Paul ([Acts 28.23](#)) explain the New Covenant.

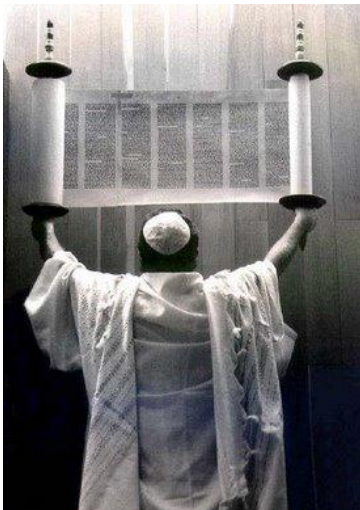
An examination of the passage in [Jeremiah 31](#) shows the elements of the New Covenant:

1. *God will write תורה on the hearts of ישראל and Judah*
(The Church joins the New Covenant when it is grafted into ישראל and Judah)
2. God will forgive the wickedness of ישראל
3. God will not remember the sins of ישראל
4. All ישראל will know יהוה
5. ישראל will never cease to be a nation before God
6. God will never reject the seed of ישראל
7. God will rebuild Jerusalem as an eternal city holy to יהוה

[Romans 11.11-12](#): Did God reject His people? By no means! But their stumbling brings in the Gentiles. If their stumbling brings riches, how much greater riches their fulfillment!

In a clear reference to the New Covenant, Paul calls believers letters from Christ, *written with the Spirit of God on tablets of human hearts*, [2 Corinthians 3.3](#), and a new creation, [2 Corinthians 5.17](#). The Old Testament is like the driver's manual, explaining how to drive. The New Testament, with the Spirit of the Living Word, ישוע, is getting a ride in the car! ישוע puts flesh on the תורה, so we can see what it was telling us.

Hear, O ישראל...these words which I command you this day shall be in your ❤️



*Is God's תורה written on your ❤️ ?
Is your life a living תורה?*

Opening the Curtain [Exodus 34.29-35](#), the end of this portion, tells how Moses' face has beams of light coming from it after he meets with יהוה. He wears a veil over his face when talking with ישראל. In [2 Corinthians 3.13-18](#), Paul says that a veil still remains over ישראל when the תורה is read, because only in ישוע is the veil removed.

Act I Imagine a theater with the curtain closed for all of Act I. Behind it a play of the redemption is going on. You can hear the dialogue and follow the story. But the only actors you see are the prophets when they step out in front of the curtain to narrate what's happening. They represent the Written Word, תורה. That's what it was like during the years of the Old Covenant. ישראל could understand, but could not get the full picture.

Act II In the New Covenant, the curtain is opened and we see ישוע. We follow His life from birth to death to resurrection, and the disciples write about His life and the Church He builds. With the veil opened, we get to see the Living Word fulfill Act I.



Act III We are living in Act III. We are on stage, but we see through a glass, darkly. There is still a barrier between us and the ultimate reality of God.

Act IV ישוע returns and the last veil is taken away.

Glossary, in order of appearance

יהוה	<i>YHVH</i>	The LORD/God's holy Name
כפר	<i>kopher</i>	price of a life/ransom/bribe/ pitch (as a covering)/village
נחום	<i>Nakhum</i>	Nahum/comfort
כפר נחום	<i>Kfar Nakhum</i>	Capernaum, town where ישוע lived/ Village of Comfort
ישוע	<i>Yeshua</i>	Jesus/salvation
בצלאל	<i>Betsalel</i>	Bezaleel, artist of the Tabernacle/ Shadow of God
צל	<i>tsel</i>	shadow (implies protection)
אהליאב	<i>Aholiab</i>	Oholiab, another artist of the Tabernacle/ Tent of Father
ישראל	<i>Yisrael</i>	Israel
תורה	<i>Torah</i>	Law/Instruction
אל	<i>El</i>	God
רחום	<i>rachum</i>	compassionate
חנון	<i>chanun</i>	gracious
ארך אפים	<i>erekh apayim</i>	slow to anger
רב חסד	<i>rav chesed</i>	abounding in lovingkindness
אמת	<i>emet</i>	truth
נצר חסד לאלפים	<i>notseir chesed la'alapayim</i>	keeps lovingkindness for thousands
נשא עון	<i>nosei avon</i>	forgives iniquity
נשא פשע	<i>nosei peshah</i>	forgives transgression
משא חטאה	<i>nosei chata'ah</i>	forgives sin
נקה	<i>nakeh</i>	cleanses
פרק	<i>paraq</i>	tear off/break away
צור	<i>tsuwr</i>	bind/besiege/cram/compress
אהל מועד	<i>ohel moed</i>	Tent of Meeting/Moses' personal tent/ Tabernacle
מקדש מעט	<i>miqdash me'at</i>	little sanctuary