

**Opening Scripture Reading/Prayer:**

**Exodus 31:12-17**

*The Sabbath*

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . . <sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

**Isaiah 58:13-14**

<sup>13</sup> “If you turn back your foot from the Sabbath,  
from doing your pleasure on my holy day,  
and call the Sabbath a delight  
and the holy day of the Lord honorable;  
if you honor it, not going your own ways,  
or seeking your own pleasure, or talking idly;  
<sup>14</sup> then you shall take delight in the Lord,  
and I will make you ride on the heights of the earth;  
I will feed you with the heritage of Jacob your father,  
for the mouth of the Lord has spoken.”

**Isaiah 66:22-23**

<sup>22</sup> “For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup> From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

**Clarification of Sunday Worship Origin:**

**Catholic Church Admits They Made the Change**

About 100 years before Christianity, Egyptian Mithraists introduced the festival of Sunday, dedicated to worshipping the sun, into the Roman Empire. Later, as Christianity grew, church leaders wished to increase the numbers of the church. In order to make the gospel more attractive to non-Christians, pagan customs were incorporated into the church’s ceremonies. The custom of Sunday worship was welcomed by Christians who desired to differentiate themselves from the Jews, whom they hated because of the Jews’ rejection of the Savior. The first day of the week began to be recognized as both a religious and civil holiday. By the end of the second century, Christians considered it sinful to work on Sunday.

The Roman emperor Constantine, a former sun-worshiper, professed conversion to Christianity, though his subsequent actions suggest the “conversion” was more of a political move than a genuine heart change. Constantine named himself Bishop of the Catholic Church and enacted the first civil law regarding Sunday observance in A.D. 321.

*On the venerable day of the sun let the magistrate and people residing in cities rest, and let all workshops be closed. In the country however, persons engaged in agricultural work may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain growing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. —Schaff’s History of the Christian Church, vol. III, chap. 75.*

Note that Constantine’s law did not even mention Sabbath but referred to the mandated rest day as a “the venerable day of the sun.” And how kind he was to allow people to observe it as it was convenient. Contrast this with God’s command to observe the Sabbath “*even during the plowing season and harvest*.” **Exodus 34:21!** Perhaps the church leaders noticed this laxity as well, for just four years later, in A.D. 325, Pope Sylvester officially named Sunday “the Lord’s Day,” and in A.D. 338, Eusebius, the court bishop of Constantine, wrote, “All things whatsoever that it was the duty to do on the Sabbath (the seventh day of the week) we (Constantine, Eusebius, and other bishops) have transferred to the Lord’s Day (the first day of the week) as more appropriately belonging to it.”

Instead of the humble lives of persecution and self-sacrifice led by the apostles, church leaders now exalted themselves to the place of God.

“<sup>4</sup> Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. <sup>5</sup> They are from the world; therefore they speak from the world, and the world listens to them. <sup>6</sup> We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.” **1 John 4:4-6**

**Reflective Prayer during Worship:**

**Ecclesiastes 1:1-3**

*All Is Vanity*

<sup>1</sup> The words of the Preacher, the son of David, king in Jerusalem.

<sup>2</sup> Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

<sup>3</sup> What does man gain by all the toil at which he toils under the sun?

**Message:** When things do not work out the way we expect, we need to re-posture ourselves to embrace God in the unexpected, expecting to find God to Open/Make the door of Hope in the Valley of Trouble (“Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her. And there I will give her her vineyards and make the Valley of Achor (trouble) a door of hope.” Hosea 2:14-15).

**Conclusion of the Matter:**

**Ecclesiastes 12:13-14**

<sup>13</sup>The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. <sup>14</sup>For God will bring every deed into judgment, with every secret thing, whether good or evil.

**An Extra from Last Week:**

**Exodus 28:1-13**

**The Priests' Garments**

<sup>1</sup>“Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar. <sup>2</sup>And you shall make holy garments for Aaron your brother, for glory and for beauty. <sup>3</sup>You shall speak to all the skillful, whom I have filled with a spirit of skill, that they make Aaron's garments to consecrate him for my priesthood. <sup>4</sup>These are the garments that they shall make: a breastpiece, an ephod, a robe, a coat of checker work, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests. <sup>5</sup>They shall receive gold, blue and purple and scarlet yarns, and fine twined linen. <sup>6</sup>“And they shall make the ephod of gold, of blue and purple and scarlet yarns, and of fine twined linen, skillfully worked. <sup>7</sup>It shall have two shoulder pieces attached to its two edges, so that it may be joined together. <sup>8</sup>And the skillfully woven band on it shall be made like it and be of one piece with it, of gold, blue and purple and scarlet yarns, and fine twined linen. <sup>9</sup>You shall take two onyx stones, and engrave on them the names of the sons of Israel, <sup>10</sup>six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. <sup>11</sup>As a jeweler engraves signets, so shall you engrave the two stones with the names of the sons of Israel. You shall enclose them in settings of gold filigree. <sup>12</sup>And you shall set the two stones on the shoulder pieces of the ephod, as stones of remembrance for the sons of Israel. And Aaron shall bear their names before the LORD on his two shoulders for remembrance. <sup>13</sup>You shall make settings of gold filigree, <sup>14</sup>and two chains of pure gold, twisted like cords; and you shall attach the corded chains to the settings.

**Isaiah 54:11**

**“O afflicted one, storm-tossed and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires.**

God is building a life for each one of us that is **“Rock Solid”**. He wants our gifts shown Brilliantly and with slender. He wants us to Shine and Sparkle as we are held up to the Light. Our setting (**antimony**) is Durable and Mighty and it displays God's Faithfulness to us. Now that is **Antimony!**

**Antimony:** the sense is not that the stones would have fair colors, but that **the cement (antimony)** which would be used would be that which was commonly employed to **make the most valued colors. The structure (antimony)** which would be reared would be as costly and magnificent as if the very **cement** of the stones consisted of the most precious coloring matter; used also for flame proofing material (ex. components and function of the prongs on a Brilliant Wedding Ring).

God tells Moses the two stones upon the ephod are, in fact, “memorial stones for the sons of Israel” and that “Aaron is to bear the names on his shoulders as a memorial before the Lord” (**Exodus 28:12**).

**Exodus 19:5-6**

<sup>5</sup>Now therefore, if you will indeed obey my voice and keep my covenant, **you shall be my treasured possession** among all peoples, for all the is mine; <sup>6</sup>and you shall be to me **a kingdom of priests** and a holy nation.’ These are the words that you shall speak to the people of Israel.”

**DID YOU KNOW THAT THE 12 SONS OF JACOB IS A MYSTERY OF CHRIST**

Jacob had twelve sons and their names put together is the hidden gospel revealed through it. It's amazing how God hid all these wonderful truths in simple names and stories. Here are the names and their meanings:

- Reuben – *Behold, A Son is born to us*
- Simon – *One who hears*
- Levi – *Attached*
- Judah – *Praise the Lord*
- Dan – *He judged*
- Naphtali – *My Struggle*
- Gad – *Good fortune*
- Asher – *Happiness*
- Issachar – *Reward*
- Zebulun – *Honour*
- Joseph – *Add to my family*
- Benjamin – *Son of righteousness*

*This is what it says:*

**BEHOLD, A SON IS BORN TO US, ONE WHO HEARS US AND WHO IS ATTACHED TO US. PRAISE THE LORD, HE JUDGED OUR STRUGGLE AND BROUGHT US GOOD FORTUNE, HAPPINESS, REWARD, HONOUR; HE ADDED US TO HIS FAMILY AND CALLED US SONS OF RIGHTEOUSNESS.**

This completely blew my mind. Jesus Christ is not just a mere name that is mentioned in sermons. He is the content, the context, the text, paragraph, remark, the mark and the outline of the entire Bible. WOW, how awesome is our God...

**1 Peter 2:9**

**⁹ But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.**

### **The Role of Beauty and Splendor in Serving God**

“These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve Me as priests.” (*Exodus 28:4*)

**In this Reading, sacred garments are to be made for the priests so they can serve God.**

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### **Prophetic Message Today**

**Haftarah Tetzaveh: A Vision of Hope**

“So the altar shall be four cubits; and from the altar and upward shall be four horns.” (*Ezekiel 43:15*)

Today’s *Prophetic Reading* falls in the midst of a longer section that discusses the building of the Third Temple. Today’s portion from the Book of Ezekiel begins with God’s instruction to describe the coming Temple to the children of Israel who are exiled in Babylon.

The reason for this is not to build anticipation or excitement but, rather, to give them hope after expressing shame for the sins that caused the First Temple to be destroyed and the people to go into exile.

**God tells Ezekiel that only when the people are embarrassed because of their sins, then He could show them the plan of His House, which reflects His holiness.**

There, only 14 years into the Babylonian exile, which stretched on for more than another 50 plus years, the people received a message of hope and comfort — “the priests are to present your burnt offerings and fellowship offerings on the altar. Then I will accept you, declares the Sovereign LORD.” (*Ezekiel 43:27*)

**What God is Doing Today with Prophecy (Purim, Trumpets, Atonement, Tabernacles, Great Day of Salvation):** At that point in their exile, they must have thought themselves totally rejected by God, but God reaches into their darkness to show them a vision of eternal redemption.

**Israel obviously did repent (current & picture futuristically)** because the Book of Ezekiel goes on to describe the Third Temple in great detail and the coming of the Messiah in the final eight chapters.

**God loves Israel, and this timely message of repentance reveals that no matter what predicament God’s people find themselves in, they can play a role in God’s present and future plans by turning from their sin.**

**May each of us put on the garments of holiness and serve Him with all of our strength.**

“You will again have compassion on us; **You will tread our sins underfoot and hurl all our iniquities into the depths of the sea.**” (*Micah 7:19*)

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***Theme of the Message Today:***

**“Jealousy”**

***Provoke (Incite Jealousy, Aggravate Jealousy) to Jealousy!***

**¹⁹ Those whom I love, I reprove and discipline, so be zealous (2205a/root 2206) and repent. Revelation 3:19**

**Repent: Stop doing it your way and start doing it God’s Way.**

## Zealous:

Simply defined as being deeply committed to possessing what God is *Jealous* for, with the implication of be associated with His *desires*; in other words, *passionately doing it God's way, without wavering; resulting in, provoking others to be Jealous for Righteousness, doing it God's way with God's desire.*

**Example:** Exodus 34:10-35

### The Covenant Renewed

<sup>10</sup> And he said, “Behold, **I am making a covenant**. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you.

<sup>11</sup> “**Observe what I command you this day**. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. <sup>12</sup> **Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst.** <sup>13</sup> **You shall tear down their altars and break their pillars and cut down their Asherim** <sup>14</sup> (for you shall worship no other god, for the Lord, whose name is *Jealous* (7067), is a *jealous* God), <sup>15</sup> lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, <sup>16</sup> and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods. <sup>17</sup> “You shall not make for yourself any gods of cast metal.

**Provoke (Incite Jealousy, Aggravate Jealousy) to Jealousy!**

*zélōs* (2206) in a good sense, to imitate emulously (seeking to emulate or imitate someone or something.), strive after . . . to be full of zeal for good . . . to be zealous in the pursuit of good, Revelation 3:19 . . . the entrance into the mental state . . .

### Ephesians 5

#### Walk in Love

<sup>1</sup> Therefore be imitators of God, as beloved children. <sup>2</sup> And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

<sup>3</sup> But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. <sup>4</sup> Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. <sup>5</sup> For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater – desiring something other than what God desires), has no inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. <sup>7</sup> Therefore do not become partners with them; <sup>8</sup> for at one time you were darkness, but now you are light in the Lord. **Walk as children of light** <sup>9</sup> (for the fruit of light is found in all that is good and right and true), <sup>10</sup> and try to discern what is pleasing to the Lord. <sup>11</sup> Take no part in the unfruitful works of darkness, but instead expose them. <sup>12</sup> For it is shameful even to speak of the things that they do in secret. <sup>13</sup> But when anything is exposed by the light, it becomes visible, <sup>14</sup> for anything that becomes visible is light. Therefore it says,

“Awake, O sleeper (spiritually sleeping)

and arise from the dead,  
and Christ will shine on you.”

<sup>15</sup> Look carefully then how you walk, not as unwise but as wise, <sup>16</sup> making the best use of the time, because the days are evil. <sup>17</sup> Therefore do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, <sup>19</sup> addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, <sup>20</sup> giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ (the name of God), <sup>21</sup> submitting to one another out of reverence for Christ.

### 1 Thessalonians 2:10-13

<sup>12</sup> we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.

<sup>13</sup> And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.

### How do we Imitate God and Walk in a Manner Worth of God?

#### Mark 10:17-31

##### The Rich Young Man

<sup>17</sup> And as he was setting out on his journey, a man ran up and knelt before him and asked him, “**Good Teacher, WHAT MUST I DO TO INHERIT ETERNAL LIFE?**” <sup>18</sup> And Jesus said to him, “**Why do you call me good? No one is good except God alone.**” <sup>19</sup> **You know the commandments (keep the Commands): . . .**

#### 1 John 2:4-6

<sup>4</sup>Whoever says “I know him” **but does not keep his commandments is a liar**, and the truth is not in him, <sup>5</sup>but whoever **keeps his word**, in him truly the love of God is perfected. By this we may know that we are in him: <sup>6</sup>**whoever says he abides in him ought to walk in the same way in which he walked**.

... “Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.”<sup>20</sup> And he said to him, *“Teacher, all these I have kept from my youth.”* <sup>21</sup>**And Jesus, looking at him, loved him, and said to him**, ...

**Jesus is Looking at You, Loves You, and is Saving to You:**

... **“You lack one thing: go, sell all that you have (sell or get rid of anything and everything that prevents or hinders you from following me ... and you WILL have ETERNAL LIFE) and give to the poor, and you will have treasure in heaven; and come, follow me.”** ...

**You Lack One Thing ... Sell or Get Rid of Anything and Everything that Prevents or Hinders You from FOLLOWING ME” (Origin Word – Shema – the First Command, before the 10 Commandments) ... and You Will have Eternal Life.**

obey. ‘Shema’ in Hebrew, a command, meaning to “listen” and “follow”. Just as we see in Jesus’ first commandment, **“Follow Me”** (simply meaning to “commit without any delay” to following in one’s footsteps, teachings, and instructions; in word and action; obey), we originally find that exact same commandment at Mount Sinai, as read in **Exodus 19:5-6**, just before God gave His “Teaching and Instruction” for living, the **Torah** (simply defined as the ordained walk with God in His way, His truth, and His life, for our way, our truth and our life; also known as, hitting the mark – whereas sin/lawlessness is defined as missing the mark), which came with an unanimous “Yes” from all those God had “Delivered out of Egypt”, to the **“wilderness”** (simply meaning, “where God speaks”, where God gave His teaching and instruction for living to His people; a place where no one could make claim to (neither Egypt or Israel (the Promised Land)), a commanded here to “listen” and “follow” Him, “Yahweh”, as their Lord, their Master and King: “Now therefore, if you will indeed obey my voice (shema in Hebrew – listen and follow) and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.” These are the words that you shall speak to the people of Israel.” (Ex 19:5-6) Once again, reiterating Jesus’ proclamation in **John 10:27**, “My sheep **hear** my voice, and I know them, and they **follow** me.”

... <sup>22</sup>Disheartened by the saying, he went away sorrowful, for he had great possessions.

<sup>23</sup>And Jesus looked around and said to his disciples, **“How difficult it will be for those who have wealth (the treasures of this world and not the treasures of heaven, “faith, hope and love”) to enter the kingdom of God!”** <sup>24</sup>And the disciples were amazed at his words. But Jesus said to them again, **“Children, how difficult it is to enter the kingdom of God!** ...

**Matthew 7:13-14**

<sup>13</sup>“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. <sup>14</sup>For **the gate is narrow and the way is hard that leads to life, and those who find it are few.**

... <sup>25</sup>It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” <sup>26</sup>And they were exceedingly astonished, and said to him, *“Then who can be saved?”* <sup>27</sup>Jesus looked at them and said, **“With man it is impossible, but not with God. For all things are possible with God.”** <sup>28</sup>Peter began to say to him, *“See, we have left everything and followed you.”* <sup>29</sup>Jesus said, **“Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, <sup>30</sup>who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.** <sup>31</sup>But many who are first will be last, and the last first.”

**How do we Provoke them to Jealousy?**

**Hebrews 12:14**

<sup>14</sup>**Strive** (1377) for peace with everyone, and **for the holiness** (38) **without which no one will see the Lord.**

1377 **διόκω** – properly, *aggressively* chase, like a *hunter* pursuing a catch (prize). 1377 (*diōkō*) is used *positively* (“earnestly pursue”) and *negatively* (“zealously persecute, hunt down”). In each case, 1377 (*diōkō*) means *pursue with all haste* (“chasing” after), *earnestly desiring to overtake* (apprehend).

run after (1), seek after (1).

to seek after eagerly, earnestly endeavor to acquire

ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Cognate: 38 **hagiasmós** (a masculine noun derived from 40 /*hágios*, "holy") – **sanctification (the process of advancing in holiness); use of the believer being progressively transformed by the Lord into His likeness (similarity of nature).** See 40 /*hágios* ("holy").

#### Matthew 5:14-16

<sup>14</sup> **“You are the light of the world.** A city set on a hill cannot be hidden. <sup>15</sup> Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup> In the same way, **let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.**

#### Romans 11:11-16

<sup>11</sup> So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as **to make (provoke, irritate, aggravate to jealousy)** Israel **jealous.** <sup>12</sup> Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

<sup>13</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order somehow to make my fellow Jews **jealous (to make – provoke, irritate, aggravate to jealousy),** and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? <sup>16</sup> If the **dough** (536) offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

**Aparché (536): the beginning of a sacrifice, i.e. the first fruit**

**Original Word:** ἀπαρχή, ἤς, ἥ

**Part of Speech:** Noun, Feminine

**Transliteration:** aparché

**Phonetic Spelling:** (ap-ar-khay')

**Definition:** the beginning of a sacrifice, the first fruit

**Usage:** the first-fruits, the earliest crop of the year, hence also met., for example, **of the earliest converts (first converts)** in a district; there is evidence in favor of rendering in some passages merely by: sacrifice, gift.

**Jealous:** demanding exclusive service . . . provoked to jealousy . . . to be (causatively, make) zealous . . .

#### Ezekiel 36:26-27

<sup>26</sup> And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup> And **I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.**

When we praise Him, there is a breakthrough in our lives. We pray and we set the stage for a deeper relationship with Him. That aligns us with a life that goes exceedingly and abundantly beyond what we could ever do on our own.

When the bible says, God is a jealous God, it's because humanity has a tremendous opportunity to fellowship with the Creator. It's a chance He doesn't want you to miss!

#### Word Studies (for above passages):

2205a. **zéleúō** ▶

**Strong's Concordance**

**zéleúō:** to have warmth of feeling for or against, to be zealous or jealous

**Transliteration:** zéleuó

**Definition:** to have warmth of feeling for or against, to be zealous or jealous

**NAS Exhaustive Concordance**

**Word Origin**

a late form of **zéloō**

**Definition**

to have warmth of feeling for or against, to be zealous or jealous

**NASB Translation**

zealous (1).

2206. **zéloō** ▶

**Strong's Concordance**

**zéloō:** to be jealous

**Original Word:** ζηλόω

**Part of Speech:** Verb

**Transliteration:** zéloō

**Phonetic Spelling:** (dzay-lo'-o)

**Definition:** to be jealous

**Usage:** (a) intrans: I am jealous, (b) trans: I am jealous of, with acc. of a person; **I am eager for, am eager to possess**, with acc. of a thing.

#### HELPS Word-studies

**Cognate:** 2206 *zēlōō* (an onomatopoeic (*imitative*) word, imitating the sound of boiling water) – properly, to bubble over because *so hot (boiling)*; (*figuratively*) “to burn with zeal” (J. Thayer); “to be deeply committed to something, with the implication of accompanying desire – to be earnest, to set one’s heart on, to be completely intent upon” (L & N, 1, 25.76). See 2205 (*zēlos*).

i.e. (Exodus 34:10-35

#### The Covenant Renewed

<sup>10</sup> And he said, “Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you.

<sup>11</sup> “Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. <sup>12</sup> Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. <sup>13</sup> **You shall tear down their altars and break their pillars and cut down their Asherim** <sup>14</sup> (*for you shall worship no other god, for the Lord, whose name is Jealous (7067), is a jealous God*), <sup>15</sup> lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, <sup>16</sup> and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.

<sup>17</sup> “You shall not make for yourself any gods of cast metal.”

And like a jealous lover, He insists that ours be a monogamous relationship. Indeed, our sages regard the Seventh Commandment, “You shall not commit adultery” as the extension and mirror-image of the Second Commandment, “You shall have no other gods before Me.” (According to the Midrash, the first five Commandments correspond to the second five — see last week’s [Comment](#).) We’re married to each other, G-d is saying; the loyalty I expect from you is no less than that which you expect from your spouse.

[https://www.chabad.org/library/article\\_cdo/aid/2935/jewish/The-Jealous-Lover.htm](https://www.chabad.org/library/article_cdo/aid/2935/jewish/The-Jealous-Lover.htm)

#### God is a jealous God | The proper application is key

Does God get jealous? Let’s look at the use of the term in the 2 Scriptures already mentioned. First, in Exodus 20, God is speaking to Israel about the worship of idols. God’s people had continuously strayed from Him and began bowing down to the false idols of other nations. He warns them of the dangers of placing things before him. He tells them, “I am a jealous God”.

As humans, we understand the feeling of jealousy. But ask yourself. Is jealousy always a bad thing? Are there times when jealousy can be justified and other times when it can be sinful? Look at these 2 examples.

**Scenario #1: Your neighbor gets a new car and you are looking at the window. You think to yourself “Man, that guy gets all the breaks.” He’s got a better job, a nicer house, and now a new car? He doesn’t deserve that! That car should be mine!**

**Scenario #2: You are married to your spouse for 10 years. You made a promise to one another that you’d always be faithful. At a party, they completely ignore you and start hitting on someone else. Your husband or wife compliments this person and eventually... let’s just say “disappears” for a while with them and then show up like nothing ever happened.**

Do you see the difference? I am sure that we could all agree that scenarios 1 and 2 couldn’t be more different. The first one is you desiring something that you have no claim to whatsoever. That is your neighbor’s car. Not yours. Jealousy in this case is unjustified. It is envy and a direct violation of commandment #10 “Thou shall not covet”.

On the other hand, in scenario #2 is quite the opposite. You have a covenant with your spouse. You both promised faithful to one another. Their actions were in direct violation of the deal you both made with one another. You would be perfectly justified to be upset!

**Does God get jealous? Yes, but for all the right reasons.**

God is a jealous God in the sense that **He wants you to remain faithful in putting Him before everything else**. It’s the same today as in the time of the Israelites. Only He is worthy of your praise and your worship. In that context, that is His alone. **He is the source and sustainer of all things**. The Bible shares with us that our relationship with the Almighty is exactly like a marriage. If scenario number 2 hit a soft spot with you then it’s probably a bit easier to understand why the bible says “God is a jealous God.”

**Why God is a jealous God? Because He loves you.**

**God is a jealous God because He wants what is best for you.** A big misunderstanding, especially when we think of God as “jealous”, is that His state of mind somehow changes based on our actions. This actually is not true. God is an infinite Being. There is no change in Him. He doesn’t need our approval. When we feel jealous, it’s often that we desire someone’s attention. One reason is our need to be validated.

**God is a jealous God in that we are His. He has a rightful claim to the highest level of our love, attention, affection, and especially our worship. This is not for His benefit, but yours.** The Father knows that when we put Him first, there are so many blessings that follow. He doesn’t want our praise or our prayers to make Him feel important? He is God. **When we praise Him, there is a breakthrough in our lives. We pray and we set the stage for a deeper relationship with Him. That**

aligns us with a life that goes exceedingly and abundantly beyond what we could ever do on our own.

So, in closing, God is not a nosy neighbor or an insecure significant other. He is not envious of us or subject to some petty emotion. When the bible says, God is a jealous God, it's because humanity has a tremendous opportunity to fellowship with the Creator. It's a chance He doesn't want you to miss!

<https://www.soh.church/god-is-a-jealous-god/#:~:text=God%20is%20a%20jealous%20God%20because%20He%20wants,our%20our%20actions.%20This%20actually%20is%20not%20true.>

This was a great message about the truth of finding healing - start worshipping!

In the Greek New Testament, the word "therapeuo" means "to heal." But it also means "to adore" or "to worship." This is amazing because two very important things are connected: worship and healing. All the people who were healed by Messiah worshipped Him. But the key here is not that those who are healed worship the Lord, but that those who worship the Lord are healed. There is healing in worshipping the Lord. People go through life carrying wounds in their hearts and scars in their spirits: rejection, anxieties, fears, and other infirmities of the heart. And people spend years in therapy trying to get healed. Now the word "therapy" comes from the same Greek word "therapeuo," which doesn't just mean therapy or healing, but worship. Do you want healing? Get into His therapy. Spend time every day truly worshipping God. When you are tempted to feel sorry for yourself, or to focus on your problems and fears, worship the Lord instead! Thank God and praise Him! Then you will be applying God's therapy because God's healing comes in worship.

**TODAY'S MISSION** - Let your worship of the Lamb flow like a river. Open the flood gates of your heart and pour out His praises. Lay any and all troubles at His feet, our God reigns! - From Jonathan Cahn

#### 7067. qanna ►

##### Strong's Concordance

qanna: jealous

Original Word: קָנָה

Part of Speech: Adjective

Transliteration: qanna

Phonetic Spelling: (kan-naw')

Definition: jealous

##### NAS Exhaustive Concordance

###### Word Origin

from the same as qinah

###### Definition

jealous

###### NASB Translation

jealous (6).

##### Brown-Driver-Briggs

קָנָה adjective jealous; — only of God: קָנָה אֱלֹהִים Exodus 20:5 (J) = Deuteronomy 5:9 (as punishing those who hate him), Exodus 34:14 (J), Deuteronomy 4:24; Deuteronomy 6:15 (demanding exclusive service); קָנָה שָׂמוֹר Exodus 34:14 (J).

#### 7065. qanah ►

##### Strong's Concordance

qanah: to be jealous or zealous

Original Word: קָנָה

Part of Speech: Verb

Transliteration: qanah

Phonetic Spelling: (kaw-naw')

Definition: to be jealous or zealous

##### NAS Exhaustive Concordance

###### Word Origin

denominative verb from qinah

###### Definition

to be jealous or zealous

###### NASB Translation

became envious (1), became jealous (1), been very zealous (2), envied (1), envious (4), envy (2), jealous (14), jealousy (1), made him jealous (1), made me jealous (1), provoked him to jealousy (1), provokes to jealousy (1), zeal (1), zealous (1).

##### Brown-Driver-Briggs

קָנָה verb denominative Pi`el be jealous, zealous (Gerber<sup>131</sup>); — Perfect3masculine singular קָנָה Numbers 25:13+; 1singular קָנָה Zechariah 1:14 + etc.; Imperfect קָנָה Isaiah 11:13; Proverbs 23:17, etc.; Infinitive absolute ִקְנֹה Kings 19:10,14; construct suffix קָנָה Numbers 25:11; 2 קָנָה Samuel 21:2; Participle קָנָה Numbers 11:29; — I be jealous of, with accusative קָנָה Numbers 5:14 (twice in verse); Numbers 5:30 (P); in rivalry Isaiah 11:13.

2 *be envious of* with  $\beth$  person, [Genesis 30:1](#) (E), [Genesis 37:11](#) (J) [Psalm 37:1](#); [Psalm 73:3](#); [Proverbs 3:31](#); [Proverbs 23:17](#); [Proverbs 24:1,19](#); with accusative of person [Genesis 26:14](#) (J), [Ezekiel 31:9](#); with  $\beth$  person [Psalm 106:16](#).

3 *be zealous for*:

a. of man, with  $\beth$  person [Numbers 11:29](#) (J), [2 Samuel 21:2](#); for God [Numbers 25:13](#) (P), [1 Kings 19:10,14](#);  $\text{ק' האנן}$  [Numbers 25:11](#)(P).

b. of God,  $\text{יִשְׂרָאֵל}$  [Ezekiel 39:25](#),  $\text{יִצְרָאֵל}$  [Joel 2:18](#),  $\text{יְהוָה}$  [Zechariah 1:14](#),  $\text{יְהוָה}$  [Zechariah 8:2](#) (twice in verse).

4 *excite to jealous anger*, with  $\beth$  instrumental [Deuteronomy 32:21](#) a (dubious; probably  $\text{יִצְרָאֵל}$ ; compare [Deuteronomy 32:16,21](#) b), [1 Kings 14:22](#).

**Hiph'il** *provoke to jealous anger*: *Imperfect* 3masculine plural suffix  $\text{יִצְרָאֵל}$ ; [Deuteronomy](#)

[32:16](#);  $\text{יִצְרָאֵל}$  [Psalm 78:58](#) ("יִצְרָאֵל") 1 singular  $\text{יִצְרָאֵל}$ ; [Deuteronomy](#)

[32:21](#) b; *Participle* metaplastic  $\text{יִצְרָאֵל}$  [Ezekiel 8:3](#) (Ges<sup>s</sup> 75d, del Co.).

**Strong's Exhaustive Concordance**

be envious, be move to, provoke to jealousy, very, be zealous

A primitive root; to be (causatively, make) zealous, i.e. (in a bad sense) jealous or envious -- (be) envy(-ious), be (move to, provoke to) jealous(-y), X very, (be) zeal(-ous).

2206. **zélōó**

**Strong's Concordance**

**zélōó: to be jealous**

**Thayer's Greek Lexicon**

**STRONGS NT 2206: ζήλωó**

ζήλωó; equivalent to ζήλώó, which see;

1. to envy, be jealous: Simplicius in Epictetus c. 26, p. 131, Salinas edition. (c. 19, 2, p. 56, 34 Didot) οὐδεὶς τῶν τ' ἀγαθὸν τὸ ἀνθρώπινον ζητούντων φθονεὶ ἢ ζήλευει πότε.

2. in a good sense, to imitate emulously (*seeking to emulate or imitate someone or something.*), **strive after**: ἔργα ἀρετῆς, οὐ λόγους, Demosthenes quoted in Stab. flor. app. 14, 7. iv. 384, Gaisf. edition; intransitive, **to be full of zeal for good, be zealous**: [Revelation 3:14](#) L T Tr text WH,

for Rec. ζήλωóσον (cf. WH's Appendix, p. 171).

**STRONGS NT 2206: ζήλωó**ζήλώó, ζήλω; 1 aorist ἐζήλωóσα; present passive infinitive ζηλοῦσθαι; (ζήλωóς, which see); the Sept. for ζήλω; **to burn with zeal**;

1. absolutely, **to be heated or to boil** (A. V. **to be moved**) with envy, hatred, anger: [Acts 7:9](#); [Acts 17:5](#) (where Griesbach omits ζηλώóσαντες); [1 Corinthians 13:4](#); [James 4:2](#); in a good sense, **to be zealous in the pursuit of good**, [Revelation 3:19](#) R G Tr marginal reading (the aorist ζήλωóσον marks the entrance into the mental state, see βασιλεύóω, at the end; ἐζήλωóσε, he was seized with indignation, [1 Macc. 2:24](#)).

2. transitive, τί, **to desire earnestly, pursue**: [1 Corinthians 12:31](#); [1 Corinthians 14:1, 39](#), (Sir. 51:18; Thucydides 2, 37; Euripides, Hec. 255; Demosthenes 500, 2; others); μάλλον δέ, namely, ζηλοῦτε, followed by ἵνα, [1 Corinthians 14:1](#) (Buttmann, 237 (205); cf. Winer's Grammar, 577 (537)). τινα, α, **to desire one earnestly, to strive after, busy oneself about him**: to exert oneself for one (that he may not be torn from me) . . .

## How do we Stop (Repent) doing it our own way and Start doing it God's Way?

**“For the Lord will not abandon His people, nor will He forsake His inheritance.” (Psalm 94:14)**

**Exodus 34:10-35**

**The Covenant Renewed**

<sup>10</sup> And he said, “Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you.

<sup>11</sup> “**Observe what I command you this day.** Behold, **I will drive out before you** the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. <sup>12</sup> Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. <sup>13</sup> **You shall tear down their altars and break their pillars and cut down their Asherim** <sup>14</sup> **(for you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God),** <sup>15</sup> lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, <sup>16</sup> and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.

<sup>17</sup> “You shall not make for yourself any gods of cast metal.

<sup>18</sup> “**You shall keep the Feast** of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib, for in the month Abib you came out from Egypt. <sup>19</sup> All that open the womb are mine, all your male<sup>[l]</sup> livestock, the firstborn of cow and sheep. <sup>20</sup> The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. **And none shall appear before me empty-handed.**

<sup>21</sup>“Six days you shall work, but on the seventh day you shall rest. In plowing time and in harvest you shall rest. <sup>22</sup>**You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. <sup>23</sup>Three times in the year shall all your males appear before the Lord God, the God of Israel.** <sup>24</sup>For I will cast out nations before you and enlarge your borders; no one shall covet your land, when you go up to appear before the Lord your God three times in the year. <sup>25</sup>“You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning. <sup>26</sup>The best of the firstfruits of your ground you shall bring to the house of the Lord your God. You shall not boil a young goat in its mother's milk.”

**27 And the Lord said to Moses, “Write these words, for in accordance with these words I have made a covenant with you and with Israel.” 28 So he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.**

#### Deuteronomy 30:1-3

##### Repentance and Forgiveness

**30 “And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, <sup>2</sup>and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, <sup>3</sup>then the LORD your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the LORD your God has scattered you.**

#### Matthew 3:2

“Repent, for the kingdom of heaven is at hand.”

#### Matthew 3:8

Bear fruit in keeping with repentance.

#### Matthew 4:17

From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

#### Matthew 11:20

##### Woe to Unrepentant Cities

Then he began to denounce the cities where most of his mighty works had been done, because they did not repent.

#### Matthew 12:41

The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

#### Acts 2:37-39

<sup>37</sup>Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” <sup>38</sup>And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”

#### Luke 17:1-10

##### Temptations to Sin

<sup>1</sup>And he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come! <sup>2</sup>It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin. <sup>3</sup>Pay attention to yourselves! **If your brother sins, rebuke him, and if he repents, forgive him, <sup>4</sup>and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.”**

##### Increase Our Faith

<sup>5</sup>The apostles said to the Lord, “Increase our faith!” <sup>6</sup>And the Lord said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

##### Unworthy Servants

<sup>7</sup>“Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, ‘Come at once and recline at table?’ <sup>8</sup>Will he not rather say to him, ‘Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink?’ <sup>9</sup>Does he thank the servant because he did what was commanded? <sup>10</sup>So you also, when you have done all that you were commanded, say, **‘We are unworthy servants; we have only done what was our duty.’”**

### Week 21 - KI TISA (When You Take) - Exodus 30:11–34:35; 1 Kings 18:1–39; Matthew 17:1–13

*“Then the Lord said to Moses, ‘When you take a census of the Israelites to count them, each one must pay the Lord a ransom for his life at the time he is counted. Then no plague will come on them when you number them.’ Exodus 30:11–12*

### **Provoke (Incite Jealousy, Aggravate Jealousy) to Jealousy!**

Our last two Torah studies, Terumah and Tetzaveh, have focused on the design of the wilderness Tabernacle, furnishings, and priestly garments. This Shabbat continues with God’s instructions to Moses on the mountain.

### Timeline of Exodus 30:11-34:35

On 7 Sivan (May-June), Moses went up onto the mountain . . . On 17 Tammuz (June-July), the tablets were broken. On the 18th, he burned the [Golden] Calf and judged the transgressors. On the 19th, he went up for forty days and pleaded for mercy. On 1 Elul (August-September), he went up to receive the second tablets, and was there for forty days. On 10 Tishrei (September-October), G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses, “I have forgiven, as you ask,” and gave him the Second Tablets.

Rashi, Exodus 32:1 and 33:11  
[https://www.chabad.org/parshah/article\\_cdo/aid/2508/jewish/The-120-Day-Version.htm](https://www.chabad.org/parshah/article_cdo/aid/2508/jewish/The-120-Day-Version.htm)

### Exodus 30:11-34:35

#### Exodus 30:11-13

##### The Census Tax

<sup>11</sup> The Lord said to Moses, <sup>12</sup> “When you take the census of the people of Israel, then each shall give a ransom for his life to the Lord when you number them, that there be no plague among them when you number them. <sup>13</sup> Each one who is numbered in the census shall give this: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to the Lord.

In order to fund the building of the Sanctuary, God commands Moses to take a census of the people of Israel and to instruct them to give a half shekel of silver.

“This is what everyone who is numbered shall give: half a shekel ... as a contribution to the LORD.” Exodus 30:13

#### THIS THEY SHALL GIVE... HALF A SHEKEL (30:13)

Why not a complete coin? To teach us that no man is a complete entity unto himself. Only by joining with another can a person become a “whole thing”.

(The Chassidic Masters)

#### THIS THEY SHALL GIVE (30:13)

Moses could not understand: How could a mere coin serve a person as “a ransom for his soul to G-d”? G-d answered him by showing him a “coin of fire.” G-d was saying: When a person performs even a modest act of charity with the fire of passion and enthusiasm, he is indeed giving a piece of his soul.

(The Rebbe of Kotzk)

Money is fire. Like fire it can destroy and annihilate, or illuminate and warm, depending on how it is used.

(Rabbi Elimelech of Lizensk)

### Exodus 30:14-15

<sup>14</sup> Everyone who is numbered in the census, from twenty years old and upward, shall give the Lord's offering. <sup>15</sup> **The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the Lord's offering to make atonement for your lives.**

We are reminded of God's request of Moses in building the Tent of Meetings in the Desert, to **ask His people to freely give to His Creation of this dwelling place, not as a Command, but as an act of love, and together they built a Tabernacle that was a Copy of the one in Heaven:** “The Lord said to Moses, “Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me.” Exodus 25:1-2

#### THE RICH SHALL NOT GIVE MORE, AND THE POOR SHALL NOT GIVE LESS (30:15)

People differ in their intellect, character and talents, in the quantity of their material resources and the timbre of their spiritual sensitivities. But **all are equal in the very basis of their bond with G-d**, the intrinsic commitment to Him that resides at the core of their souls. So while every man contributed to the making of the various components of the Sanctuary in accordance with their individual capacity, **all gave equally of the silver of which its foundation was made. As regards the foundation of the relationship between man and G-d, the “rich man” cannot give more, and the “pauper” cannot give less.**

(The Lubavitcher Rebbe)

### Exodus 30:16-19

<sup>16</sup> You shall take **the atonement money** from the people of Israel and shall **give it for the service of the tent of meeting**, that **it may bring the people of Israel to remembrance before the Lord, so as to make atonement for your lives.**

#### The Bronze Basin

<sup>17</sup> The Lord said to Moses, <sup>18</sup> “You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, <sup>19</sup> with which Aaron and his sons shall wash their hands and their feet.

A water basin and pedestal, both of copper, should be made. These should be placed between the Sanctuary and the Outdoor Altar, so that the priests should **wash their hands and feet** from the water in the basin before “they go into the Tent of Meeting... or when they come near to the Altar to minister.”

#### AND AARON AND HIS SONS SHALL WASH THEIR HANDS AND THEIR FEET... WHEN THEY COME NEAR TO THE ALTAR TO MINISTER (30:19)

Every person, upon waking in the morning... should wash his hands with [a minimum of] a quarter-log of water poured from a utensil... **Man entrusts his soul [to G-d at night] tired and exhausted, and G-d 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 holiness and wash our hands with water from a vessel before serving Him and ministering to Him,** like the Kohen who would wash his hands from the Basin each day before beginning his service...

(Shulchan Aruch HaRav)

### Exodus 30:20-31

<sup>20</sup> When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the Lord, **they shall wash with water, so that they may not die.** <sup>21</sup> They shall wash their **hands** and their **feet**, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.”

### The Anointing Oil and Incense

<sup>22</sup> The Lord said to Moses, <sup>23</sup> “Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, <sup>24</sup> and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil. <sup>25</sup> **And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil.** <sup>26</sup> **With it you shall anoint the tent of meeting and the ark of the testimony, <sup>27</sup> and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, <sup>28</sup> and the altar of burnt offering with all its utensils and the basin and its stand. <sup>29</sup> You shall consecrate them, that they may be most holy. **Whatever touches them will become holy.** <sup>30</sup> **You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests.** <sup>31</sup> **And you shall say to the people of Israel, ‘This shall be my holy anointing oil throughout your generations.**”**

### THIS SHALL BE A HOLY ANOINTING OIL UNTO ME THROUGHOUT YOUR GENERATIONS (30:31)

... it sufficed for the anointing of the Tabernacle and its vessels, and Aaron and his sons, **on each of the seven days of consecration; and High Priests and kings [throughout the generations] also were anointed with it... And that very oil remains in reserve for the [rebuilding of the Sanctuary] in the Messianic Era to come,** as it is written: “This shall be a holy anointing oil unto Me throughout your generations.”

*(Talmud, Hora'ot 11b)*

### Exodus 30:32-35

<sup>32</sup> **It shall not be poured on the body of an ordinary person,** and you shall make no other like it in composition. **It is holy, and it shall be holy to you.** <sup>33</sup> Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.”

<sup>34</sup> The Lord said to Moses, “Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an equal part), <sup>35</sup> and make an incense blended as by the perfumer, **seasoned with salt, pure and holy.**”

### IT SHALL NOT BE Poured ON THE BODY OF AN ORDINARY PERSON, AND YOU SHALL MAKE NO OTHER LIKE IT (30:32)

Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and **they have disregarded my Sabbaths, so that I am profaned among them.** **Ezekiel 22:26**

### AND YOU SHALL MAKE IT A PERFUME, A CONFECTION AFTER THE ART OF THE PERFUMER (30:35)

Since many animals were slaughtered in the sacred place each day, their flesh butchered and burned and their intestines cleaned, its smell would doubtless have been like the smell of a slaughterhouse.... **Therefore G-d commanded that the Ketoret be burned twice a day, each morning and afternoon, to lend a pleasing fragrance to the Sanctuary and to the garments of those who served in it.**

*(Maimonides' Guide to the Perplexed)*

... “G-d forbid that the great principle and mystery of the Ketoret should be reduced to this mundane purpose” ... however, *these* words as a reference to the spiritual “stench” of the Animal Soul within man, whose sacrifice and dedication to G-d was the deeper significance of the animal offerings brought in the Sanctuary. This explains why the Ketoret was the most sacred component of the Yom Kippur service: **the Ketoret represents the power of teshuvah (“returning in repentance”), the sublimation of “foul odors” of man’s failings and iniquities into the “sweet fragrance” of a new, invigorated bond with G-d.**

### Romans 12:1

#### A Living Sacrifice

Therefore, I urge you, brothers and sisters, in view of God’s mercy, to **offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.** <sup>2</sup> **Do not conform to the pattern of this world, but be transformed by the renewing of your mind.** Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

### 2 Corinthians 2:15

For we are the aroma of Christ to God among those who are being saved and among those who are perishing,

### Exodus 30:36-31:6

<sup>36</sup> **You shall beat some of it very small, and put part of it before the testimony in the tent of meeting where I shall meet with you.** It shall be most holy for you. <sup>37</sup> And the incense that you shall make according to its composition, you shall not make for yourselves. It shall be for you holy to the Lord. <sup>38</sup> Whoever makes any like it to use as perfume shall be cut off from his people.”

### Oholiab and Bezalel

<sup>31</sup> The Lord said to Moses, <sup>2</sup> “See, I have called by name Bezalel the son of Uri, son of Hur, of *the tribe of Judah*, <sup>3</sup> and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, <sup>4</sup> to devise artistic designs, to work in gold, silver, and bronze, <sup>5</sup> in cutting stones for setting, and in carving wood, to work in every craft. <sup>6</sup> And behold, I have appointed with him Oholiab, the son of Ahisamach, of *the tribe of Dan*. And **I have given to all able men ability, that they may make all that I have commanded you:**

SEE, I HAVE CALLED BY NAME BEZALEL... OF THE TRIBE OF JUDAH... AND I HAVE APPOINTED WITH HIM AHALIAV... OF THE TRIBE OF DAN (31:2, 6)

No tribe was greater than Judah and none more lowly than Dan... **Said G-d: “Let the one come and be associated with the other, so that no man may despise [his fellow] or be arrogant, for both great and small are equal in G- d’s sight.”**

*(Midrash Tanchuma)*

### Exodus 31:7-17

<sup>7</sup> the tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, <sup>8</sup> the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, <sup>9</sup> and the altar of burnt offering with all its utensils, and the basin and its stand, <sup>10</sup> and the finely worked garments,<sup>[e]</sup> the holy garments for Aaron the priest and the garments of his sons, for their service as priests, <sup>11</sup> and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do.”

#### The Sabbath

<sup>12</sup> And the Lord said to Moses, <sup>13</sup>“You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you.’<sup>14</sup> You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. <sup>15</sup> Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord. Whoever does any work on the Sabbath day shall be put to death. <sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

#### AND THE CHILDREN OF ISRAEL SHALL KEEP THE SABBATH, TO MAKE THE SABBATH (31:16)

There are two dimensions to Shabbat, referred to in the dual commandment to “keep” it and to “make” it. It is a day possessing an intrinsic holiness from the very beginning of time; this holiness the people of Israel are commanded to keep and preserve. And then there is the command “to make the Shabbat”—to impart greater sanctity and meaning to it by our actions.

*(Rabbi Yosef Yitzchak of Lubavitch)*

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 does the Jew receive the Shabbat. Just as a groom is pampered and absolved from working all his nuptial days, so is the Jew on Shabbat.

*(Midrash)*

**Although the construction of the Sanctuary is an important and sacred task, God makes it clear that His commandment to rest on the Sabbath takes priority over this worthy goal.**

We also may be working toward worthwhile achievements (and even those that are for the purpose of serving the Lord), but we must remember that God prefers us to put them on hold for a day in order to keep the Shabbat holy.

**Resting and being refreshed on the seventh day Sabbath is a special sign of our covenantal relationship with the Almighty God.**

It is a testimony that He is the Creator. And just as He created the world in six days and rested on the seventh, so are we to work for six days and rest on the seventh.

“It will be a sign between Me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.” **Exodus 31:17**

### Exodus 31:18

<sup>18</sup> And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.

#### AND HE GAVE TO MOSES, WHEN HE HAD CONCLUDED (31:18)

The Sages note the similarity of the Hebrew word kechaloto—“when he had concluded”—with the word d keallato, “as his bride.” The Sealing of a Wedding Covenant, from the peoples “I Do” (<sup>7</sup> So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him. <sup>8</sup> All the people answered together and said, “All that the Lord has spoken we will do.” And Moses reported the words of the people to the Lord. **Exodus 19:7-8**), to God’s finger written Covenant stone tablets, and agreement to:

The Lord called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: <sup>4</sup> ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.’ **Exodus 19:3-6**

#### AND HE GAVE TO MOSES, WHEN HE HAD CONCLUDED SPEAKING TO HIM UPON MOUNT SINAI, TWO TABLETS OF THE TESTIMONY (31:18)

This means that when G-d handed the Tablets to Moses, the people had already made the Golden Calf! Thus the Midrash says: It is usual for an earthly king to bestow gifts on his subjects and furnish supplies for them, as long as they are loyal to him, being then obliged to support them; but as soon as they rebel against him, G-d forbid, he has no obligation whatsoever towards them, and he immediately cuts off their supplies as a penalty for denying his royal authority. With G-d, however, it is not so; for while they were busy provoking Him to anger below, He was occupied in heaven with bestowing upon them a Torah of life...

*(Midrash Rabbah)*

## Exodus 32:1 The Golden Calf

32 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, “Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”

### WHEN THE PEOPLE SAW THAT MOSES DELAYED TO COME DOWN FROM THE MOUNTAIN (32:1)

When Moses ascended the mountain, he said to them: After forty days, in the first six hours of the day, I shall return. They thought that the day of his ascent should be counted as one of the forty, while he meant forty full, 24- hour days. In truth, the day of his ascent—Sivan 7 (*Feast of Weeks/Pentecost Sivan 6-7*)—should not have been counted, since it did not include its previous night, meaning that the forty days ended on Tammuz 17.

On the 16th of Tammuz Satan came and filled the world with darkness and confusion. Said he to them: “Where is your teacher Moses?” “He has ascended on high,” they answered him. “The sixth hour has come,” said he to them, but they disregarded him. “He is dead”—but they disregarded him. So Satan showed them a vision of Moses’ bier. This is what they said to Aaron, “For this man Moses, who brought us up out of the land of Egypt, we know not what is become of him.”

(Rashi; Talmud, Shabbat 89a)

*On 7 Sivan, Moses went up onto the mountain . . . On 17 Tammuz, the tablets were broken. On the 18th, he burned the [Golden] Calf and judged the transgressors. On the 19th, he went up for forty days and pleaded for mercy. On 1 Elul, he went up to receive the second tablets, and was there for forty days. On 10 Tishrei, G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses, “I have forgiven, as you ask,” and gave him the Second Tablets.*

Rashi, *Exodus 32:1* and 33:11

[https://www.chabad.org/parshah/article\\_cdo/aid/2508/jewish/The-120-Day-Version.htm](https://www.chabad.org/parshah/article_cdo/aid/2508/jewish/The-120-Day-Version.htm)

## Read Act 1 & 2 – Fulfillment of the Feast of Weeks/Pentecost – Testimony of God’s Second Chance

### Exodus 32:2-29

<sup>2</sup> So Aaron said to them, “Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me.” <sup>3</sup> So all the people took off the rings of gold that were in their ears and brought them to Aaron. <sup>4</sup> And he received the gold from their hand and fashioned it with a graving tool and made a golden<sup>[1]</sup> calf. And they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” <sup>5</sup> When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow shall be a feast to the Lord.” <sup>6</sup> And they rose up early 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.

<sup>7</sup> And the Lord said to Moses, “Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. <sup>8</sup> They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’” <sup>9</sup> And the Lord said to Moses, “I have seen this people, and behold, it is a stiff-necked people. <sup>10</sup> Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you.”

<sup>11</sup> But Moses implored the Lord his God and said, “O Lord, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup> Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth’? Turn from your burning anger and relent from this disaster against your people. <sup>13</sup> Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’” <sup>14</sup> And the Lord relented from the disaster that he had spoken of bringing on his people.

<sup>15</sup> Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. <sup>16</sup> The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. <sup>17</sup> When Joshua heard the noise of the people as they shouted, he said to Moses, “There is a noise of war in the camp.” <sup>18</sup> But he said, “It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear.” <sup>19</sup> And as soon as he came near the camp and saw the calf and the dancing, Moses’ anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. <sup>20</sup> **He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it.**

<sup>21</sup> And Moses said to Aaron, “What did this people do to you that you have brought such a great sin upon them?” <sup>22</sup> And Aaron said, “Let not the anger of my lord burn hot. You know the people, that they are set on evil. <sup>23</sup> For they said to me, ‘Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’” <sup>24</sup> So I said to them, ‘Let any who have gold take it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

<sup>25</sup> And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), <sup>26</sup> then Moses stood in the gate of the camp and said, “Who is on the Lord’s side? Come to me.” And all the sons of Levi gathered around him. <sup>27</sup> And he said to them, “Thus says the Lord God of Israel, ‘Put your sword on your side each of you, and go to and from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” <sup>28</sup> And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell. <sup>29</sup> And Moses said, “Today you have been ordained for the service of the Lord, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day.”

## Standing in the Gap

“And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said to him: ‘Come, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.’” (*Exodus 32:1*)

**While Moses is on Mount Sinai receiving God’s instruction, the people become impatient for his return and demand that Aaron make them a god they can see.**

Aaron gives in to the pressure and fashions a golden calf, proclaiming the idol as their god: “This is your god, O Israel, who brought you up from the land of Egypt.” (*Exodus 32:4*)

When God sees the people worshipping a golden calf, **He threatens to destroy the nation of Israel and to start all over again with Moses.**

“‘I have seen these people,’ the Lord said to Moses, ‘and they are a stiff-necked people. Now leave Me alone so that My anger may burn against them and that I may destroy them. Then I will make you into a great nation.’” (*Exodus 32:9–10*)

**Instead of accepting God’s offer to make him the beginning of a great nation, Moses stands in the gap and intercedes on behalf of the people of Israel.**

We see in this Parasha that even though Moses prays for the people, he is so angry when he comes down from the mountain and witnesses their idolatry that he smashes the tablets of testimony that God had engraved with His own hand.

Moses then destroys the Golden Calf, and the primary instigators to this idolatry are put to death.

**Although God relents from destroying Israel entirely, their sin is not without consequences** — 3,000 men fall under the sword of judgment that day. Amazingly enough, on Shavuot (Pentecost), which commemorates the giving of the Torah, God poured out His Ruach (Spirit) in Jerusalem soon after the resurrection of Yeshua (Jesus) and the exact same number were saved!

“So then, those who had received his word were baptized; and that day there were added about three thousand souls.” (*Acts 2:41*)

His pouring out of God’s Ruach underscores the fact that Yeshua did not come to condemn us but to save us. There is hope for us yet. We have been given the Spirit of God to bring us into life, not death, by leading and guiding us into all truth.

## Exodus 32:30-34:7

<sup>30</sup> The next day Moses said to the people, “**You have sinned a great sin. And now I will go up to the Lord; perhaps I can make atonement for your sin.**” <sup>31</sup> So Moses returned to the Lord and said, “Alas, this people has sinned a great sin. They have made for themselves gods of gold. <sup>32</sup> But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.” <sup>33</sup> But the Lord said to Moses, “Whoever has sinned against me, I will blot out of my book. <sup>34</sup> But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.” <sup>35</sup> Then the Lord sent a plague on the people, because they made the calf, the one that Aaron made.

### The Command to Leave Sinai

<sup>33</sup> The Lord said to Moses, “Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring I will give it.’ <sup>2</sup> I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. <sup>3</sup> Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.”

<sup>4</sup> When the people heard this disastrous word, they mourned, and no one put on his ornaments. <sup>5</sup> For the Lord had said to Moses, “Say to the people of Israel, ‘You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.’” <sup>6</sup> Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.

### The Tent of Meeting

<sup>7</sup> Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the Lord would go out to the tent of meeting, which was outside the camp. <sup>8</sup> Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. <sup>9</sup> When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the Lord<sup>[e]</sup> would speak with Moses. <sup>10</sup> And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. <sup>11</sup> Thus the Lord used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

### Moses’ Intercession

<sup>12</sup> Moses said to the Lord, “See, you say to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ <sup>13</sup> Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people.” <sup>14</sup> And he said, “My presence will go with you, and I will give you rest.” <sup>15</sup> And he said to him, “If your presence will not go with me, do not bring us up from here. <sup>16</sup> For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?”

<sup>17</sup> And the Lord said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name.” <sup>18</sup> Moses said, “Please show me your glory.” <sup>19</sup> And he said, “I will make all my goodness pass before you and will proclaim before

you my name ‘The Lord.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.<sup>20</sup> But,” he said, “you cannot see my face, for man shall not see me and live.”<sup>21</sup> And the Lord said, “Behold, there is a place by me where you shall stand on the rock,<sup>22</sup> and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by.<sup>23</sup> Then I will take away my hand, and you shall see my back, but my face shall not be seen.”

#### **Moses Makes New Tablets**

**34** The Lord said to Moses, “Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke.<sup>2</sup> Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain.<sup>3</sup> No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.”<sup>4</sup> So Moses cut two tablets of stone like the first. **And he rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone.**<sup>5</sup> The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord.<sup>6</sup> The Lord passed before him and proclaimed, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness,<sup>7</sup> keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”

#### **God Gives Second Chances**

Like the Israelites, some of us might go through periods of our lives where we descend into sin or fall away from the Lord, but **God promises the hope of restoration and renewal if we will agree to come back into His presence in repentance to find forgiveness.**

This, perhaps, is represented by God calling Moses to come back up the mountain to receive a second set of tablets, even though Moses destroyed the first set in a rage.

“Now the Lord said to Moses, ‘Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.’” (*Exodus 34:1*)

#### **God is so good! He passed in front of Moses and proclaimed to him His Divine character:**

“The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness [**chesed** / covenant loyalty] and truth; who keeps lovingkindness [**chesed**] for thousands, who forgives iniquity, transgression and sin.” (*Exodus 34:6–7*)

**The more we become conformed and transformed into the image and likeness of God, in whose image we have been created, the more we will demonstrate these wonderful qualities of His chesed love, mercy, grace, patience, long-suffering, goodness, and truth.**

We will become less judgmental and more merciful; we will criticize less and intercede more.

Oh, how we long to be changed — to be more like Him. Coming into covenant with God is not about just following the rules; it is about having a deep, abiding, intimate relationship with a loving God.

#### **Exodus 34:8-9**

**8** And Moses quickly bowed his head toward the earth and worshiped. **9** And he said, “If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.”

#### **Battle for the Eternal Covenant with Israel**

Today, there is a portion of the Christian Church that believes in the doctrine of **replacement theology, a fallacious teaching that contends God is no longer in covenant with the Jewish People** — that He has disowned them and has replaced them with the Church.

**Those who believe they are now God’s new Israel display an arrogance that starkly contrasts Moses’ humility — a man who could have replaced Israel but, instead, prayed for their survival.**

The apostle Paul warned the church against the conceit of non-Jews in the family tree of God: “Do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you.” (*Romans 11:18*)

**Rather than replacing the tree, Gentile Believers are grafted in as branches to an ancient tree whose root is still Jewish.**

It is quite impossible that God has substituted another people for His Chosen because He has promised that He will never forsake or abandon His people Israel:

**“For the Lord will not abandon His people, nor will He forsake His inheritance.” (Psalm 94:14)**

#### **Exodus 34:10-35**

##### **The Covenant Renewed**

**10** And he said, “Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you. **11** “Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. **12** Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. **13** **You shall tear down their altars and break their pillars and cut down their Asherim** **14** (for you shall worship no other

god, for the Lord, whose name is Jealous, is a jealous God),<sup>15</sup> lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice,<sup>16</sup> and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.  
<sup>17</sup> “You shall not make for yourself any gods of cast metal.

<sup>18</sup> “You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib, for in the month Abib you came out from Egypt.<sup>19</sup> All that open the womb are mine, all your male<sup>[i]</sup> livestock, the firstborn of cow and sheep.<sup>20</sup> The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. **And none shall appear before me empty-handed.**  
<sup>21</sup> “Six days you shall work, but on the seventh day you shall rest. In plowing time and in harvest you shall rest.<sup>22</sup> **You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.**<sup>23</sup> **Three times in the year shall all your males appear before the Lord God, the God of Israel.**<sup>24</sup> For I will cast out nations before you and enlarge your borders; no one shall covet your land, when you go up to appear before the Lord your God three times in the year.  
<sup>25</sup> “You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning.<sup>26</sup> The best of the firstfruits of your ground you shall bring to the house of the Lord your God. You shall not boil a young goat in its mother's milk.”

**<sup>27</sup> And the Lord said to Moses, “Write these words, for in accordance with these words I have made a covenant with you and with Israel.”<sup>28</sup> So he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.**

#### **How do you Provoke the World to Jealousy?**

##### **The Shining Face of Moses**

<sup>29</sup> When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.<sup>[k]</sup><sup>30</sup> Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him.<sup>31</sup> But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them.<sup>32</sup> Afterward all the people of Israel came near, and he commanded them all that the Lord had spoken with him in Mount Sinai.<sup>33</sup> And when Moses had finished speaking with them, he put a veil over his face.  
<sup>34</sup> Whenever Moses went in before the Lord to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded,<sup>35</sup> the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

#### **Next Week's Reading:**

**Week 22: Vayakhel (And He Assembled) - Pekudei (Accountings Of) - Exodus 35:1–40:38  
1 Kings 7:40–8:21; Mark 6:14–29; John 6:1–71; Numbers 19:1–22; Ezekiel 36:16–38**