

Shamuth (Exodus) 30:11-34:35 Malakiym Bet (1 Kings) 18:1-39, Mattityahu (Matthew) 9:35-11:1

Shamuth (Exodus) 30:11-16; And Yahuah spoke to Mushah (Moses), saying, “When you take the census of the children of Yashra’al (Israel), to register them, then each one shall give an atonement for his life to Yahuah, when you register them, so that there is no plague among them when you register them. Everyone among those who are registered is to give this: half a shekel according to the shekel of the set-apart place, twenty gerah’s being a shekel. The half-shekel is the contribution to Yahuah. Everyone passing over to be registered, from twenty years old and above, gives a contribution to Yahuah. The rich does not give more and the poor does not give less than half a shekel, when you give a contribution to Yahuah, to make atonement for yourselves. And you shall take the silver for the atonement from the children of Yashra’al (Israel), and give it for the service of the Tent of Meeting. And it shall be to the children of Yashra’al (Israel) for a remembrance before Yahuah, to make atonement for yourselves.”

Yahuah tells Mushah (Moses) that when he takes the census of the Children of Yashra’al (Israel), each one to be registered (20 years and older) is to give a half shekel for the atonement of his life. Further, Scripture adds, “so that when you number them, there is no plague / death among them.”

You see, when they are “lifted up” or “elevated” before Yahuah, they are being inspected; and any sin among them, whether individual or corporate, that has not been atoned for, causes a plague of death to break out among them.

Dibre HaYammim Aleph (1st Chronicles) 21:1-4; And Shatan (Satan) stood up against Yashra’al (Israel), and moved Daud (David) to number Yashra’al (Israel). And Daud (David) said to Yo’ab and to the rulers of the people, “Go, number Yashra’al (Israel) from Be’ersheba to Dan, and bring the number of them to me so that I know it.” And Yo’ab answered, “Yahuah does add to His people a hundred times more than they are. But, my sovereign the sovereign, are they not all my sovereign’s servants? Why does my sovereign seek to do this? Why should he be a cause of guilt in Yashra’al (Israel)?” But the sovereign’s word prevailed against Yo’ab. And Yo’ab left and went throughout all Yashra’al (Israel) and came to Yarushalaim.... 7-8; “And it was evil in the eyes of Alahiym, concerning this matter, and He smote Yashra’al (Israel). Then Daud (David) said to Alahiym, “I have sinned greatly, because I have done this matter. But now, I pray, take away the crookedness of Your servant, for I have done very foolishly.” 9-14; And Yahuah spoke to Gad, Daud’s (David’s) prophet (chozeh – one who sees visions), saying, “Go, and you shall speak to Daud (David), saying, “Thus said Yahuah, “I hold three options before you – choose one of them for yourself, and I do it to you.” So Gad came to Daud (David) and said to him, “Thus said Yahuah, “Choose for yourself either three years of scarcity of food, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of Yahuah, even the plague in the land, with

the messenger of Yahuah destroying throughout all the borders of Yashra'al ^(Israel). "And now consider what answer I am to return to Him who sent me." And Daud ^(David) said to Gad, "I am in great trouble. Please let me fall into the hand of Yahuah, for His compassion is very great, but do not let me fall into the hand of man." And Yahuah sent a plague upon Yashra'al ^(Israel), and seventy thousand men of Yashra'al ^(Israel) fell.

So, how does all of this relate to King Daud ^(David)? Well, he ordered a census of his subjects and did not require the half shekel atonement, commanded by Yahuah; thereby leaving them uncovered and bringing the plague upon the Children of Yashra'al ^(Israel), killing 70,000 before he repented before Yahuah and all Yarushalaiym ^(Jerusalem). If you wish to count the inheritance of Alahiym, atonement must be made for them. Remember, Yashra'al ^(Israel) is referred to as Alahiym's "treasured people". No one but Yahuah is to count His treasure. We are to count their atonement, and know the number.

The chapter goes on to say that a "Malak" or "sent one", a "messenger" from Yahuah was sent to destroy Yarushalaiym ^(Jerusalem); and was indeed beginning to destroy it. Then Daud ^(David) and the elders, dressed in sackcloth fell on their faces and Daud ^(David) confessed his sin before Alahiym and the people. Thus, the killing stopped.

So, Yahuah gave Mushah ^(Moses) the instructions of how to number Yashra'al ^(Israel). By taking the half shekel as atonement and counting the contribution and not the people, the number of people was made known and no plague came upon them; because they were atoned for. (The Father does not look at us as numbers but His treasure).

Now, because the Children of Yashra'al ^(Israel), are His allotted inheritance, Yahuah determined that there needed to be an atonement; and, that the atonement price was to be a half shekel per person.

[Now, a shekel, if you'll remember, is a measure of weight used in all aspects of the Tabernacle and as the currency standard. We are told that one shekel equals 20 gerahs. So, a half shekel would equal ten gerahs. Ten is an important number in Alahiym's economy. In "Hebrew thought", "ten" is the number of set-apart order.

- Ten is the numeric value of the letter Yud, the first letter of Yahuah's Name.
- There were ten generations from Adam to Nach ^(Nuach/Noah) and 10 from Nach to Abraham.
- There are also the "Ten" Commandments given at Mt. Sinai to complete the Covenant.
- There were "ten" plagues brought on Mitsraiym ^(Egypt) to complete Yahuah's judgment on the Mitsrites ^(Egyptians).
- There were a total of "ten" rebellions in the wilderness.
- Then, there was the parable of the "ten" virgins, given by Yahusha, to describe the kingdom just prior to His return. [There are more; but I think you get the idea].

Chapter 30, verse 11, as I said, literally reads; “when you lift up the heads of the Children of Yashra’al ^(Israel) in the counting,....” Verse 13 concludes with; **the half-shekel is the contribution to Yahuah**. The word we read as “contribution” is “terumah”; remember from two weeks ago, “terumah” is the elevation (or lifted up) offering, a portion of which went to the priests. Verse 14 reads; **Everyone passing over to be registered, from twenty years old and above, gives a contribution to Yahuah**.

Verse 14 reads; **Everyone passing over to be registered, from twenty years old and above, gives a contribution to Yahuah**. The word used here for “passing over” (or passing through as some translations read) is “abar” and also means to “trespass” or “transgress”. Also, in verse 14, the word we read as “registered” (or “numbered” in KJV) is “paqad” and means to “count” or “muster” as an army; but also means “commands” (ordinances). So, we can also read the phrase

- in verse 14 as “Everyone who transgresses the commands”.

That would mean that through this census, we have Yahuah telling Mushah ^(Moses) that when he “lifts up the Children of Yashra’al ^(Israel) to count them, atonement is to be made for everyone who transgresses the Commands”.

In Revelation 3:12, Yahusha tells us; **“He who overcomes, I shall make him a supporting post in the Dwelling Place of My Alahiym, and he shall by no means go out. And I shall write on him the Name of My Alahiym and the name of the city of My Alahiym, the renewed Yarushalayim ^(Jerusalem), which comes down out of the heaven from My Alahiym, and My renewed Name.**

There’s one last thing here before we move on. You’ll notice in our source text, Shamuth ^(Exodus) 30:11-16, that it says, **“half a shekel according to the shekel of the set-apart place, twenty gerah’s being a shekel...”** Why would this be phrased this way? First, a half shekel, then a shekel equaling 20 gerah’s? Why not just say 10 gerah’s? In the Hebrew, as we have learned, Yahuah chooses His words carefully, in order to instruct us. Now, the word used here for “half” is “machatsiyth”, which means “one half”. **But, it also means to “halve” (as cut in two).** It is from the root “chatsah”, which means “divided”.

Yahuah has the other half of this shekel. In other words, the Kingdom cannot be atoned for until it is restored. Also Yashra’al ^(Israel) cannot be counted as Yahuah’s allotted inheritance without both houses, all twelve tribes, being restored and redeemed.

Next, we read in Shamuth ^(Exodus) 30:22-33; **And Yahuah spoke to Mushah ^(Moses), saying, “And take for yourself choice spices, five hundred shekels of liquid myrrh, and half as much – two hundred and fifty – of sweet-smelling cinnamon, and two hundred and fifty of sweet-smelling cane, and five hundred of cassia, according to the shekel of the set-apart place, and a hin of olive oil. And you shall make from these a Set-apart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil. And with it you shall anoint the Tent of Meeting and the ark of the Witness, and the table and all its utensils, and the lamp-stand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand. And you shall set them apart, and they shall be most set-apart. Whatever touches them is to be set-apart. And you shall anoint Aharan ^(Aaron) and his sons, and set them apart, to serve as priests to Me. And speak to the children of Yashra’al**

(Israel), saying, “This is a set-apart anointing oil to Me throughout your generations. It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is set-apart, it is Set-apart to you. Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.”

Here, Alahiym gives Mushah (Moses) the recipe for anointing oil; a very special anointing oil. Alahiym says to use “choice spices”. The Hebrew word used here for “choice” is “rash^(Rosh)” (reish-aleph-shin), Strong’s #7218 meaning “the head”, “the choicest”, and “the best”.

- The numeric value of “rash^(Rosh)” is 501, which, in addition to “best”,
- Equals “eras” or “betrothed”
- “ta’ameen” or “you shall have assurance”.

These “choicest” spices and olive oil would become the most set-apart of anointing oil. First, they were to take 500 shekels of “liquid myrrh” (mem-reish).

- Myrrh is a very interesting spice. In its liquid state, since it’s a gum taken from the Arabian acacia tree, it’s very sweet smelling. However, it is very bitter to the taste. The word myrrh is from the root word “marar” which means to “be” or “make bitter”.
- Remember, Bamidbar (Numbers) 5 tells us that when a wife is accused of adultery and denies it, she is taken before the priest, where she affirms her innocence by oath and drinks water prepared by the priest. If she is truly guilty, Scripture says that the water turns bitter within her and he belly swells and her thigh withers. They were to use 500 shekels of it.

500 is the numeric value of “resh” or “to take possession”, “u’nachalata” or “his inheritance” and “kee leetem” or “you have fulfilled”.

- Now, the numeric value of myrrh is 240, which also equals “peytsa” or “wound”, “le’barah” or “to pass through” and “mi pekudah” or “those that were numbered”.
 - Here, in the 500 shekels of myrrh, we get the picture of Yashra’al (Israel) as “His inheritance passing through to be numbered”.

Next, we have 250 shekels of “cinnamon”.

- The Hebrew here is “qinnamown” (kuf-nun-mem- uau-nun), Strong’s #7076 meaning “a fragrant laurel tree bark, sweet in odor” and is only grown in India and Ceylon.
- 250 (as in the shekels) is the numeric value of “oo darach” or “wandering” and “m’horeb” or “from Horeb”.
- The numeric value of “qinnamown” is 246 which also equals “l’ha eer” or “to give light”, “me dabar” or “speaking”, “mar’eh” or “appearance” and “midbar” or “wilderness”.
 - Here, we see that “to those wandering from Horeb, He appeared and spoke to them in the wilderness”.

Then, he was to take 250 shekels of “sweet smelling cane”. I don’t know about you; but I found that translation to be a little misleading. The Hebrew word here is “besem qaneh” which literally means “sweet” or “balsamic” “calamus”. “Calamus” or “qaneh” (kuf-nun-hey) is Strong’s #7070 and means a “sweet smelling reed”.

- But it also means “measuring rod”

- “balance beam” of a scale,
- “purchased”, the
- “shaft and branches of the menorah”
- “Creator”.

We see again 250 (shekels) meaning,

- “wandering” and “from Horeb”.

Now, the numeric value of “qaneh” is 155, which also equals “qanah” or “he bought”, “u’eelqet” or “and he gathered”, “l’kohenim” or “for the priests” and “na’aylah” or “were taken up”.

- Here, these same people who wandered, “He bought and He gathered for priests; and, they were taken up”.

Then, there were 500 shekels of “cassia”.

- The Hebrew word here is “Kiddah” (kuf-dalet-hey), Strong’s #6916, meaning also to “bow down”.
- It is a sweet smelling spice made from the bark of a Chinese evergreen tree and is compared to camphor.
 - Again, we have 500 (shekels), which equals His “possession”, “His inheritance” and “you have fulfilled”.
- And, the numeric value of “Kiddah” is 109, which equals “l’ehdah” or “for a witness”,
- “l’yadah” or “to know”,
- “u’henachem” or “and repent”,
- “l’edah” or “the congregation”,
- “eez b’lanee” or “will dwell with me”
- “han cheelah” or “he makes to inherit”.

In the “500 shekels of cassia” we see the following:

“He makes His inheritance, the congregation, live with Him for a witness, for repentance and to know. And He makes them to inherit”.

Add to these a “hin of olive oil”. A “hin” is a measure of about 5 quarts. It is spelled hey-yud-nun and has the numeric value of 65 which also equals

- “ha kela’ee” or “vessels”,
- “Adonai”,
- “adnee” or the “sockets” of the Mishkan
- “m’adacha” or “your possessions”.
- Then, “oil of the olive” or “shemen zayith” (shin-mem-nun and zayin-yud-chet) which has a numeric value of 415 which, also equals
 - “d’atah” or “her issue / sickness” (as in the woman with the issue of blood that was healed by touching Yahusha’s tsit-tsit),
 - “ha-Mishkan ^(the Tabernacle)”,
 - “ha-Qadash ^(the set-apart)”.

It's no wonder Yahuah ordered it specially blended; "the work of a perfumer", He said. The Hebrew word here is "raqach" (reish-kuf-chet) and means "to compound" or "compounder / mixer".

- The numeric value of "raqach" is 308 which also corresponds to
- "search out"
- "come near",
- "he shall wash"
- "shub^(return)".

It was indeed very set-apart. Now, we could go on and on with phrases from these hinted at meanings. But, what you need to notice here is that these ingredients are included in the context of; "smells sweet / tastes bitter", "His possession", "His inheritance", "wandering from Horeb", "He appears to us and speaks to us in the wilderness", "He bought us and will gather us, make us priests and take us up" and "He has fulfilled His plan, for a witness and makes the congregation to inherit". Inherit what? The Kingdom of heaven (Yashra'al^(Israel)) on earth.

Baruch HaShem Yahuah! This anointing oil, that was not to be copied and is for no man; that oil is Yahuah's alone. It's for the anointing of His set-apart Temple and all the utensils of the Tent of Meeting (His Dwelling Place), where He will meet with us. And, it's for the anointing of His Priests. That oil is His Spirit in our lives. It represents everything you've done, everything you'll ever do and everything He'll do with you and for you. Yahuah wants to anoint His House with you. That's how much He loves you.

Now, Shamuth^(Exodus) 30, verses 34-38; And Yahuah said to Mushah^(Moses), "Take sweet spices, fragrant gum and cinnamon and galbanum, and clear frankincense with these sweet spices, all in equal amounts. Then you shall make of these an incense, a compound, work of a perfumer, salted, clean, set-apart. And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Meeting where I meet with you, it is most set-apart to you. And the incense which you make, do not make any for yourselves, according to its composition, it is set-apart to you for Yahuah. Whoever makes any like it, to smell it, he shall be cut off from his people."

This time T^[h]urah^(Torah) describes the incense to place before the Witness (the Ark and the T^[h]urah^(Torah) where He met with Mushah^(Moses) and Yahusha^(Joshua), and will meet with the High Priest. "Sweet spices" it says, "nataph" (fragrant gum), spelled nun-tet-fey and literally means "drops of sap", "gum" or "resin". The numeric value of "nataph" is 139 which also equals "achaleq" or "I will divide", "ha paduyim" or "the redeemed" and "Yahzeel" or "Yah distributes".

Next, the ISR Scriptures say "cinnamon" was used. It really a mistranslation. The word in Hebrew is "shaqalet" (shin- chet-lamed-tau) smells like sweet musk. The numeric value of "sheqelet" is 738, which also equals "teshelach" which means "will send", "to send forth" and "shall let go".

Next, we have “galbanum”, which is the Hebrew word “chelbenah” (chet-lamed-bet-nun-hey) meaning a “strong, sweet tree resin” or “gum” from Arabia. However, it is from the root word “cheled” meaning to be “lasting” or “enduring” as in “forever”. The numeric value of the letters in “chelbenah” is 95, which equals “ha mayim” or “the waters”.

Then we have “zak” or “pure” “frankincense”. In the Hebrew, it’s “labunah” (lamed-bet-uau-nun-hey) and in its purest form is a white tree resin that is very fragrant. It’s from the root word “laban” meaning “white” or “pure”. The numeric value of “labunah” is 93 which also equals “Chuppah” or “bridal canopy”, “m’gan” or “from the garden”, “b’eloni” or “by the terebinths”, “u’eem l’maoo” or “they were fulfilled” and “l’mach iyah” or “to preserve life”. As you consider these, please look back through these words and their equivalents. You’ll easily see the picture.

All of these ingredients were to be in equal amounts. Again, Yahuah says it is to be “[the work of a perfumer](#)”; specially compounded. Then it was to be salted, clean and set-apart. While the word “salted” was used here in the ISR Scriptures (and that word works); but, the Hebrew word is “malach” (mem-lamed-chet) which literally means “to cleanse by washing, or rubbing, with salt”. It’s like rubbing meat with salt, to remove the blood. The numeric value of “malach” is 78 which also equals “lechem” or “bread” or “food” and “ua nee zebachah” or “that we may sacrifice”. This salting makes it “tahor” (pure or clean) “Tahor” (tet-hey-uau-reish) has a numeric value of 220 which also equals “Ruach / Spirit, breath or wind”, “u’yarad” or “and he came down” and “u’yered” or “and he shall have dominion”. And, this incense is to be “kodesh” (kuf-dalet-shin), “set-apart” to only Yahuah. The numeric value of Kodesh is 404 and equals “u’yeem shachem” or “and he anointed them”.

The incense that was to be presented to Yahuah at the Ark of the Witness is to be “beaten very fine”. The Hebrew word here for beat is “shachaq” (shin-chet-kuf) and literally means to “rub” or “wear away” like stones tumbling. I don’t know if any of you have tumbled rocks before in a “tumbler” they come out incredibly smooth and beautiful. The numeric value of “shachaq” is 408 which also equals “bee b’katzir” or “in the harvest”, “chashak” or “he did love” and “t’ahabah” or “shall desire”.

This incense is to be Yahuah’s own and no other’s. 41 times Scripture describes the offerings and slaughtering to Yahuah as a “sweet savor” to Him. As we recap just for a moment, the words and phrases associated with His incense, we see “sweet spices”, “lasting and enduring forever” even though He for a time “divides us and distributes us” throughout the world. It’s in His purpose for us to find our brothers and share the Kingdom with them; that we all might be made “clean, white and pure” in order to dwell under His “chuppah, in the garden, by the terebinth trees (the upright ones)”. If we will submit ourselves to His washing, His tumbling so to speak, then He “will come down, fill us with His Spirit, feed us the Bread of Life and anoint us that we might have dominion”. We could go on and on here. But, I know that for some, it gets tiring to sit and listen to what some would call the minutia. However, we have only scratched the surface here. You really need to study this out for yourselves to see and understand these pictures. Because, it’s through these word pictures that Yahuah gives us ways to remember and follow His Word.

For example, our praise and worship are likened to this “incense” and the “sweet savor” offerings in Scripture. The prophet wrote in Hoshea 14:1-2; O Yashra’al ^(Israel), return to Yahuah your Alahiym, for you have stumbled by your crookedness. Take words with you, and return to Yahuah. Say to Him, “Take away all crookedness, and accept what is good, and we render the bulls of our lips. Sha’ul wrote in Hebrews 13:15-16; Through Him then, let us continually offer up a slaughter offering of praise to Alahiym, that is, the fruit of our lips, giving thanks to His Name. And do not forget to do good and to share, for with such slaughter offerings Alahiym is well pleased.

You see, to Yahuah, we are also a sweet fragrance. Sha’ul spoke of this in 2 Corinthians 2:14- 17; But thanks be to Alahiym who always leads us on, to overcome in Messiah, and manifests through us the fragrance of His knowledge in every place. Because we are to Alahiym the fragrance of Messiah among those who are being saved and among those who are perishing. To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these? For we are not, as so many, adulterating the Word of Alahiym for gain – but as of sincerity, but as from Alahiym, in the sight of Alahiym, we speak in Messiah.

Remember, it’s with equal parts; some of you, some of him, some of her and a little of me, that this incense will be presented by our High Priest before the Witness in the Qadash Qadashiym, unto our Yahuah our Alahiym.

Now, let’s look here at Shamuth ^(Exodus) 31:1-11; And Yahuah spoke to Mushah ^(Moses), saying, “See, I have called by name Betsalal son of Uri, son of Hur, of the tribe of Yahudah, and I have filled him with the Spirit of Alahiym in wisdom, and in understanding, and in knowledge, and in all work, to make designs for work in gold, and in silver, and in bronze, and in cutting stones for setting, and in carving wood, and to work in all work. And I, look I have appointed with him Ahaliyab son of Ahisamak, of the tribe of Dan. And I have put wisdom in the hearts of everyone who is wise-hearted, and they shall make all that I have commanded you: the Tent of Meeting, and the ark of the Witness and the lid of atonement that is on it, and all the utensils of the Tent, and the table and its utensils, and the clean gold lamp-stand with all its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand, and the woven garments, and the set-apart garments for Aharan ^(Aaron) the priest and the garments of his sons, for serving as priests, and the anointing oil and sweet incense for the Set-apart Place. According to all that I have commanded you, they are to do.”

OK, have you ever wondered about these guys, who were given super-natural understanding and talents to make the elements of the “Dwelling Place” of Alahiym?

- First, we’re told about the “ring-leader”. His name was “Betsalal” (Beit-tsadee-lamed-aleph-lamed). His name literally means “in the shadow (protection) of Alahiym”. This guy was raised and lived in the shadow of Alahiym.
- The numeric value of the letters in his name is “153”. Remember when Yahusha had “five” of His talmidim cast their net on the right side of the boat in Yahuchanan ^(John) 21:11 says; Shamun Kepha went up and dragged the net to land, filled with one hundred and fifty-three big fishes. And though there were so many, the net was not

broken. “153” Ha = 5. Bet= 2 Nun= 50 Yud= 10 Alef= 1 Lamad= 30 Hey= 5 yad 10 Mem 40, which equals Children of Alahiym.

Betsalal was the “son of Uri” (Aleph-uau-resh-yud). Strong’s Concordance says his name means “Fiery”. But, the direct translation from the Hebrew is “of light”. So, he was “ban Uri” a “son of light”. We’re told that he was the grandson of “Hur” meaning “white” or “pure” as linen or someone “having white garments”. Wow! That’s the description of those who overcome, according to Yahusha in Revelation 3:5. And of course, Betsalal is from the tribe of “Yahudah” those who “praise Yah”.

We’re told here that he was given extraordinary wisdom and talent to work in, among other things, gold, silver and bronze, as well as the cutting and mounting of gemstones. Hmm. What was it that Kepha ^(Peter) said in Kepha Aleph ^(1 Peter) 2:4-10? Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Alahiym and precious – you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Alahiym through Yahusha Messiah. Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed. But you are a chosen race, a royal priesthood, a set- apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people, but now the people of Alahiym; who had not obtained compassion, but now obtained compassion.

And, who helped Betsalal? “Ahaliyab” (Aleph-hey-lamed-yud-aleph-beit) or “My Father’s House” son of “Ahkisamak” (Aleph-chet-yud-samech-mem-kaf) or “my brother is support”. So, as it was for Alahiym to build the Dwelling Place of the Most High; so it is that we, as brothers, are supporting posts of His Hekal (His House). In the shadow, or protection of Alahiym is the son of light, pure, of the tribe of Yahudah.

So, in addition to “white garments”, as we’ve read together many times, Yahusha said in Revelation 3:12; “He who overcomes, I shall make him a supporting post in the Dwelling Place of My Alahiym, and he shall by no means go out. And I shall write on him the Name of My Alahiym and the name of the city of My Alahiym, the renewed Yarushalaiym ^(Jerusalem), which comes down out of the heaven from My Alahiym, and My renewed Name.

Next, we read in Shamuth ^(Exodus) 32:1; And when the people saw that Mushah ^(Moses) was so long in coming down from the mountain, the people gathered together to Aharan ^(Aaron), and said to him, “Arise, make us mighty ones who go before us. For this Mushah ^(Moses), the man who brought us up out of the land of Mitsraiym, we do not know what has become of him.” And so, we come to the sin of the golden calf. The rabbis teach that this wasn’t so much about making a replacement for Yahuah, as it was making a replacement for Mushah ^(Moses). They had come to look upon him as their Mighty One in the flesh. Either way, their hearts grew fearful and they resorted to what they had known in Mitsrayim ^(Egypt), idols.

It was here that the “Levites,” who had not participated in this abomination, chose to stand with Alahiym and Mushah^(Moses), as we read in Shamuth^(Exodus) 32:26-29; And Mushah^(Moses) stood in the entrance of the camp, and said, “Who is for Yahuah? Come to me.” And all the sons of Lauiy^(Levi) gathered themselves to him. And he said to them, “Thus said Yahuah Alahiym of Yashra’al^(Israel): “Each one put his sword on his side, pass over to and fro from gate to gate in the camp, and each one slay his brother, and each one his friend, and each one his relative.” And the sons of Lauiy^(Levi) did according to the word of Mushah^(Moses). And about three thousand men of the people fell that day. And Mushah^(Moses) said, “You are ordained for Yahuah today – since each one has been against his son and his brother – so as to bring upon you a blessing today.”

Verses 30-35; And it came to be on the next day that Mushah^(Moses) said to the people, “You, you have sinned a great sin. And now I am going up to Yahuah – if I might atone for your sin.” And Mushah^(Moses) returned to Yahuah and said, “Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold! And now, if you would forgive their sin, but if not, please blot me out of Your book which You have written.” And Yahuah said to Mushah^(Moses), “Whoever has sinned against Me, I blot him out of My book. And now, go, lead the people to the place of which I have spoken to you. See, My Messenger goes before you. And in the day of My visitation I shall visit their sin upon them.” And Yahuah plagued the people because they made the calf, which Aharan^(Aaron) made.

There are two “little” things of note here; things you may not have seen, especially from the English translations. First we have the phrase “in the day of My visitation I shall visit their sin upon them”. OK, in Hebrew it reads a little differently; “u’b’yum paqadee oo’paqadtee aley eham chatta’at’im”, which translates “In the day of their counting, I will count the sins upon them.” The word translated as “visitation” here is “paqad” which is literally “to count or number”, to “attend to” or “to pass in review”. Then in verse 35, the word translated as “plague” is the Hebrew word “nagaph”, which means to “smite”, “strike” or “kill”. So, in the day of their counting, if they did not give the half shekel to atone for their souls, Yahuah killed the people because they sinned with the golden calf, which Aharan^(Aaron) made. Here, we see that the half-shekel atonement was for the sin of the golden calf, the sin of idolatry. It is in this context that we read Shamuth^(Exodus) 33:7-10; And Mushah^(Moses) took his tent and pitched it outside the camp, far from the camp, and called it the Tent of Meeting. And it came to be that everyone who sought Yahuah went out to the Tent of Meeting which was outside the camp. And it came to be, whenever Mushah^(Moses) went out to the Tent, that all the people rose, and each man stood at his tent door and watched Mushah^(Moses) until he entered the Tent. And it came to be, when Mushah^(Moses) entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Mushah^(Moses). And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent.

Now, before Mushah^(Moses) ascends the mountain, that second time, as he intercedes with Yahuah on behalf of the Yashra’al^(Israel), we read the following in Shamuth^(Exodus) 33:12-23; And Mushah^(Moses) said to Yahuah, “See, You are saying to me,” Bring up this people. “ But You have not made known to me whom (of the Children of Israel) You would send with me, though You have said, “I know you by name, and you have also found favor in My eyes.” “And now, please, if I have found favor in Your eyes, please show me Your way, and let me

know You, so that I find favor in Your eyes. Isn't this what we should all be asking? And consider that this nation is Your people." And He said, "My Presence does go, and I shall give you rest." (Mushah ^(Moses) pleads with Yahuah for Him to be with Yashra'al ^(Israel)) And he said to Him, "If Your Presence is not going, do not lead us up from here. For how then shall it be known that I have found favor in Your eyes, I and Your people, except You go with us? Then we shall be distinguished, I and Your people, from all the people who are upon the face of the earth." And Yahuah said to Mushah ^(Moses), "Even this word you have spoken I shall do, for you have found favor in My eyes, and I know you by name." Then he said, "Please, show me Your esteem." And He said, "I shall cause all My goodness to pass before you, and I shall proclaim the Name of Yahuah before you. And I shall favor him whom I favor, and shall have compassion on him whom I have compassion." But He said, "You are unable to see My face, for no man does see Me and live." And Yahuah said, "See, there is a place with Me! And you shall stand on the rock. And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by. Then I shall take away My hand and you shall see My back, but My face shall not be seen."

I was particularly struck by Yahuah telling Mushah ^(Moses) here that "I know you by name." And, then He goes on to describe how He will show His esteem, to Mushah ^(Moses). Isn't that what we all want? To see or behold Yahuah's Esteem. What is that "esteem"? In the Hebrew, it's the word "Kabood", Strong's #3519 (Kaf-bet-uau-dalet) which means "splendor", "majesty" and of course "esteem". But, it also means "heart" or "soul". And, it means "heaviness" as well. These are all things we want to see. We want to see His "majesty". We want to know His "heart". And, dare I say, we want to experience the "heaviness" of His presence. The heaviness of His esteem is indeed an awesome thing. It is something to seek after. When we spend time with Him, when we lift Him up in praise and adoration, we will see His Kabood, His Esteem; and, we will know His Heart. This is indeed the picture in the "set-apart anointing oil" and in offering of the "incense" before Yahuah. These represent our praises and worship in the Ruach, with which we lift up Yahuah and His Name, so that He will forgive and cleanse us. Then, He can dwell in us.

He goes on to say; "See, there is a place with Me! And you shall stand on the rock." Who is the Rock? And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock (the word for "cleft" is "neqarah" meaning "fissure" or "tear") and cover you with My hand while I pass by. Then I shall take away My hand and you shall see My back, but My face shall not be seen." Yahusha said to Philip in Yahuchanan ^(John) 14:9; Yahusha said to him, "Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, "Show us the Father"? You see, there is a place with Yahuah; where, if we stand on the Rock and are in the "cleft" or "tear", then His Hand is upon us, in fact He engraved us upon His hand, that we might behold His Esteem. And, as Mushah ^(Moses) goes up on Mt. Sinai the second with two tablets of stone that he cut, we read in Shamuth ^(Exodus) 34:5-7; And Yahuah came down in the cloud and stood with him there, and proclaimed the Name, Yahuah. And Yahuah passed before him and proclaimed, "Yahuah, Yahuah, an Al compassionate and showing favor, patient, and great in kindness and truth, watching over kindness for thousands, forgiving crookedness and transgression and sin, but

by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children's children to the third and the fourth generation." It is from

Exodus 34:6-7

1. He is merciful!
2. He is favored or gracious!
3. He is longsuffering!
4. He is abundant in goodness and truth!
5. He keeps mercy to thousands!
6. He forgives iniquity, transgression and sin!

But first, we must build His Dwelling Place within ourselves. And, if we demonstrate our obedience in this House of His; then, He'll allow us, as He did with Betsalal and Oholiab, to build the Dwelling Place where His throne will reside, when He dwells with Yashra'al ^(Israel) forever.