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27 Feb 2016

Parasha 21

כִּי תָשָׂא (Kee Teesa – “When you elevate”)

18 Adar I 5776

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Here are 4 passages from the Torah, 2 from the Haphtarah and 1 from the B'reet Chadasha woven into a message entitled:

“Resistance is NOT futile; you NEED NOT be assimilated!”

תורה

Torah:

שְׁמוֹת (Sh'mot [Exodus]) 30:11-34:35

הפטורה

Haftarah:

מֶלֶךְ אֱלֹהִים א' (M'lkheem Alef [1 Kings]) 18:1-39  
18:20-39

(Ashkenazi)  
(Sephardi)

ברית חדשה

Breet Chadasha (New Covenant):

Πρὸς Κορινθίους Β (Pros Coreentheeoos Veeta [2 Corinthians]) 3:1-18 (Jeff Feinberg  
& David Stern)

Κατὰ Λουκᾶν (Kata Lookan [Luke]) 11:14-20

Πράξεις Ἀποστόλων (Praksees Apostolon [Acts]) 7:35-8:1

Πρὸς Κορινθίους Α (Pros Coreentheeoos Alpha [1 Corinthians]) 10:1-13 (David Stern)

תהלים

T'heeleem (Psalms):

75

Overview of Parashat כִּי תָשָׂא

(Torah & Haphtarah)

Torah:

Exodus

The Atonement Money	30:11-16
The Wash Basin	30:17-21
The Anointing Oil	30:22-33
The Incense	30:34-38
B'tzalel (from Y'hudah) and Oholiav (from Dan)	31:1-11
The Shabbat	31:12-17
The Golden Calf and breaking the tablets	31:18-33:6

The Tent of Meeting (different from the tabernacle tent)	33:7-11
Moshe and G-D's Glory	33:12-23
2nd set of tablets (Deuteronomy)	34:1-28
G-D's Glory shining on Moshe's face	34:29-35
Haphtarah	Elijah and the prophets of Ba'al on Mt. Carmel

Exodus 32:2                    Earrings/Borg implants

Moses was a long time on the mountain, and the people decided to collect earrings, melt them down and make the golden calf:

וַיֹּאמֶר אֶל-הָעָם אֶתְנָהָרָן פְּרֻקֵּנָה נֶצֶם הַזָּהָב אֲשֶׁר בְּאֶזְנֵיכֶם גְּשִׁיכֶם בְּנֵיכֶם וּבְנֹתְרֵיכֶם וְהַבְּיאוּ אֶל-

*And Aaron said to [the men of Israel], "Take off the [gold rings] which are in the ears of your wives, your sons, and your daughters, and bring them to me."*

Did you catch that? Notice the people whose earrings are taken: Only the wives', the sons' and the daughters'; **not the husbands'**. There are 2 possibilities. 1) the husbands also had earrings on, but for some reason they were allowed to keep theirs; or 2) Aaron didn't ask the husbands for earrings because they weren't wearing any. The latter is more likely, that the husbands weren't wearing earrings. If sons wore earrings, then why did they stop wearing them when they became fathers? It seems that in that generation, wearing earrings was a new cultural practice foreign to previous Hebrew generations. If they had any, the husbands giving their earrings would've ensured more gold to make an even larger golden calf. Wearing earrings today isn't necessarily pagan, but among the Egyptians, it was part of their religion, a sign of servitude to Egypt's gods<sup>1</sup>. G-D had kept Israel as HIS people in Egypt for 400 years<sup>2</sup>, but they were finally starting to assimilate into Egyptian culture. Were they not assimilating, the thought of making the golden calf would have been less likely to occur to them. How about us? Are we allowing G-D to keep us as HIS people, or are we "going with the flow" of the world around us and assimilating?

Exodus 30:29                    All tabernacle furniture most holy

Here's a verse to do with the anointing oil. This oil was to anoint the tabernacle tent and all its furnishings; the ark, the showbread table, the m'norah, both of the altars, the wash basin and all the utensils, everything needed for the tabernacle to operate:

וְקָדְשָׁת אֶתְמָם וְהִי קָדֵש קָדְשִׁים כָּל-הַגָּעָבָה מִקָּדֵש

*...you shall consecrate [all these items], **that they may be most holy**; whatever touches them will become holy.*

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<sup>1</sup> Exodus 21:5-6

<sup>2</sup> Genesis 15:13; Acts 7:6

The purpose of anointing these items was to consecrate them: to make them holy and fit for service. If they were not consecrated, G-D could not recognize their use, similar to how a surgeon can only use surgical tools that have been properly sterilized.

The tabernacle tent was divided into two front and back rooms, and a fence surrounded the tent. Any Hebrew could go inside the fence (into the courtyard around the tent), but only priests could enter the tent. All priests could go inside the tent's front room (known as the holy place), but only the high priest could go into the back room (the holy of holies [or most holy place]), and only once a year. The tabernacle "furnishings" were located in the different rooms of the tent, and in the courtyard. G-D's throne, the ark, was in the most holy place; but even though other furnishings were not in the most holy place, after they were consecrated by the anointing oil, **they were treated as if they were most holy**. The progression from courtyard, to holy place, to most holy place was to teach the lesson (for both then and now) that we enter the L-RD's presence on HIS terms, not ours. The consecration and use of the "furniture" and utensils shows that there are different aspects of (and conditions for) a functioning relationship with G-D - each of which are vitally important (most holy).

Exodus 33:2                    6 Nations

After leaving Egypt and before taking the Promised Land, the Sovereign of the universe promised us:

וְשִׁלַּחַתִּי לְפָנֶיךָ מֶלֶךְ וְגַרְשָׁתִי אֶת-הַכְּנָעָנִים הָאָמָרִים וְחַתִּים וְפָרָזִים פְּתָחִים וְיָבוֹסִים

*I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites.*

The land of Israel is where 3 continents intersect: Europe, Asia and Africa. In this key location, the people living there can influence the world. G-D pledged this land to Avraham, Yitzchak, Ya'akov and their descendants, promising victory over 6 nations. HE did this twice; once in the 14<sup>th</sup> century BCE through Y'hoshua Ben-Noon, and then some 3,300 years later through David Ben-Gurion. On May 14<sup>th</sup>, 1948 CE, the State of Israel was re-established by majority vote of the United Nations. The very next day, 6 nations opened fire on us: Jordan, Syria, Lebanon, Iraq, Egypt, and Saudi Arabia<sup>3</sup>. Déjà vu? Sure. Coincidence? Not so much<sup>4</sup>.

Exodus 30:11-12                    For the sake of the 6 nations and all nations

The 4<sup>th</sup> Torah passage I chose, I'd read before, but didn't really understand until this time around. Let's look at it together:

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<sup>3</sup> <http://www.eretzyisroel.org/~jkatz/independence.html>

<sup>4</sup> The 1948 rebirth of Israel as a nation with geographical borders was prophesied with astounding precision; see <http://www.grantjeffrey.com/pdf/JeffBIBLE-EzekVision2.pdf>

�דָבָר יְהוָה אֱלֹהִים לְאָמֵר כִּי תִשְׁאַת רָאשׁ בְּנֵי-יִשְׂרָאֵל לְפָקַד בָּם וְנִתְנָנוּ אִישׁ כֹּפֵר נֶפֶשׁ לְיְהוָה בְּפָקַד אֶתְכֶם וְלֹא-  
יְהִי בָּם נֶגֶף בְּפָקַד אֶתְכֶם

*And the L-RD spoke to Moses saying: "When you take a census of the Israelites to count them, each one must pay the L-RD a ransom for his life at the time he is counted [a half-shekel]. Then no plague will come on them when you number them."*

A census was often taken in preparation for going to war. Only persons 20 years old and up were counted<sup>5</sup>, because children and teenagers didn't serve in the military. The money was used to keep the tabernacle running<sup>6</sup>. Although G-D's plan and purpose was behind it, there was no getting around the fact that we would be taking up swords to kill other human beings made in HIS image. The **כֹּפֵר נֶפֶשׁ** (*Cophair Nafsho*, the atonement money for his soul) taught a Hebrew that the tabernacle service and stewardship over the land of Israel wasn't just for Israel's sake, but for the sake all nations. To a linguist, **cognates** are similar sounding words in different languages that also share meaning. **כֹּפֵר** (*Cophair*) in Hebrew is a cognate to the English word **Cover**. A believer is someone who has been atoned for, who has been covered. In Arabic, another cognate is used to refer to Jews and Christians: **Kafir** (كافر)<sup>7</sup>, but **Kafir** adds a derogatory connotation.

In the latest Star Wars movie, Han Solo's son has given his heart to evil, to the Dark Side. Despite the fact that his son holds a deadly weapon in his hand, out of fearless love, Han Solo, unarmed, approaches his son in an attempt to help him turn back to the light. Father and son meet, and tearfully, his son is about to place the weapon in his father's hand and return to the light. But tragically, at the last moment, Han Solo's son has a change of heart and cuts down his father.

There are those with whom we share blood who wish to "push us into the sea", knife us, or blow us up, and have been doing it for a long time. But, returning that hatred in kind would accomplish nothing, except to create more misery and brokenness. Those lost in this world are yearning to see that the fearless love of the Creator is real, and they can only see that if we live it out. G-D help us do just that, no matter what the risk; no matter what the cost.

Now my 2 choices from the haphtarah:

1 Kings 18:21      The people didn't answer a word

It was the 9<sup>th</sup> century BCE, and the evil king Achav and his wicked queen אִיזְבָּל (Ezevel) had one of the most prosperous reigns in Jewish history. During this time, the prophet Elijah had his famous contest with the prophets of Ba'al on Mt. Carmel. Prior to the contest...

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<sup>5</sup> Verse 14

<sup>6</sup> Verse 16

<sup>7</sup> <https://en.wikipedia.org/wiki/Kafir>

וַיָּגַשׁ אֶלְيָהוּ אֶל-כָּל-הָעָם וַיֹּאמֶר עַד-מָתִי אַתָּם פָּסְחִים עַל-שְׁמֵי הַסּוּפִים אֶם-יְהוָה הָאֱלֹהִים לְכָיו אֶחָרָיו וְאֶם-הַבָּעֵל לְכָיו אֶחָרָיו וְלֹא-עֲנוֹ קָעַם אֶתְנוֹ ذָבֵר

*Elijah went before the people and said, "How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him." But the people said nothing.*

About five hundred years earlier<sup>8</sup>, Joshua challenged us, saying:

*...if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD." Then the people answered, "Far be it from us to forsake the LORD to serve other gods! It was the LORD our God himself who brought us and our parents up out of Egypt, from that land of slavery, and performed those great signs before our eyes. He protected us on our entire journey and among all the nations through which we traveled. And the LORD drove out before us all the nations, including the Amorites, who lived in the land. We too will serve the LORD, because he is our God."*<sup>9</sup>

But in Elijah's time at Mount Carmel, **the people said nothing**. They were being assimilated; but you and I need not be.

1 Kings 18:30

Damaged altar

וַיֹּאמֶר אֶלְיָהוּ לְכָל-הָעָם גַּשׁוּ אֵלִי וַיָּגַשׁ כָּל-הָעָם אֶלְיָהוּ וַיַּרְפֵּא אֶת-מִזְבֵּחַ יְהוָה הַקָּרְבָּן

*Then Elijah said to all the people, "Come here to me." They came to him, and he repaired the altar of the LORD, which had been torn down.*

The people had been led astray by the prophets of Ba'al, and were worshipping at Ba'al's altars. The L-RD's altar had not just been abandoned to deteriorate; it had been **actively attacked**. No doubt, when the Ba'al altars first appeared, they were alongside G-D's altars, and the sales pitch was "Ba'al and יהוה are the really different forms of the same G-D", and "You can worship יהוה in a new way". But Yeshua<sup>10</sup> was right when he said "No one can serve [two ba'alim<sup>11</sup>,] two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other."<sup>12</sup> Caananite worship although on the surface resembled the worship of יהוה, it was A Trojan Horse, and when our people started giving their hearts to Ba'al, an anti-G-D spirit started to grow, which eventually manifests itself in anti-G-D actions and hostility toward the L-RD. Where it says Elijah "repaired" the altar of HaSHEM, the Hebrew is literally "**he healed** the altar" (יַרְפֵּא אֶת-מִזְבֵּחַ). G-D can heal the altar of our hearts, despite what self-inflicted damage we've caused ourselves.

<sup>8</sup> Moses died c. 1399 BCE; King Ahab reigned c. 885 – 850 BCE

<sup>9</sup> Joshua 24:15-18

<sup>10</sup> Jesus

<sup>11</sup> Ba'al means "lord", "master" or "husband" (Strong's Concordance, word H1168)

<sup>12</sup> Matthew 6:24; Luke 16:13

I'll close with my **בְּרִית מְשֻׁבְּצָה** (New Covenant) selection

Acts 7:39-40

Heart turning back to Egypt?

The martyr Stephen taught our people from this week's parasha, saying:

Ἄνθρωποι οὐκέτι θέλουσαν ύπακουοι γενέσθαι οι πατέρες ἡμῶν ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. εἰπόντες τῷ Ααρὼν ποίησον ἡμῖν θεοὺς οἵ προπορεύσονται ἡμῶν ὃ γὰρ Μωϋσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου οὐκ οἴδαμεν τί ἐγένετο αὐτῷ

"...our fathers did not want to obey [Moshe]. On the contrary, they rejected him and in **their hearts turned to Egypt**, saying to Aharon, 'Make us some gods to lead us; because this Moshe, who lead us out of Egypt – we don't know what has become of him.'"

The L-RD Yeshua, the second Moshe has been "on Mount Sinai" for around 2000 years. Are we waiting patiently for him to come back down (make no mistake, he is coming back down), or are we "taking matters into our own hands"? What direction is your heart pointing? Toward the L-RD, HIS mountain and the Promised Land, or backwards toward Egypt? If we're wandering in the wilderness and not sure what direction is which, there is **SOMEONE** more than willing to help us regain our bearings, if we ask sincerely...

Shabbat shalom

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Other Resources for Parashat **אֲשֶׁר**:

Avi Lipkin's Weekly Torah Portion - Ki Tisa

[https://www.youtube.com/watch?v=dvvJxQ\\_1Qco](https://www.youtube.com/watch?v=dvvJxQ_1Qco)

Pearls of the Torah: Parshat Ki Tisa - Becoming a Master Builder

<https://www.youtube.com/watch?v=bKgsqVrOKSE>

Rabbi yosef mizrachi Parashat Ki Tisa Several Topics 2015

[https://www.youtube.com/watch?v=fv\\_o8w7ewY](https://www.youtube.com/watch?v=fv_o8w7ewY)

Ki Tisa – Anger Management

[http://www.chabad.org/multimedia/media\\_cdo/aid/638394/jewish/Ki-Tisa-Anger-Management.htm](http://www.chabad.org/multimedia/media_cdo/aid/638394/jewish/Ki-Tisa-Anger-Management.htm)

Rabbi Riskin on Parshat Ki Tisa -- "Torah Lights" 5774

<https://www.youtube.com/watch?v=GPI-LVM9P9A>

Exodus 30:11-34:35 (Ki Tisa | “When you take”)

<http://teshuvaministries.net/torah/torah-portions/exodus-3011-3435-ki-tisa-when-you-take/>