

KI TISA – “WHEN YOU ELEVATE”

EXODUS (SHEMOT) 30:11 – 34:35

INTRODUCTION

1. What we call a census is conducted but not by counting heads, but the contribution made by every “head.”
 - a. *rosh b’nai Yisrael* (verse 12)
2. Torah forbids counting heads in the ordinary matter so everyone gave something and that was counted.
3. In this case, rich and poor called to contribute the half-shekel for upkeep of *mishkan*.
 - a. All give to a sacred cause which “elevates” all of Israel.
 - b. Torah portion literally says, “when you elevate the heads...”
 - c. Signifying the “census” accomplished more than counting heads.
4. The whole nation participated signifying that one should surrender personal interests for sake of the nation.
5. Just as the *mishkan* was to *echad* (by joining all components together), this is another method of expressing to Israel that they are to unite in God’s purposes that He may be in their midst.
6. We also see that when the personal interests of a few takes primacy, the whole nation suffers.

THE CENSUS AND SHEKEL (Ex 30:11-16)

1. Verse 12: “Ransom” is כפר *k’far* which is “atonement” or “cover.”
 - a. Three times used this way and refers to someone guilty of taking human life but not murder.
 - b. The soldier going into battle will potentially take life.
 - c. War is a necessary “evil” so ransom paid before the battle.
 - d. “Plague” is נגף *negef* – “slaughter in battle.”
 - e. Another translation: “that they suffer not defeat in battle.”
2. Verse 15: The poor and rich contribute the same amount.
 - a. Everyone is equal in God’s eyes.
 - b. That they gave same taught “weighed in balance of Sanctuary” meant rank and wealth did not exist.
 - c. Note there are RICH and POOR.
3. Census is not counting heads but the half-shekel.
4. Verse 16: The silver of the shekels was used for the construction and upkeep of *mishkan*.
 - a. Later the half-shekel was an annual tax to maintain the services of the Temple.
 - b. Notice that the tithe was not for the upkeep.
 - c. Tithe brought into *mishkan* was typically burnt or eaten by priests.

THE LAVER (Ex 30:17-21)

1. Verse 20: Laver was where they washed to become ceremonially clean.
 - a. “That they die not”: dirty hands and feet desecrate the holiness of Sanctuary.
2. This reminds us, once again, of the Psalmist:

**“Who may ascend into the hill of the LORD? Or who may stand in His holy place?”
- Psalm 24:3**

THE ANOINTING OIL AND INCENSE (Ex 30:22-38)

1. In both cases, it was never to be used for common purposes.
 - a. To the degree that the guilty would be cut off.
 - b. Perhaps this alludes to not misappropriating those gifts and benefits given us.
 - c. Incense represents prayers; not using prayer for common purposes – its holy.

BETZALEL AND OHOLIAV (Ex 31:1-11)

1. Verse 1: Betzalel בצלאל “in the shadow (protection) of El.
 - a. Is given חכמה *chochmah*, בינה *binah* and דעת *da’at* - חבד *Chabad*.
 - b. Oholiav אהליאב - “tent of his father.”
 - c. Those wise-hearted are given wisdom to make what is commanded.
 - d. They take what God has said and make it tangible.
 - c. That is what we are to do – put into practice what is said and erect the tabernacle.
 - d. In so doing, we reside in “tent of our Father, under His shadow.”

THE SHABBAT (Ex 31:13-17)

1. Verse 13: “My Sabbaths.”
 - a. It is not the Jewish Sabbaths or feasts – they are the LORD’s Sabbaths.
 - b. It is a sign between Him and His people.
 - c. The word “sign” is אות *ote*. Signs between Him and the people are life and death.
 - d. The blood on the doorpost was a sign resulting in life or death.
 - e. The word can be rearranged and spell תאו *tav* – or a cross.
2. As important as the construction of the tabernacle was, didn’t supersede the Shabbat.
 - a. In building the kingdom, cannot neglect the things we are to do.
 - b. In ministering to others, can’t neglect to minister unto the LORD by obeying.
3. Verse 16: *V’shamru*: The charge to the children of Israel in regard to Shabbat.
 - a. Reiterates it is a sign between God and Israel.
 - b. Constant reminder and acknowledgement that God of Israel is the Creator.
 - c. Building the tabernacle (or anything) on Shabbat undermines purpose of *mishkan*.
 - d. *Mishkan* serves to sanctify Israel in service to the Creator.
 - e. Furthermore, that all nations would know it is LORD who sanctifies Israel.
4. Verse 18: Written with finger of God.
 - a. Two tables of testimony or witness written with His hand.
 - b. Five and five: Man’s relationship with God and fellow man.

- c. Great command is: “Love the LORD your God...” “Love your neighbor ...”
- d. Two tablets alludes to “their dual nature... stone from earth and script from heaven.” [Stone’s Ed.]
- e. Some believe these were sapphire stones.
- f. These tablets had also been carved out by God.
- g. Stone cut from a mountain without hands (Dan 2).

THE GOLDEN CALF (Ex 32:1-10)

1. First note this is chapter 32 written in Hebrew as לב - *lev* or “heart.”
 - a. They had said, “we will hear and obey” but what was in their hearts?
 - b. Out of the abundance of the heart, the mouth speaks.
 - c. It reveals they said things out of fear and to silence God’s Words.
 - d. They couldn’t endure what was commanded (Heb. 12:20).
2. Verse 1: Moses delayed his coming; the people expected him back on 40th day; they miscalculated by one day.
 - a. They determined that he was dead and demanded a VISIBLE god.
 - b. They had to put a face on it so it could go before them.
 - c. So many have to be able to intellectualize and articulate God.
 - d. When they can’t they tend to reject; e.g. the Messiah’s divine origin.
 - e. They end up mingling holy with profane.
3. They break off their gold from their ears and have Aaron fashion a golden calf.
 - a. Interesting that the first *mishpatim* given Moses was the law of bondservant.
 - b. The one whose ear is pierced signifying hid dedication to “his lord.”
 - c. They take off their earrings and contribute to building of an Egyptian icon.
 - d. Compare willingness to give gold and silver for *mishkan* and then gold for idol.
 - e. Interesting to consider that as God is “graving” the tablets, Aaron is graving an idol.
4. Verse 4: Upon completion they declare: “this is your god who brought you out of Egypt.”
 - a. Earlier God said, “I am the God who brought you up No other gods...”
 - b. But Moses delayed his return and they needed something visible.
5. They forgot Moses and fashioned another god who they claim “brought them out of Egypt.”
 - a. Malachi 4: Remember the Torah of Moses my servant given in Horeb for all of Israel.
 - b. Return to the fathers and what was important to the fathers.
 - c. Elijah is the one to do this – Elijah’s confrontation is the *haftarah* for this *parsha*.
 - d. His mission is to provoke them to commit to who they will serve; don’t mix.
 - e. They had been mixing the holy and profane.
 - f. Y’shua addresses this to Laodicea in Revelation 3 – be hot or cold but don’t mix.
6. Israel had been led astray by Jeroboam who set up altars with golden calves in Dan and Bethel and said, “These are your gods O Israel who brought you out of Egypt.” (1 Kings 12:28).
7. He didn’t want them to return to Jerusalem and worship the LORD there.
 - a. So he mixed other things with what they were familiar with and caused a great sin.
 - b. Led to the dispersion of the house of Israel.
8. It wasn’t that they were worshiping an idol of Egypt as much as adapting Egypt to visibly represent the God Moses went to speak with on the mountain.
 - a. One rabbinic commentary states:

“The people did not intend to give up their allegiance to God; they desired a visible symbolic representation of the God who brought them out of Egypt.”

9. The fact that Aaron calls for a feast unto YHVH underscores this: mixing holy and profane.

10. Aaron leads or allows this mingling.

- a. Some rabbis conclude because he was a lover of peace.
- b. Tradition has it that Hur had been killed by mob and so Aaron relented to buy time.
- c. If true, this teaches one can't acquiesce to the mob mentality.
- d. That truth is accentuated later as Levi goes through the camp.

11. Interesting to consider that Aaron is made responsible:

- For distinguishing between holy and profane
- For people's transgressions when he ministers in *mishkan*.
- To represent them to Creator
- To represent the Creator to them.

12. Due to their hearts and that Moses **delayed**; because things didn't happen the way they thought they should, they ended up worshiping an image of a beast – what they were familiar with.

13. When Moses returned they were still reveling; Moses is picture of Messiah returning, thus, because bridegroom delays His coming, many will “forget” and mingle holy and profane.

“Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, ‘Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.’ ” – 2 Peter 3:3-4

14. I don't consider these scoffers to be the world.

- a. First of all, the world isn't listening or looking for this.
- b. In Noah's day they were “eating, drinking ... and knew not until the flood.”
- c. Refer to the “fathers” which is a term used for the patriarchs.
- d. Walk according to their lusts indicates mingling.

15. They will worship image of a beast thinking it is representing God (good and evil).

16. When the Son of Man comes, will He find faith in the earth?

- a. Will He find His followers “hearing and doing”?

17. Verse 7: God refers to “your people” that “you” brought out of Egypt.

- a. On one hand, God may be distancing Himself from them.
- b. On the other hand, it may refer to the *arav rav* – mixed multitude.
- c. Many believe that this group incited Israel to sin – tares in midst of wheat.
- d. This would be group Aaron consented to.
- e. Israel consented and “turned quickly” from God's commands: Ex 20 “I am the God.”
- f. “Stiff-necked” - an ox refusing to submit to the yoke.
- g. Destruction wouldn't be result of mistake but of unwillingness to subject to correction.

MOSES INTERCEDES (Ex 32:11-35)

1. God's wrath was kindled against them to destroy them.

- a. Would make a nation of Moses.
- b. Is this alluding to the wrath of God in the end because of the mingling and corruption?

2. Verse 11: Moses' statement is "Your people" that "You" brought out.
 - a. Remember what You promised Abraham, Isaac and Israel.
 - b. Had God forgotten and needed to be reminded?
 - c. Or is this something to cause us to consider what is being hinted at?
 - d. Moses becomes Israel's advocate.
 - e. In a sense, he is bearing them upon his shoulders – two stones.
3. God relents and sends Moses down with the two tablets written by the hand of God.
 - a. The tablets were the work of God.
 - b. The words were God's graven (חרות *charut*) upon stone.
 - c. Later His instructions are to written upon hearts – not different words.
 - d. Word can also be pronounced חרות *cherut*, "freedom."
 - e. Indicating that what was engraved leads to freedom, not bondage.
 - f. *Etz Chayim* – a tree of life; Y'shua likens Scriptures to eternal life (Jn.5:39).
4. Verse 19: Moses sees the reveling and dancing and breaks the tablets God made.
 - a. Term translated "anger" covers anger and indignation.
 - b. Anger is selfish and blind and wrought by emotion because of injury to you.
 - c. Indignation is when we see a great wrong done against justice and right.
 - d. Moses experienced indignation; Israel not ready for the work of God.
 - e. Nothing is said against Moses for breaking the tablets.
 - f. Later he strikes rock for second time and is prohibited from going into land.
 - g. On one hand he breaks the "physical embodiment of the word of God" (Stone's Ed.)
 - h. But when it comes to striking the rock a second time, he is punished.
5. Verse 20: Calf is burnt, ground to powder, sprinkled over water and people made to drink.
 - a. This is similar process to that which the accused adulteress must endure.
 - b. If she is guilty, there will be visible signs of her guilt.
 - c. That she is playing the harlot and drinks that which represents mingling reminds us.
 - d. Consider the harlot of Revelation 17: has mingled the seed with kings of earth.
 - e. She is drunk with the blood of martyrs of Y'shua.
 - f. She will eventually be "burnt with fire" and her flesh "devoured."
 - g. Is this a picture of faithless Israel (mingled) reveling with (calf) beast?
 - h. As opposed to faithful Israel (Levi) portrayed in sun-clothed woman?
6. Verse 21: Moses confronts Aaron and this "great sin" he brought upon people.
 - a. The one who would be priest – to bear the sins of people – brought sin upon them.
 - b. Aaron accuses them of being set on evil.
 - c. The people had broken loose – no boundaries - because Aaron had "let them loose"
 - d. Attempts to please people by removing boundaries doesn't provoke them to loyalty.
 - e. It provokes the Creator to anger with those who are to lead by the Word.
 - f. We later learn that Moses had to intercede for Aaron (Deut. 9:20).
 - g. As High Priest Aaron will be responsible to reign them in and establish boundary.
 - h. He will bear responsibility – not a glamorous job.
7. Verse 26: Moses asks who is on the LORD's side?
 - a. Levi responds by joining with Moses.
 - b. Levi is לוי. Phonetically equivalent to לבי *levi* – "my heart."
 - c. God's heart is pure and He is holy therefore those after His heart strive for purity.
 - d. Understand the necessity to discern between clean and unclean.
 - e. Understand the need to remove the unclean regardless of cost.

8. Verse 27: Charges them to put on their sword and slay the guilty.
 - a. Sword is חרב *cherev* (related to חרב *choreb*).
 - b. Reminds that Y'shua returns with sharp sword going from His mouth (Rev. 19:15).
 - c. The Torah shall go forth from Tziyon and from Jerusalem.
 - d. It is a two-edged sword cutting asunder – interesting considering the events at Sinai.
 - e. They must destroy relative, friend and neighbor if they are guilty.
 - f. They know the guilty by the evidence rendered by drinking the waters- 3,000.
9. This would have been difficult but demonstrates the need to remove the cancer.
 - a. Culture views this as violent and cruel.
 - b. But culture would allow the cancer to remain and spread until body is destroyed.
 - c. The Creator sees need to remove the cancer for love of the entire body.
 - d. Also demonstrates what Y'shua later said:

“But He answered and said to the one who told Him, ‘Who is my mother and who are my brothers?’ And He stretched out His hand toward His disciples and said, ‘Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.’ ” - Matthew 12:48-50

- e. It is also interesting to consider implications of what Y'shua wrote in sand when adulteress woman brought to him.
10. Verse 32: Moses intercedes for the people again – if not blot me out of Your book.
 - a. First, what other book had God written? Are we inscribed in Torah?
 - b. Is the Lamb's Book of Life understood to be Torah –He is the Word made flesh.
 - c. This spills over into the concept of Torah codes.
 - d. Is told that the guilty will be blotted out and not the innocent; Moses not to suffer.
 - e. Should not overlook Moses' devotion to Israel – being willing to be blotted out.
 - f. A picture of heavenly High Priest Y'shua; keep in mind tablets (covenant) are broken.
 - g. Yet, Y'shua did suffer vicariously for the sins of Israel.
11. Moses told to lead the people and angel will go before them – not the Holy Presence.
 - a. God would not be in their midst; compare to desire to have a *mishkan*.

THE CONTRITION OF THE PEOPLE & MOSES' TENT OF MEETING (Ex 33:1-23)

1. Verse 2 & 3: God will drive out the inhabitants but will not go up in their midst.
 - a. His holiness and their stubbornness would be a bad combination.
 - b. Resulting in their destruction.
2. The people mourn when they hear this.
 - a. In a merciful act or perhaps to provoke them to repentance, He says this again.
 - b. The people remove all ornaments from them.
3. Verse 7: Moses pitches his tent outside of the camp where God would meet with him.
 - a. Thus referred to as Tent of Meeting but is not the *mishkan*.
 - b. That has not been built.
 - c. This is Moses' tent where he used to receive people and settle their disputes.
 - d. Outside the camp because the calf incident had defiled; Presence was outside.
 - e. Moses was blameless so *Sh'kinah* continued to appear and speak to him.
4. Verse 11: God speaks to Moses face to face as a friend.

- a. This one reason that the Torah is sacred Scripture; dictation from God.
 - b. Moses saw clearly, not looking through a glass darkly.
 - c. Moses would return to the camp but Joshua would not depart from tent.
 - d. Joshua (Ephraim) remaining in tent indicates this is not the *mishkan*.
 - e. Rabbinical word play on “son of Nun” בן נון *bin Nun* – בינה *binah*.
 - f. Joshua was בינון “person of understanding” thus never left the tent.
5. Verse 13: “Show me your ways” is literally, “make me to know.”
- a. i.e. You want me to lead the people but haven’t indicated who will help me do this.
 - b. i.e. You say I have found grace in your sight but You have withdrawn your presence.
 - c. How can I deal with these people if you can’t?
 - d. Moses desires to understand how he is to lead these stiff-necked people.
 - e. So if I have truly found grace in your sight, help me and consider them Your people.
 - g. If you’re not going to be in our midst, then let us stay right here.
6. Consider that the tablets representing the covenant – God’s handiwork – has been annulled.
- a. His presence is removed and doesn’t consider them to be His people.
 - b. Moses intercedes on their behalf, recalls the merits of the patriarchs.
 - c. Appeals based on the fact that he has found grace in sight of God.
 - d. Verse 16: Your presence is what distinguishes us from the nations.
7. Verse 14 & 17: God decides that His Presence (lit. “face”) will “go with you” due to grace.
- a. Onkelos renders it “My Sh’kinah” will go with you.
 - b. I will dwell within you – because of Moses’ intercession.
 - c. In other words, I will renew the covenant with you and you will be my people.
 - d. The covenant was broken – Israel divorced (Jer. 3:8) – not my people (Hos 1:9).
 - e. Through Y’shua the covenant was renewed.

“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” – 1 Peter 2:9-10

- f. In fact, later Moses will have to hew two stones himself – his work – and God re-writes the words on the first.
 - g. Y’shua didn’t start a new religion but reaffirmed what Creator instituted from beginning.
 - h. Not with the blood of bulls and goats but with His own blood makes it possible for us to be the temples of the Holy Spirit where His presence may dwell.
8. Verse 18: Based on grace shown him, Moses asks to see His “glory.”
- a. The answer is no; even the angels cannot perceive the fullness of God’s essence (face).
 - b. He is holy so we must be holy indicates we are to imitate His attributes.
 - c. But we cannot imitate His infinity or omnipotence.
 - d. The side of His nature (face) that is beyond comprehension is beyond imitation.
 - e. We can understand the impressions He leaves upon mankind.
 - f. He is merciful, we should be merciful; He is gracious, we should be gracious.
 - g. Imitating His attributes is a link between us and our God.
9. Moses wants to see His face in order to confirm verse 14 – “I will go and give you rest.”
- a. No human can fathom this and no language can express it; He is יוֹסֵף אֵין *Ein Sof*.

- b. Yet, how many have longed to see the expression of face that goes with the Words?
 - c. Is this one of the reasons the Word became flesh and dwelt among us?
 - d. That we could begin to fathom what Moses longed to see?
10. Verse 21-23: Moses is placed within the cleft of rock as God passes by.
- a. His “palm” covers Moses to protect him from being consumed.
 - b. He is permitted to see “his back” – in Hebrew אַחֲרָי *achorai* – literally “my end.”
 - c. Moses can’t see the complete manifestation but is allowed to see the afterglow.
 - d. Many times we can’t perceive what is coming even when God has declared it.
 - e. We perceive and recognize it when it has happened.
 - f. Joseph’s dreams understood after they are fulfilled.
 - g. Some believe this alludes to Moses stepping into timelessness and appearing in Mt. 17.

SECOND TABLES & RENEWAL OF COVENANT (Ex 34:1-28)

1. Moses must hew the stones himself; these are the tablets that were placed into the Ark.
 - a. The original stones were broken; those cut from a mountain without hands.
 - b. The second pair of stones were hewn from mountain as well but by Moses.
 - c. Interesting comment in Isaiah:

“Listen to me, you who follow after righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the hole of the pit from which you were dug.”

– Isaiah 51:1

- d. The “rock” is Horeb and infers the tablets; the tablets are the “witness stones.”
 - e. The “pit from which you were dug” is 12 pillars according to 12 tribes of Israel.
 - f. Congregation of Philadelphia will be made pillars in God’s house because:
 - You kept my word.
 - You didn’t deny my name.
2. Once again this illustrates that, the covenant which was annulled by the spiritual adultery, has been renewed because of Moses’ “righteousness” and his intercession.
 - a. Verse 9: Moses assumes responsibility by saying “our iniquity and our sin.”
 - b. This, though he had been blameless; takes sin upon himself.
 3. Rabbis comment on the fact that the first set were given among “pomp and upheaval” and then destroyed; second set were given in silence between God and one man and they survived.
 4. Interestingly, Y’shua worked very “quietly” in sense He did not parade announcing His Messiahship; He did the work that proved He was the Messiah.
 5. Verse 4: Traditionally Moses ascended on 1 Elul and returned on 10 Tishri – Yom Kippur.
 - a. Brought the tidings of God’s forgiveness.
 - b. Return of Son of Man in Matthew 24 & 25 bears resemblance to Yom Kippur.
 6. Verse 6: Of all attributes including truth, God begins with merciful, longsuffering and gracious.
 - a. “goodness” is חֶסֶד *chesed* and precedes “truth” אֱמֶת *emet*.
 - b. Demonstrating that we should speak truth at all times but in love.
 7. Rabbinically understood to say, “acquitting the repentant but not acquitting the unrepentant.”
 - a. Though merciful He will not remove the eternal distinction between light and dark.
 - b. His goodness doesn’t destroy His justice.

8. Visiting upon the children deals with consequences of sin, not the guilt of sin.
 - a. Pardon is removal of the sinfulness.
 - b. Unfortunately, sin creates consequences that ripple through the 3rd and 4th generation.
 - c. At Yom Kippur there were 2 goats: one for guilt of sin, and one for the presence of sin.
9. Verse 10: God makes a covenant to go in the midst of Israel and do wondrous works.
10. Verse 12: Warns Israel not to fraternize with inhabitants of the land; “GUARD” against it.
 - a. Don’t make treaties, covenants or marriages with them; don’t mingle with them.
 - b. Says this because the golden calf is what annulled the covenant and almost killed them.
 - c. The “inhabitants” is **יֹשֵׁב** *yoshev* – literally, “to sit” inferring they are squatters.
 - d. He intends to drive them from the land.
 - e. Because they are a “snare (noose) in your midst (**קֶרֶב** *kerev*).”
 - f. If you associate with them, they will cause you to worship their gods.
11. Verse 14: His name is Jealous and should not go after “another” **אֲחֵר** *acher*.
 - a. Compare to **אֶחָד** *echad* – “one.”
 - b. Compare to the three Hebrews in Daniel 3.
12. Because they are to leave other gods, they are to eat unleavened bread.
 - a. Eating matzah symbolizes leaving other gods to serve the one true God.
13. Verse 19 – 20: Claims the firstborn as His and connects to deliverance from Egypt.
 - a. The firstborn were redeemed from Egypt.
 - b. Israel is my son, my firstborn (Ex. 4:22).
14. Verse 23: Mentions the three times Israel is to appear:
 - Unleavened Bread
 - Shavuot
 - Sukkot
 - a. When appearing no one would covet their land to come in.
 - b. When in obedience, He will hold our enemies at bay.
 - c. Which would mean that when in disobedience, our enemies will be released.
15. Verse 28: Moses wrote the commands given him while God inscribed the words upon the tablets just as before.

MOSES’ FACE SHINES (Ex 34:29-35)

1. Verse 29: Moses’ face emits “horns” of light because he had been in the Presence.
 - a. Had not eaten physical bread but the Word of God sustained him.
 - b. Not by bread alone but by every word from the mouth of God.
 - c. Hebrew word is **קֶרֶן** *keren*.
 - d. The people, including Aaron, were afraid of him.
2. He reflects the light of the Creator like the moon reflects the light of the sun.
 - a. The stones on the breastplate against the Menorah.
3. Compare to the event in Matthew 17 – Y’shua upon high mountain with Moses and Elijah.
 - a. The mountain is unnamed but Horeb/Sinai is one common to Moses and Elijah.
 - b. Elijah’s confrontation on Carmel is *haftarah*; later flees to Horeb.
 - c. In Matthew 17, Y’shua’s face shines like the sun.
 - d. This connects to theory that this is where Moses was when in cleft of rock.
4. Verse 33: Moses had to put a veil upon his face when not speaking to God or to people.
 - a. Veil conceals the radiance and so they cannot perceive his features.

b. Hints at Romans 11.

“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.” – Romans 11:25

5. The fullness speaks of when both branches are producing fruit.
 - a. Natural branch is provoked by the wild branch.
 - b. Elijah and Moses together reveals the Messiah (Mt. 17).
 - c. Together provide the clarity of what Moses wrote.
 - d. Elijah calls the children back to Moses to perceive the commandments.
 - e. Elijah heralds the Messiah – at Passover.
6. The two witnesses coming together (two tablets) remove the “veil” upon Moses.
 - a. One branch has been unable to perceive the identity of the Messiah.
 - b. Other branch has been unable to perceive responsibility to keep commandments.
7. Paul refers to veil on Moses in 2 Corinthians 3.
 - a. Essentially saying that when those without Y’shua look at Torah they see death.
 - b. A veil is upon their eyes when they read Moses.
 - c. But when one turns to Messiah the veil is lifted off of Moses and we see life.
 - d. That the veil is lifted indicates that Moses is not thrown away for there would be no need for the veil to be lifted is that was the case.

“Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.” – 2 Cor. 3:16-17