

פרשת כי תשא / Parashat Ki Tisa

Shabbat Adar 20, 5770, March 6, 2009

32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

<http://www.matsati.com> | matsati@matsati.com

5

Is Your Spirit on Fire for the Lord?

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 30:11-34:35

הפטרה: 1 Kings 18:1-18:39

הברית: 2 Corinthians 3:1-18

החדשה

- 10 In this week's reading (*Shmot / Exodus 33:12-34:35*) Moshe makes a few curious statements (i) HaShem said to bring the people up but did not let him know whom He will send with Moshe and (ii) Moshe said *"Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight."* Rabbi Shlomo ben Yitzchak (Rashi)
- 15 suggests that it may be that Moshe knew that the people would sin and that the spirit of the Lord would not go with them into the Promised Land.

שמות 33:11-18

11 וְגַם כָּל־הָעָם וְהַשְּׂתַחֲוּוּ אִישׁ פָּתַח אֶהְלוֹ: וְדַבֵּר יְהוָה
אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ
וְשָׁב אֶל־דְּמֻחָהּ וּמִשְׁרָתוֹ יְהוֹשֵׁעַ בְּדַוְוָן נָעַר לֹא יָמִישׁ
מִתּוֹךְ הָאֵהָל:
12 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אֶתָּה אָמַר אֵלַי הֵעַל אֶת־
הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתָּנִי אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי
13 וְאַתָּה אֲמַרְתָּ יַדְעֵתְךָ בְּשֵׁם וְגַם־מִצְאָתָה חֵן בְּעֵינַי: וְעַתָּה
אֲסַנֵּא מִצְאָתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דַּרְכְּךָ וְאַדְעֶךָ
14 לְמַעַן אֲמַצְאֶחֶן בְּעֵינֶיךָ וְרָאִהָ כִּי עִמָּךָ הִנְוִי הַזֶּה: וַיֹּאמֶר
15 פָּנֵי יִלְכוּ וְהִנַּחְתִּי לְךָ: וַיֹּאמֶר אֵלָיו אֲסַנֵּא פָּנֶיךָ הַלְכִים
16 אֶל־תִּעְלֵנוּ מִזֶּה: וּבְמַה וְיִדְעֶה אֲפֹא כִּי־מִצְאָתִי חֵן בְּעֵינֶיךָ
אֲנִי וְעַמָּךָ הֲלֹא בִלְכַתְּךָ עִמָּנוּ וּנְפַלְיֵנוּ אֲנִי וְעַמָּךָ מִכָּל־
הָעָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:
17 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַם אֶת־הַדְּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ
18 אֲעֲשֶׂה כִּי־מִצְאָתָה חֵן בְּעֵינֶי וְאַדְעֶךָ בְּשֵׁם: וַיֹּאמֶר הֲרֵאֵנִי
19 נָא אֶת־כְּבוֹדְךָ: וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פָּנֶיךָ

Shmot / Exodus 33:11-18

33:11 Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent. 33:12 Then Moses said to the Lord, 'See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.' 33:13 'Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.' 33:14 And He said, 'My presence shall go with you, and I will give you rest.' 33:15 Then he said to Him, 'If Your presence does not go with us, do not lead us up from here. 33:16 'For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?' 3:17 The Lord said to Moses, 'I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.' 33:18 Then Moses said, 'I pray You, show me Your glory!' 33:19 And He said, 'I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.' (NASB)

1

20 The scripture this week, *Shmot / Exodus 33:11-18*, provides us with an insight
into the lives and desires of two very important men in the history of Yisrael,
Moshe and Joshua (Yehoshua). What we see here is one of the most important
pictures in the Torah depicting a relationship with G-d. Moshe had a friendship
with G-d, he spoke to G-d face to face. Joshua, on the other hand, there isn't
25 much written concerning his relationship with G-d. He was a warrior and the
second leader of Yisrael who led the people into the Promised Land. It is here in
Shmot / Exodus 33:11 that we get a picture of what is going on with Joshua.
*(33:11 Thus the Lord used to speak to Moses face to face, just as a man speaks to
his friend. When Moses returned to the camp, his servant Joshua, the son of Nun,
a young man, would not depart from the tent.)* This one verse is a very important
30 picture; this verse reveals to us the heart of Joshua and his relationship with G-d.
Joshua was not from the tribe of Levi, he was young, and went with Moshe to the
mountain of the Lord. According to *13:11*, Joshua followed Moshe into the
Mishkhan (Tabernacle) and the context suggests that he remained there during the
35 conversation Moshe and the Lord had together. After Moshe finished with his
conversation he left, however, Joshua remained. Why did Joshua remain behind?
What was his motivation? The verse says that he did not leave the Mishkhan,
how long did he stay, a few hours, all day, more than a day? Did Joshua talk to
G-d too? Was this the first time Joshua remained in the Mishkhan or was this the
40 last time? As you can see there are a lot of unanswered questions. The question I
have for you today is this, do you have a heart like Joshua to know the Lord? Do
you have a heart like Moshe to know the Lord? If you were in Joshua's place,
how long would you stay? Having the opportunity to speak to G-d face to face,
what would you talk about?

45 *Shmot / Exodus 33:18-20* Moshe asks G-d to let him see His glory (the
presence of G-d). In *33:19* the Lord speaks in the first person personal pronoun
saying that He will show Moshe all of His glory and proclaim HaShem ("The
Name") as well as the grace that G-d grants and the compassion that G-d shows.
Essentially, HaShem is free to show favor and mercy to anyone He desires. Here,
50 when Moshe was asking to see the presence of HaShem, he was not asking for
gifts and blessings that we hear so often today but rather to "know" the Lord and
to find "favor" in His sight. When you pray, do you seek to find favor in G-d's
sight or do the majority of the things you pray about consist of asking for gifts and
blessings?

55 The verses this week show us the heart of Moshe and Joshua in the request
to make known the ways of G-d and then to be able to find favor in G-d's eyes.
According to the Torah, the way for us to receive forgiveness was by blood which
was brought into the holy place by the high priest to make an offering for sin on
our behalf. A parallelism found between the Ketuvei Shelachim (Apostolic
60 Writings) and the Torah is the shedding of blood for the forgiveness of sins as
shown in *Ivrit / Hebrews 13:10-17*.

Ivrit / Hebrews 13:10-17

65 *13:10 We have an altar from which those who serve the tabernacle have
no right to eat. 13:11 For the bodies of those animals whose blood is
brought into the holy place by the high priest as an offering for sin, are*

70 *burned outside the camp. 13:12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. 13:13 So, let us go out to Him outside the camp, bearing His reproach. 13:14 For here we do not have a lasting city, but we are seeking the city which is to come. 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. 13:16 And do not neglect doing good and sharing, for with such sacrifices God is pleased. 13:17 Obey your leaders and submit to them for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (NASB)*

80 Note that here in *Ivrit / Hebrews 13:17* it says “Obey your leaders and submit to them...” Many who call themselves “believers” are unwilling to live by these verses of inspired Scripture. It may be because of fear and distrust of authority figures or the excessive individualism that seems to be so present today in people’s lives. These types of people are rebellious, undisciplined, and unwilling to be part of a team, a group of people working together, in order to accomplish the work of the Messiah. These verses encourage cooperation between leaders and people for the glory of the Lord. Do you have any issues with leadership and submission to people who are in authority over you? It would be good to take some time to do a little soul searching over this. The reason is that if you have trouble with authority here on earth, it is possible to have trouble with G-d which has authority both here on earth and in heaven. Having trouble with authority can make it difficult to truly and honestly seek the face of G-d, His ways, and to seek favor in His eyes, especially since we have not seen G-d face to face.

95 I want this week’s study will provide new seeds of contemplation motivating us to have another look at ourselves (our false selves) and the intent of our heart (food for thought to reflect upon). Our life here on earth, the things we go through add to the complexity of our spiritual walk with the Lord. As we seek spiritual growth and nearness to the Lord, to understand His ways and to find favor in His eyes we need to continually shed our selfish sins and desires for this world; only then can we begin to relinquish ourselves to His will. Taking an example from physics, as a magnifying glass focuses the electromagnetic waves from sunlight into a burning beam of heat that can set fire to paper or dry wood, so does the mystery of Moshiach in the Ketuvei Shelachim (Apostolic Writings) concentrate G-d’s light on us that sets fire to the spirit of a man. Through Yeshua the Messiah HaShem has revealed to us His divine truth and love in such a way that should make us burn in our spirit with passion and compassion for others. This is the kind of heart Moshe and Joshua had according to the Torah. Is this the kind of heart you have today? If not, I encourage you to spend time in prayer and studying of the holy Scriptures; ask the Lord to light your spirit on fire for him today.

115

Be Blessed in Yeshua our Messiah!

* * * * *

120

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever