



Ki Tisa / When You Elevate

Shemot 30:11 ~ 34:35

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This week's *parsha*, "**Ki Tisa**" (**When you lift up** or **elevate**), is often translated as "**When You Take**" or "**When You Take a Census**". According to the ISR Scriptures, the *sidrah* opens with; **And YHVH spoke to Mosheh, saying, "When you take the census of the children of Yisra'el,..."** However, part of this reads a little different in the Hebrew; "**Ki tisa et rosh b'nei Yisra'el....**" This literally means; "**When you lift up the heads of B'nei Yisra'el...**" Now, this is all about taking a census, or counting the Children of Yisra'el. But, the implication here is that as this is done, they are lifted up before Yahweh, as with an inspection.

Let's keep this in mind, as we read in context **Shemot / Exodus 30:11-16; And YHVH spoke to Mosheh, saying, "When you take the census of the children of Yisra'el, to register them, then each one shall give an atonement for his life to YHVH, 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 gerahs being a shekel. The half-shekel is the contribution to YHVH. Everyone passing over to be registered, from twenty years old and above, gives a contribution to YHVH. The rich does not give more and the poor does not give less than half a shekel, when you give a contribution to YHVH, to make atonement for yourselves. And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before YHVH, to make atonement for yourselves."**

Yahweh tells Moshe that when he takes the census of the Children of Yisra'el, 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 there is no plague among them when you register them.**" You see, when they are "**lifted up**" or "**elevated**" to Yahweh, any sin among them, whether individual or corporate, has not been atoned for, and the plague will break out among them. As we'll be reading, throughout the rest of their wilderness experience, when sine came into the camp, plagues broke out and many died. If we look at **Dibre HaYammim Aleph (1st Chronicles) 21**, we see this played out, in the same context as our *parsha*. Let's look at the high-points. **Verses 1-4; And Satan stood up against Yisra'el, and moved Dawid to number Yisra'el. And Dawid said to Yo'ab and to the rulers of the people, "Go, number Yisra'el from Be'ersheba to Dan, and bring the number of them to me so that I know it." And Yo'ab answered, "YHVH does add to His people a hundred times more than they are. But, my master the sovereign, are they not all my master's servants? Why does my master seek to do this?**

Why should he be a cause of guilt in Yisra'el?" But the sovereign's word prevailed against Yo'ab. And Yo'ab left and went throughout all Yisra'el and came to Yerushalayim.... 7-8; And it was evil in the eyes of Elohim, concerning this matter, and He smote Yisra'el. Then Dawid said to Elohim, "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 YHVH spoke to Gad, Dawid's seer, saying, "Go, and you shall speak to Dawid, saying, 'Thus said YHVH, "I hold three options before you – choose one of them for yourself, and I do it to you." ' ' ' So Gad came to Dawid and said to him, "Thus said YHVH, '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 YHVH, even the plague in the land, with the messenger of YHVH destroying throughout all the borders of Yisra'el.' And now consider what answer I am to return to Him who sent me." And Dawid said to Gad, "I am in great trouble. Please let me fall into the hand of YHVH, for His compassion is very great, but do not let me fall into the hand of man." And YHVH sent a plague upon Yisra'el, and seventy thousand men of Yisra'el fell. The chapter goes on to say that a messenger from Yahweh was sent to destroy Jerusalem; and was indeed beginning to destroy it. Then David and the elders, dressed in sack-cloth fell on their faces and David confessed his sin and the killing stopped.

So, Yahweh gave Moshe instructions on how to number B'nei Yisra'el (Children of Yisra'el). By taking the half shekel atonement and counting the contribution, the number was made known and no plague came upon the people, because they were atoned for. We see the first time this commandment in **Shemot 30:11-16** is carried out is at the beginning of **Bemidbar** (*Numbers*) when Moshe is told to take a census of every male, by his household and clan, age 20 and older, all those who will go out in the army of Yisra'el, except for the tribe of Levi, as they were not to be counted. Yahweh gives us the number, even before the actual census occurs, in **Shemot 38:25-28**; *And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the set-apart place: a beqa, half a shekel for a head, according to the shekel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket. And of the one thousand seven hundred and seventy-five shekels he made hooks for the columns, and overlaid their tops, and made bands for them.*

Now in **Bemidbar / Numbers**, when the tallies of the families, clans and tribes are given in **Chapter 1**, they are listed by their matriarch (Leah, Rachel and the handmaids). But, when their numbers are given in **Chapter 2**, the tribes are listed in the order of their encampment around the Tabernacle. Now, we'll study this in detail when we get to that Torah portion. However, I just want to say here that in listing them in this way, Yahweh set up a specific pattern here that relates His words in **Debarim (Deuteronomy) 32:8-9**; *"When the Most High gave the nations their inheritance, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Yisra'el. For the portion of YHVH is His people, Ya'aqob His allotted inheritance."*

Now, because Ya'aqob, that is the Children of Yisra'el, are His allotted inheritance, Yahweh named the half shekel of silver as the atonement price. A shekel, as we have learned, 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 Yahweh's economy. In "**Hebrew thought**", "**ten**" is the number of divine order. Ten is the numeric value of the letter **Yud**, the first letter of Yahweh's Name and is a shortened version of His Name, there were ten generations from Adam to Noach and from Noach to Avraham, there's the "**Ten**" Commandments, "**ten**" plagues brought on Egypt, there were a total of "**ten**" rebellions in the wilderness (more on that to come during a later *parsha* study) and the parable of the "**ten**" virgins, to name just a few, as the list goes on and on. You could do a lengthy study of Yahweh's use of "**ten**". Also of note here, is the fact that as this "**ten gerahs**" is the atonement, or ransom, price for an individual; the ransom for the "**first born**" (**5 shekels**) is "**ten**" times that amount. It's also important to remember here that this atonement (contribution ~ *terumah*) was in **silver**. Remember last year, we learned that silver (**kesepeh**) represents us (**man**) and our love for Yahweh; wherein "**gold**" represents His love for us. As we just read above the silver (us, you and I) became the sockets, the bases for the veil, hooks and bands for the columns in His Dwelling Place. These are integral to the support of the Mishkan. In **Revelation 3:12**, Yahshua tells us; "**He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.**"

Let's go back, for a minute, to the beginning of our text. **Verse 11**, as I said, literally reads; "**when you lift up the Children of Yisra'el according to their numbers,....**" **Verse 13** concludes with; **The half-shekel is the contribution to YHVH.** The word we read as "**contribution**" is "**terumah**"; remember from two weeks ago, "**terumah**" is the **elevation** (or *lifted up*) **offering**, that 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 YHVH.** The word used in 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 read the phrase "**Everyone passing over to be registered**" in **verse 14** as "**Everyone who transgresses the commands**". That would mean that through this census, we have Yahweh telling Moshe that when he "**lifts up the Children of Yisra'el by their numbers, atonement is to be made for everyone who transgresses the Commands**". We know that all have sinned and require atonement. Is it any wonder that Yahshua said in **Yohanah 12:32-33**; "**And I, if I am lifted up from the earth, shall draw all (men) unto Myself.**" **This He said, signifying by what death He was about to die.** Yahshua became the "**terumah**" for us; the "**elevated offering**" for the sins of His allotted inheritance, Yisra'el. The verse says "**shall draw all unto Myself**", as the word "**men**" was added by the translators. This is why Sha'ul says in **Galatians 3:29**; "**And if you are of Messiah, then you are seed of Avraham, and heirs according to promise.**"

So, what was David's sin, exactly? Well, it was to order a census of his subjects and not require the half shekel atonement, commanded by Yahweh; thereby leaving them uncovered and bringing the plague upon the Children of Yisra'el, killing 70,000 before he repented before Yahweh and all Jerusalem. The census is not prohibited. But, when you count His inheritance for the House of Yahweh, atonement must be made for them. If we are His Dwelling Place today, it's because atonement was made for us.

There's one last thing here before we move on. You'll notice in our source text, **Shemot 30:11-16**, that it says, "**half a shekel according to the shekel of the set-apart place, twenty gerahs being a shekel...**" Why would this be phrased this way? First a half shekel, then a shekel

equaling 20 gerahs? Why not just say 10 gerahs? In the Hebrew, as we have learned, Yahweh chooses His words carefully to instruct us. Now, the word used here for “half” is “*machatsiyth*”, which means “half” or “halve” (as cut in two). It is from the root “*chatsah*”, which means “*divided*”. The rabbis teach that this shows that no one’s atonement is complete until the other half is brought in. The Kingdom cannot be restored to Yisra’el without both houses, all twelve tribes.

~ Selah ~

Now, on to **Shemot 30:17-21**; *And YHVH spoke to Mosheh, saying, “And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and shall put water in it. And Aharon and his sons shall wash from it their hands and their feet. When they go into the Tent of Meeting, or when they come near the altar to attend, to burn an offering made by fire to YHVH, they wash with water, lest they die. And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”*

Here, Yahweh commands Moshe regarding the “*bronze laver*”. This is a good place to talk about cleansing. Remember, we learned two weeks ago about the bronze. The Hebrew word is “*nekhoshet*” and literally means **copper**, although it also means **hardened**, which is why it is translated as **bronze** or **brass**, a hardened alloy. Also, it means “*1/5 part*”, which is added to a sin offering, as a symbolic restitution. So, it truly represents cleansing from our harlotry and sins against Yahweh. And, as this *parsha* points out, even Aharon and his sons were not immune to committing harlotry with false elohim.

Next, we read in **Shemot 30:22-33**; *And YHVH spoke to Mosheh, 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 Setapart 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 lampstand 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 Aharon and his sons, and set them apart, to serve as priests to Me. And speak to the children of Yisra’el, 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 Setapart to you. Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.’ ”*

Here, Yahweh gives Moshe the recipe for anointing oil; a very special anointing oil. Yahweh says to use “*choice spices*”. The Hebrew word used here for “*choice*” is “*rosh*” (*reish-aleph-shin*), Strong’s #7218 meaning “*the head*”, “*the choicest*”, and “*the best*”. The numeric value of “*rosh*” is 501, which equals *best, chief, come out, betrothed* and *leaven* (yes, leaven). 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, **Bemidbar / Numbers 5** tells 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 **“burnt offering”**, **“possession”**, **“his inheritance”** and **“you have fulfilled”**. Now, the numeric value of myrrh is 240, which also equals **“wound”**, **“to pass through”** and **“those that were numbered”**.

Next, we have 250 shekels of **“cinnamon”**. The Hebrew here is **“qinnamown”** (*kuf-nun-mem-vav-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 **“rebellious”**, **“divination”**, **“wandering”** and **“from Horeb”**. The numeric value of **“qinnamown”** is 246 which also equals **“to give light”**, **“speaking”**, **“appearance”** and **“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”**, the **“balance beam”** of a **scale**, the **“shaft and branches of the menorah”** and **“Creator”**. It’s quite a full word. OK, we see again 250 (shekels) meaning **“rebellious”**, **“divination”**, **“wandering”** and **“from Horeb”**. Now, the numeric value of **“qaneh”** is 155, which also equals **“purchased”**, **“he bought”**, **“and he gathered”**, **“the priests”** and **“were taken up”**.

Then, there were 500 shekels of **“cassia”**. The Hebrew word here is **“qiddah”** (*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), as **“burnt offering”**, **“possession”**, **“his inheritance”** and **“you have fulfilled”**. And, the numeric value of **“qiddah”** is 109, which equals **“for a witness”**, **“to know”**, **“and repent”**, **“the congregation”** and **“he makes 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 **“vessels”** **“Adonai”**, the **“sockets”** of the Mishkan and **“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 **“her issue / sickness”** (as in the woman with the issue of blood that was healed by touching Yahshua’s tzit-tzit), **“haMishkan / the Tabernacle”** and **“haKodesh / the set-apart”**.

No wonder Yahweh 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”** and **“shuv / return”**. It was indeed very set-apart. I could sit here and give you sentence upon sentence from these words above until we’re asleep. But, you need to see it; **“smells sweet / tastes bitter”**, **“His possession”**, **“His inheritance”**, **“rebellious”**, **“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 (Yisra’el) on earth. Baruch HaShem Yahweh! That anointing oil that’s not to be copied and is for **no man**, that oil is Yahweh’s alone. It’s for the anointing of His set-apart sanctuary and all the utensils of the Tent of Meeting (His Dwelling Place) and the Priests, where He will meet with us. 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. Yahweh wants to anoint His House with you. That's how much He loves you.

~ Selah ~

Let's finish **Shemot 30** with **verses 34-38**; **And YHVH said to Mosheh, "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 YHVH. Whoever makes any like it, to smell it, he shall be cut off from his people."**

This time Yahweh has Moshe make incense to place before the Witness (the ark of the Torah) where He met with Moshe and Yahoshua, and meets 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 "**I will divide**", "**the redeemed**" and "**Yah distributes**". Next, the ISR Scriptures say "**cinnamon**" was used. That's a big negatorie on that one. The word in Hebrew is "**sheqeleth**" (*shin-chet-lamed-tav*) and is elsewhere translated as "**onycha**". What it is, is the ground-up shell of a certain muscle found only in the lakes in India; that when burnt, smells like sweet musk. The numeric value of "**sheqeleth**" is 738, which also equals "**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**". Then we have "**zak**" or "**pure**" "**frankincense**". In the Hebrew, it's "**lebonah**" (*lamed-bet-vav-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 "**lebonah**" is 93 which also equals "**chuppah / bridal canopy**", "**from the garden**", "**by the terebinths**", "**they were fulfilled**", "**to preserve life**".

All of these ingredients were to be in equal amounts. Again, Yahweh 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); the Hebrew word is "**malach**" (*mem-lamed-chet*) which literally means "**to cleanse by washing, or rubbing, with salt**". It's like we do in removing the blood from meat. The numeric value of "**malach**" is 78 which also equals "**prayer**", "**bread**", "**food**", "**that we may sacrifice**". This salting makes it "**tahor**" (**pure** or **clean**) "**Tahor**" (*tet-hey-vav-reish*) has a numeric value of 220 which also equals "**Ruach / Spirit, breath or wind**", "**and he came down**" and "**shall have dominion**". And, this incense is to be "**kodesh**" (*kuf-dalet-shin*), "**set-apart**" to only Yahweh. The numeric value of **Kodesh** is 404 and equals "**he anointed them**".

The incense that is to be presented to Yahweh 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 "**to be refined**", "**in the harvest**" and "**he did love**".

This incense is to be Yahweh's own and no other's. 41 times Scripture describes the offerings and slaughterings to Yahweh 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 it gets tiring to sit there and listen. Besides, you really need to study this out for yourselves to see and understand these pictures.

Now, our praise and worship are also likened to this “**incense**” and the “**sweet savor**” offerings in Scripture. The prophet wrote in **Hoshea 14:1-2**; **O Yisra’el, return to YHVH your Elohim, for you have stumbled by your crookedness. Take words with you, and return to YHVH. Say to Him, “Take away all crookedness, and accept what is good, and we render the bulls of our lips. Sha’ul wrote in Ibrim / Hebrews 13:15-16; Through Him then, let us continually offer up a slaughter offering of praise to Elohim, 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 Elohim is well pleased.**

You see, to Yahweh, **we** are also a sweet fragrance. Sha’ul spoke of this in **2 Corinthians 2:14-17**; **But thanks be to Elohim 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 Elohim 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 Elohim for gain – but as of sincerity, but as from Elohim, in the sight of Elohim, 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 Kohen HaGadol (High Priest) before the Witness in the Kodesh Kodeshim, unto our Elohim, Yahweh is His Name.

Baruch HaShem Yahweh!