

Torah: Sh'mot (Exodus) 30:11 – 34:35
Haftarah: M'lakhim Alef (1 Kings) 18:1–39
B'rit Hadashah: Mark 9:1-13

	yr. 1 30:11-31:17	yr. 2 31:18-33:11	yr. 3 33:12-34:35
1	30:11 – 13	31:18 – 32:6	33:12 – 16
2	30:14 – 16	32:7 – 11	33:17 – 23
3	30:17 – 21	32:12 – 14	34:1 – 9
4	30:22 – 33	32:15 – 24	34:10 – 17
5	30:34 – 38	32:25 – 29	34:18 – 21
6	31:1 – 11	32:30 – 33:6	34:22 – 26
7	31:12 – 17	33:7 – 11	34:27 – 35

and he gave to Moses, when finished speaking with him on the mountain of Sinai / two tablets [of] the testimony, stone tablets / written with the finger of God	<i>va'yiten el-Moshé ke'kaloto le'daber ito be'har Siynay sh'ney lukhot ha'edut lukhot éven ketuviym be'etz'ba' Elohiym</i>	וַיִּתֵּן אֶל־מֹשֶׁה כְּכַלְתּוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת אֶבֶן כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים:
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This portion continues the discussion of sacred elements of the Tabernacle, the sin of the Golden Calf, Moses shattering the original Ten Words, and asking to see HaShem's glory.

The haftarah, like the Torah portion, involves false worship. Ahab, a king of Israel, led the people to worship Ba'alim, and Elijah not only proved their god to be false but humiliates the false prophets.

Year 2 Aliyah Highlights

- Ex. 31:18-32:6** This concludes the narrative that began in Ex. 24:12-18. Earthly stone is the enduring symbol of an eternal covenant. God's finger: Ex. 8:19, 31:18, De. 9:10, Ps. 8:3, Pr. 7:3. The narrative shifts to the perspective of the people. Moshe has "tarried" (root: *bosh* – בּוֹשׁ) for 40 days. The primary root means is to "fall into [public] disgrace, normally through failure... of an object of trust." (TWOT). Ex. 24:18, Ps. 25:3. The people seek a replacement for "that man, Moshe" (derogatory), who seemingly abandoned them, not HaShem. Gold jewelry, likely pilfered from Egypt was used to create the calf of a bull – the symbol of lordship, leadership, strength, vitality, and fertility. The concept of deification of an object or person – "this is your god." The role of Aharon ends. The people take over.
- Ex. 32:7-11** HaShem informs Moshe about what is happening with "your people," emphasizing their alienation from HaShem. Although the calf was meant to invoke worship of HaShem, it was not "the way" (v.8). HaShem's request to be "alone" (*nuakh* – נִיחַ) anticipates intercession by Moshe.
- Ex. 32:12-14** Moshe's selflessly rejects God's offer to start over with him to fulfill the promise to the patriarchs, expressing his love and commitment to Israel. The language of Moshe's petition echoes God's censure (7-10), and then expresses concern for God's reputation – a recurring biblical theme (Nu. 14:15-16, De. 9:28, 32:26-27, Is. 48:9, 11, Jer. 14:7, 21, Eze. 20:9, 14, 22, 44, Ps. 79:10, 106:8). Moshe succeeds, and HaShem relents (*nakhum* – נָחַם).
- Ex. 32:15-24** Details of the tablets connect back to Ex. 24:12, and to their preexistence since the creation (Ps. 8:4, 33:6). They are law just as the laws of nature. Moshe's breaking the tablets was a deliberate sign of the breaking of covenant. Drinking the powder/water parallels the trial of the unfaithful wife (Nu. 5:12-31). "Great sin" is a legal term that refers to adultery/idolatry (Ge. 20:9, 39:9).

5. **Ex. 32:25-29** Aharon at fault. Moshe's own tribe remained faithful (Ex. 32:29, De. 10:8), and perform the grim task. It is likely the that the first-born were leaders in false worship of the calf, as background to the Levites replacing them.
6. **Ex. 32:30-33:6** Moshe's second intercession seeks forgiveness. In addition, selflessly commits his personal destiny to the fate of his people. Is there a physical record book? (See Ps. 69:29, Is. 4:3, Mal. 3:16, etc.). Individual and collective accountability are addressed. In the end, the decree of 32:10 was canceled, for the sake of the Patriarchs. It is no longer "your people" (32:7), but "you and the people." If HaShem does not go with them, the order to construct the Tabernacle is cancelled.
7. **Ex. 33:7-11** Moshe has special and unique status with his own "tent of meeting" (temporary) for face-to-face meetings with HaShem, pillar of cloud included!

Thought Focus

"The Way" (Ex. 32:8): It is important to note that the text does not say that the people turned away "from Me," but from "The Way." This is a huge indicator that orthopraxy (e.g. doing what is right - behavior) is more significant than orthodoxy (e.g. knowing what is right - theology). Avraham experienced relationship with God through "The Way." He walked a life of faith knowing that doing righteousness and justice would result in fulfilled promises (Ge. 18:19). Perhaps this is why the first century believers were called "The Way" (Acts 9:2, 19:9, 23, 24:14, 22), believing all things which are written in the Law and the Prophets!

Daily Devotional questions for reflection and application

1. (30:12) The Hebrew word for "census" literally means, "to lift the head." Do you "count" among the people of God? (Mat 17: 24-27, 1Co 13:12, Exo 33:20, Joh 14:8-9, Luk 12:4-7, Job 22:21-28)
2. (31:18) If the Torah is the "ketubah" (marriage contract), how are you preparing for the coming bridegroom? (Isa 61:10, 62:5, Joh 3:29, Eph 1:13-14, 5:21-32, Rev 19:7-9)
3. (33:12) What is the source of Moshe's boldness? Can you be bold and honest before God? (Luk 18:5, Isa 62:6-9, Luk 11:5-13)
4. (33:17) What does it mean to "find favor" in God's eyes? Is it completely up to Him? Or are we involved also? (Jud 13:3-4, Luk 1:6, 28, 30, 1 Co 3:9, Mat 9:37-38, Joh 15:15, Mar 16:20, 2Co 6:1)
5. (34:1) Have you offered the blank slate of your heart to God through His mediator? (Jer 31:30, 1Ti 2:5-6, Mat 13:45-46, Joh 15:9-10, Eze 37:24-28)
6. (34:10) Is your God a God of wonders? (Dan 11:36, 1Ki 18:21, 39, Jos 24:14-15, 2Co 4:16-18)
7. (34:27) God Torah never changes - but the tablets may. How do you recognize this difference? (Mal 3:6, Gal 3:19, 1Ti 2:5-6, 2Co 3:6, 15-16, Joh 5:39, Heb 4:12, Joh 4:14, 10:10, 14:26, Jer 11:2-5, Mar 4:3-9)