

# Exodus 30<sup>1-10</sup> V'ashit Mizbe'ach You Shall Make an Altar

Intellectual Property of John Marsing - [www.MyHebrewBible.com](http://www.MyHebrewBible.com)

## Table of Contents

Introduction.....	1
Exodus chapter 30 <sup>1-10</sup> .....	1
E-sword Notes .....	2
Malachi 1:11-2:7 .....	3
Mal 2:9-17 - Continuing with Malachi .....	4
Mal 1:10 <sup>LEB</sup> Inability to shut the temple doors and kindle a fire on my altar.....	6
Brit Rev 8:1-5 .....	7

## Introduction

Tzur Yisrael Triennial Parasha [72](#) (#20.3), note <sup>A</sup>

## Exodus chapter 30<sup>1-10</sup>

<sup>1</sup> And thou shalt make an altar מִזְבֵּחַ *miz-Be-ach* to burn incense קֶטֶר *ke-To-ret* upon: of shittim שִׁטִּים *shit-Tim* wood shalt thou make it. <sup>2</sup> A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns קַרְנֹתָיו *kar-no-Tav* thereof shall be of the same. <sup>3</sup> And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown זָר *zer* of gold round about. <sup>4</sup> And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. <sup>5</sup> And thou shalt make the staves of shittim wood, and overlay them with gold. <sup>6</sup> And thou shalt put it before the vail הַפָּרֹכֶת *hap-pa-Ro-chet*, <sup>B</sup> that is by the ark אָרוֹן *'a-Ron* of the testimony הָעֵדוּת *ha'e-Dut*, before the mercy seat הַכַּפֹּרֶת *hak-kap-Po-ret* <sup>C</sup> that is over the testimony, where I will meet אֶנְוֶעַד *'iv-va-'Ed* with thee. <sup>D</sup>

-al' near על *a-Sher* is אֶנְוֶעַד *'iv-va-'Ed* ,hap-pa-Ro-chet the vail הַפָּרֹכֶת *lif-Nei* it before לְפָנָי *o-To* וְאֶתִּי *ve-na-tat-Tah* And thou shalt put וְנִתְּנָה <sup>6</sup>  
the mercy הַכַּפֹּרֶת *lif-Nei* before לְפָנָי *o-To* ,of the testimony הָעֵדוּת *ha'e-Dut* אָרוֹן *'a-Ron* that [is] by the ark אָרוֹן

<sup>A</sup> <http://www.ahavta.org/Commentary%20Y-2/Y2-16.htm> Aleph Tav Mal 2:4; Emendations Mal 1:12, 14

<sup>B</sup> **H6532** the vail, see e-sword notes below, and see also “Word-Study-H4533-Masveh-Veil-G2571-kaloomah”, article #[631](#).

<sup>C</sup> **H3727** the mercy seat, WordStudy-G2435-hilasteriou-H3727-kapporeth, article #???. Exo-25-to-26-30-Trumah-Offering, article #[1035](#).

<sup>D</sup> And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence. [LXX](#)

where I will אֲנַעֵד a-Sher, I אֲשֶׁר ha'e-Dut that [is] over the testimony הַעֲדוֹת -al' over על a-Sher, is אֲשֶׁר hak-kap-Po-ret seat .Sham-mah in it שָׁמָּה le-Cha לָדֵיב iv-va-'Ed, meet

<sup>7</sup> And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. <sup>8</sup> And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before YHVH throughout your generations לְדֹרֹתֵיכֶם le-do-ro-tei-Chem.<sup>E</sup> <sup>9</sup> Ye shall offer no strange incense זָרָה za-Rah thereon, nor burnt sacrifice וְעֹלָה ve'o-Lah, nor meat offering וּמִנְחָה u-min-Chah; neither shall ye pour drink offering וַיִּסַּךְ ve-Ne-sech thereon. [Lev 10:1] <sup>10</sup> And Aaron shall make an atonement וַיִּכַּפֵּר ve-chap-Per upon the horns קַרְנֹתָיו kar-no-Tav of it once in a year with the blood חַטָּאת chat-Tat of the sin offering of atonements: once in the year shall he make atonement וַיִּכַּפֵּר ve-chap-Per upon it throughout your generations: it is most holy unto YHVH .Yah-weh unto the LORD כִּי לַיהוָה hu he הוּא ka-da-Shim holy קְדוֹשִׁים -ko-desh it [is] most קְדוֹשׁ...<sup>E</sup>

## E-sword Notes

Exo 30:6 – before the mercy seat

**before the mercy seat that is over the testimony:** The words לפני הכפרת אשר על העדות, *liphney haccapporeth asher al haaiduth*, "before the mercy-seat that is over the testimony," are thought to be a repetition of the preceding clause, לפני הפרכת אשר על ארון הערת, *liphney happarochoth asher al aron haaiduth*, "before the veil that is by the ark of the testimony; the word הפרכת, [H6532], *happarochoth*, "the veil," being corrupted, by transposing the letters into הכפרת, [H3727], *haccapporeth*, "the mercy-seat," and the word ארון, [H727], *aron*, "ark," omitted.

This repetition, as Dr. Kennicott observes, places the altar of incense before the mercy-seat, and consequently in the Holy of Holies! Now this could not be, as the altar of incense was attended every day, and the Holy of Holies entered only once in the year. The five words which appear to be a repetition are wanting in twenty-six of Kennicott's and Rossi's manuscripts and in the Samaritan Text. [Exo 25:21-22](#); [Lev 16:13](#); [1Ch 28:11](#); [Heb 4:16](#), [Heb 9:5](#) Source: TSK

<sup>6</sup> And thou shalt put it before the vail הַפְּרֹכֶת hap pa-Ro-chet, <sup>B</sup> that is by the ark אֲרוֹן 'a-Ron of the testimony הַעֲדוֹת ha'e-Dut, before the mercy seat הַכַּפֹּרֶת hak-kap-Po-ret that is over the testimony, where I will meet with thee.

<sup>E</sup> [RSTNE](#): 314 Daily part of *shacrit*/morning worship and *maariv*/evening worship.

## Malachi 1:11-2:7 <sup>F</sup>

<sup>11</sup> For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith YHVH of hosts. <sup>12</sup> But ye <sup>G</sup> have profaned it, in that ye say, The table of YHVH is polluted; and the fruit thereof, even his meat, is contemptible.

<sup>13</sup> Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith YHVH of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith YHVH.

<sup>14</sup> But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto YHVH a corrupt thing: for I am a great King, saith YHVH of hosts, and my name is dreadful among the heathen.

*Priests Reproved for Neglecting Their Covenant; Judah's Unfaithfulness*

*He sharply reproves the priests for neglecting their covenant;*

<sup>1</sup> And now, O ye priests, this commandment is for you. <sup>2</sup> If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith YHVH of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. <sup>3</sup> Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

<sup>4</sup> And ye shall know that I have sent שְׁלַחְתִּי *shil-Lach-ti* this אֵת *et* commandment הַמִּצְוָה *ham-mitz-Vah* unto you, that my covenant בְּרִיתִי *be-ri-Ti* might be לְהִיֹּת *lih-Yot* with לְוִי *le-Vi*, saith YHVH of hosts. <sup>H</sup>

this הַמִּצְוָה *et* אֵת *a-lei-Chem* about אֵלֵיכֶם *shil-Lach-ti* that I have sent שְׁלַחְתִּי *ki* for כִּי *vi-da'-Tem* And ye shall know וַיִּדְעֶתֶם <sup>4</sup>  
-et with אֵת *be-ri-Ti* unto you that my covenant בְּרִיתִי *lih-Yot* may continue לְהִיֹּת *,haz-Zot* likewise הַמִּצְוָה *ham-mitz-Vah* commandment  
of hosts *tze-va'ot* צְבָאוֹת *Yah-weh* the LORD יְהוָה *a-Mar* saith אָמַר *,le-Vi* might be with Levi לְוִי

<sup>5</sup> My covenant was with him אֲתוֹ *it-To* of life הַחַיִּים *ha-chai-Yim* and peace וְהַשְּׁלוֹם *ve-Hash-sha-Lom*; and I gave them to him וַאֲתַנְּמֶנּוּ *va-'et-te-nem-* for the fear מוֹרָא *mo-Ra* <sup>I</sup> wherewith he feared וַיִּירָאֵנִי *vai-yi-ra-'E-ni* me, and was afraid נִחַת *ni-Chat* before וּמִפְּנֵי *u-mip-pe-Nei* my name שְׁמִי *she-Mi*.

and וְהַשְּׁלוֹם *ha-chai-Yim* was with him of life הַחַיִּים *it-To* for אֲתוֹ *ha-ye-Tah* become הִיִּתָּה *be-ri-Ti* My covenant | בְּרִיתִי <sup>5</sup>  
wherewith he וַיִּירָאֵנִי *mo-Ra* them to him [for] the fear מוֹרָא *lo* לוֹ *-va-'et-te-nem* and I gave וַאֲתַנְּמֶנּוּ *ve-Hash-sha-Lom* peace  
Hu he הוּא *ni-Chat* me and was afraid נִחַת *she-Mi* my name שְׁמִי *u-mip-pe-Nei* before וּמִפְּנֵי *,vai-yi-ra-'E-ni* feared

<sup>F</sup> **ToDo:** I need a separate document on (at least) the first chapter of Malachi, for the purposes of context.

<sup>G</sup> You Who? Can't be the House of Israel as they have been scattered to the four corners of the earth.

<sup>H</sup> Is this speaking about Deu 18:15-19?

<sup>1</sup> **Mat 26:39** And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt

<sup>6</sup> The law תורת to-Rat of truth אמת 'e-Met was in his mouth, and iniquity ועולה ve-'av-Lah was not found in his lips: he walked הלך ha-Lach with אתי 'it-Ti me in peace בשלום be-sha-Lom and equity ובמישור u-ve-mi-shOr, and did turn many away from iniquity. <sup>7</sup> For the priest's כהן cho-Hen lips שפתיו sif-Tei should keep knowledge, and they should seek יבקשו ye-vak-Shu the law ותורה ve-to-Rah at his mouth: for he is the messenger מלאך mal-'Ach of YHVH of hosts.

the ותורה Da-'at knowledge דעת -yish-me-ru should keep ישמרו- cho-Hen For the priest's כהן sif-Tei lips שפתיו -ki For כִּי 7  
for he [is] the מלאך ki for כִּי ,mip-Pi-hu at his mouth מפיהו ye-vak-Shu and they should seek יבקשו ve-to-Rah law  
Hu he הוא tze-va-'ot of hosts צבאות -Yah-weh of the LORD יהוה mal-'Ach messenger

### Mal 2:9-17 - Continuing with Malachi

<sup>9</sup> Therefore have I also made you contemptible נבזים niv-Zim and base ושפלים u-she-fa-Lim before all the people, according as ye have not kept שמריכם sho-me-Rim אתכם my ways דרכי de-ra-Chai, but have been partial ונשאים ve-no-se-'Im פנים pa-Nim in the law בתורה bat-to-Rah.

and ונשאים you contemptible niv-Zim נבזים et-Chem' אתכם na-Tat-ti Therefore have I also made נתתי a-Ni' I אני -ve-gam also וגם 9  
are אינכם a-Sher after אשר ,ke-Fi according כפי ,ha-'Am before all the people העם le-chol all לכל- u-she-fa-Lim base  
are ונשאים de-ra-Chai my ways דרכי -et- for את- sho-me-Rim as ye have not kept שמריכם ei-ne-Chem' not  
bat-to-Rah in the law בתורה pa-Nim accept פנים ve-no-se-'Im showing

*Judah Profaned the Covenant*

<sup>10</sup> Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? <sup>11</sup> Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of YHVH which he loved, and hath married the daughter of a strange god. <sup>12</sup> YHVH will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto YHVH of hosts. <sup>13</sup> And this have ye done again, covering the altar of YHVH with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. <sup>14</sup> Yet ye say, Wherefore? Because YHVH hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. <sup>15</sup> And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. <sup>16</sup> For YHVH, the God of Israel, saith that

<sup>J</sup> H4334 Equity-Appendix-Bible-Search-for-Equity, article #???. (Found in Articles\JKM\, in same folder, see **Equity.doc** **Trusts.doc**)

<sup>K</sup> **Mat 5:31-32** <sup>31</sup> It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup> But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

he hateth putting away **שָׁלַח** *shal-Lach*: for *one* covereth violence with his garment, saith YHVH of hosts: therefore take heed to your spirit, that ye deal not treacherously.

*The Messenger of YHVH*

<sup>17</sup> Ye have wearied YHVH with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of YHVH, and he delighteth in them; or, Where *is* the God of judgment?

#### E-sword Notes

Mal 1:3:

- Hate: Word-Study-H8130-Hate-sane-G3404-G2190-G5227
- Dragons **לְתַנּוֹת** *le-tan-Not* H8568 of the wilderness **מִדְבָּר** *mid-Bar* H4057

**Exo:7:14** And YHVH said unto Moses, <sup>L</sup>

“Pharaoh's heart is hardened, he refuseth to let the people go. <sup>15</sup> Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent (**לְנָחָשׁ** *le-na-Chash*) <sup>M</sup> shalt thou take in thine hand. <sup>16</sup> And thou shalt say unto him,

‘YHVH God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. <sup>17</sup> Thus saith YHVH, In this thou shalt know that I am YHVH: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. <sup>18</sup> And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.’

”

---

<sup>L</sup> Excerpt from Exo-07-8-to-8-19-Ki-Yidaber-When-He-Speaks, article #[1005](#).

<sup>M</sup> **Serpent** translations, *letanim* <sup>H8577</sup> vs *nachash* <sup>H5175</sup>. In Exo 7:9, 10 & 12 letanim is translated serpent Exo 4:3 it's *nachash*] See “Word-Study-H7080-H7081-QaSaM-Divination-compare-to-H5172-NaChaSh”, article #[325](#) and “Word-Study-NaChaSh-H5175-and-H5172-to-H5180”, article #[311](#) and “Word-Study-H8577-tanniyn-tanniym-dragons-serpents-whales-monsters-oh-my”, article #[663](#).

## Mal 1:10<sup>LEB</sup> Inability to shut the temple doors and kindle a fire on my altar

“Who also among you will **shut *the temple doors*** so that you will not kindle fire in vain *on* my altar? I take no pleasure in you,” says Yahweh of hosts, “and **I will not accept** [Literally “I will not take pleasure in”] an offering from your hand.

### Yom Kippur Sacrifice Rejection and Four ominous events occurring 40 years before Temples Destruction

#### 1) the lot, 2) scarlet cord, 3) a light on the menorah & 4) Temple door opens

From the Desk of [John Marsing](http://www.MyHebrewBible.com) - [www.MyHebrewBible.Com](http://www.MyHebrewBible.com)

Yom-Kippur-Sacrifice-Rejection-4-ominous-events-occurring-40-years-before-Temples-Destruction, #523.

In his book [The Fall Feasts of Israel](#), Mitch Glaser gives some insight: According to the Talmud, the destruction of the Temple did not come as a total surprise to the Jewish people. In fact, **the Talmud records that four ominous events occurred approximately forty years before the destruction of the Temple**. Those four events were to warn the rabbis of the Temple’s impending doom.

According to Talmud there were four sightings that caused the rabbis to conclude that **YHVH rejected the Yom Kippur sacrifices every year from the crucifixion of Yeshua until the Temple’s demise**. The four signs were:

1. Every Yom Kippur, the priest would place his hands in an urn and pull out **two lots**, one in each hand. The right hand usually held, “For YHVH,” a sign of YHVH’s favor, and the other, “for Azezel” (scapegoat). However, every year during the forty years from Yeshua’s death until the Temple’s destruction, **the lot “For YHVH” was found in the left hand**.
2. A scarlet cord would be tied to the door of the Temple each year, as a scapegoat was taken to a precipice to meet its end. As the scapegoat, who now bore Israel’s sins, was cast over the cliff, the scarlet crimson cord would turn white. The Mishna tells us that **the cord stopped turning white** in 30 CE, the year Yeshua died, the year that the New Covenant claims that the need for the Yom Kippur sacrifice ended.
3. **The westernmost light on the Temple menorah would not burn**. It is believed that this light was used to light all the other lights of the menorah.
4. The **Temple doors began to open by themselves**. This terrified the rabbis, as they interpreted this as a sign of judgment to come.

## *Brit*<sup>N</sup> Rev 8:1-5

<sup>1</sup> And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. <sup>2</sup> And I saw the seven angels which stood before God; and to them were given seven trumpets. <sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.<sup>O</sup> <sup>4</sup> And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. <sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

---

<sup>N</sup> The *Brit* reading for Tzur Yisrael is: Luk 1:1-25

<sup>O</sup> MJ Rev 8:3-5 this is referring to Ezekiel Who is it that God needs to clean-up. any believer who blasphemes the shutting down of the altar...wrong choice. see Num 16:45-48 about the story of Korah, Dathien and Abiram. They were buried alive. Many of the sons of Israel didn't like this, and they rebelled against the altar. This is called the Great Rebellion. If there is not this angel with his censer (like Aharon) did, then all the sons of Yisrael would die, which was what Ezekiel was worried.