

Exo 32:30 And it came to pass on the next day, that Moshe said to the people, You have sinned a great sin: and now I will go up to vuvh; perhaps I shall make a keporah for your sin.31 And Moshe returned to vuvh, and said, Oh, this people have sinned a great sin, and have made for themselves elohim of gold. 32 Yet now, if You will please forgive their sin....; but if not, please blot me, I ask You, out of Your scroll that You have written. 33 And vuvh said to Moshe, Whoever has sinned against Me, him will I blot out of My scroll. 34 Therefore now go lead the people to the place of which I have spoken to you: see, My Malach shall go before you: nevertheless in the day when I visit I will visit their sin upon them. 35 And vuvh plagued the people, because they made the calf, which Aharon also made.

.....Exo 33: 5 For vuvh had said to Moshe, Say to the children of Yisrael, You are a stiff-necked people: I will come up into the midst of you in a moment, and consume you: therefore now put off your ornaments from you, that I may know what to do to you. 6 And the children of Yisrael stripped themselves of their ornaments by the Mount Horev.

7 And Moshe took the Tabernacle אהל 'ôhel, and pitched it outside the camp, far off from the camp, and called it the מועד moed אהל 'ôhel - Tabernacle of the congregation.

This is NOT the מִשְׁכַּן mishkân of Exo 25. Torot of 1st mention.

And it came to pass, that every one who sought vuvh went out to the Tabernacle of the congregation, which was outside the camp. 8 And it came to pass, when Moshe went out to the Tabernacle that all the people rose up, and stood every man at his tent door, and looked at Moshe, until he was gone into the Tabernacle. 9 And it came to pass, as Moshe entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and vuvh talked with Moshe. 10 And all the people saw the cloudy pillar stand at the Tabernacle door: and all the people rose up and worshipped, every man in his tent door. 11 And vuvh spoke to Moshe panayim-el-panayim, as a man speaks to his chaver. 4 And he returned again into the camp: but his eved Yahoshua, the son of Nun, a young man, departed not out of the Tabernacle.

32:31 Ninth accent Moshe

32:33 "Whoever has sinned."

32:34 "I will visit punishment."

33:1 "You have brought out."

33:3 “For I will not dwell in your midst.” The Torah is not all chronological. Differentiate between narrative (Chr) and Mitzvoth (Achr). The establishment of the Mishkan and its priesthood is a response to the Golden Calf and it's the BoL tutor and school master, it's the remedy to the sin of the Golden Calf.

There is no Tabernacle in Exodus 32/33 even though the commandments for the Tabernacle is thematically placed before.

Why?

There is no *Mishkan*, only a *Ohel*, because the Golden Calf breach is prior to the Tabernacle and priesthood.

The Mishkan/ tabernacle and priesthood are a response to the Golden Calf.

33:7 “*Moshe took his tent and pitched it outside the camp.*”

Tabernacle or Tent of Meeting?

The Hebrew nouns for the two tents are different, one being most commonly translated as "tent of meeting," while the other is usually translated as “tabernacle” and here is the Malki Tzedik mystery.

The fact that Moshe sets up his own tent with his roommate Yehoshua (V.11) a tent outside of the camp underscored that the people had broken fellowship with יהוה at Sinai when they had made the golden calf .

After the tabernacle was built, Moshe no longer needed his temporary tent, and the term tent of meeting began to be applied to the tabernacle.

Meaning, the mitvoth of the Tabernacle from Ex 25 -32 is achronological and not linear storytelling because there is no Tabernacle until after the Golden Calf breach, all we have here is a tent!

The story of the manna finishes with YHWH's commandment to Moshe to place a sample of the manna next to the Aaron in the Ark of the Testimony (Ex 16:33).

Ark of the Testimony (Ch 25).

Judah and Tamar:

The episode of The Golden Calf preceded the command to build the Tabernacle (as is maintained by Rashi in his commentary to Shemot 31:18).

The Tabernacle was never YHWH's original intention but rather a requirement which resulted from the Sin of The Golden Calf.

The Golden Altar of Incense is skipped in Ex 25 and written down much later in Ex 30.

Parsha Lech Lecha, the death of Terach.

“*Telescoping*” storytelling technique.

Deut 10:8 "At that time (what time? After the Golden Calf breach with the second set of tablets (10:1) יהוה set aside the tribe of Levi.'

Heb 7:11 If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

1. Ex 3
2. Ex 19:3
3. Ex 19:8
4. Ex 19:20
5. Ex 20:21-23:33
6. Ex 24:9
7. Ex 24:12
8. Ex 32:1
9. Ex 32:31
10. Ex 34