



## *The Master of the Shabbat<sup>1</sup>*

*Parashat vayaq'hel (22) – He assembled [the people]*

**Torah:** *Shemoth* 35:1 tot 38:20

**Haftarah:** *Melaḳim Aleph* 7:13-26

**Apostolic Writings:** *Hazon* 11:1-13

With every study from *Torah* we find something new coming up; this week is no different. We have learned in the past few weeks that *Mosheh* requested contributions from the children of *Yisra'el* for the tabernacle, an earthly version of a meeting place in heaven. It is not a place where the people will gather, but a place where *YAH's* Presence would be amongst the people and where they would also be able to physically see His Presence by means of a pillar of cloud. The tabernacle had to be portable to take with them to the promised land and each person would bring contributions as needed.

Although we will go through many iterations throughout this study, there is also additional information that was not available earlier, as if we had previously only done a summary and now we will get the actual information. *Yisra'el's* ability to secure a placement for *YAH's* Presence is a measure of his greatness and indeed the most important reason for his existence. The future history of *Yisra'el* would revolve around their dignity to have the tabernacle, later the temple, in their midst. If they were unfaithful, *YAH's* Presence will depart from there and exile will follow shortly thereafter.

*Mosheh* calls the people together and starts the arrangements for the erection of the tabernacle. The people are eager to begin, but they must work according to strict guidelines. Most of them would probably have worked non-stop, so he reaffirms for the umpteenth time the importance of *Shabbat*. The way he does this is the command to work on the tabernacle for six days and rest on the seventh day:

*Shemoth* 35<sup>2</sup> "Work is done for six days, but on the seventh day it shall be set-apart to you, a Sabbath of rest to יְהוָה. Anyone doing work on it is put to death.

Hebrew uses two words used for work: מְלָאכָה (*me-la-Chah*) and עֲבוֹדָה (*`a-vo-dah*). In the cited verse *melachah* is used, with the following description:

- 🏆 profession, business;
- 🏆 property;
- 🏆 work where something is created or assembled;
- 🏆 workmanship;
- 🏆 service, use;

---

<sup>1</sup> *Mattithyahu* 12:8

The word *melachah* is found summarising everything that occurred during Creation:

*Berēshith* 2 <sup>3</sup>And *Elohim* blessed the seventh day and set it apart, because on it He rested from all His work (melachah) which *Elohim* in creating had made. [emphasis and description added]

According to the sages, there are 39 types of *melachot* (plural of *melachah*) prohibited on *Shabbat*, such as plowing, sowing, harvesting, shearing sheep and many more. All of these include creative work, because *YAH* rested from creative work on the seventh day. Since all of this are taken from the *Talmud*, we will not dwell on it at this stage. When we take a closer look the other word, we find it covers all types of non-creative work. This includes serving others, charitable work, and any form that contributes to the improvement of society: visiting those sick and in prison, outreach to the under-privileged and the like.

Since construction is creative, it had to be discontinued on *Shabbat*, hence the instruction with which the *sidrah* starts. *YAH* is serious enough about this that He even commands the death penalty for anyone who breaks the rule; not even a fire may be lit! We must realise that fire was the only way in which food could be prepared and therefore this prohibition on making fires also included a prohibition on preparing meals during *Shabbat*. This rule is still valid today. For example, preparation of food should happen on day six at the very latest, in order to consecrate the *Shabbat* in its entirety to *YAH*. However, this does not mean that we may not heat up food that has already been prepared and with the technology we have today it is quick to whip up a cup of tea or coffee – it can even happen during meetings!

Each of us needs a *Shabbat* rest. We are overloaded in our hectic lifestyles, which include electronic devices and other forms of technology. By rights, our mobile phones should be turned off for incoming calls and messages – in fact, unless it concerns *YAH*'s Kingship, I challenge anyone to see if they can manage without those pieces of equipment for only one day! Forget children, family and friends who are not on the Way of Truth and in this way let them understand that you respect *YAH* more than their company which has nothing to do with *Shabbat*. It might be a wonderful testimony to draw them closer!

We all have more stress in our lives than necessary. Our bodies experience it with headaches, chest pains, fatigue, upset stomachs and much more; our moods are restless and sometimes even sad, while our actions often leave much to be desired by doing too little or too much, over-eating, excessive use of alcohol and tobacco, and consequently our social life suffers in the process. Many of us are also addicted to always being busy, to be entertained. Sometimes it's just necessary to have a *Shabbat* by which to enter into complete isolation, with no electronic and other distractions, possibly without music at certain times and just to become quiet before *YAH*, to hear what He wants to tell you. Your life could take on a new meaning that you may have never experienced before.

Those who don't know what *Shabbat* is all about, will never be able to honour *YAH*'s festivals, His set-apart times, because they all contain at least one *Shabbat*. On most of those days, rules are less strict, especially regarding food preparation, but it is nevertheless a day on which no *melachah*, paid or creative work, may be done. As a true believer and follower of *Yeshua* we want to please Him, as the Bridegroom, in everything and if we do not use these times on earth as a dress rehearsal, we will also fail to do so in the afterlife – we will be like the five foolish virgins.

It is here in our prescribed Scripture passage where some repetitions start. *Mosheh* has already informed the people regarding *Shabbat*, all the rules, therefore the preparation now begins in earnest to get the tabernacle erected. First of all, *Mosheh* asks for contributions, but it should only be given willingly. *YAH* will not live in a place where any contributions are made under duress or were obtained illegally. After the

contributions, *Mosheh* calls skilled people forward to help with the manufacture and assembly of the tabernacle. This also includes the garments for the priests and high priest.

Artistic people, led and trained by *B'tzal'el* and *Oholi'av*, would help to get the *mishkan* erected. Outside we see the 10 coloured curtains that cover the 48 gold-plated wooden frames. The colours of the curtains each represent a part of *Yeshua's* nature: blue is the heavenly, purple is the royal and red is the sacrifice he made for us through his blood. The white linen speaks volumes of His purity, silver is for the salvation he brings, while copper is the judgement of the consuming fire. The wooden frames are to stand in 96 silver sockets, while 50 golden hooks go through two sets of 50 blue ribbons to hold the curtains together. On top of the first set of curtains, 11 curtains of mohair are to be placed, one set of 5 and one set of six that are held together by 50 copper hooks. The penultimate covering would be red-dyed rams' skins that go over the mohair curtains. The final outer layer serves as protection against wind and weather and are made from dugong skins. This extinct animal was native to the Mediterranean Sea and we place a picture here to get an idea of what the animal may have looked like.



Bars were made from acacia wood, covered with gold; these would go through rings on the sides of the upright boards and serve as reinforcement. The veil was to be made like the inner curtains and would be held upright by four pillars, standing in silver sockets. The tent at the entrance is similar, but has five pillars with sockets of copper. Walking through this entrance, we would experience heaven on a small scale. On our left, the southern side, we see the *m'norah*. Since the tabernacle has no windows, this is the only source of light. However, there is much more symbolism involved than is conveyed in mainstream churches.

The original word is מְנוֹרָה (*m'no-Rah*) and consists of the letters מ (*mem*), נ (*nun* – pronounced as short 'noon'), ו (*vav* – pronounced vahv or wahw), ר (*resh*) and ה (*hey*). Most Hebrew words consist of as few as two or three letters; in this case the root is נר (*ner*), lamp, derived from the word אֹר (ôr), which translates as 'light'. The letter *nun* is pictographically represented by a fish or a seed and signifies life, reproduction, resurrection and eternity<sup>2</sup>. We are taught by the *talmid* of love:

*Yohanan* 1 <sup>1</sup>In the beginning was the Word, and the Word was with *Elohim*, and the Word was *Elohim*. <sup>2</sup>He was in the beginning with *Elohim*. <sup>3</sup>All came to be through Him, and without Him not even one came to be that came to be. <sup>4</sup>In Him was life, and the life was the light of men. <sup>5</sup>And the light shines in the darkness, and the darkness has not overcome it. <sup>6</sup>There was a man sent from *Elohim*, whose name was *Yohanan*. <sup>7</sup>This one came for a witness, to bear witness of the Light, that all might believe through him. <sup>8</sup>He was not that Light, but that he might bear witness of that Light.

As mentioned above, the letter *nun* would point to a fish or seed, reproduction of life. The letter *vav* points to a nail, something which would connect things to each other. The letter *resh* points to a man's head, which is an indication of first or highest priority, even the beginning of something, like a month or year. The letter can also point to a person, which in this case will be *Yeshua*, the living Word of *YAH*. So, when we put these three letters together, we see the *ner* or lamp that burns eternally and is connected to the most important Person, as we learn:

<sup>2</sup> For home study we would like to suggest to study *Mizmor* 119:105-112 thoroughly and compare it to what this study of the *m'norah* entails. The entire poem is done in acrostic style, that is, a name poem where each line or group of lines start with a specific letter of the *alphabet*. In this case, each of the 8 verses starts with the letter *nun*.

*Yohanan 6* <sup>68</sup>Then *Shim'on Kěpha* answered Him, "Master, to whom shall we go? You possess words of everlasting life.

Having sorted out the root, let's also investigate the prefix, *mem* and the suffix, *hey*. The letter *mem* is a picture of water and sometimes also seen as a womb, something that indicates development and multiplication. The letter *hey* which is placed last, causes this word to have a feminine form and also creates a question: "Where from?" The shape of this letter is a window that is open, allowing light or revelation to enter.

According to Rabbi Daniel Lapin, a word that starts with *mem* and ends with *hey* is something that carries a concept through to completion. It can be compared to a woman becoming pregnant and allowing a baby to grow inside her. The end product is a child, the fruit of the womb. *Yeshua* gave us a very good comparison:

*Mattithyahu 13* <sup>23</sup>"And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty."

This is confirmed by the prophet who sums up all Scripture:

*Yeshayahu 55* <sup>11</sup>so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.

What we receive through the Word of *YAH*, linked to Him who produces truth in us as the Living Word, teaches us:

*Mattithyahu 5* <sup>14</sup>"You are the light of the world. It is impossible for a city to be hidden on a mountain. <sup>15</sup>"Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. <sup>16</sup>"Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.

Let us conclude our study of the *m'norah* with a little arithmetic<sup>3</sup> to confirm that it is representative of the Word of *YAH*. The *shamash* (shaft), contains four receptacles shaped like almond blossoms, with buds and flowers. Each of the six branches emanating from the *shamash* has three almond blossoms, each with a bud and a flower. In total we see seven branch ends onto which bowls are mounted, into which olive oil is placed to provide light. This compares to the seven congregations of which *Yeshua* teaches us through the pen of *Yohanan*:

*Hazon 1* <sup>4</sup>*Yohanan*, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne, <sup>5</sup>and from *יהושע* Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood, <sup>6</sup>and has made us sovereigns and priests to His *Elohim* and Father, to Him be esteem and rule forever and ever. *Aměn*.



Seven lamps, seven churches, seven Spirits, but we also know of seven appointed times, festivals, which *YAH* had established to teach us His plan of salvation for mankind. Four of these festivals have already been fulfilled by *Yeshua*: *Pesach*, Unleavened Bread, Wave Offering and *Shavu'ot*. With *Yeshua* as our Salvation and also the *shamash*, the Light Bearer of the *m'norah*, we can add the numbers on the first three branches and *shamash*, giving us a total of 39 – the number of books of the *TaNaKh*. The sum total of the other three arms is 27 – the number of books in the Apostolic Writings. Together we get 66, the sum total of the books

<sup>3</sup> Part of the explanation is borrowed from Kevin J Connor's book "The Tabernacle of *Mosheh*" and the image was obtained from Wikimedia.



we currently have in Scripture – excluding the Apocrypha. When we consider each blossom with bud and flower as one and add them all together, we get a total of 22. There are 22 letters in the Hebrew *alephbet*; spreading 22 over 7 branches, we get the mathematical relationship of *pi*, the circumference of a circle versus its diameter (cf. *Melaḳim Aleph* 7:23). The result of this is repetitive, never-ending, just like YAH's love and favour for every person on earth. Finally: each almond blossom has 5 petals and this is a reference to both the favour of YAH and *Torah*.

In the *haftarah* for this week we learn of the temple *Shelomoh* erected. Compared to the tabernacle, it is not only much larger, but also contains much more furniture. Instead of two young experts, *Shelomoh* used only one man, *Hiram* (noble), from the tribe of *Naphtali*. Regardless of the amount of furniture, the interior of the temple was similar to the tabernacle, but the building is completely different. Where the tabernacle could be moved, the temple is now a permanent building of stone. The tabernacle's colourful curtains have been replaced with stone, a model of stability, while the entrance with five pillars is now replaced with just two enormous pillars. One pillar is named יָכִין (*ya-Chin*), "he will establish", while the pillar on the left is called בֹּזֵז (*bo-'Az*), "herein is strength". Where we could see the tabernacle as the continuation of *Torah* with the five pillars, the temple is clearly a reference to the people being divided in two groups at the end of *Shelomoh's* reign, especially because it is made of copper – a reference to judgement because of their disobedience. There are ten lampstands, *m'norot*, instead of one. The number ten is a perfect number that signifies heavenly fullness, possibly one of the reasons why the metric system has become a world standard and because it is easy to work with. Nothing that YAH gives us is complicated in any way, but we have to explore it and use it to our advantage.

Directly opposite the *m'norah*, on the northern side of the tabernacle, is the table with showbread, "face bread", as we mentioned two weeks ago, but also known by the term "bread of Presence". This brings a perfect balance and equilibrium in the set-apart area of the tabernacle, and with the bread being replaced every *Shabbat*, it also indicates an everlasting covenant. This bread is eaten only by the priests in the Presence of YAH and give us another foreshadow of *Yeshua* (cf. *Luqas* 4:4):

*Mattithyahu* 26 <sup>26</sup> And as they were eating, יהושע took bread, and having blessed, broke and gave it to the taught ones and said, "Take, eat, this is My body."

The twelve loaves refer to the twelve tribes that, regardless of being scattered, still form part of the Kingship of YAH. Not only do we notice the physical food as the priests enjoyed each *Shabbat*, but we also see the spiritual food, that which *Yeshua* fulfilled in *Torah* for us, as obedient *talmidim*, making us part of the 12 tribes. There is no need to determine which tribe we are from at this stage; we only need the confirmation that we are indeed part of *Yisra'el*. This occurs when we obediently follow the rules of *Torah* through full reverence for *Shabbat*, the recognition and participation in the set-apart appointments, YAH's festivals, and a complete break from anything to do with Christianity, something that is evil in the eyes of YAH. *Yeshua's* body was broken for us as the Bread of Life, He is the perfect Tree of Life, a reflection of the *m'norah* and also what we learn from *Yohanan's* description of *Yeshua's* vision:

*Hazon* 2 <sup>7</sup> "He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give to eat from the tree of life, which is in the midst of the paradise of *Elohim*." ' [emphasis original]

We see confirmation of this a few chapters later, at the end of the book:

*Hazon* 22 <sup>14</sup> "Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.

This is the last of seven blessings for obedient *talmidim*, as everyone now has free access to the Tree of Life, something that was impossible for *Adam* and his descendants after the fall. The bread of Presence is

topped with incense, which teaches us that our attitudes should always be a pleasant aroma before *YAH* – our actions are according to His will because we act according to His rules.

Turning 90 degrees left from the table of showbread, we see the altar of incense; it is positioned in front of the veil that currently keeps us away from the most set-apart area. This veil separates the two areas, but directly behind it is the ark of the covenant with the mercy seat, the place where *YAH* annually meets with the high priest when he atones for his own sins and also the sins of the people on *Yom Kippur*. This incense altar is the only item inside the tabernacle that is not made according to half measures. It represents our prayers that are brought to *YAH* in fullness, therefore it is placed in the middle of the tabernacle, against the ark of the covenant, near *YAH*'s Presence. Every morning and evening it is filled with incense that is acceptable for *YAH*, a divine preparation that He has prescribed. We learn from this that our prayers are to be brought before *YAH* every morning and evening, to be like a sweet fragrance before Him, out of love and gratitude, not out of habit or under duress.

We learn from the vision of *Yeshua*:

*Hazon 8* <sup>3</sup>And another messenger came and stood at the slaughter-place, holding a golden censer, and much incense was given to him, that he should offer it with the prayers of all the set-apart ones upon the golden slaughter-place which was before the throne. <sup>4</sup>And the smoke of the incense, with the prayers of the set-apart ones, went up before *Elohim* from the hand of the messenger.

This incense altar is the centre of our communication with *YAH* and should never be empty. As *YAH* talks to us through the *m'norah* and the showbread, we speak to Him here and bring every form of supplication, gratitude and worship possible. It is rather strange that we learn from Hebrews 9:3-4 about this incense altar standing in the most set-apart area. This may be because the purpose of this altar, our prayers, is so important that it should be placed with the ark of the covenant, in unity with *YAH*.

The altar of burnt offering, also known as the slaughter-place of ascending offering, was something special. It was made of acacia wood and covered with copper. What makes it extremely special is that the wooden frame was not damaged despite the fact that the fire on it was never extinguished (*cf. Wayyiqra* 6:13). It is possible, however, that the fire did not have to be deliberately extinguished while the people were encamped, but only extinguished for safety during the transportation of the altar. When a believer walks through the entrance to the outer court, he first faces the altar of burnt offering, as we will soon see. The purpose of this ministry is the circumcision of the heart for the sanctification and salvation of the soul. This altar reveals to us how to maintain a redeemed lifestyle. The tabernacle serves as an example of our salvation for spirit, soul, and body as a complete unit. The outer court serves us as believers and can only be used effectively if we fully imitate *Yeshua* by completely surrendering everything that is not in accordance with the way of life that He came to teach us – unforgiveness, envy, bitterness, immorality, rivalry and idolatry.

Humanity's poor attempt at trying to save itself by applying its own set of rules, is futile, to say the least. No one can achieve salvation by good works or by being a good person – this is a lie from hell, fueled by the Roman Catholic church. Sacrifices of animals could not repair dysfunctional behaviour in the life of a believer. Animal blood may help for a certain period of time, but will never remove sin completely. Only the blood of *Yeshua* that flowed from the torture stake can achieve this, and then only if the person fully trusts in and dedicates his life entirely to *Yeshua*. Salvation and sanctification only happens through trust in the covenant that *Yeshua* came to renew and by fully maintaining the lifestyle *Yeshua* came to teach us (*cf. Shemoth* 15:22; *Hoshēa* 6:6; *Mizmor* 40:7; *Mizmor* 51:18-21; *Mattithyahu* 12:7):

*Mattithyahu 9* <sup>13</sup>“But go and learn what this means, ‘I desire compassion and not offering.’ For I did not come to call the righteous to repentance, but sinners.”

As we move closer to the tabernacle, away from the altar of burnt offering, we get the *kiyor nechoshet*, copper washbasin, which we briefly studied last week. This is a unique item and made of pure copper, not bronze like the other items. At this stage, glass as we know it, is not yet a commodity. The women of the nation therefore didn't use mirrors as we know them today, but they used copper plates of various sizes. This plate was very highly polished and reflected the user's face fairly well. When contributions were requested for the tabernacle, many women gave up their vanity and brought their mirrors as contributions. According to tradition, *Mosheh* did initially not want to accept these, as it would have been used to arouse lust. However, it could just as well have been used in *Egypt* to help cheer up tired men and help build the nation! For this reason it was decided to use every mirror without exception and we therefore do not see a specific size given for the laver. The water in this laver would later also be used to bring peace between married couples when a man suspected his wife of adultery (*cf. Bemidbar* 5:17, 28), a study we will open a few weeks from now. The *kiyor* is therefore a constant reference to the cleansed soul and contains the truth in the ministry of the laver. Copper, water and mirrors remind us of how important it is that we are to stand clean and unblemished before YAH. Take a good look at yourself through the mirror of *Torah*; review the motive for your actions. Desire purity for your hands and feet, your actions and your way of life and give yourself to set-apart service:

*Mizmor* 24 <sup>3</sup>Who does go up into the mountain of **יהוה**? And who does stand in His set-apart place?

<sup>4</sup>He who has innocent hands and a clean heart, Who did not bring his life to naught, And did not swear deceitfully.

Three sides of the tabernacle are now covered with curtains of white woven linen; on the northern and southern sides we see twenty pillars covering 100 cubits, while the western side has ten pillars, holding up 50 cubits of white woven linen. The eastern side is the entrance to the outer court and only three pillars are used, respectively holding up fifteen cubits of curtains each from the northern to the southern sides. This shows us another one of many hidden *m'norot* in Scripture, as this entrance represents *Yeshua*, similar to the *shamash* on the *m'norah*. This shows us the gate, the entrance to the outer court, which is 20 cubits long, with the screen being the product of artistic woven curtains of blue, purple, and scarlet yarn and white woven linen; it is held up by four pillars – the epitome of *Yeshua* having come to earth in the form of a human being. The total height of the screen as well as the curtains of the outer court is 5 cubits.

Keep in mind that the outer court represents the human body, so it should always be neat and clean – this means that women should be modestly dressed at all times and men should always appear neat during *Shabbat* meetings. After all, we are meeting the King of kings and it would be inappropriate to show up like you were attending a sporting event! The number 5, the height of the screen, indicates favour – that which YAH pours out on you and I undeservedly. That favour should be reflected in your appearance and attitude.

The tabernacle in the wilderness is a scale model of the heavenly tabernacle and depicts the path that sinful man takes to reach YAH, therefore, the placement of the items outside and inside is such that it follows a specific route. When the *Ruach* has convicted you of sin, you are called to the entrance of the outer court, a representation of *Yeshua*:

🏆 *Romiyim* 8 <sup>14</sup>For as many as are led by the Spirit of *Elohim*, these are sons of *Elohim*.

🏆 *Timotiyos B't* 1 <sup>9</sup>who has saved us and called us with a set-apart calling, not according to our works, but according to His own purpose and favour which was given to us in Messiah **יהושע** before times of old,

🏆 *Romiyim* 8 <sup>28</sup>And we know that all *matters* work together for good to those who love *Elohim*, to those who are called according to *His* purpose.

*Yeshua* invites you inside, while still in your sin, and accompanies you to the altar of burnt offering where you offer sacrifices, confessing your sins and forsaking them:

*Yohanan Aleph 1* <sup>9</sup>If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.

Here your evil ways are now spiritually washed away and therefore, as a sign of obedience and with confidence in *Yeshua*, you go to the copper wash basin, the laver, where you undergo water immersion in public, to symbolise the spiritual washing away of sins, while confessing in public that you will now continue walking on the Way of Truth, as *Yeshua* came to teach us:

✠ *Marqos 1* <sup>5</sup>And all the country of *Yehudah*, and those of *Yerushalayim*, went out to him and were all immersed by him in the *Yardēn River*, confessing their sins.

✠ *Galatiyim 3*:<sup>26</sup> For you are all sons of *Elohim* through belief in Messiah **יהושע**. <sup>27</sup>For as many of you as were immersed into Messiah have put on Messiah.

Trust and baptism go hand in hand – one cannot exist without the other. This step indicates that you, as sinner, has died spiritually and that a new person has risen to walk the Way of Truth, that you are now also included in the promise of being set apart as a *talmid* of *Yeshua* to be resurrected at His second coming:

*Romiyim 6* <sup>4</sup>We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life. <sup>5</sup>For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection,

You are now a new person (*cf. Eph'siyim 2:11-20*) and have access to all the benefits of this new life. You may now enter the tabernacle where you may eat of the Bread of Life (showbread); the Light of *Yeshua* (*m'norah*) shines upon you so that you too can be a light to others; your prayers and good works are placed on the altar of incense as a pleasing aroma to *YAH*. As a result of *Yeshua*'s impalement and resurrection the curtain between the set-apart and the most set-apart has been torn and you now also have direct access to *YAH*:

*Yohanan 14* <sup>6</sup>**יהושע** said to him, "I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.

May you, as a new person on the Way of Truth, bear your testimony to bring sinners to an understanding of their wrong ways. If you have been walking this way for some time, may this message also encourage you to bring your contributions for the Kingdom until *Yeshua* returns and orders us to stop, as *Mosheh* had to order the people of *Yisra'el* to stop. It is for reasons like these that we regularly *vayaq'hel*, gather together, so that we may encourage and learn from each other, intercede together for those who are still lost. May *YAH*'s favour and His blessing rest on everyone who obeys His Word and does it. Please share these verses with people who are not yet clear about this walk of life.

Just a little dessert: we discussed this earlier and said that *Mosheh* went up to *Sinai* 7 times. However, we may have to burst everyone's bubble, as he may possibly have walked up there 8 times:

1. The first time is in *Shemoth 19:3* where he goes up and *YAH* mentions the covenant for the first time. *Mosheh* comes down in v. 7.
2. The second time he goes up is in v. 8 and he comes down in v. 9. This is the people's response regarding the covenant.
3. The third time up is in v. 10 and down is in v. 14 when *Mosheh* prepares the people to meet with *YAH*. Some scholars are of the opinion that this and the previous time form a unity, which would make it seven, but this is debatable.
4. The fourth time up is in v. 19 and down in v. 25. Here *Mosheh* repeats all *YAH*'s words and conditions.
5. The fifth time up is in 20:21 and down happens somewhere in ch. 23, possibly at the end.



6. The sixth time up is in 24:1 and down in 32:19. *Yehoshua* goes up with *Mosheh* when he receives the first set of stone tablets which he breaks due to the nation's sin with the golden calf.
7. The seventh time up is in 32:31 and down in v. 34, where he intercedes for the people's sin.
8. The eighth time up is in 34:4 and down in v. 29. This time Scripture makes pertinent mention of the fact that *Mosheh* stays on the mountain for 40 days and nights without food and water, although this could have been the case at other times as well.

*Shabbat shalom!*

Hein Zentgraf

[hein@zentgraf.org](mailto:hein@zentgraf.org)

Silver Trumpet Ministry

20 Adar 5785 / 20 March 2025

**Sources:**

Unless otherwise stated, all text is quoted from The Scriptures (2009)<sup>4</sup>. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utleay

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Book of the Upright

*The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.*

---

4 <https://isr-messianic.org/>