



The image of the Ruler

Parashat ki tisa (21) – When you take

Torah: *Shemoth* 30:11 tot 34:35

Haftarah: *Melaḳim Aleph* 18:1-39

Apostolic Writings: *Qorintiyim Bět* 3:1-18

Most of us started our spiritual journeys in main stream churches or one of the Pentecostal denominations. We were accustomed to finding a seat in one of the back pews every sunday morning or sunday evening, sometimes both, so that the preacher could at least see us, but not pay too much attention to us. We also made sure to have a little cash in our wallets, so that we would not contrast compared to the other congregation members. When the collection plate or money bag was passed around, most people would fold the money neatly in their hands and quickly drop it in, so that others would not see which coin was being thrown in. There were also, of course, the high-minded ones who always kept a note or two clearly visible to show how generous they were. However, most of them sat right in front of the pulpit or stage and those sitting behind did not always realise how those in the front rows were actually trying to brag.

Yeshua was in the treasury at some stage while people brought their contributions. A poor widow put in two coins, the smallest denomination in use at that time, something that would be worth less than a penny today. We learn:

Marqos 12 ⁴³And calling near His taught ones He said to them, “Truly, I say to you that this poor widow has put in more than all those putting into the treasury, ⁴⁴for they all put in out of their excess, but she out of her poverty put in all that she had, her entire livelihood.”

No matter what you or I put into the treasury, it would not compare to this widow’s contribution, because we have never put in all we have – not money, not time, not any other sacrifice. This widow made the scribes and Pharisees look down their noses, but she didn’t make a fuss like some might have done. She gave with a cheerful heart, because she knew her trust in *YAH* will provide whatever may be needed.

This week’s study begins with a similar case, where *YAH* wants to make it clear to the children of *Yisra’ēl* that no one person, regardless of their position in society, is worth more or less than the other. We have learned over the past two weeks how priests were appointed and ordained, ordinary people, selected from the nation, but we will soon learn why it specifically refers to the tribe of *Lěwi*. *Mosheh* is told to collect a half שֶׁקֶל (*She-qel*), *sheqel*, from every male citizen, as ransom money. This would also serve to count the people – something that is not decided by a leader of the people, but only by *YAH*.

At the time of the people of *Yisra'el*'s adventures in the wilderness, there were no coins yet, but certain standards, such as measures and weights, were already in place. Coins first came into use around 700 before *Yeshua*, so the half *sheqel* mentioned here was a weight of about 6 grams כֶּסֶף (*Kes-sef*), silver. As we have learned in previous studies, atonement in Scripture is represented by silver. Here we are taught that every person, regardless of age, intellect, education, talents, finances or status, are not considered any higher or lower than another. The silver was to be used as service in the tabernacle and a reminder before *YAH*, but also a reminder to each of the children of *Yisra'el* that, only through the favour of *YAH*, could they be part of the covenant and therefore also the Kingdom.



At one point the Pharisees tried to trick *Yeshua* regarding the temple tax, because they wanted to accuse him and His *talmidim* of not honouring the emperor. They asked him if it was lawful to pay taxes to Caesar. He knew their falsehood and asked them for a *denarius*:

Marqos 12 ¹⁶And they brought it, and He said to them, "Whose likeness and inscription is this?" And they said to Him, "Caesar's." ¹⁷So יהושע said to them, "Give to Caesar what is Caesar's, and to *Elohim* what is *Elohim*'s." And they marvelled at Him.

Our Ruler, our King, does not need to have His image on a coin, it only needs to be written on our hearts. That is why we study *Torah*, in order to understand Who is in control of our lives. We may even experience the image of *YAH* as *Mosheh* did, and will shortly look at that.

When we study v. 12 in-depth, we read that some type of guilt could arise when counting people. Numbers are important when waging war, when certain preparations are done, but we must realise that *YAH* remains in control, regardless of what man's plans may be. We have to trust *YAH*, not numbers; that is why *Dawid* caused the deaths of seventy thousand people (cf. *Dibrei haYamim Aleph 21:14*). He called for a census not ordered by *YAH* and had to pay the price for it. Any recording of numbers not requested by *YAH* is strictly prohibited. This half-*sheqel* was brought regularly with census surveys, but it later became an annual temple tax (cf. *Mattithyahu 17:24*); this was about two days' wages.

We learned last week that *Mosheh* would have to wash *Aharon* and his sons before they could don the priestly garments. Nothing was mentioned about how or where, but we now see another addition to the tabernacle, something that stood outside with the altar of burnt offering: the כִּיּוֹר נְחֹשֶׁת (*ki-Yor ne-Cho-shet*), the brazen laver or copper washbasin. This was really bronze, an alloy of copper and tin, but Scripture makes no distinction and generally uses the word *nechoshet*. Everytime when Scripture refers to copper, it has this to do with judgement. However, copper is widely used in the medical industry to improve health standards. Biologically, copper *Ma`asei* as an enzyme-binding agent. Lack of copper in the body leads to varicose veins, flabby skin, and gray hair. It is also used as bracelets to help relieve joint inflammation.

Like the other two metals used for the tabernacle, copper is also resistant to weathering, non-magnetic, non-sparking, and the best conductors of electricity, heat, and cold. These three precious metals can tarnish, but are not broken down by oxidation. They are found directly below each other on the periodic table of elements and therefore these precious metals show their validity in the use at the tabernacle. In the accompanying illustration we see from top to bottom: judgement, salvation or pardon, kingship through trust.

We will look at the finer details regarding most of the items, garments and offerings, in about a week or so from now, therefore it may feel like we are skipping certain things. Rest assured that no stone will be left untouched, so that we will cut everything open to the bone – where *YAH*



gives us the truth to explore. The type of contradiction we are dealing with here is the fact that the priests are expected to wash their hands and feet before performing service, but as soon as their bare feet touch the ground, it is dirty again! Obviously, there is no purpose in washing hands and especially feet. What we need to pay attention to here is once again obedience, not physical cleanliness.

We have previously seen many similarities between *Mosheh* and *Yeshua*. One that many people don't always notice is the following:

Yohanan 13 ⁵After that He [*Yeshua*] put water into a basin and began to wash the feet of the taught ones (*talmidim*), and to wipe them with the towel with which He was girded.

Mosheh was preparing his older brother, *Aharon*, and his sons to be priests; *Yeshua* was busy, shortly before his death, to prepare his *talmidim* to take out the *b'sorah* (cf. *Mattithyahu* 28:18-20; *Marqos* 16:15-16; *Luqas* 24:47). When we read about drinking water in Scripture, it always paints a picture of *YAH* (cf. *Yohanan* 7:37-39 et al), while water for washing always refers to the Word of *YAH* (*Mizmor* 119:19; *Yohanan* 15:3; *Eph'siyim* 5:25-27). By washing the feet of the *talmidim*, *Yeshua* was changing their status to represent the heavenly kingdom, something that cannot happen without obedience. *Yeshua's* half-brother understood this concept very well:

Ya'aqob 4 ⁷So then subject yourselves to *Elohim*. Resist the adversary and he shall flee from you.
⁸Draw near to *Elohim* and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!

Almost without taking a breath, *Mosheh* teaches us of the consecrated oil, a special composition of four fragrant spices mixed with olive oil to anoint the priests, tabernacle, and utensils. Raw olive oil has many benefits, both to ingest and also to apply to the body. Mixed with the other ingredients, it was not only a wonderful ointment, but it could also address various ailments. We can understand why people lived so many years and were much healthier during that period. Take a look at this [link](#) to find out more about essential oils and the benefits they have for humans. These spices were made by *YAH* for a specific purpose and we do ourselves an injustice by not using it.

The recipe recorded in Scripture may never be prepared to the same specifications to be applied to ourselves; this was a one-time use for sanctifying the priests. There are more than enough other recipes being compiled these days to achieve the desired effect for healing. The same prohibition applies to the composition of the incense offering, which contains other ingredients, but was only to be used for the tabernacle. One verse, however, that stands out here, we see just before the prohibition on making our own:

Shemoth 30 ³⁶“And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Appointment where I meet with you, it is most set-apart to you.

Each of us on the Way of Truth is supposed to have an intimate relationship with *YAH* and therefore also a place of meeting, either the inner room or something *ad hoc*. The incense we read about represents the knowledge we receive from *Torah* through *Hazon*, the Word of *YAH*, as *Sha'ul* teaches us:

Qorintiyim Bět 2 ¹⁴But 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. ¹⁵Because we are to *Elohim* the fragrance of Messiah among those who are being saved and among those who are perishing.

When we discover something in Scripture, however small it may be, compare it to the incense that is crushed and offered before *YAH* during this intimate meeting, something that accompanies us in prayer and is also used in our witnessing. The principle of an encounter with *YAH* is to have Scripture revealed; it is, after all, His Word and only He can explain it to us.

When you have discovered something in Scripture, a light has shone on a verse or passage that stirs you, you have found incense. This is what you need to refine and present to the world. Keep the passage with you, study it, and find the Hebrew meaning, if possible. Memorise it and use it when you meet with YAH. This is how the most secluded encounter takes place, the most intimate, as we learn:

Shir haShirim 1 ²Let him kiss me with the kisses of his mouth, For your *carnal*-love are better than wine. ³For fragrance your oils are good. Your name is oil poured forth, Therefore the young women love you. ⁴Draw me! We run after you. The sovereign has brought me into his inner rooms. We exult and rejoice in you. We praise your *carnal*-love more than wine. Rightly do they love you.

With these recipes for anointing oil and incense now released, YAH appoints the supervisors and designers who will work under supervision of *Mosheh* and oversee the erection of the tabernacle, along with the necessary labourers. Second in command, directly under the authority of *Mosheh*, we see the thirteen-year-old *בְּצַלְאֵל* (*b'tzal-`El*), "in the shadow (under protection) of *El*", from the tribe of *Yehudah*. He is filled with the Spirit of YAH in wisdom, understanding, knowledge, and in all work, to devise designs, to work in gold, and in silver, and in brass, and in cutting stones for setting, and in carving wood. With him is *אֶהֱלִיאָב* (*`o-ho-li-`Av*), "father's tent", from the tribe of *Dan*. At this stage *Yehudah* is the most important tribe, while the tribe of *Dan* was considered the most inferior. This teaches us that no person should despise another, let alone act arrogantly towards one another (*cf. Ma`asei* 6:3).

From all of this we learn that there is a strong comparison between Creation and the construction of the tabernacle. *Mosheh* was carried away in the Spirit to see the original tabernacle; here two young men, despite their own skills, are equipped by the Spirit to do the work as per the blueprint, in much the same way the Spirit was present at Creation (*cf. Bereshith* 1:2 to 2:3). Two key characters of whom we are taught in *Torah* that acted in true obedience under the guidance of *Ruach*, are *Yoseph* and *Yehoshua* (*cf. Bereshith* 41:38; *Debarim* 34:9).

Although we have mentioned this in previous studies, it is important to mention it again. During the covenant YAH had made with *Noah*, the rainbow was given as a sign. Then YAH made a covenant with *Abraham* and the sign of circumcision was given. Now, concerning the covenant with *Mosheh*, YAH gives the *Shabbat* as a sign. All are eternal, because YAH's covenant endures from generation to generation – forever (*cf. Romiyim* 10:4; *Ib`rim* 9:10). This rule regarding *Shabbat* is so important that anyone who does not comply with it, will die (*cf. 31:18*). This does not necessarily have to happen immediately, but may be similar to what had happened with *Adam* and *Hawwah*. In this case we also realise that the second death would apply here (*cf. Hazon* 20:6):

Hazon 2 ¹¹"He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death."

It is in cases like this that one wonders how seriously Christians take their 'shabbat'. They refuse to heed YAH's regulations and claim that the *Shabbat* had been moved to day one. However, there is no respect for celebrating and observing the day as taught in Scripture – everyone is floundering in their own way, doing what they want, trading during it and desecrating it in many other ways. No man has been given the right to make his own rules for *Shabbat*, much less to move it to any other day.

The tabernacle is like no other place on earth. It is built according to a heavenly plan to represent the heavenly; therefore it is also on set-apart ground. In other words: the tabernacle is a set-apart space. In a similar way, *Shabbat* is a set-apart period of time. When we enter the tabernacle, we are going into YAH's Dwelling; by maintaining *Shabbat*, we go into YAH's rest. With this confirmation, *Mosheh* receives the two stone tablets; the summary of YAH's rules are written with His finger on both sides (*cf. 32:15*). *Mosheh* is excited to take it down to the people, but now his credibility will have to pass one of the strictest tests.

With the stone tablets in his hands, *YAH* commands him to go down because the people had made a golden calf for themselves and were dancing before it. Although *YAH* would like to take revenge on the people, *Mosheh* intercedes on their behalf, giving *YAH* his reasons why the people should be spared, to which *YAH* changes His thoughts. Halfway down the mountain *Mosheh* meets *Yehoshua* who is waiting for him. They hear the noise in the camp, which *Yehoshua* thinks sound like war. *Mosheh*, however, is of the opinion that it sounds like a festival because of the singing. *Mosheh* makes no mention of his conversation with *YAH*, but when he gets closer to the camp, his anger flares up and he smashes both stone tables to the ground. When he confronts *Aharon*, we hear one of the weakest excuses in the history books:

Shemoth 32 ²²“And *Aharon* said, “Do not let the displeasure of my master burn. You know the people, that it is in evil.” ²³“And they said to me, ‘Make us mighty ones who go before us. For this *Mosheh*, the man who brought us out of the land of *Mitsrayim*, we do not know what has become of him.’” ²⁴“And I said to them, ‘Whoever has gold, let them take it off.’ And they gave it to me, and I threw it into the fire, and this calf came out.”

Mosheh burns the golden calf with fire, grinds it into powder and sprinkles it in their water, forcing the people to drink it. He then calls everyone who would honour *YAH* to gather with him. Only the tribe of *Lěwi* joins up with him, whereafter he orders that everyone should kill his brother, his friend and his relative. We realise that people were not merely killed at random, but that judgement was exercised where the sincere killed those who had actually been guilty in the making of the golden calf. While different numbers are mentioned, 3,000 people were killed that day.

Elsewhere in Scripture we learn of 3,000 people being resurrected:

Ma`asei 2 ⁴¹“Then those, indeed, who gladly received his word, were immersed. And on that day about three thousand beings were added to them.”

This event takes place on the day of *Shabu’ot*, when the *Ruach* descended upon obedient believers, in *Yerushalayim*. Ten days before *Yeshua* had ascended to heaven to be with *YAH*, as His work on earth was complete. He had given His *talmidim* instructions to wait while gathering to celebrate the feast of *Shabu’ot*. Approximately 2 000 years previously, *Torah* had been given to the children of *Yisra’ěl* and the congregation of *YAH* was founded, after which some of them danced around a golden calf. Now the congregation of believers is being confirmed while believers are filled with the *Ruach*, sent in the place of *Yeshua*:

Yohanan 14 ²⁶“But the Helper, the Set-apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all that I said to you.”

Every believer who lives in obedience, receives *Ruach* after taking the first step: water immersion. This is a physical sign of obedience and is done before of witnesses. Although *Yeshua* had no sin, he had to go through water immersion to set an example for us; what is good enough for him is good enough for us. Water baptism is not a free ticket to the afterlife, but only a public display of the covenant relationship the person would have with *YAH*. This can only be experienced by a true believer and follower of *Yeshua*, since a spiritual renunciation of sin is pronounced aloud by the candidate. For this reason we reject infant baptism as instituted by the Roman Catholic Church and adopted by the main stream churches.

The following day *Mosheh* returns to *YAH* to intercede for the nation. This is the typical attitude each of us should display:

Shemoth 32 ³²“And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written.”

As a result of their transgression, *YAH* withdraws Himself from the people and *Mosheh* needs to move his meeting place with *YAH* to outside the camp. Some commentators consider this to be the tabernacle, but it

had not yet been erected. This was just an ordinary אהל ('o-Hel), tent, possibly *Mosheh's* private residence, which now served as a temporary meeting place, something which would later be replaced by the tabernacle. However, it was also the place where YAH spoke with *Mosheh* as a friend, because a pillar of cloud came down to the entrance of the tent as soon as *Mosheh* entered the tent:

Shemoth 33 ^{11a} Thus יהוה spoke to *Mosheh* face to face, as a man speaks to his friend.

Mosheh's communication with YAH was exceptionally intimate (cf. *Bemidbar* 12:6-8 et al): פנים אל פנים (*pa-Nim al pa-Nim*), face to face. One commentator is of the opinion that the cloud would be a fleshly appearance of *Yeshua*¹. All the people watched this while lying flat on the ground in awe of YAH. The fact that YAH has withdrawn from *Yisra'el*, creates problems for *Mosheh* as an intermediary. He requests to get clarity regarding the people's future and with some *chutzpah*² he seems to give YAH an ultimatum, to not let the people move anywhere, unless YAH moves with them! The answer that YAH gives is something special:

Shemoth 33 ¹⁴ And He said, "My Presence does go, and I shall give you rest."

This rest is not only a peaceful attitude, but also includes freedom from contact with enemy nations (cf. *Debarim* 3:20; 12:10; 25:10). This is the personification of *Yeshua* which appears many times in different forms (cf. *Yeshayahu* 63:7-13), although some commentators seem to think otherwise. In the closing words of *Mosheh* we find another gem in the original text:

Shemoth 33 ^{16c} Then we shall be distinguished נִפְלֵינוּ (*nif-Lei-nu*), I and Your people, from all the people who are upon the face of the earth. [emphasis added]

The root for *nifleinu* is פלה (*pa-Lah*) which not only translates as set-apart, but also as wonderful. Here *Mosheh* uses one word that describes the people of *Yisra'el* in two ways at the same time: wonderfully set-apart. This is where *Mosheh* becomes quite comfortable, so much so that he sticks his neck out further and makes another request: he wants to see YAH's grandeur and esteem! He is told to stand on a rock, from where his request will be granted. We learn from *Torah*:

Shemoth 33 ²² "And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by. ²³ "Then I shall take away My hand and you shall see My back, but My face shall not be seen."

Although YAH does not have a body, He can still manifest in the eyes of man as if He had a body. *Mosheh* would only see Him from behind, which means he would only see a portion of YAH's greatness and esteem. The expression "in the cleft of the rock" we see in the original language as בְּנִקְרַת הַצֹּר (b'niq-Rat ha-Tzur). *Yeshua* is often referred to as the Rock (cf. *Marqos* 12:10; *Yeshayahu* 8:14; *Romiyim* 9:33; *Qorintiyim Aleph* 10:4 et al) while נִקְרָה (*n'qa-Rah*) is the root for 'tear', also translated as 'pierce'. What *Mosheh* really saw, was a preview of *Yeshua* with a pierced side.

Mosheh receives instructions to make up two new stone tablets, to go up the mountain alone and report to YAH the following morning. Most scholars agree that the stone tablets were hewn from sapphire. It could even be marble, something that is abundant in the area. Regardless, though, *Mosheh* got two stone tablets ready and went up the mountain early in the morning. YAH came down and the first thing He declared was not His love, Kingship or set-apartness, but His loving care and undeserved favour! This is where YAH cuts a covenant with



1 Ronald B. Allen, "The Pillar of the Cloud," *Bibliotheca Sacra* 153:612 (October-December 1996):393.

2 Common Yiddish term for 'arrogance'; pronounced 'chootspa', where the 'ch' is pronounced like the end of Bach.

Mosheh only, not with the rest of the nation. As a result of *Mosheh* and his love for the people, they would also benefit from this covenant. This is similar to what we see with *Yeshua* who will be raised as a prophet like *Mosheh* (*Debarim* 18:15, 18). As a sideline: in the 1956 movie “The 10 Commandments” by which Charlton Heston became famous, the stone tablets are given a curve at the top, which is not true. The stone tablets were rectangular or square, without the curve, as many other artefacts discovered during excavations have proven.

At this stage *YAH* repeats certain requirements that the nation had to fulfil after He had driven out six other nations from the promised land. First, there is to be no covenant between *Yisra’el* and any of the other nations. Altars need to be destroyed and pillars must be broken down. When *YAH* explains this to *Mosheh*, He repeats the characteristic of jealousy:

Shemoth 34^{14b} for יהוה, whose Name is jealous, is a jealous Ėl –

When words are repeated in Scripture, we should pay attention, since it will always be something that *YAH* considers important. Here, in one sentence, *YAH* mentions twice that He is jealous – He does not share His chosen nation with strangers, even less so with idols. When He created man in His image, this characteristic was also transferred to man, therefore it is normal for any human being to show some form of jealousy under certain circumstances. However, it must always be in the right context (*cf. Mishlě* 6:32-35), as we learn:

Mishlě 27⁴ Wrath is cruel and displeasure overwhelming, But who is able to stand before jealousy?

One of the worst forms of jealousy is when a mother gets the idea that her children may be taken away from her. This is one of the reasons why *Torah* demands the death penalty for anyone who kills or steals someone’s children. However, it is the same when we worship false gods, where people who claim to walk in the Way of Truth do not ultimately love *YAH*, but in reality love something or someone else more.

Despite their transgression with the golden calf, *YAH* is still willing to help the children of *Yisra’el* by driving out strange nations from the promised land, but only under certain conditions. More conditions are repeated and added:

- 🥂 no man-made idols;
- 🥂 the Feast of Unleavened Bread is to be kept;
- 🥂 all first-fruits belong to *YAH*, except for a donkey, which must be redeemed with a lamb;
- 🥂 work six days and observe the *Shabbat*, even in plowing and harvest times;
- 🥂 the festivals of *Shavu’ot* and *Succoth* must be kept;
- 🥂 all the men are to appear before the Presence of *YAH* three times a year (during festivals);
- 🥂 no blood with leavened bread and *Passover* may not be left over until the next day;
- 🥂 first-fruits are to be brought to the house of *YAH*.

We learn yet again of the goat which is not to be cooked in it’s mother’s milk, but note that all the aforementioned instructions are based on festivals. We must therefore realise that this is not about the kid or the mother, but the pagan rituals associated with it. We should never do anything during our festivals that pagan nations do during their festivities. *Mosheh* is ordered to write down all these instructions, as anything written down cannot be disputed later. It is uncertain, however, whether he wrote on the same new stone tablets, but it is not impossible. *Mosheh* went without food and water for 40 days, something that is humanly impossible, so he could have made the necessary notes on the same stone tablets.

After receiving all the instructions and returning to the people with the new stone tablets, the skin of *Mosheh*’s face shone because of his being in the Presence of the esteem of *YAH*. However, he did not realise this, therefore *Aharon* and all the others were afraid to come near him. For their convenience, he

veiled his face in their presence, but removed the veil when he entered the Presence of YAH. *Torah* uses a strange word to describe *Mosheh*'s face: קָרַן (*qa-Ran*), which translates as "to send out rays" as well as "to grow horns". Even *Jerome*, in his translation of the Latin Vulgate, translated the word as "with horns." This gave rise to certain ancient artists who would portray *Mosheh* with horns coming out of his head!

Exodus 34:30 videntes autem Aaron et filii Israhel cornutam Mosi faciem timuerunt prope accedere
And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

A good comparison we get from this whole story is how the life of *Yeshua* is seen in the stone tablets. The first set is broken, just as *Yeshua*'s body was broken on our behalf at His first coming. The second set of stone tablets is written anew, probably with notes from *Mosheh*, which is a precursor to *Yeshua*. With *Yeshua*'s second coming, everything is in place to live out the rules on the stone tablets, because He has already fulfilled them and revealed them to us with His first coming.

Many people seem to be uncertain of who or what יהוה is and which *Elohim* should be worshipped, as well as how *Yeshua* fits into the picture. It is unfortunately the case that some have brought the lie of the Roman Catholic church (Christianity) with them on the Way of Truth, which teaches that *YAH*, *Yeshua* and *Ruach* would be a type of "three-in-one" – the infamous lie of the trinity. Some people begin prayers with praises to *YAH* and then switch their talk to *Yeshua*! Although we pray to *YAH* in the Character of *Yeshua*, may we never pray to *Yeshua*. This is one of the problems that even the people of *Yisra'el* had with the golden calf; they were unsure of their leadership, unsure of their relationship with *YAH*, struggling to relate to something they could not see. Each of us on the Way of Truth sees *YAH* every day, maybe not physically, but we see the works of His hands, the results of Him being I AM. When we look at each other, it is a likeness of *YAH*. Outside we see trees, plants, blue sky that may sometimes be cloudy. Never does a moment go by that the Presence of *YAH* is not detectable, visible. The problem is: do you want to see the beauty of *YAH*, or do you want to worship your own golden calf?

Please keep these words of *Shlomo* in mind:

Mishlê 21³ To do what is right and just is more pleasing to ADONAI than sacrifice. [CJB]

Shabbat shalom!

Hein Zentgraf

hein@zentgraf.org

Silver Trumpet Ministry

13 Adar 5785 / 13 March 2025

Sources:

Unless otherwise stated, all text is quoted from *The Scriptures* (2009)³. 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 Utley

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

³ <https://isr-messianic.org/>

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