

THE TWO STONE TABLES OF THE COVENANT/TESTIMONY

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EXODUS 21:1-23:33 — THE WORDS & JUDGMENTS OF YHWH

—THE WORDS OF YHWH: Ex. 20:1 “And Elohim spake all these words [dabarim], saying...” The “Ten Commandments” are the ten words or the literal words of YHWH, for they literally came from his mouth into the ears of the people. That is why, to this day, the Jews refer to them as the *Ten Words* or the *Ten Statements*. The term *commandment* (mitsvot) is nowhere in Scripture applied to the *Ten Words/Statements of Exodus 20:1-17*. Wherever the English word *commandments* is used in our English Bibles (Ex. 34:28; Deut. 4:13; 10:4), referring to the *Ten Words*, it is the Hebrew word *debarim* (meaning *words* or *statements*) or a similar Hebrew word and not the Hebrew word *mitsvot* commonly translated in our English Bibles as the word *commandments*.

—THE JUDGMENTS OF YHWH: Ex. 21:1 “Now these are the judgments [mishpatim] which thou shalt set before them.” The *Judgments* of YHWH are the moral and ethical laws pertaining to human relationships; in other words, they are an elucidation or expansion of the last six of the Ten Commandments which pertain to loving your neighbor as yourself (Mk. 12:30).

-Ex. 24:3 “And Moses came and told the people all the words [dabarim] of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.” So, from Exodus 20:2-17 we find the *words* or *debarim* of YHWH, and immediately following chapter 20 we have the *judgments* or *mishpatim* of YHWH (21:2-23:33).

YHWH'S DEALING WITH HIS PEOPLE: FROM A FACE-TO-FACE ENCOUNTER TO A MEDIATOR (THE OFFICE OF THE PROPHET ESTABLISHED)

Here listed are two categories of instructions that came from YHWH between chapters 20 and 23: *words* and *judgments*. The words are the literal words that YHWH thundered out from Sinai; i.e., the Ten Words. After these words were thundered out (Ex. 20:2-18) the Israelites asked Moshe (Moses) not to let YHWH speak to them again in this direct manner “lest we die” (19). So starting in 20:21 Moshe goes into the cloud and where YHWH, in accordance with the people's wishes, continues giving instructions to Moshe who would then deliver them to the people. These later instructions are found in 20:22-23:33 and are called *judgments*. *Judgments* (Hebrew word is *mishpatim* = (Strong's # 4941) are a *judicially pronounced verdict, a divine law, formal decrees* and are ordinances pertaining to YHWH's moral and ethical laws as embodied in the last six of the ten commandments which teach righteousness in one's business and personal relationships.

WHAT WAS WRITTEN ON THE TABLES OF STONE?

-Ex. 24:12 “And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law [torah], and commandments [mitsvot] which I have written; that thou mayest teach them.” Moshe goes back up to the mount to receive “the stone Tablets and the teaching and the com-

mandment [mitsvah] that I have written, to teach them” (*Stone Edition Tanach*). What did YHWH write with his own finger? The Torah and Commandments (mitsvot) — on the Tables of Stone. The word *torah* means *precepts, teachings* or *instructions* and refer to all of YHWH’s instructions as found in the first five books of Moshe. *Mitsvot* (plural of *mitsvah*) means *a command, precept, ordinance* and was used to describe conditions of YHWH’s covenant with Israel. This is what YHWH wrote on the Tablets of Stone. And *torah* and *commandments* is what describes the *words* and *judgments* of YHWH found between Exodus 20-23.

WHAT IS THE COVENANT YHWH MADE WITH ISRAEL AND WHERE IN TORAH IS IT DELINEATED?

Exodus 24 spells out the details of the covenant that YHWH made with Israel called the Mosaic or Sinaitic Covenant. Here are the specific details of that covenant:

—Aspects of the Covenant [Contractual] Agreement YHWH made with Israel:

- a) As with any contract, agreement, or covenant there have to be **Parties** between which the agreement is made: in this case it is between YHWH and B’nai Yisrael/ the House of Israel.

- b) In the case where one party is more powerful than the other, the more powerful of the two, in this case YHWH, dictates the terms of the agreement to the weaker party, in this case Israel (Ex. 19:3-4).

- c) **Terms of the Agreement:** the *Words* and *Judgments* of YHWH (Ex. 20:1; 21:1; 24:3; 19:1-23:33).

- d) There has to be an **Agreement Among the Parties** to the conditions/terms of the agreement: YHWH imposed the terms and Israel said “I do...” three separate times (Ex. 19:8; 24:3,8). Regarding legal proceedings, for an action to be binding legally Torah requires matters to be established in the mouth of two or three witnesses (Deut. 17:6; Num 35:30; Mt. 18:16).

- e) **The Benefits** (blessings) upon Israel if it follows the terms of the contract: Ex. 19:5-6; 23:20-22 “ Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”

- f) **The Penalties** if the agreement is not carried out (Ex. 23:20b).

- g) There must be **Witnesses** to the covenant: Ex. 24:4 Twelve pillars of stone were erected—one for each of the 12 tribes of Israel.

- h) There must be **Mutual Consent and Understanding**. Both parties must know the terms, have heard the terms: Ex. 24:7 “And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.”

- i) Both parties must have a **Written Record** of the agreement/covenant. Ex. 24:4 “And Moses wrote all the words of the LORD.”

- j) Covenant agreement **Cut in Blood** (i.e., a **Blood Covenant**) as per the times and

customs of the ancient world: “And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words” (Ex. 24:5-8).

This is the covenant agreement with all of its terms and conditions that YHWH made with the people. All this is contained between Exodus chapters 19 and 24.

THE ARK OF THE COVENANT/TABLETS OF STONE WERE EACH KNOWN BY SEVERAL DIFFERENT NAMES

—Deut. 31:25 “That Moses commanded the Levites, which bare the Ark of the Covenant of the LORD...”

—Heb. 9:4 “Which had the golden censer, and the Ark of the Covenant overlaid round about with gold...”

—Ark of the Covenant is also called the Ark of the Testimony in Exodus 25:16 (*Testimony = Edyot = 5715*) or simply, The Testimony (Ex 16:34; 27:21, etc.).

—The two tablets Moshe brought down from Sinai are called the Two Tables of Testimony (*5715*) in Ex. 34:29.

—The Ark is also called the Oracle (1 Ki. 8:9; 2 Ch. 5:9).

—De 9:9 When I was gone up into the mount to receive the Tables of Stone, even the Tables of the Covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

—De 9:11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the Two Tables of Stone, even the Tables of the Covenant.

—De 9:15 So I turned and came down from the mount, and the mount burned with fire: and the Two Tables of the Covenant were in my two hands.

—Heb 9:4 Which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the Tables of the Covenant;

WHAT WERE THE TABLES OF THE COVENANT/TESTIMONY IN THE ARK OF THE COVENANT/TESTIMONY?

What was actually contained in the Ark of the Covenant, also known as the Ark of the Testimony? Let's let Scripture answer this question.

—Deut. 31:24-26 “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this Book of the Law [Torah], and put it in the side [or *at the side* according to *The Stone Edition Tanach*] of the Ark of the Covenant of the LORD your God, that it may be there for a witness against thee.” Please note that the whole Chumash (i.e. Torah, Chumash or the first five books of Moshe) was placed

next to the Ark while the Covenant or written contract part of it (Ex. 19-24) where Israel said, “I do...” — the Covenant was ratified through blood — was placed inside as a testimony or witness against them. It was a written record of what they had covenanted or promised to YHWH that they would do.

— Heb. 9:4 “Which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the **Tables of the Covenant...**”
The **Tables of the Covenant** were placed in the Ark of the Covenant.

— Ex. 25:21; 40:20 Into the Ark of the Covenant was placed the *testimony [mishpatim]* that YHWH gives to Moshe.

—1 Ki. 8:21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt. (*Stone Edition Tanach* also says, “wherein is the covenant of Hashem.”)

WERE THE INSTRUCTION ON HOW TO BUILD THE MISHKAN (TABERNACLE) ON THE TABLETS?

There are some who teach that the Stone Tablets had written on them, not the Ten Words of Exodus 20, as the Jewish scholars and sages have believed for thousands of years, but that they contained the instructions on how to build the Tabernacle of the Wilderness as given to Moshe by YHWH in Exodus 25-31:11. So the question has to be asked, what was on the stone tablets? The covenant agreement or the instructions on how to build the tabernacle? Or both?

In Exodus 31:18 YHWH, after instructing Moshe on how to build the Tabernacle/Mishkan, gives him the Stone Tablets of the Testimony. It seems that they could have indeed contained the instructions on how to build the Mishkan. Except that the verses just prior to verse 18 (12-17) are instructions about the Sabbaths of YHWH and how they are a sign of the covenant between YHWH and his people (13). So again we ask, what was on the Stone Tablets? The covenant spelled out between Exodus chapters 19-23, or the instructions to build the Mishkan spelled out between chapters 25 to 31:11?

Let's answer this question by asking the following question. What does Scripture say was on the second set of tablets that YHWH delivered to Moshe (34:1) after the first set were broken at the golden calf incident (32:19)? Let's let Scripture answer this question:

And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments [*dabar* (1697) or *words*] (Ex. 34:28). (The Jewish translation of this verse as found in *The Stone Edition Tanach* confirms word-for-word this KJV rendering.) Please note the word *dabar* is translated in both the KJV and Jewish Bibles as not only *word*, but also in a number of places as *commandments*, as well. According to *Strong's Concordance* the word *dabar*, as a generic, often used word, has numerous meanings.

This verse alone ought to settle the debate as to what was on the two tables of stone! But, let's go on and consider some other issues in this debate. What were the Ten Commandments or Words of YHWH? Pages one and two of this paper answered that question, already.

THE TABERNACLE AND STONE TABLETS WERE KNOWN BY DIFFERENT NAMES

The Mishkan, or Tabernacle in the Wilderness was also known as the Tabernacle of the Testimony or

Tent of the Testimony (Ex. 31:18; 38:21; Nu. 1:50, 53; 9:15; 10:11). The veil in the Tabernacle was in one place called the Veil of the Testimony (Lev. 24:3). So one could say that the Tables of the Testimony were contained in the Ark of the Testimony behind the Veil of the Testimony within the Tabernacle/Tent of the Testimony. This seems to support the idea that the “testimony” on the Stone Tablets did indeed pertain to the instructions on how to build the Tabernacle.

But the Stone Tablets and Ark within the Tabernacle were known by other names, as well, as we have already seen. One could just as easily say that inside the Ark of the Covenant was placed the Tables of the Covenant (which contained the covenant agreement that was spelled out between Ex. 19-23) as a testimony or witness against Israel and YHWH as to what each party had covenanted or promised to do vis-à-vis the other party. There are many ways to look at this whole thing depending upon your viewpoint — and depending upon the narrowness or broadness of it!

Scripture often uses multiple terminologies and names to describe the same thing. How many names does Scripture reveal that YHWH himself has? About 200 — each with its own descriptive characteristics! He cannot be limited to one or two or even twenty names. Has he done this to confuse and befuddle us? Or to cause us to press into his unfathomableness — an adventurous journey of a limitless number of miles that will never end and of which we will never grow bored always seeking new vistas and panoramas of YHWH’s greatness; a new treasure to dig up, a new universe to discover, a new map to explore. Torah, the Word of YHWH, is like this!

TABLETS OF TESTIMONY IN THE ARK OF TESTIMONY: WHAT IS THE *TESTIMONY*?

The Tanach (OT) refers to the word *testimony* (*edyut*) in many different ways. For a thorough treatment of the word Edyut (5715) see a Hebrew Lexicon (e.g., *Brown, Driver Briggs Hebrew-English Lexicon* or *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*) Thus far, we have seen that the word *edyut* (testimony) referring to the Tables of the Testimony, the Ark of the Testimony, the Tent/Tabernacle of the Testimony, and the Veil of the Testimony. Scripture also in numerous places talks about the testimony of individuals in courts of law. And then there are numerous references to the *Testimonies of YHWH* as being one of the components of Torah. Let’s explore what are the *Testimonies of YHWH*.

WHAT ARE THE TESTIMONIES OF YHWH?

Torah is divided into several subsections: The three main ones are: Statutes, Judgments and Testimonies (*Messiah, Vol 2, p. 225, by Avi Ben Mordechai*). Let’s define the meaning of each word:

-Testimonies: The Hebrew word is *edyut* (*Strongs #5715, feminine sing.*) or *edah* (*Strongs #5713, feminine pl.*) and means *to testify* or *witness*. They refer to YHWH’s holy festivals (Passover, Unleavened Bread, Pentecost, Feast of Trumpet, Day of Atonement and Feast of Tabernacles). These “witnesses” express YHWH’s plan of salvation and stand as divine beacons of light ultimately steering us to the coming Messiah (both his first and second coming). The testimonies also include other precepts which help bring to our remembrance the requirements of Torah; such as, tefillin and mezuzah. All these things are living witnesses (*edyut*) of YHWH’s work among his people.

-Statutes: The Hebrew word is *chukim* (*Strongs # 2760*) and means *decrees* or YHWH’s body of decrees and statutes that have no apparent explanations, or commandments which are difficult to understand. (“Ordinances” = *choq* = 2706 = the masculine version of *chaqah*.) (For examples of this word in scriptural use see Psalms 119:5, 8, 12, 16, 23, 33, 48, 54, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.)

-Judgments: The Hebrew word is *mishpatim* (*Strongs* # 4941) meaning *a judicially pronounced verdict, a divine law, formal decrees* and are ordinances pertaining to YHWH's moral and ethical laws as embodied in the last six of the ten commandments which teach righteousness in one's business and personal relationships.

-Ps. 119:7 "...[YHWH's] righteous judgments [mishpatim]."

-Ps. 119:30 "I have chosen the way [derech] of truth: thy judgments [mishpat] have I laid before me."

-Ps. 119:160 "Thy word is true from the beginning; and every one of thy righteous judgments [mishpat] endures forever."

THE SEVERAL MAIN DIVISIONS OF TORAH LAW OF WHICH "TESTIMONIES" ARE BUT ONE

-De 4:44-45 And this is the Torah which Moses set before the children of Israel: These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

-De. 6:20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

-1 Ki . 2:3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the Torah-law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

-2 Ki. 17:15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

-2 Ki. 23:3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

-1 Ch. 29:19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

-2 Ch. 34:31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

A CLOSER LOOK AT *TESTIMON/Y/IES*

Testimonies are something that can be kept! They are not instructions on how to build the Tabernacle of Moshe.

-Ps. 25:10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

-Ps. 78:56 Yet they tempted and provoked the most high God, and kept not his testimonies:

-Ps. 93:5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

-Ps. 99:7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

-Ps. 119:2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

-Ps. 119:14 I have rejoiced in the way of thy testimonies, as much as in all riches.

- Ps. 119:22 Remove from me reproach and contempt; for I have kept thy testimonies.
- Ps. 119:24 Thy testimonies also are my delight and my counsellors.
- Ps. 119:31 I have stuck unto thy testimonies: O LORD, put me not to shame.
- Ps. 119:36 Incline my heart unto thy testimonies, and not to covetousness.
- Ps. 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.
- Ps. 119:59 I thought on my ways, and turned my feet unto thy testimonies.
- Ps. 119:79 Let those that fear thee turn unto me, and those that have known thy testimonies.
- Ps. 119:95 The wicked have waited for me to destroy me: but I will consider thy testimonies.
- Ps. 119:99 I have more understanding than all my teachers: for thy testimonies are my meditation.
- Ps. 119:111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.
- Ps. 119:119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.
- Ps. 119:125 I am thy servant; give me understanding, that I may know thy testimonies.
- Ps. 119:129 Thy testimonies are wonderful: therefore doth my soul keep them.
- Ps. 119:138 Thy testimonies that thou hast commanded are righteous and very faithful.
- Ps. 119:144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.
- Ps. 119:146 I cried unto thee; save me, and I shall keep thy testimonies.
- Ps. 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.
- Ps. 119:157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
- Ps. 119:167 My soul hath kept thy testimonies; and I love them exceedingly.
- Ps. 119:168 I have kept thy precepts and thy testimonies: for all my ways are before thee.
- Jer. 44:23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

If the *testimony* is the instructions on how to build the Tabernacle and the Tabernacle itself, then what was David talking about since there was no Tabernacle or Temple when he penned these psalms? Furthermore, if *testimony* (edyut) is referring to the Tabernacle, then what are *testimonies* (*edah*, the plural form of edyut)? They are both the same word. How can one “keep the tabernacle (testimony)” or “not decline from thy tabernacle building instructions (testimonies)” since the same Hebrew word, is used in both instances (the plural and singular forms)?

ADDITIONAL POINTS TO PONDER REGARDING THE TEN WORDS/“COMMANDMENTS”

It may come as a surprise to some Bible students that not everyone divides the Ten Words/ Commandments as we have all been taught. The Jews divide them one way and the Christians another way. Some within Christianity divide them differently than mainstream Christianity as well. How to divide them has caused no small controversy among some.

On one thing Scripture is firm, however: there are ten of them (Ex. 34:28; Deut. 4:13; 10:4). Ten what, however? Does Scripture say there are ten *commands* or ten *words*? This issue has already been addressed at the beginning of this study: Scripture calls them *ten words*, NOT *ten commands* or *commandments*. If one follows the traditions of men in referring to as the *ten commandments* then a problem arises. In reality, there are actual more than ten imperative commands listed between Exodus 20:2-17. There are at least 14! There are 12 “thou shalt” commands alone, and one command each to “remember” and to “honor.” Obviously, traditionally similar commands have been grouped together to form basically ten groupings of imperative commands.

But this still doesn't answer the issue to which we have just referred above: Scripture calls them *ten words* not *ten commands*. Are we splitting interpretational hairs? Maybe, but the more one studies the Words of YHWH in Scripture, the more one sees that every detail, down to the last word, is by divine plan and purpose, and that when one hones in on the those seemingly trivial details it is then that the infinitely wise master mind of the Creator of the universe begins to reveal itself, and O what a treasure trove of spiritual understanding awaits the eager and teachable treasure hunter!

The Jewish rabbis and sages have been studying these minute details for 3500 years and if they refer to something as *Ten Words/Statements* it probably is for a good reason. As a result, the Jews divide the "Ten Commandments" not along the lines of ten imperative commands, but rather along ten statements or affirmations. Therefore, for them, number one affirmation or statement is found in Exodus 20:2 which says, "I am YHWH your Elohim, who brought you out of the land of Egypt..." It is important that this be included in the ten statements since without a clear statement or understanding of who the Supreme Being is, the other nine statements are meaningless and are without a meaningful point of reference. They're just hanging out there in spiritual limbo.

According to Jewish rabbinical reckoning, the second statement is a grouping including the prohibitions against idolatry which includes the worshipping of false gods and the construction of idols. Beyond that, all the other statements follow the Christian pattern.

CONCLUSION TO THE MATTER

To this writer, the preponderance of the evidence in Scripture points to the fact that what was contained on the Two Stone Tablets (both sets) was indeed the words of the covenant of which the Ten Words or Statements were perhaps the capstone or cornerstone. At this point, based on the Scriptural evidence, I am not prepared to dogmatically say that the Tablets contained only the Ten Words/Statements, and not the rest of the words of the Covenant YHWH made with his people (Ex. 19-23). But one thing is certain, they probably did not contain the instructions on how to build the Tabernacle, or if they did, the Covenant passages had to have been on there, as well, if we are to take into account all the Scripture references which state the fact that they were.

ADDENDUM: MOSHE IS A TYPE OF YESHUA THE MEDIATOR

•Ex. 24:1 "And he said unto Moses, Come up unto the YHWH, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off." Man cannot approach YHWH on the grounds of his own work. He needs a mediator—a bridge between him and YHWH.

•Ex. 24:2 "And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him." YHWH appointed Moshe to enter into his presence to act as mediator between YHWH and his people.

•Ex. 24:6-8 The covenant is ratified and Moshe sprinkles the people with blood. Revelation 7:14-15 parallels this event: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

•Ex. 24:16-18 "And the glory of the YHWH abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the YHWH was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the

midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.” After six days of work and toil, on the seventh day Moshe is called into the glory cloud. Similarly, Yeshua fulfilled his mission of doing his Father’s work on this earth, and subsequently resurrected receiving his glorious body on the Shabbat subsequently ascending to the glorious place awaiting him in the heavenlies. Additionally, Hebrews 4:10 says, “He that is entered into Yeshua’s rest, he has ceased from his own works.” John 17:4-5 states, “I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” So Moshe ascending the mountain is a type of the Ascension of Messiah Yeshua.

- What was Moshe doing up on the mount while communing with YHWH? Receiving instructions about how to build the earthly tabernacle (chapters 25-31:11). Yeshua himself ascended to prepare heavenly tabernacles/ bodies and mansions (or habitations, offices, responsibilities, rewards) for his saints and to prepare New Jerusalem. As Moshe returned with the plans to build the Tabernacle, so Yeshua will return bearing with him our heavenly, glorified bodies and spiritual rewards.

- Even as Yeshua, the Mediator between Elohim and man will have two descents from heaven to this earth, so Moshe, the mediator had two descents from Sinai. During Moshe’s first absence Israel fell into idolatry an spiritual perversion. So After Yeshua’s first absence both the Jews and Christians have fallen into idolatry and Babylonian customs.

- When Moshe descended the second time his face shone in a glorified state. Likewise, when Yeshua returns, he will return, not as a fleshly human, but in a glorified and powerful state.

- There are many more parallels which could be given between the two mediators, but these should suffice to hopefully see in a fuller way the unity of all Scripture and how Elohim has his all-wise and powerful hand on every detail of Scripture. Perhaps what I have shared with you here will encourage you to dig deeper into these passages of Scripture to dig out more prophetic and messianic nuggets which point to our glorious Master and Savior, Yeshua HaMashiach who after all, is the ultimate fulfillment of Torah — which fulfillment will not be totally fulfilled until the end of the Book of Revelation with the arrival of the New Heaven and New Earth with the New Jerusalem after the Millennium. To Elohim and Yeshua be all the glory, forever and ever!