

Shavuot: A Revelation to a United Yisrael

By

Rabbi Edward Levi Nydle (Levi bar Ido)

B'nai Avraham

*And YHWH said to Moshe, “Come up to Me on [in] the mountain and be there, while I give you tablets of stone, and the Torah and the command which I have written, to teach them.” **Shemot (Exodus) 24:12***

Comparable to the other commanded Feasts of YHWH in the Scriptures, *Shavuot*¹ is not just a Feast of a recollection of the past event that it commemorates. How can the giving of the Torah 3,500 years ago have the ability and the power to make changes by a practical application in my life today? How can I connect with YHWH on His Feast Day of *Shavuot*? There must be a concealed purpose of why *Shavuot* is one of the *Sholesh Regulim*², which were to be observed in Yehrushalyim by all Yisraelite males. The secret to this mystery is that at *Shavuot*, we do not reenact the revelation of the YHWH Elohim at Mt.Sinai, we enact it, and we do so continuously everyday of the year.

In the Torah, there is no specific rite associated with the *Matan Torah*³ because the Torah is a gift given to each of us individually in our time. It is given and revealed to us with our own means of finding its relevance for us as individuals. YHWH knew that when Yisrael received the revelation of Himself at Mt.Sinai, they would believe in Him and the later prophetic voice of His servants. Yisrael would have a collective revelation of the Elohim of Avraham, Yitzkak, and Ya'akov because they, as a united nation, would see and hear Him. Every member of the congregation of Yisrael experienced a prophetic moment of an unprecedented event for a whole nation. It would be a face-to- face encounter of the third kind with YHWH. Elohim would descend to them, and they would come near the mountain of revelation approaching YHWH.

One of the Hebrew names for this Feast of Weeks is *B'hakrivchem*⁴ which means to “bring YOURSELF close”. The nation of Yisrael was to present itself as a collective soul to Elohim as the First Fruit offering of new grain⁵.

¹ The Feast of Weeks- seven complete Sabbaths (weeks)after the High Sabbath of Unleavened Bread

² Literally “Three Feet”; a pilgrimage Feast where one would ascend to Yehrushalyim

³ The Gift of Torah

⁴ First Fruits

⁵ Revelation 14:4

Remember the Torah interpretation truth that the physical realm and the spiritual realms are mirror images of each other. They are interwoven together as one and cannot be separated.

So, man's world as a microcosm, and the universe, as the macrocosm, are influenced by each other. Whatever a man accomplishes in his world, is mirrored in the spiritual worlds. As it is above, so it is below. Our actions of Torah observance cause ripples in the worlds, just as a pebble in a pond!

At *Shavuot*, Yisrael was enabled with the ability to connect the physical material world with the celestial Tree of Life. Because of this truth, the *bikurim*⁶ are waved in all six directions (just as the *lulav*⁷ is waved at *Sukkot*) of the universe, with the intention that the material world, no matter where the location was, would be lifted up to an elevated spiritual level. By connecting with the Tree of Life (the Torah/*Moshiach*), we are connecting with the fruit from that Tree, and when we do, we have an experience like we had as first-born (*bechor*). By connecting with the Torah, we reach its roots that are in the spiritual realms (as the letter SHIN), and we are a renewed man or woman. Everything is renewed to its very roots and is transformed into new fruits.

- *“So if anyone is in Rebbe, Melek HaMoshiach, he is a brit Chadasha (renewed man); the old things passed away; Hinei, all has become chadash (renewed).” **2 Corinthians 5:17***⁸
- *“Everyone who is in Messiah is therefore a renewed creation. Old things have passed away; and everything has become renewed from Eloah Who reconciled us to Himself by the Messiah, and has given us the service of reconciliation.” **2 Cor.5:17-18***⁹

Personal Revelation

Unless we each receive the revelation of the Torah, by practically applying it in our daily lives, the gift that YHWH has given to Yisrael, is meaningless. While it is very hard for the natural man to grasp Elohim's essence, we can perceive Him as He relates to us personally. Elohim's revelation of Himself was in proportion of Yisrael's capacity to receive it.

- *“But the natural man does not receive the matters of the Ruach Elohim, for they are foolishness (*narrishkai*) to him, and he is unable to know them, because they are spiritually discerned.” **1 Cor.2:14***

When Yisrael was at its zenith, then YHWH revealed Himself to the whole nation. After Yisrael sank into spiritual poverty which resulted in the exile from the Land, then He concealed Himself, so much so that Yisrael wondered if He had forsaken them. It is Elohim's great desire and will that man's perception of Him deepens and to have His revelation increased.

⁶ First Fruits

⁷ the 4 species

⁸ Orthodox Jewish Brit Chadasha

⁹ The HRV “New Testament”, Dr. James Trimm

The Torah records that Moshe was to “come up-aleh elai” to YHWH. This represents the elevated spiritual state that Moshe had to acquire in order to receive the revelation of the YHWH. He obeyed the voice of YHWH as a prerequisite to eliciting the Divine initiative. Moshe actually went into the mountain or glory of the *Shekinah*. This is a parallel to the experience of Yochanan in the *Sefer Hisgalus* (Revelation).

- ‘After these things I looked, and Hinei- a delet having been opened in shamayim, the kol harishon, the voice like a Shofar that I heard speaking to me, said, ‘Come up here(ELAI)!..’ **Revelation 4:1**

Beit HaMikdash recreates Sinai Experience

With the knowledge that the Temple (*Beit HaMikdash*) was constructed on the plane of the four levels of holiness and ascent¹⁰, that were to correspond to the four levels revealed at Mt.Sinai, we can then understand that the Temple experience was given by YHWH to Yisrael in order to reproduce every day the Sinai experience. It was a re-creation of the giving of Torah. The four levels are:

1. The bottom of the mountain(corresponding to the Temple gates)
2. The mountain itself (the interior of the Temple Courtyard)
3. The cloud (the interior of the Temple)
4. The thickness of the cloud ‘*arafel* (the Holy of Holies –*Kodesh Kodeshim*)

These are the same four levels that the Siddur is based upon in our prayers. As we pray the prayers found in the *Siddur*¹¹, we approach YHWH level by level until we reach the veil of the Holy of Holies and recite the *Sh'ma* (Hear O Yisrael-Unity Prayer).

Purity and Unity

Yisrael had to make ready their hearts for the revelation of the YHWH by purifying themselves for three days. After the 49 days or seven weeks (7 X 7) of counting the omer; the Torah would be given to them on the 50th day. As we count the *OMER*, we are purifying ourselves and passing through the 49 gates of purity before receiving the Torah. We ascend from level to level, until we reach the 50th Gate and stand before Elohim. Then the 3 upper sefirot (*Keter, binah, and Hokhmah*) came to crown the *Malkut* or this physical world Comparable to the year of *Yovel* (Jubilee-every 50 years) the “slaves “were finally free.

The Torah was given as “black fire on white fire”¹²Therefore, if one is to receive the Torah, he must purify his heart as the “white fire” is pure. Yisrael was to become YHWH’s *segulah*.¹³The Hebrew word *segulah* means a treasure that is customarily tied together in a cloth so that it does not scatter nor get “lost”.

¹⁰ Signifying the Four Worlds

¹¹ The Hebrew prayer book

¹² Midrash Tanchumah, Genesis 1

Yisrael had the power to unite the many individuals into ONE people .Just as we declare YHWH our Elohim YHWH is *Echad* (ONE) in the *Sh'ma*, so we UNITE the twelve tribes into ONE to declare YHWH is ONE! And also, just as we witness YHWH is ONE in the heavens, so He in the heavens witnesses that we are ONE on the earth. This is an important concept in order to understand what really happened on Shavuot in **Acts** chapter 2 of the *Brit Chadasha*.

- “So that they might be ONE, as You, Father, are in Me, and I in You, so that they too might be ONE in Us, so that the world might believe that You have sent ME.” **Yochanan 17:21**

All the souls of Yisrael were to be united in purity and singularity to the Torah.¹⁴The congregation was to become one Renewed Ya’akov, when they cling to the Torah and its unity.

- “Having abolished¹⁵ in His flesh the enmity- the Torah of commandments in dogma- so as to create in Himself one Renewed Man (ADAM CHADASH ECHAD) from the two, thus making shalom.” **Ephesians 2:15**
- And enmity (by His flesh and also the Torah, because of the commandments within his commandments⁰ is abolished¹⁶, that from the two of them He might create in Himself one new man, and He made peace.” **Eph.2:15 HRV N.T.**
- “These all with ONE mind [in UNION- **The Aramaic NT**] where continually devoting themselves to tefillah (prayer), with ONE nashim (soul) and with Miryam the Em of Rebbe, Melek HaMoshiach and with his achim.” **Acts 1:14**
- “And when the day of Shavuot is fulfilled, they were ALL together at the same place [assembled as ONE –HRV; all being in UNION-The Aramaic NT].” **Acts 2:1**

Acts chapter two is an enacting of the power of Shavuot to a UNITED Yisrael once again!

¹³ Ex.19:5 meaning special treasure

¹⁴ Deut.33:4

¹⁵ In the Aramaic the verb “is abolished” is SINGULAR AND CANNOT HAVE TWO SUBJECTS.As a result only the enmity is abolished not the Torah. The phrase “in or by His flesh” is conjoined to “and the Torah”. The next phrase is a Dalet ׀ clause. The dalet preposition is very ambiguous in Aramaic and can mean “who, which, that, that which, of or because”.

¹⁶ See footnote #12

Preparation of the Bride

Also, the seven weeks of the omer is symbolic of the seven days of *niddah*¹⁷ for the woman who is unclean and has to observe the mitzvah of *mikveh*¹⁸ in order to come together in the marital relationship with her husband. She must count seven days after her period ends, and then experience the process of purification.¹⁹ Immersion in the living waters of the *mikveh* is considered a spiritual rebirth from the womb of the waters of Eden.²⁰

- *You shall not approach a woman who is forbidden as a niddah to be intimate with her.* **Wayyiqra 18:19**
- *If a man lies with a woman who is a niddah and is intimate with her, both of them shall be cut off²¹ from their people.* **Wayyiqra 20:18**
- *But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she is clean.* **Wayyiqra (Lev.) 15:28**
- *YHWH said to Moshe, “Go to the people and set them apart today and tomorrow, and they shall wash their garments, and be prepared by the third day, for on the third day YHWH shall come down upon Mt.Sinai before the eyes of all the people.”* **Sh’mot (Ex.) 19:10-11**

The symbolism of Yisrael preparing for a wedding is apparent as we look and understand that the people were to immerse themselves²² (*mikveh*) themselves and their garments in preparation, just as a Bride goes to the *mikveh* before her wedding and wears white as a Queen under the *chuppah*.

- *And I said to Him, “Adoni, you have da’at. And He said to me, “These are the ones coming out of HaTzarah HaGedolah (Great Tribulation) and each has washed his kittel and whitened it in the dahm (blood) of the Seh (Lamb).”* **Revelation 7:14**

¹⁷ From the root nadah “to be separated, removed”

¹⁸ I suggest the book by Aryeh Kaplan “The Waters of Eden” as an excellent source for understanding mikveh.

¹⁹ A Niddah is the same status as a zav (Lev.15:3) according to Ramban and the Geonim, also Targum Jonathan ad loc; Torah Temimah; Issurey Biyah 4:3,11:16 and the Sifra ad Loc

²⁰ Reshith Chokhmah, Shaar HaAhavah 11 (Munkatch 1896)

²¹ The individual is cut off from their spiritual source. He loses the ability to appreciate the spiritual and the good. Zohar 2:14b; Nefesh Chaim 1:18; Tanya, Shar HaTeshuvah 5 (95b)

²² This is according to Rashi, the Ramban, and Ibn Ezra.

The Hebrew Wedding

The *chuppah*²³ (represented by the veil) used in the Hebrew Wedding is considered the “garment” of the husband. The Talmud thus speaks of the husband placing his garment on the bride as an integral part of the marriage process.²⁴ The reason this is said is in the Oral Law that a husband must provide for his wife clothing. In placing the veil over the face of the bride, the groom is symbolically doing one of the things expected of a husband. Hence, according to opinions of the sages, the veil constitutes a *chuppah*.

- *And he said, “Who are you?” And she answered, “I am Ruth, your female servant. Now you shall spread your covering over your female servant- for you are a redeemer.” **Ruth 3:9***
- *“So she took a veil and covered herself.” **Bereshith (Gen.) 24:65b***

In some Chassidic circles the veil is completely opaque, so the bride cannot see or be seen. This is so the bride cannot see the ring. When she is married she must accept whatever her husband gives her on faith. Yisrael is described as “the woman that has no eyes” in the **Zohar**. Yisrael must follow YHWH Elohim in utter faith, not questioning anything He offers to His Bride. If we look at the Revelation at Sinai, the cloud upon the mountain represents the veil over mans consciousness, so that we do not see or recognize YHWH. We walk by faith not sight.

- *“And it came to be on the third day in the morning, that there were thunders and lightnings, and a thick cloud [as a chuppah] on the mountain...” **Sh’mot (Ex.) 19:16a***

Also, it is a custom for the groom to wear a white *kittel*. The *kittel* is a simple white robe, without pockets made of fine linen or cotton. White symbolizes purity. The groom does not put the *kittel* on himself, but one of his attendants puts it on him.

- *“If your sins are like scarlet, they shall be as white as snow.” **Yeshayahu 1:18***

On their wedding day, the bride and groom are forgiven of all their sins. When a person is immersed in sin, he is like a slave. The only true free Being is Elohim .Since the bride and groom are forgiven all sins; they are free on that day to wear white garments, a sign of actual freedom.

- *“Let your garments be white at all times, and let your head lack no oil.” **Ooheleth (Ecc.) 9:8***
- *“On others, have rachamim (mercy) mixed with yir’at Shomayim (fear of Heaven), hating even the undergarment defiled by corrupt human nature.” **Yehudah (Jude)23***

²³ The wedding canopy

²⁴ Talmud Kiddushin 18b

- “Nevertheless, I have a few names (sh’mot) in Sardis who have not defiled their garments (kaftans). And they shall walk with me in white (lavan), because they are walking worthily. He who overcomes (Yisrael) shall be dressed in white robes (kittel), and I shall by no means blot out his name (ba’al shem tov) from the Book of Life (Sefer Chayyim), but I shall confess (hoda’ah) his name (the shem) before My Father (Elohim Avi) and before His messengers (malakim).” **Revelation 3:4-5**
- And one of the elders (Zekenim) [Sh’mot 12:21] responded saying to me, “Who are these dressed in white robes (a kittel), and where did they come from?” And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress (HaTzarah HaGedolah), having WASHED their robes and made them white in the blood (dahm) of the Lamb (Seh). [Sh’mot 12:3; Yeshayahu 53:7] Because of this, they are before the throne (Kes) of Elohim, and serve Him day and night (yoman valailah) in His Dwelling Place (Beit HaMikdash). And He who sits on the throne shall spread his Tent²⁵ (Mishkan) [Yeshayahu 4:5] over them.”” **Revelation 7:13-15**
- “Let us be glad (simchah) and rejoice and give Him praise, for the marriage (Yom Nisu’im) of the Lamb has come (Yom HaChuppah), and His wife (kallah) prepared herself.²⁶” [Hosh. 2:16; Yeshayahu 62:5] And to HER it was GIVEN to be dressed in fine linen, clean (tahor) and bright, for the fine linen is the righteousness (Tzedakot)²⁷ of the set-apart ones (Kadoshim). And he said to me, “Write, ‘Blessed (Ashrey) are those who have been CALLED to the marriage supper (Seudas Yom HaNisu’im HaSeh) of the Lamb!’” **Revelation 19:7-9a**

Our Master, Yahshua, told a parable about a wedding garment and the importance of wearing the proper garment to the wedding:

- “And the Melek (King), having entered to see the ones sitting bimesibba (reclining at tish), spotted there a man lacking the attire proper for the chassuna. And the Melek said to him, Chaver, how did you get in here, not having the attire proper for the chassuna? But the man had nothing to say. Then the Melek said to the servants, bind him feet and hands and expel him into outer choshech, where there will be weeping and grinding of teeth. For the invited ones are many, but the nivcharim (chosen ones) are few.”

Mattitayahu 22:11-14

The man was without excuse because the King had offered the wedding garments for the banquet of His Son. The King was under obligation to provide garments for the guests.²⁸

²⁵ His Tallit/chuppah

²⁶ “prepares her soul” The Aramaic New Covenant –Herb Jahn

²⁷ Righteous deeds or works JNT Commentary David Stern page 838; Representing the righteous deeds and conduct –Amplified Bible; What is signified by the fine linen is the righteous deeds of those consecrated to YHWH-G-d’s New Covenant Heinz W. Cassirer

²⁸ JNT Commentary-David Stern page 64

There is an amazing parallels at the Revelation of the YHWH at Sinai to the fasting the Bride and Bridegroom participate in the day of their wedding. Before the Torah was given, it is said:

- *Yet He did not stretch out His hand against the chiefs of the B'nai Yisrael! And they saw Elohim, and they ate and drank.* **Sh'mot 24:11**

The Zohar²⁹ explains that they DID NOT EAT physical food; rather, their vision of Elohim was their nourishment, and to them it was like food and drink.³⁰In reality the Yisraelites fasted before they received the Torah. The bride and the bridegroom emulate this fast on their wedding day. On the day the Torah was given (*Shavuot*), the Yisraelites love for YHWH Elohim was so strong that they could not even think of eating or physical pleasures of the flesh.³¹

At the prenuptial reception of the Hebrew Wedding, it is a custom for the groom to deliver a Torah discourse. This is to demonstrate that he wishes this marriage to be built on the solid foundation of the Torah, but also it is to show the bride that she is marrying a Torah scholar. During his Torah discourse the groom will be interrupted several times by singing or by other means. This is a symbol of the breaking or interruption of the giving of the Ten Utterances by Moshe's actions of breaking the tablets.³²

According to the **Talmud**³³, it is forbidden for a man to live with his wife without a *Ketubah*.³⁴The Ketubah also has a symbolic meaning relating to the revelation. The Torah represents the Ketubah or the "Book of the Covenant"³⁵ that Moshe wrote PRIOR to the revelation at Mt.Sinai.

- *"And Moshe wrote down all the words of YHWH, and rose up early in the morning and built an altar at the foot of the mountain, and twelve standing columns³⁶ for the twelve tribes of Yisrael".* **Sh'mot (Ex.) 24:4**
- *"And he took the Book of the Covenant and read in the hearing of the people..."* **Sh'mot 24:7a**

At some Hebrew Weddings the congregation stands during the whole ceremony. This is out of respect the bride and the groom, since on their wedding day they are as a King and Queen. ³⁷We always stand in the presence of the King of the Universe. It is written in the Torah at Mt.Sinai:

- *"And the people saw it, and they trembled and stood at a distance."* **Sh'mot 20:18b**

²⁹ Zohar 1:135a;Wayyiqra Rabbah 20:10;Beakoth 17a;Targum Midrash LeKach Tov; Rashi on Exodus 24:1;Mekhilta on Exodus 19:10

³⁰ Concerning this read Yochanan (John) 6:49-60 and KOL SHOFAR Vol.5:2

³¹ Tashbat 465

³² Sichothe HaRan 96;Darkey Hachaim VeHaShalom 1056;Geulath Yisrael (1821);Shulchan HaEzer 6:6:6

³³ Kethuboth 54b,57a

³⁴ A written wedding contract to protect the wife

³⁵ Some say this was all the words of YHWH from Bereshith to the Exodus, up to the giving of the Torah.Rashi; Mekhilta 19:10According to others it was all the law given up to this point.Ramban; Ibn Ezra 23:4;Hirsch

³⁶ This was to signify the UNITY of all 12 Tribes

³⁷ Keneseth HaGedolah, Hagahoth HaTur 62:2

During the ring ceremony the groom takes the ring in his right hand and places the ring on the bride's right index finger. The reason it is placed on the right index finger is if you count the five fingers on the bride's left hand, and then the thumb and forefinger of the right, the forefinger becomes the seventh finger signifying the *Shabbat* (Messianic Kingdom/Rest) and Creation. The giving of the ring is likened to the giving of the Torah by YHWH Elohim.³⁸

- “YHWH came³⁹ from Sinai⁴⁰, shone forth (*zarach*) to them from Seir, and made an appearance from Mount Paran. From the holy myriads, He brought the fire of a religion (*esh dath*)⁴¹ to them from His right hand.” **D’varim (Deut.) 33:2⁴²**

At the Wedding, the Seven Blessings (*Sheva Berakhoth*) are recited over the bride and groom. At the great Wedding of Elohim and Yisrael at Sinai, it is written:

- “And all the people SAW⁴³ the thunders, the lightning flashes, the sound of the ram's horn, and the mountain smoking...” **Sh’mot 20:18a**
- “All the people SAW the sounds, the flames, the blast of the ram's horn, and the mountain smoking...” **Exodus 20:15 The Living Torah-Aryeh Kaplan**
- “I was in the ruach HaKodesh on Yom HaAdon [Rosh Hashanah], and I heard behind me a kol Gadol (loud voice), like the blast of a Shofar.” **Revelation 1:10**

Traditionally it is taught that the Yisraelites saw seven voices, representing the Seven Forces of Creation. The giving of the Torah was a fulfillment of Creation, and therefore all the forces of Creation were present at Sinai. The Seven Blessings represent the Seven Voices at the *matan Torah*.

Interestingly enough, we also recite seven blessing concerning the marriage of YHWH and Yisrael everyday. In the morning, two blessing are said before the *Sh'ma*, and one afterward. Thus, a total of seven blessings are said over the *Sh'ma*. David *melek* Yisrael said:

- “I have praised You seven times a day, Because of Your righteous right-rulings.” **Tehillim (Psalms)119:164**

³⁸ YHWH gave the law to them through Moses, and UNITED the tribes with Elohim as their King –Hertz Penteteuch pg.909

³⁹ Or revealed Himself –Targum; Saadia

⁴⁰ Or on Sinai -Ibn Ezra; Bachya

⁴¹ Or, fire become law (Hirsch); a law of fire (Ramban);Torah of Light (Saadia) Some see eshdath as a single word and meaning waterfall or streams as in Numbers 21:15.Or, from the fire of His right hand (Targum)

⁴² The Living Torah – Aryeh Kaplan

⁴³ Some say this was an experience of synesthesia (an image of a sense other than the one being stimulated), where they actually saw sounds.

The last words of the *Sh'ma* are, “Who has chosen His people Yisrael in LOVE”. Just before the *Sh'ma* is said, the word LOVE is said also (*Ahavat Olam*). The first expression after the *Sh'ma* is “You shall LOVE YHWH your Elohim, with all your heart...”⁴⁴.

The *Sh'ma* itself is an expression of YHWH's UNITY-*ECHAD*!⁴⁵ The Hebrew word *ECHAD* has a *gematria*⁴⁶ of 13 (Alef-Chet-Dalet) which is the very same gematria as *AHAVAH* meaning LOVE! Therefore we can understand that the Seven Blessings and Seven Voices heard at Sinai are blessings of UNIFICATION of the Bride and the Groom in the bonds of covenant love.

And finally, the glass is shattered after the sanctification of the union by the Seven Blessings. The glass is broken to remind us of the destruction of the Temple and Jerusalem. At the Great Wedding between YHWH and Yisrael, the first tablets were broken. The breaking of the glass reminds us of this tragic event. The Tablets were destroyed instead of the Nation. After they sinned with the Golden Calf, the Nation of Yisrael deserved to die. But, Moshe in his wisdom destroyed the Tablets in their place.⁴⁷ Similarly, when the glass is broken to give the *Malak HaMavet* (Angel of Death) his due, so to speak, if anything bad is to happen to the couple, the glass is broken in their place.

The shattering of the vessel (the glass) also reminds us of the resurrection. Just as a glass may be ground, melted, and reblown; man in the resurrection can be restored and the Nation of Yisrael will be united as ONE.⁴⁸ The breaking of the glass reminds us of our mortality, but it also recalls the divine promise of immortality that was given and available at Mt. Sinai.

Man also, like the glass, even though he may be shattered by his sin, can be restored and forgiven. Because of Moshiach Yahshua, no matter how broken we may be because of our Torah breaking, we can be restored.

- *If we make vidduy (confession of sin) of chattoteinu (our sins), He is ne'eman (faithful) and Tzaddik to grant selicha (forgiveness) of chattoteinu (our sins) and give us tehovah (cleansing, purification) from kol avon (all sins) [Deut.32:4; Tehillim 32:5,51:2; Mishle 28:13; Mikah 7:18-29] **1 Yochanan 1:9***

⁴⁴ Deut.6:5

⁴⁵ Deut.6:4

⁴⁶ Numerical value

⁴⁷ Notice right after the wedding of Adam and Chawah, they sinned just as Yisrael did with the Golden Calf. Rather than killing them, YHWH Elohim made them garments of flesh to wear.

⁴⁸ Ezek.37

The Third Day

ON THE THIRD DAY means a great revelation will take place. The children of Yisrael had prepared themselves as a Bride for YHWH. The fasting for THREE DAYS was to effect the past, present, and the future. According to the *TaNak*, a day is as a thousand years.⁴⁹ This is telling us when the revelation of the YHWH in the person of Yahshua HaMoshiach will take place, the start of the third millennium AFTER His death and resurrection. In **Bereshith 1:31** the SIXTH day is the ONLY day with the definite article THE (THE SIXTH DAY –*Yom HASHiSHi*). All the other days are called A DAY in the original Hebrew. Thus we can know that before the Seventh day (*Shabbat* being a type of the Messianic Kingdom), *Moshiach* shall return. This should help you understand what the *Sefer Hisgalus* (Revelation) is IN TRUTH all about. It parallels the revelation at Mt.Sinai which also speaks of a wedding ceremony.

- “*After two days He shall revive us, ON the third day He shall raise us up, so that we live before Him. So let us know, let us pursue to know YHWH. His going forth is as certain as the morning. And He comes to us like the rain [in clouds], like the latter rain watering the earth.*” **Hoshea 6:2-3**
- “*For as Yonah was THREE days and THREE nights (Shloshah Yamim uShloshah Lailah) in the stomach of the great fish, So shall the Son of Adam be THREE days and THREE nights in the heart of the earth.*” **Mattitayahu 12:40**
- *But whatever is left of the flesh of the slaughtering on the THIRD DAY is burned (literal Hebrew- HE must be burned) with fire. However, if any of the flesh of his peace offering is eaten at all on the THIRD DAY, it is not accepted (literal Hebrew reads HE will not be accepted). It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness.* **Wayyiqra (Lev.) 7:17-18**

In **Sh’mot 19:4** YHWH says:

- “*..I have borne you on the wings of eagles⁵⁰ and brought you to me.*”

In Hebrew YHWH says, “*Va’aVi ‘EteKem ‘eLaY*”. YHWH is saying that just as a woman may be acquired through one of three different methods in order to become a man’s Bride, so Yisrael was brought to Him as a wife to Mt.Sinai:. The three ways are:

- 1.money 2.a legal document 3.marital relations,

⁴⁹ Tehillim (Psalm) 90:4

⁵⁰ Rev.12:14

Yisrael was acquired by Him in ALL three methods 1. money- the riches of Mitzrayim 2. a legal document – the Torah as stated in **Deut.33:4** 3. marital relations- **Ezek.16:8**. This is the reason the prophet Hoshea repeats in YHWH's Name that He will consecrate Yisrael to Him THREE times in **Hoshea 2:21-22** (the same verses we quote as we lay *tefillin*⁵¹). Please note that YHWH used all three methods to acquire the people of Yisrael.

We can go a little deeper by looking on the *Sod* level of the Hebrew. The words in **Ezek.16:8**, “And I will enter” is of the same Hebrew root as is marital relations. Also, the Gematria⁵² of the words “and I brought” is the same as “with marital relations”.

We can do a great Midrash upon these verses if we cross-reference this to **Bereshith (Gen.) 2:22** where YHWH Elohim says to *HaAdam* (THE man) speaking of ‘*ishah* (woman as she was not yet called *Chawah*):

- *And YHWH Elohim made the rib which He took from the man into woman AND HE BROUGHT HER TO THE MAN* (*va'yevi'echa_el haAdam*).

This is the great mystery Rav Shaul spoke about in the **Sefer Ephesians chapter 5:**

- *This is a sod haGadol (great mystery), but I am referring to Rebbe, Melek HaMoshiach and the Brit Chadasha Kehillah.*
- *And Moshe agreed to dwell with THE MAN, and he gave Tsipporah his daughter to Moshe. **Sh'mot 2:21***

Also, in **Sh'mot chapter six** referring to the four things YHWH Elohim is going to do for Yisrael (which is the fourth cup of the Passover *Seder* referring to the Messianic Redemption/Kingdom).

- *And shall TAKE you as My people, and I shall be your Elohim... *Ve'la'kachtu etchem li le'am ve'hayiti lachem le'Elohim* **Sh'mot 6:7a***

To Do and Hear

- *And all the people answered together and said, “ALL that YHWH has spoken we shall do.” **Sh'mot 19:8***
- *And he took the Book of the Covenant and read it in the hearing of the people. And they said, “ALL that YHWH has spoken we shall DO and OBEY (*Na'aSeH VeNiSHeMa'*).” **Sh'mot 24:7***

⁵¹ black boxes with leather straps placed upon the arm and head

⁵² The numerical value of the Hebrew letters added together

The ancient traditional sages state that the world rests on three things: Torah study, service (*avodah*), and acts of loving-kindness (*gemilut Chasadim*).⁵³ Notice that the second and third emanate directly from the first—the Torah. However, it is not enough to just study the Torah, as study is a mitzvot given in **Deut.6:7**.

- “And you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you arise.”

We serve the Creator and Author/Giver of the Torah by our actions in this world. Every *Shabbat* we exalt YHWH as the Giver of the Torah. The Torah commanded the king of Yisrael was to write with his own hand two Torah scrolls. The second copy of the Torah was to accompany him wherever he went in his travels in order that he would live by its words.

- “Great is the study of Torah, for it leads to proper action.” **Kiddushin 40b Talmud**
- “Greater is the study of Torah than the rebuilding of the Temple.” **Meg.16b Talmud**

Ancient teachings tell us that when we are born an angel (*Malak*) comes to us in the womb and teaches us the entire Torah. Just before our birth, that same angel touches us between the nose and mouth (creating the philtrum) to make us forget all the Torah. But the very first instruction from the mouth of our mother makes us receptive later (since we heard her voice while yet in the womb). This story is a *bubbemeiser* (grandmother’s story) but has a ring of truth in it. Studying the Torah is a return; a rediscovery of something we already knew, a type of inherent knowledge, that when we hear it taught, we know it is true because it is a fundamental part of each of us.

The key to the Torah is how we relate to it in our everyday life. It is said there are seventy facets to the Torah, or seventy different ways it may be understood based upon each individual’s needs and abilities given to us. This of course falls into the familiar four levels of Torah interpretation known as *PaRDeS* (paradise): *P’shat* (the literal meaning); *Remez* (the hint level); *Drash* (the moral or ethical level); and *Sod* (the mystical esoteric level).

Like the daily manna given to Yisrael in the wilderness is said to taste like whatever food they desired, our spiritual food⁵⁴ (see Vol.5 Number 3 of *Kol Shofar*) can totally satisfy our individual yearnings for truth.

The 613 *mitzvot* can seem overwhelming to a person. Out of the 613 *mitzvot*, only 369 are in practical force today, and only 270 apply to everyone.

⁵³ Pirke Avot 1:2

⁵⁴ Kol Shofar Vol.5 #3

When we receive the Torah, we ideally receive the whole package, and we strive for set-apartness, but no one really expected be able to observe all 613 instructions. When YHWH the Elohim of Yisrael gave the Torah to the people, He gave them in a single utterance to symbolize that the Torah is a single, inseparable unity.⁵⁵

- “*The commandments were only given for the purpose of refining human beings. What, does it matter to the Holy One, blessed be He, whether an animal’s neck is cut from the front or rear? But the ordinances He gave have as their object the purification of human beings.*” **Gen.R.XLV.1**

What Yahshua, our Master, concerned Himself with was the intent /motivation of the heart and the direction in which you were moving. Every *mitzvah* we do is judged as meritorious and not discounted by any *mitzvah* you may fail to perform. Doing one *mitzvah* will lead to doing another and so on.

The Ten Words

Where can you start? How about starting with the Ten Words? It was Ten Utterances that brought about creation through the Torah, and it was the Ten Utterances that created a nation! Just as Elohim created the heavens and the earth with Ten Utterances, He created a united nation of Yisrael with Ten Utterances. Therefore, the logical starting point for Messianic Yisrael would be “The Beginning” in order to become united as a nation once more. A nation is a people of one heart and one purpose. At first that may seem rather easy, however, like all the Torah; they all have a much deeper meaning than what the *P’shat* reveals to the conscious mind.

For example, you may have never actually murdered anyone. But, have you ever publicly or privately humiliated anyone or destroyed their reputation by *lashon harah*⁵⁶? Perhaps you have never committed adultery, but you are guilty of lusting after another woman or man. Do you give your parents the honor and respect they deserve or is all your treasure *korban*⁵⁷?

What kind of example are you providing for your children? How do you, personally, relate to your Father in the heavens? Have you diligently endeavored to study and find the true meaning behind his Torah mitzvot? Or are you guilty of rejecting some of them because of ignorance or because they seem inconvenient to your lifestyle?

Well Excuse Me!

Yisrael was chastened for any excuses they may have had for not clinging to the Torah and thinking that it was too hard for them to keep the *mitzvot*. This is the same excuse we hear today.

- “*Surely this instruction which I enjoin to you this day is not too baffling for you.*” **Deut.30:11**

⁵⁵ the Gur Aryeh

⁵⁶ the evil tongue-gossip

⁵⁷ a gift to the Temple or that which connects

- “For His invisible characteristics from the Bri’at HaOlam (the creation of the world) are perceived intellectually in the things which have been created; that is both His eternal ko’ach and Elohut are discernable. SO THE B’NEI ADAM ARE WITHOUT TERUTZ (EXCUSE) AND ARE INEXCUSABLY CULPABLE (BEFORE AN ANGRY ELOHIM). **Romans 1:20**

It is part of our responsibility as parents to teach the Torah to our children, and encourage the children in the Torah mitzvot and inspire them to engage in a lifelong pursuit of Torah study and obedience. It is a lifelong adventure, like all learning. *Shavuot* was the beginning of the adventure for all Yisrael.

- “Whoever learns Torah and does not teach it is like a myrtle in the desert.” **R.H.23a Talmud**

A United Yisrael

The prerequisites for the giving of the Torah was that the nation of Yisrael be united. Yisrael had gone into the wilderness, not only on a physical plane but figuratively also. When Yisrael encamped at the foot of Mt.Sinai in **Sh’mot (Ex.) 19:2**⁵⁸, the Hebrew verb used is in the plural. This signified they were a divided people.

Later, in the same verse, when they are “encamped before Mt.Sinai”, the verb is in the singular, indicating that Yisrael as a nation had become *ECHAD*, or one in purpose, mind, and heart. They become as ONE MAN!⁵⁹

- “and they camped- *va’yachanu*”
- “and he camped –literal Hebrew –*va’yichan*”

For Yisrael to arise to its true purpose and calling, it must be unified. And when they responded to Moshe Rebbeinu’s message from YHWH Elohim, the Torah says:

- *All the people answered as ONE, saying, “All that YHWH has spoken we will do!”***Sh’mot (Exodus)19:8,24:3**
- “That all may be echad, as You, Avi,are in Me and I am in You, that also they may be in Us, that the Olam Hazeh may have emunah that you sent Me.” **Yochanan 17:21**
- “And I shall give them one heart and one way, to fear Me all the days, for the good of them and of their children after them.” **Yirmeyahu (Jer.) 32:39**

⁵⁸ In the third month of Sivan

⁵⁹ Compare this to what Messiah did in gathering the nation again as ONE RENEWED MAN Eph.2:15

True UNITY means that we value and respect each other as individuals with a gift to contribute to the nation of Yisrael. This is the foundation of strength and continuity. At the revelation, the entire nation heard and as ONE accepted one Torah for all Yisrael. Since the community of Yisrael is made up of individuals, each one of us is obligated to share the message of the Torah given at Sinai with the whole world. This will only happen IF we are united as a nation once again.

- *“Only one thing: conduct in practice your torat haEzrakhut (citizenship) worthily of the Besuras HaGeulah of Rebbe, Melek HaMoshiach. Then, whether I come and see you or am absent, I may hear concerning you that you are standing like ma’oz (fortress) in ONE ruach, with ONE neshamah, contending for the emunah of the Besuras HaGeulah.” **Phil.1:27***
- *“Then make my simchah (joy) shleimah (complete) by having the same lev (heart), the same ahavah (love), being an agudah (UNION) with ONE neshamah, thinking the same machshavot (thoughts).” **Phil.2:2***

It is also the responsibility of each individual to fulfill the Torah’s precepts, and not expect that the “other guy” is doing the job for them. As a community we are responsible to alleviate each other’s distresses and burdens. We need to be a community of Believers.

- *“Bear one another’s burdens and thus you fulfill the Torah of Moshiach.” **Gal.6:2***
- *“So we are one body in Moshiach, and are individually members one of another” **Rom.12:5***

When each person thinks someone else is doing the job, we as a nation collectively will end up with nothing, since nothing will get done. Torah is the chain that keeps the nation of Yisraelite continuity alive. The secret is to continue to listen to the voice of YHWH, and always to be prepared to carry out his strategies, to guard the Torah, and pass it on to the next generation.

- *“Be deliberate in judgment; raise up many disciples; and make a fence around the Torah.” **Pirke Avot 1:1***
- *“Go, therefore, make talmidim for Rebbe, Melech HaMoshiach of all nations, giving them tevilah in a mikveh mayim in Elohim, in the Name of HaAv, HaBen, and HaRuach Hakodesh, teaching them to observe all that I have commanded you.” **Mattitayahu 28:19-20***

The blessing of the Union of the Two Houses of Yisrael will result in Life forever!

- “See how good and pleasant it is for brothers (Hebrew- Ach-those descended from a common ancestor) to dwell together in UNITY [to be ONE with YHWH, a unit, alike, with the same mind and thoughts; all in one accord], Like the precious oil on the HEAD, running down (descending) the beard of Aharon, Running down the robes [garments]-Like the dew of Chermon, That comes down (descends) the mountains of Tzion. For THERE YHWH commanded THE BLESSING, Life forever!” **Tehillim 133:A**
song of Ascents of David

Many scholars believe the Tehillim 133 was written by David after the tribes of Yisrael laying down their arms against one another and rallying behind David as their King at Hebron as recorded in **1 Dibre haYamim 12:38-39(Chronicles 12:38-39)**. UNITY of the tribes with a common KING-*Moshiach* Yahshua- is like the dew that covers the Land from the mountains of the north to the mountains in the south, so UNITY is to blanket ALL Yisrael from north to south, east to west.

- “All these men of battle, keeping rank, came to Hebron with a perfect heart, to set up David to reign over ALL Yisrael. And ALL the rest of Yisrael were of ONE HEART to set up David to reign. And they were there with David three days, eating and drinking, for their brothers had prepared for them.”
- . Abba further discoursed on the verse: “Behold how good and how pleasant it is for brethren to dwell together in unity” (Ps. CXXXIII, 1). ‘Happy are Israel’, he said, ‘in that Elohim gave them in the charge of no chief or messenger, and they are attached to Him and He is attached to them. And from His love for them He called them servants, as it is written: “For unto me the children of Israel are servants” (Lev. xxv, 55); and He further called them children, as it is written, “Ye are children of the YHWH your Elohim” (Deut. XIV, 1); and finally He called them brethren, as it is written, “For my brethren and companions’ sakes” (Ps. CXXII, 8)’ And because He called them “brethren”, He desired to make his abode with them and not leave them. Also we may take the word “brethren” to indicate the Holy One, blessed be He, and the Community of Israel. So in the exposition of the verse, “Hear, O Israel, YHWH our Elohim, YHWH is one”, we have learnt that “one” signifies the Community of Israel who clings to the Holy One, blessed be He, since, as Rabbi Simeon said, the union of male and female is called “one”⁶⁰, the Holy One, blessed be He, being called “one” only in the place where the Female also is, since the male without the female is called half the body, and half is not one. When, however, the two halves are united, they become one body and are called one. At the present day the Holy One, blessed be He, is not called “one”. The inner reason is that the Community of Israel is in exile, and the Holy One, blessed be He, has ascended aloft and the union has been broken so that the Holy Name is not complete and is therefore not called “one “. When will it be called “one”? When the **Matrona [Moshiach]** will be again with the King and they shall be united, when, in the words of the prophet, “the kingdom shall

⁶⁰ Bereshith 2:23-24; Eph.5:24-33

belong to YHWH”, the kingdom referring to the Community of Israel, to whom kingship is attached. Then “in that day shall the Y-H-W-H be one and his name one” (Zech. XIV, 9). The verse continues: “It is like the precious oil upon the head that ran down upon the beard.” This is the oil of the anointing of holiness which streams forth from the Ancient Holy One and which is found in that supernal stream which gives to the children the wherewithal to kindle the lights. That oil trickles on to the head of the King and from the head to the holy and venerable beard, and from there it streams on to all the garments of splendor in which the King is arrayed, as it is written, “that came down upon the skirt of his garments”. These are the Crowns of the King in which is found the Holy Name: and it is through them that all the bounty and all the joy of the various worlds come down to bless. And this “good oil”

Soncino Zohar Vayikra, Section 3 page 7b

- *“Until we all come to the UNITY [one and the same] of the belief and of the knowledge [full and accurate knowledge] of the Son of Elohim, to a perfect [whole-mature] man, to the measure of the stature of the completeness [melo-plentitude] of Moshiach.” **Eph.4:13***

At Shavuot, we as Yisrael must become ONE again in order to receive the Revelation of *Moshiach* and an understanding of His Torah. Let us labor together, as brethren, to receive the blessing-even LIFE eternal.

