



ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.
Exodus 12:49

Zerubbabel ben Emunah
www.onetorahforall.com

Shavuot

Vayyiqra (Leviticus) 23:15-22

15 *“And you shall count unto yourselves from the day after the Shabbat, from the day that you brought the sheaf of the wave-offering; seven Shabbatot shall there be complete;*

16 *even to the day after the seventh Shabbat shall you number fifty days; and you shall offer a new meal-offering to YHWH.*

17 *You shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits to YHWH.*

18 *And you shall present with the bread seven lambs without blemish a year old, and one young bullock, and two rams; they shall be a burnt-offering to YHWH, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savor to YHWH.*

19 *And you shall offer one he-goat for a sin-offering, and two he-lambs a year old for a sacrifice of peace-offerings.*

20 *And the priest shall wave them with the bread of the first-fruits for a wave-offering before YHWH, with the two lambs; they shall be holy to YHWH for the priest.*

21 *And you shall make proclamation on the selfsame day; there shall be a holy convocation to you; you shall do no servile work; it is a statute forever in all your dwellings throughout your generations.*

22 *And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleaning of your harvest; you shall leave them for the poor, and for the sojourner; I am YHWH your Elohim.”*

The festival cycle of Israel is based upon the Torah given to her by YHWH. This festival cycle is related to the agricultural cycle in Israel. While the festival cycle begins in the spring with the sighting of the barley being in the aviv (green) ear, in conjunction with the new moon to begin the year, the agricultural cycle does not begin in the spring. The agricultural cycle begins in the fall with the planting of the barley and the wheat.

If the barley and the wheat are not planted in the fall, then there will not be barley in the aviv ear ready in time for the new year of the festival cycle to begin. As we made note in our previous study "Counting the Omer" in which we showed from Scripture how to properly count the days from the day of first fruits during the days of unleavened bread to Shavuot, please note once again from verse sixteen above, that the count must end on a first day of the week according to the commandment from YHWH. This also teaches us that the Shabbat that one must begin counting after during the days of unleavened bread, is the weekly Shabbat rather than the first high Shabbat of unleavened bread which always falls on Aviv 15. It is extremely important for us to understand this so that we can meet with YHWH on His appointed day of Shavuot.

In Scripture there are two groups of festivals: the spring festivals also known as the latter rain festivals, and the fall festivals also known as the early rain festivals. These two terms, "early" and "latter" also indicate the agricultural year as the early rains come at the beginning of the year and the latter rains come later in the year.

Yoel (Joel) 2:23

Be glad then, you children of Tzion, and rejoice in YHWH your Elohim; for He gives you the former rain in just measure, and He causes to come down for you the rain, the former rain and the latter rain in the first month.

The former rain comes at the beginning of the agricultural cycle which is in the fall. This is the beginning of the growing season. The fall rains are the former rains. The latter rains are the spring rains which come right before the harvest time. Even Strong gives us this proper understanding of the former and latter rains. So the festival of Shavuot is tied to the festivals of the latter rain by virtue of the counting of the omer. It is the end of the latter rain festivals.

Now, please take note of this passage being quoted from the prophet Yoel.

Ma'aseh (Acts) 2:17-21

17 "And it shall be in the latter days," says YHWH, "I will pour forth of My Spirit upon all flesh; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams:

18 Yea and on My servants and on My handmaidens in those days Will I pour forth of My Spirit; and they shall prophesy.

19 And I will show wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapor of smoke;

20 The sun shall be turned into darkness, And the moon into blood, Before the day of YHWH comes, That great and notable day.

21 And it shall be, that whosoever shall call on the name of YHWH shall be saved."

Perhaps it was their understanding of this passage from Yoel that helped them to gather in the days of the latter rain festivals, expecting to see YHWH pour out His Spirit upon them, along with the direct words of their Master Yeshua who plainly told them to stay in Jerusalem until

the Spirit had been poured out upon them. This they did, and they were not disappointed in what YHWH did in them during these days of the latter rain.

YHWH is plainly preparing His people in order that He might receive them unto Himself. This preparation has been taking place from the earliest of days, even the days of Moshe and before. Let us prayerfully examine this preparation as it relates to the festival of Shavuot in the giving of the Torah as well as the giving of His Spirit.

Shemot [Exodus] 19:9-13

9 And YHWH said to Moshe, "See, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." And Moshe told the words of the people to YHWH.

10 And YHWH said to Moshe, "Go to the people, and sanctify them today and tomorrow, and let them wash their garments,

11 and be ready on the third day; for the third day YHWH will come down in the sight of all the people upon Mount Sinai.

12 And you shall set bounds to the people round about, saying, 'Take heed to yourselves, that you go not up into the mount, or touch the border of it: whosoever touches the mount shall be surely put to death:

13 no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live: when the shofar sounds long, they shall come up to the mount.'"

YHWH is preparing His bride in order that she will be pure. But in order for this purity to become a reality His bride must hear and obey His Voice. If one refuses to hear and obey His Voice, then he will simply exclude himself from being a part of His bride. He may be a part of His kingdom, but not a part of His bride. To be a part of His bride one must hear and do all of His commandments to show Him that he loves Him.

YHWH commands His bride to wash her clothes and prepare for His coming. In order for us to be ready for His coming, we need to be pure. One cannot just sit back and expect YHWH to do it all for us. He will do His part, but then He expects us to do our part and walk the path of holiness.

What YHWH commands is that He wants a Nation that is pure and set-apart unto Him. In order to do this, we need to do it according to the commandment that He has given, nothing more and nothing less. We do not have the option of coming to YHWH in a way that is not commanded by Him. We must do it His way! If we do not, we will not be accepted by Him.

For example, the Torah (His commandments) clearly states that a person who eats of the Pesach (Passover) must be circumcised. What is difficult to understand about that? Yet, many today struggle with this, because many men teach something contrary to what is written in His Word. Basically, everything must be done in agreement with His commandments (the Torah).

If it is not done according to His commandments, then it has not been done according to the whole counsel of Scripture, nor according to His will. If something has not been done according to Scripture, then it is very likely that it has been done according to the traditions of men and thus should be carefully scrutinized and possibly rejected.

Ya'aqov [James] 4:8

Draw near to Elohim, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double minded.

Please notice the direct correlation between what YHWH commands in Shemot in washing our garments and in Ya'aqov when He commands us to cleanse our hands. Both the washing of our clothes and the washing of our hands signify the outward works of our lives. Cleansing our clothes and our hands should be indicative of the spiritual work that YHWH has already done and is doing in our hearts (spirits) and which bears testimony of this inward work having actually been done in us.

What YHWH does not want to see in His bride is divided loyalties (double-mindedness). YHWH desires for us to have a singleness of mind towards Him! We are to hear and obey His Voice. All other voices are to be disregarded as having no sway in our lives.

Please note, YHWH clearly states that the penalty for not obeying His Voice in this matter is death. These are His words! I don't know of anyone in his right mind who would want that, do you?

Shemot [Exodus] 19:14-15

14 And Moshe went down from the mount to the people, and sanctified the people; and they washed their garments.

15 And he said to the people, "Be ready on the third day; do not come near a woman."

When Yisrael camped at the base of Mount Sinai, it was just days before Shavuot (some wrongly refer to this as Pentecost). YHWH instructs Moshe to command the people to purify themselves. Besides washing their clothes, they were also not to have any sexual relations between husband and wife (understanding that there were already not to be any sexual relations between two people who were not married).

It is important and instructive to notice that YHWH gave no instructions about niddah (menstruating) women in this context. Nor, did YHWH mention any other way that a person could become unclean. The only one that He mentions in this context is becoming unclean through sexual relations between a husband and wife. Why? A woman has no personal choice as to when she begins her monthly period of niddah. The other ways that one becomes tamei (ritually unclean), may also happen as a lack of choice on the individual's part.

Therefore, when YHWH commanded His bride to purify herself, He wanted it clear that she was to do this in a completely voluntary way. YHWH wanted to see His bride make the right choice.

Furthermore, those things that make His bride unclean in which she has no choice are of no consequence to Him in this context. He still expects His bride to be there and to be ready as far as she is able to do through the choices that she makes. He will make up the difference. Likewise, YHWH desires for us to purify ourselves as well, because we choose to do so out of love for Him.

Shemot [Exodus] 19:16-20

16 And it came to pass on the third day, when it was morning, that there were voices and lightnings, and a thick cloud upon the mount, and the voice of a shofar exceeding loud; and all the people that were in the camp trembled.

17 And Moshe brought forth the people out of the camp to meet Elohim; and they stood at the foot of the mount.

18 And Mount Sinai, the whole of it, smoked, because YHWH descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the shofar waxed louder and louder, Moshe spoke, and Elohim answered him by a Voice.

20 And YHWH came down upon Mount Sinai, to the top of the mount: and YHWH called Moshe to the top of the mount; and Moshe went up.

Yisrael had spent the previous two days getting ready for YHWH's arrival. Now on the third day of preparations, YHWH arrives. This is the arrival of the Bridegroom. It is important to note that the arrival of the Bridegroom was upon the third day; two full days had passed and the third day had arrived. We will see the prophetic significance of this below.

When YHWH came down upon Mount Sinai, certain manifestations accompanied Him. These were:

Voices

Lightning

Thick cloud

Shofar sounding

Mount Sinai smoked

YHWH descended in fire

Mount Sinai quaked greatly

Shofar sounded louder & louder

Elohim answered Moshe in a Voice

YHWH came down on top of Mount Sinai

YHWH manifested His glory to His bride at Mount Sinai that day.

Once again, YHWH is in the process of manifesting His glory to us as He pours His Spirit out upon us through Yeshua in bringing His people back to His Torah. As He does this, many will come from the east and west and believe upon Yeshua as Mashiach.

Shemot [Exodus] 19:21-22

21 And YHWH said to Moshe, "Go down, charge the people, lest they break through to YHWH to gaze, and many of them perish.

22 And let the priests also, that come near to YHWH, sanctify themselves, lest YHWH break forth upon them."

It seems that the people were trying to get as close to YHWH as possible and see what all these signs were and possibly who it was who was speaking to Moshe. People are generally just curious people.

But in this case, their curiosity could be their undoing and they could die if they forgot and did not heed the stern warning that YHWH had already given through Moshe. We can clearly see YHWH's love for them as He sends Moshe back down the mountain in order to prevent this from happening to His people. YHWH was protecting His bride by instructing the Yisraelites not to come upon the mountain. He was also testing them to see if they were worthy to be His bride; to see if they would hear and obey His word to them.

☐

At this same time, YHWH also called for the priests to come near to YHWH to sanctify themselves. Now this is a rather curious statement. If we will recall, it was not until after the incident with the golden calf that YHWH set the tribe of Levi apart to be a tribe of priests. The incident with the golden calf did not happen until Shemot 32. Up until then, the priesthood consisted of all the firstborn of Yisrael. In this system, there would be a priest from every family in Yisrael. Every family would be represented before YHWH. However, because of the incident with the golden calf, this priesthood became defiled and lost its position before YHWH, and He rejected them and replaced them with the tribe of Levi.

Shemot [Exodus] 19:5-8

5 Now therefore, if you will obey My Voice indeed, and keep My covenant, then you shall be Mine own possession from among all peoples: for all the earth is Mine;

6 and you shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shall speak unto the children of Israel.

7 And Moshe came and called for the elders of the people, and set before them all these words which YHWH commanded him.

8 And all the people answered together, and said, All that YHWH hath spoken we will do. And Moshe reported the words of the people unto YHWH.

Please note that YHWH is stating that "if" we will listen to His Voice and obey His commandments, "then" (and only then) will He consider us His people. This requirement is so clearly and precisely stated by YHWH that it still rings true into our day to us personally, both as individuals and as a people of YHWH our Elohim. If we desire to be His people then it follows that we must first hear His Voice and then we must obey His commandments without exception. He has clearly spoken, and it has been recorded in His Written Word (the Scriptures) what it is that He expects us to do.

He does not expect us to make excuses as to why it is that we cannot keep this commandment or that one; He expects us to listen and obey. While it is true that there are some that are out of our reach at present because there is no Temple or Mishkan (Tabernacle), there are others that we can and should be doing at this present time, but are not doing, because we are not living together in communities but, rather, are scattered out across the face of the earth. If we lived in communities, we would be able to keep a larger portion of His commandments. This would also demonstrate to YHWH what our true intentions and heart condition consists of.

Please note in verse 8 that it is recorded for our instruction that Moshe reported back to YHWH what it was that they agreed to do. This teaches us that what we do (or do not do) is reported back to YHWH; and He takes careful note of what commandments we are keeping as well as which ones we are not keeping.

Shemot [Exodus] 19:9

And YHWH said unto Moshe, Behold, I come unto you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever. And Moshe told the words of the people to YHWH.

Once again, as a second witness, it is recorded that Moshe told the words of the people to YHWH. Is it any wonder that Scripture teaches us that we will be held accountable for every word that comes out of our mouth?

We all, (myself included) need to take more care in thinking carefully before we speak. Then we need to speak with purpose and control. If we are not in control of what we are saying as well as how we are saying it, then we should shut our mouths until we can get what is coming out of our mouths under control. This would also include emails and posts on social networks. Some emails that are written should never be sent. Everything that we do needs to build up and edify the body of Mashiach.

The first seventeen verses of Exodus 20 record what is commonly known as the Ten Commandments. Some mistakenly believe that this is all of the Torah that applies to us today. However, this is in error. This is just a modification of antinomian lawlessness, disguised as Messianic or Nazarene belief. Let us not fall into this deadly trap!

Those with this form of lawlessness either believe or teach that all but these Ten Commandments have been done away with. However, these same people will often wear tzitzit (tassels) upon their clothing, and/or wear beards, even though these are obviously not part of the Ten Commandments. Or include tithing as a part of what people should be doing, particularly in giving to them.

If we say we believe His Torah, we must be careful not to pick and choose which commandments appeal to us and keep those, while rejecting and not keeping those that may seem difficult or inconvenient for us.

Shemot [Exodus] 20:18-21

18 And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.

19 And they said unto Moshe, you speak with us, and we will hear; but do not let Elohim speak with us, lest we die.

20 And Moshe said unto the people, Fear not: for Elohim is come to test you, and that His fear may be with you, that you do not sin.

21 And the people stood at a distance, and Moshe drew near into the thick darkness where Elohim was.

When the people saw YHWH come down upon the mountain, they were frightened. They could not bear to hear His Voice anymore. They asked that they not hear, but rather that YHWH would speak to Moshe, and that Moshe tell them what YHWH had said. If this arrangement was satisfactory, then they would listen to and obey His Voice as given through Moshe.

While this arrangement worked with Moshe, it was bound to fail at some point, particularly when he passed the mantle on. This presents us with a difficulty in our time. When the people heard YHWH speaking to Moshe, and then they asked that Moshe serve as the messenger, they knew that Moshe was in fact hearing His Voice because he spoke with YHWH face to face. Therefore, when Moshe told the people what it was that YHWH had said the people knew that they could trust Moshe's words.

However, how can a person know with certainty that it has been YHWH that has spoken, if they do not personally hear His Voice? Can they know that YHWH has truly spoken, if they only are going on what someone else has said? It is not possible.

There can be no substitute for taking the time, and making the effort, to hear His Voice. What YHWH desires is that each and every one of us draws near to YHWH, through Yeshua our Mashiach. Once we accept Yeshua in our hearts, then He will send us another helper, the Spirit; and then, if we choose to listen, and to make the effort, we can hear His Voice.

However, notice that what we see in verse 21 is quite the opposite of that. One person, Moshe, drew near, but the rest were content to stand at a distance and watch. I wonder if it is much different today. We see a few people striving to get as close to YHWH as possible, yet the majority of the people today seem content to stand at a distance, and just 'observe' his Torah. Do we suppose that this is really fulfilling YHWH's will in our own personal lives?

Now let us prayerfully consider this festival of Shavuot when YHWH came down upon Mount Sinai, the giving of His Spirit on that same day after Mashiach Yeshua had ascended back to the Father, and its meaning for us today. Let us please remember and understand that the giving of His Spirit on Shavuot is the seal given for His bride so that she can continue to purify herself, making herself ready for her coming Bridegroom and King.

Yochanan [John] 2:1-11

1 And the third day there was a marriage in Cana of Galilee; and the mother of Yeshua was there;

2 and Yeshua also was invited, and his disciples, to the marriage.

3 And when the wine failed, the mother of Yeshua says to him, "They have no wine."

4 And Yeshua says to her, "Woman, what have I to do with you? My hour is not yet come."

5 His mother says to the servants, "Whatsoever He says to you, do it."

6 Now there were six water pots of stone set there after the Jews' manner of purifying, containing twenty or thirty gallons apiece.

7 Yeshua says to them, "Fill the water pots with water." And they filled them up to the brim.

8 And He says to them, "Draw out now, and take it to the ruler of the feast." And they took it.

9 And when the ruler of the feast tasted the water now become wine, and knew not where it had come from (but the servants that had drawn the water knew), the ruler of the feast called the bridegroom,

10 and says to him, "Every man sets the good wine on first; and when men have drunk freely, then that which is worse; but you have kept the good wine until now."

11 This beginning of His signs did Yeshua in Cana of Galilee, and manifested His glory; and His disciples believed on Him.

Let us remind ourselves of the following verse.

Shemot [Exodus] 19:10-11

10 And YHWH said to Moshe, "Go to the people, and sanctify them to-day and to-morrow, and let them wash their garments,

11 and be ready for the third day; for on the third day YHWH will come down in the sight of all the people upon Mount Sinai."

Please notice the strong similarity between verse one in Yochanan and verse eleven above. The Scripture records that they were both on the third day. This is certainly not an accident. In the former case, we have YHWH and Yisrael, and in the latter case, we have Yeshua and the disciples (also Yisrael). And since Yeshua is the Giver of the Torah to Moshe, then both are not only similar, but actually symbolically the same.

Hoshea 6:2

**After two days will He revive us; on the third day
He will raise us up, and we shall live before Him.**

Even from the prophet Hoshea we learn that two days will pass before He raises up His bride and that YHWH will raise up His bride upon the third day. Please note that it has been nearly two full days (two thousand years) since the days of Mashiach. If one counts from the birth of Mashiach then we are already in the beginning of the third day. In the study "[Where are We, and Where are We Going?](#)" we examined in greater detail that Mashiach taught us that He would be returning during this "third day"; in particular, He states it will be "about midnight."

Matithyah (Matthew) 25:6

“But at midnight there is a cry, ‘Behold, the bridegroom! Come forth to meet Him.’”

In the culture of Scripture, “midnight” is not an exact time down to the very minute, but rather it is a general time that can mean sometime in the middle of the night. It could mean earlier or it could mean later. Which it means may depend upon us and how soon we are ready for Him to come and receive us to Himself.

As we examined above when YHWH came down upon Mount Sinai, certain manifestations accompanied Him. These were:

Voices
Lightning
Thick cloud
Shofar sounding
Mount Sinai smoked
YHWH descended in fire
Mount Sinai quaked greatly
Shofar sounded louder & louder
Elohim answered Moshe in a Voice
YHWH came down on top of Mount Sinai

YHWH manifested His glory to His bride at Mount Sinai that day.

Now please take note of this verse from above.

Yochanan [John] 2:11

This beginning of His signs did Yeshua in Cana of Galilee, and manifested His glory; and His disciples believed on Him.

At this wedding, Yeshua our Mashiach manifested His glory to His disciples on this day and they believed on Him. This passage of Scripture does not record the specifics of how it was that Yeshua manifested His glory to them. However, let us take note of the following passage.

Ivrim [Hebrews] 12:18-24

18 For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, and darkness, and tempest,

19 and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken to them;

20 for they could not endure that which was enjoined,

“If even a beast touch the mountain, it shall be stoned;”

21 and so fearful was the appearance, that Moshe said, “I exceedingly fear and quake;”

22 but you are come to Mount Zion, and to the city of the El Chay (Living Elohim), the heavenly Jerusalem, and to innumerable hosts of messengers,

23 to the general assembly and church of the first born who are enrolled in heaven, and to Elohim the Judge of all, and to the spirits of just men made perfect, 24 and to Yeshua the mediator of a new covenant, and to the Blood of sprinkling that speaks better than that of Abel.

Notice that the writer to the Hebrew believers is drawing a direct comparison between what happened at Mount Sinai and Mount Tzion (Zion). Let us now look at what happened on Mount Tzion on the day of Shavuot.

☞

Ma'aseh [Acts] 2:1-4

1 And when the day of Shavuot had arrived, they were all together in one place.

2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the House where they were sitting.

3 And there appeared to them tongues like fire divided; and it sat upon each one of them.

4 And they were all filled with the Set-apart Spirit, and began to speak with other languages, as the Spirit gave them utterance.

There are both similarities and differences between YHWH's manifestation upon each of these respective mountains. The similarities are found in the physical manifestations that occurred. While the respective manifestations do not correlate one to one, there are still similarities to be noticed.

However, the primary difference between these two events lies in YHWH's personal accessibility. On Mount Sinai He commanded Moshe to go and to warn the people to stay away, lest they be killed. On Mount Tzion all are invited to come and to partake of His Spirit and to be filled with His personal presence.

Yochanan 14:16-17

16 "And I will pray to the Father, and He shall give you another Comforter, that He may be with you forever,

17 even the Spirit of truth; whom the world cannot receive; for it beholds Him not, neither knows Him; you know Him; for He abides with you, and shall be in you."

Yeshua was speaking of that day in the not too distant future when He would send His Spirit upon them and His Spirit would be in them. What a wonderful promise! It is this promise, and even more, the fulfillment of this promise that brings us to the wedding feast as active participants. Without the infilling presence of His Spirit we have no right to be at this wedding! Without the infilling presence of His Spirit we cannot and will not be properly attired and will be thrown out into outer darkness.

As we saw above, the day that YHWH came down upon Sinai was the third day. We also saw in the book of Yochanan, that Yeshua and His disciples were invited to a wedding on the third day. These things have prophetic significance for us today and in the future. Let us now examine a few more passages concerning the third day.

Qorintyah Aleph (1st Corinthians) 15:3-4

3 For I delivered unto you first of all that which also I received; that Mashiach died for our sins according to the scriptures;

4 and that he was buried; and that he has been raised on the third day according to the Scriptures;

Mashiach died and rose up on the third day after He was placed in the grave. Likewise, we too shall be raised up on the third day. This probably has at least one significant meaning from prophecy. It means that Ephrayim will be raised up on the third day. It has been more than 2700 years since Ephrayim has gone into captivity. It has been more than 3000 years since Ephrayim rebelled against the king of Israel. It would seem that we are now in the prime time for Ephrayim to be resurrected.

Please consider again the following passage.

Hoshea 6:2

2 After two days will He revive us: on the third day He will raise us up, and we shall live before Him.

In the above passage, we see that YHWH will revive us after two days. It has been two days (or two thousand years) since Yeshua came the first time. It is time for YHWH to revive us. Then on the third day (which is now) He will raise us up. This may very well be an allusion to the resurrection of the dry bones in Yechezqel (Ezekiel) 37, the Nation of Ephrayim being raised up again.

Ezra 6:15

And this house (Temple) was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

In the traditional Jewish wedding ceremony, after the bride and bridegroom become engaged, the bridegroom leaves to go and prepare a place for his bride. This is typically done in the father's house, which simply means that one will live according to the standards taught to him by His father. His father should have taught him Torah; therefore, he will continue on living Torah and teach it to His own children as well.

In this instance, it is important to note that the Temple was finished on a third day. Yeshua referred to the Temple as His Father's House. The prophetic significance of this for us is that Yeshua will finish our place on the third day, indicating that He will not come for us until the new place of residence is completed and ready to be occupied.

As we saw in Ma'aseh 2:2, His Spirit filled the whole House. This is a reference to the House of Elohim, which is exactly where all Jewish men would have been on the day of Shavuot, not in some upper room!

Kepha Aleph (1st Peter) 2:5a

You also, as living stones, are built up a spiritual house,

Furthermore, we are being built into the temple of the Living Elohim as He fits us together into our proper place in Mashiach Yeshua. It seems this building of living stones shall be completed upon the third day.

Ester 5:1

Now it came to pass on the third day, that Ester put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

In this passage, Ester represents YHWH's bride, and of course the king represents YHWH. Please note that it was on the third day that Ester put on her royal apparel (wedding clothes) and stood in the inner court (place of the wedding ceremony).

When we consider each of these passages alone, we may not see too much significance. However, when we consider the whole counsel of Scripture, there is a considerable amount of evidence to show us that our wedding day to Yeshua (YHWH) will come on the third day.

We may not be able to determine exactly at what time of the day that He will come for His bride, but we can be certain that it will be on this day, the third day.

ABBA YHWH, please cause each and every one of Your people to understand these truths; in the Name of Yeshua our Mashiach. Amein.

Zerubbabel ben Emunah

www.onetorahforall.com

zerubbabel@onetorahforall.com

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author's name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author's name and contact information, the "One Torah For All" header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.