

יֵתְרוֹ

Yitro
(Jethro)

Shemot [Exodus] 18:1-20:26

הַבְּרִית הַחֲדָשָׁה

HaB'rit HaChadashah
(the new covenant)

We have chosen this portion from the Brit, because it reminds us of the wedding that took place at Sinai after YHWH took our fathers there after having delivered them out of the house of bondage.

A Prophetic Wedding

Yochanan [John] 2:1-2

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 (YHWH Katan) and the disciples (also Yisrael).

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.

Yochanan [John] 2:11

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 firstborn 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.

Ma'aseh [Acts]

**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 warn the people to stay away, lest they be killed. On Mount Tzion all are invited to come and partake of His Spirit and 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!

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.

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 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 Yechezkel (Ezekiel) 37: the Nation of Ephrayim being raised up again.

Ezra 6:15

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.

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!

Esther 5:1

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. Amen.

Shabbat Shalom

Zerubbabel ben Emunah

zerubbabel@onetorahforall.org

www.onetorahforall.org