

Shavuot and its Relationship to the 8th Day Feast

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By Joseph F. Dumond

May 25, 2018



News Letter 5854-009

The 2nd Year of the 4th Sabbatical Cycle

The 23rd year of the 120th Jubilee Cycle

The 10th day of the 3rd month 5854 years after the creation of Adam

The 3rd Month in the Second year of the Fourth Sabbatical Cycle

The Seventh Sabbath of Seven Sabbaths

The 4th Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Sword, Famines, and Pestilence

May 26, 2018

Shabbat Shalom To the Royal Family, Chag Shavuot Same'ach

The 50th Day of Counting the Omer

Day Forty-Nine | A Prayer of Thanksgiving | Psalm 138:1-8

Today is the seventh day of the seventh week of seven weeks. Today is the forty-ninth day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath. Today is the seventh Sabbath of seven Sabbaths. Today completes the seventh week of seven weeks.

Psalm 67:1-7 May God be gracious to us and bless us and make his face to shine upon us, Selah that your way may be known on earth, your saving power among all nations. Let the peoples praise you, O God; let all the peoples praise you!

Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Selah Let the peoples praise you, O God; let all the peoples praise you! The earth has yielded its increase;

God, our God, shall bless us. God shall bless us; let all the ends of the earth fear him!

Psalm 138:1-8 I give you thanks, O Yehovah, with my whole heart; before the gods I sing your praise; I bow down toward your holy temple and give thanks to your name for your steadfast love and your faithfulness, for you have exalted above all things your name and your word.

On the day I called, you answered me; my strength of soul you increased.

All the kings of the earth shall give you thanks, O Yehovah, for they have heard the words of your mouth, and they shall sing of the ways of Yehovah, for great is the glory of Yehovah.

For though Yehovah is high, He regards the lowly, but the haughty He knows from afar. Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the wrath of my enemies, and your right hand delivers me. Yehovah will fulfil his purpose for me; your steadfast love, O Yehovah, endures forever. Do not forsake the work of your hands.

SHAVUOT | FEAST OF PENTECOST

This Feast of the fiftieth day has been a many-sided one and as a consequence, has been called by many names.²⁶⁶ The names are as follows:

- Chag Ha-Shavuot or H'ag Shabu'ot (Feast of Weeks)
- Azeret shel Pesah (Closing Season Of the Passover)
- Y om ha-Bikkurim (Day of the First-Fruits)
- Feast of Shabua or H'agga di-Shebu'aya
- H'ag ha-K'az'ir (Feast of Harvest) Azeret
- (Closing Festival)

Day Fifty | Praise Yehovah! | Psalm 150:1-6

Today is the fiftieth and final day of the counting from the day of the waving of the Omer on the morrow after the Sabbath. Today is the morrow of the seventh Sabbath, the Feast of Weeks, the Feast of Harvest, or the Day of First-Fruits.

Psalm 67:1-7 May God be gracious to us and bless us and make his face to shine upon us, Selah

that your way may be known on earth,
your saving power among all nations.
Let the peoples praise you, O God; let
all the peoples praise you!
Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth. Selah
Let the peoples praise you, O God; let
all the peoples praise you! The earth
has yielded its increase; God, our God,
shall bless us. God shall bless us; let all
the ends of the earth fear him!

Psalm 150:1-6 Praise Yehovah! Praise
Yehovah in his sanctuary; praise Him in his
mighty heavens! Praise Him for his mighty
deeds; praise Him according to his excellent

greatness! Praise Him with trumpet sound;
praise Him with lute and harp! Praise Him with
tambourine and dance; praise Him with strings
and pipe! Praise Him with sounding cymbals;
praise Him with loud clashing cymbals!
Let everything that has breath praise Yehovah!
Praise Yehovah!

In the Mail this Week

Shalom Brother Prophet Joseph Dumond,

This newsletter about your explanation of the Shebiym and cyclical pattern of 7 in the torah is very enlightening and helpful. I have at least minister at least 3 hebraic style weddings of the circling of the bride around the bridegroom and but I cannot really grasp the depthness of the real meaning of it. I thought it was a just ritual invented by traditional judaism. But as to your explanation about it, it's awesome to know that keeping the weekly shabbat, keeping the 7 holy days of leviticus 23, counting the omer 7 x 7, is signifying our oath to YHVH , the king of the universe and to know that this means that it shows YHVH the bridegroom great power over his bride, us (Israel and the grafted in). This is a divine revelation..... Now I know why you are so serious about teachings about it.

More power and blessings from YHVH for sightedmoon.com ministry worldwide.

shavua tob from the Philippines
brother aike mesias
Messiah the Living Torah Center

servant of YHVH YESHUA
co labor in the field

Shabbat Shalom Joseph,

And what a wonderful Sabbath it has been for me. Your email response to my personal request arrived today. With a sincere and humbled heart, I thank you.

Ultimately, all credit and gratitude are due to Yahowah, but I want to thank you for this week's teaching, - in fact, for all your teaching.

Most of all, I want to thank you for giving me the Priestly Blessing. You need to know this; I am profoundly humbled by your prayer for me. And every time I read it in a personal email to me, I am brought to tears. In tears I am writing to you now.

I count myself to be the lowest of the low. My transgressions are piled up like a dung heap to the sky and I am worth less than pond scum. I am not worthy of the Priestly Blessing, nor knowledge of Yahowah, nor of the community of the righteous. I am certainly not worthy of the renewed Kingdom. I deserve only death. (Romans 6:23 Isa 51)

Yet, THROUGH YOU, Yahowah blesses me, teaches me and gives me hope.

Like Ahab (1 Kings 21) I am given a reprieve and my sentence of death is commuted. By the Grace of Yahowah, through the enormous sacrifice of Yashua, I have an opportunity to "get it right" as you say.

Through your sacrifice of tireless work, (I can't imagine how you manage it all), your endless research for truth and your absolute faith in the Word of God, - I am deeply blessed. The greatest blessing is that I can now believe that I have a very real opportunity to learn meaningful truth, to obey the Commandments, and to walk as Yashua did.

I have gained much from your website and books but like the straw that broke the camel's back, two newsletters, - The Red Carpet & The Door and Seventy Weeks or Shib'iyim were particularly helpful in bringing me to the following full realization and subsequent commitment.

Yahowah, God of Abraham, Isaac and Jacob is the God of my ancestors and I am under contract to Him. I am obliged by blood covenant, to obey all of the commandments written in the Torah. And all of this I will strive learn and to do. (Exe 19:8)

Everything I have, or ever will have, belongs to Him. All possessions and money are the property of Yahowah. The time I have left to live is His. The ground I walk on belongs to Him. He is the rightful owner of everything in my life.

My time, my relationships, the words of my mouth and every single thing I do from this day forward, I dedicate to Yahowah.

I promise to keep and guard His Commandments always.

I sincerely commit myself to being useful in professing the Word of Yahowah. So, I pray (and ask you and all who read this to pray) that Yahowah bless my decision and guide me in learning His Torah and sharing it with all who are willing to listen. And may I have the courage and strength to follow Yashua, even unto death for His Name's sake, should that be required of me.

I pray also for you, Joseph Dumond, and for ALL who stand with you in the background helping to preach the good news. May you all be blessed with good health, long life and abundance; may you be guided and helped powerfully in doing His work and may you all be given joyful, happy hearts. May you all be standing ready on the day of Yashua's return to receive the just inheritance of the righteous.

Of my own accord, I am not worthy to pray to Yahowah. But, I trust the words of Yashua (John 14:11-21). And I trust in Yashua's acceptance of the death penalty on my behalf, which I rightfully deserve (Mt 20:28, Mk 10:45, 1Tim 2:6); otherwise I would have no right to ask anything of the Father. So, in Yashua's name, with gratitude and trust, I ask all of these things.

Amen

As far as I am concerned Joseph, you and all those who assist you are all to be counted as those who have "beautiful feet". (Isa 52:7, Rom 10:15) And as you stated in your reply to my comment last week, it seems to me that Tzadik is certainly an appropriate description for you and your helpers as well.

I am relieved to know that Nehemiah Gordon is looking into your 45 proofs. I may have been a little harsh in accusing him of following the traditions of men and glibly dismissing the Sabbatical Year issue as unknowable. I did not mean to offend, but as you know, I can sometimes speak in haste and regret it later. Since he did not reply to my accusation, I do not feel comfortable sending him an apology. Yet, in the end, all that matters is the truth and I'm confident that you will make it clear. I pray that I may someday be able to do as much.

As this Sabbath day closes here in Cambodia I think about what a joy it would be to renew my Ketubah with Yahowah in the Philippines this Shavuot. But, that is not possible, so in the meantime, in spirit I am with them, with you and all who love the Word of Yahowah.

I look forward to sharing the Feasts of Trumpets, Tabernacles and Atonement with Brother Aike and the people of the Philippines this fall.

Halleluyah!

Ross

Best regards

Ross

Other Mail this Week

The following edited note is from Ephraim and Romona Franks of Israel and is very insightful and confirms the things we have been saying at sightedmoon.com for the past 13 years. We who are the wheat will be raised up at Shavuot.

Shalom Fellow Israelite,

The Counting of the Omer is almost over. Several times in history the marking of time during the seven weeks has culminated in significant events. It is believed that that was the case with the Torah being deposited at Mt. Sinai, and it was certainly true after Yeshua's post-Resurrection forty day period on earth, and then the following ten days leading to the Spirit's descent upon those who in the fullness of time became the first fruits of Shavuot (Shavuot is also the Feast of Bikkurim – first fruits).

The FIRST (-beginning-re'sheet) of the barley was marked by Yeshua's Resurrection, being the One who was "waved" before the Father for our acceptance. Now that this was accomplished, we, the first fruits of the wheat fields, are ripe for the harvest. Being that this is the main idea of this Moed with the waving of two loaves, it is worthwhile remembering that this is the one symbol (wheat) that identifies the hidden seed of the House of Joseph. This is the seed that is to be crushed and made into the bread to be given out so that others can have life. Yeshua pointed it out by saying: "This is my body". Paul identifies the body of Messiah, "For we, though many, are one bread and one body" (1 Corinthians 10:17). Just as Yeshua was waved as the Beginning, the Resheet of the Omer, we too are being waved as "His body", the first fruit.

YHVH has sown the wheat into the field of this world. It is at Shavuot that He is looking over the field for the ripe grain to be harvested. Yeshua stands with the winnowing fork in His hand ready to gather it into His barn, but how many of us are ripe for His harvest? Only the mature grain can be used for the bread that is waved. YHVH knows the exact conditions needed in our lives personally, but also corporately, for every stage of growth including the final stage.

Shabbat Shalom and Hag Shavuot Same'ach,

Ephraim and Rimona

Now read again Mathew 13.

Mat 13:24 He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ But he said, No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.””

Mat 13:36 Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Please tell all your Christian friends to take special note of what you are told here. Those who will not and do not keep the laws claiming they are saved by Grace and no longer have to keep the law have a very rude awakening coming to them.

Just as the weeds are gathered and burned with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and **all lawbreakers**, and throw them into the fiery furnace.

So you do not want to keep the Sabbath, then into the fiery furnace you go. You do not want to keep the Holy Days, into the fiery furnace you go. You do not want to keep the Sabbatical and Jubilee years, into the fiery furnace you go. You and all your excuses not to obey, you who accuse us of being the cult for obeying, you who are the darnel will be going into this fire that is coming for all those who will not obey the laws that regulate the Kingdom of Yehovah.

Shavuot and its Relationship to the 8th Day Feast

We have now come to the 50th day of Counting the Omer. This is the time to review our Oath, our Shabu, our severing of ourselves. So let us once again go to the actual event. In synagogues around the world during the reading of the Ten Commandments, the custom in many synagogues is to rise, both to emphasize the importance of the event and to imitate the experience at Sinai when Israel stood to receive Yehovah’s revelation.



Ex 19 On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, while Moses went up to God. The Lord called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.” So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him. All the people answered together and said, “All that the Lord has spoken we will do.” And Moses reported the words of the people to the Lord. And the Lord said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.”

When Moses told the words of the people to the Lord, the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day the Lord will come down on Mount Sinai in the sight of all the people. And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.” So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. And he said to the people, “Be ready for the third day; do not go near a woman.”

On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. The Lord came down on Mount Sinai, to the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.

And the Lord said to Moses, "Go down and warn the people, lest they break through to the Lord to look and many of them perish. Also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them." And Moses said to the Lord, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, Set limits around the mountain and consecrate it." And the Lord said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest he break out against them." So Moses went down to the people and told them.

Ex 20 The Ten Commandments

And God spoke all these words, saying,

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

"You shall have no other gods before me.

"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

"Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

"You shall not murder.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness against your neighbor.

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's." Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to

Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” The people stood far off, while Moses drew near to the thick darkness where God was.

But what more can we learn from this Holy Day?

Are you aware that It is connected to the Jubilee year?

Lev 23:16-18 You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the Lord. You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the Lord. And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams.

Lev 25:8-10 “You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.

Lev 25:13-18 “In this year of jubilee each of you shall return to his property. And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. You shall not wrong one another, but you shall fear your God, for I am the Lord your God. “Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely.

Lev 25:25-28 “If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property.

Lev 25:39-43 “If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: he shall be with you as a hired worker and as a sojourner. He shall serve with you until the year of the jubilee. Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. You shall not rule over him ruthlessly but shall fear your God.

The Feast of Shavuot is the 8th Holy Day after 7 weekly Sabbaths since the Days of Unleavened Bread. It too is like an 8th Day Feast. The 8th Day Feast I am referring to is the Lev 23:36 which comes at the end of the 7 Days of Sukkot but is not part of Sukkot. It is a separate Feast.

For seven days you shall present food offerings to the Lord. On the eighth day you shall hold a holy convocation and present a food offering to the Lord. It is a solemn assembly; you shall not do any ordinary work.

We are given more details in verse 39

“On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the Lord seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

But that is all we are told about this Feast Day. What does it represent?

This eighth day is referred to as “an assembly” or a “holy assembly,” which is *trxu H6116* in the Strong’s ‘ats-eh-reth’ in the Hebrew of Lev 23:36, and thus *ynmc trxu Shemini Atzeret* means “eighth-day assembly.” Atzeret is from the root *rxu* (atzar) which means “to restrain, hold back,” and thus the Sages understand the designation to be referring to a “holding on to the festival” so as to restrain it from ending—making the festival last for yet another day. But since the text clearly states that one is to dwell in the Sukkah for 7 days (not 8), the eighth day was understood by the Sages as a separate festival, yet one which is, in every way, connected to the 7 days of Sukkot, and maintains the character of Sukkot.

In some of the triennial lists, the Torah section chosen for Shemini Atzeret was Deut 14:22:16:17, a section that teaches about the Shemita year (sabbatical year) as well as the pilgrimage festivals (Pesach, Shavuot, Sukkot). In linking this Torah section with the eighth day, the Sages intend to emphasize that Shemini Atzeret is symbolic of the conclusion of the whole festival cycle. In fact, if the history of the earth is patterned after the 7 day week, with the 7th day (Shabbat) symbolic of the Millennial reign of Yehshua, then the eighth day represents the World to Come in which (like the Sabbatical year and especially the Jubilee) everything returns to its rightful owner, all debts are cancelled, and freedom is proclaimed for all slaves.

Thus, Shemini Atzeret is to Sukkot what the Shemita year is to the cycle of 7 years, and what the Yovel is to the cycle of 7 groups of 7 years. The Yovel (*lbwy*Jubilee) takes its name from the verb *lby* derived either from a word meaning “ram” (and thus “ram’s horn”) or from a word meaning “to produce,” and thus putting attention upon the promise Yehovah made that He would cause triple production of the crops in the 6th year so that the people would still be eating the produce in the 9th year (Lev 25:21-22).

But Shavuot is also like the wave Sheaf day which comes again on the 8th Day. Wave Sheaf day is the day we begin the counting of the Omer to Shavuot 50 days later.

And it is to these Feasts, the 8th Day Feast at the end of Sukkot and to the Jubilee year and to

Wave Sheaf Day that the Feast of Shavuot is likened. And yet Wave Sheaf Day is not a Holy Day as are the 8th Day Feast and Shavuot.

Let me say that again another way. Because the 8th Day Feast and the Yobel and Wave Sheaf day are likened to Shavuot then we can learn more about Shavuot by understanding these other Feasts or Moedim of Yehovah.

On the 8th Day Yehovah came and met with Israel and the whole of Sinai shook. Sunday is the 8th Day, the Sabbath is the 7th day.

On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. The Lord came down on Mount Sinai, to the top of the mountain.

How is this tied to the 8th Day?

Well, let's learn some more about what happened on Shavuot and then we can begin.

Acts 2:1 When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

Again both of these events took place on the 8th Holy Day of Counting of the Omer.

How is this tied into the 8th Day Feast? How are both of these events that took place on Shavuot connected to the Wave Sheaf Day and to The 8th Day Feast and to the Jubilee year?

Now let us look at one of the biggest events in the Bible that took place on the 8th Day Feast. This is what Yehshua was doing in John 10:22. The Feast of Dedication that many have stolen and applied to the Feast of Chanukkah in December. Please do read all of 1 Kings 8 to get the magnitude of this special day.

1Kings 8:1-12 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up. And King Solomon and all the congregation of Israel, who had assembled before him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered. Then the priests brought the ark of the covenant of the Lord to its place in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim. For the cherubim spread out their wings over the place of the ark, so that the cherubim overshadowed the ark and its poles. And the poles were so long that the ends of the poles were seen from the Holy Place before the inner sanctuary; but they could not be seen from outside. And they are there to this day. There was nothing in the ark except the two tablets of stone that Moses put there at Horeb, where the Lord made a covenant with the people of Israel, when they came out of the land of Egypt. And when the priests came out of the Holy Place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord.

The 8th Day Feast is known as the Feast of Dedication which in Hebrew is Chanukah. Yes the 8th Day Feast at the end of Sukkot is the Feast of Dedication that Yehshua was keeping in John 10:22.

It was on this day that the Glory of Yehovah, the Shekinah came and dwelt with man on this earth in the Temple. It was on this day of Shavuot that the Shekinah came down on Mount Sinai and gave the Law which is the Ketubah and our Marriage contract or agreement that we and the world agreed to.

Shavuot signifies these things and it is also connected to the Jubilee when we are to go back to our own lands in the Jubilee year. 1947 was a Jubilee year and in that year the Jews went back to the land of Israel. Amazing how that year of all years was the year that they were sent back to the land. In Numbers 10 we are told that Judah was to lead each time the camp of Israel was to travel, Judah went first.

So now let us recap and understand the Holy Days before we go on to the next section on the Shekinah.

The Wave Sheaf day is on the 8th Day. It is the day the first group of Saints is brought back to life and goes to heaven with Yehshua as the first of the first fruits.

Mat 27:50 And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

Eph 4:8 But grace was given to each one of us according to the measure of Christ's gift.

Therefore it says,

“When he ascended on high he led a host of captives,
and he gave gifts to men.”

1 Cor 15:20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

That was the first wave offering and the second wave offering is the one at Shavuot with the wheat in the two loaves. And just as we pointed out in the scripture in Mat 13 where Yeshua is talking about the parable of the Tares and the wheat we need to pay great heed to this as it is speaking about us now at the end of this age. The coming to the close of the 6th Millennial age of man. And again we are admonished as we are over and over throughout the Bible that we must keep the commandments if we are going to have any hope of entering that Kingdom.

Just as the weeds are gathered and burned with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and **all lawbreakers**, and throw them into the fiery furnace.

1 Cor 15:50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

“O death, where is your victory?

O death, where is your sting?”

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Can you now begin to understand what being born again is all about? It is connected directly into these two Feasts that we are now teaching on. Do you see it?

John 3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

Shavuot is when you will be born again. Not before. Well those who came out of the grave on Wave Sheaf Day in 31 C.E., they were born again. Now Paul has explained it to you in 1 Cor 15:50 about how and when we are going to be born again in the twinkling of an eye on this day of Shavuot. the Jubilee Cycles show us that this day takes place in the last year of the tribulation in 2033 on the Feast of Shavuot.

Now I have just checked my charts and looked at the year the covenant was made with Abraham by Yehovah. It was done at Passover as we are told in Exodus on the very self-same day.

Exodus 12:40 The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.

So when I check the year of the covenant that Yehovah made with Abraham and I look at Passover. I see that the 15th day when Passover was, was also the Sunday or Wave Sheaf Day that same year.

The Covenant Yehovah made with Abraham was on Wave Sheaf Day, which is the 8th day of the week. I know that is a stretch. The Covenant Israel made at Mount Sinai with Yehovah was again on Shavuot the 8th Sabbath since Wave Sheaf Day. These are the Marriage Contracts, the ketubah.

Once the Groom proposes and the Bride accepts, then the Groom goes to prepare the house they are to live in.

John 14:1 “Let not your hearts be troubled. Believe in God; believe also in me. In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

The Groom in Jewish wedding comes about Midnight when the Bride does not know. This is the Feast of Trumpets which comes at a Day and Hour no man can know.

Mat 24:36 “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

This is then followed by the 7 Days of Sukkot which is the wedding and then comes the 8th Day Feast.

This is when Yehovah comes to dwell with man on the earth. It is the consummation of the wedding. The Shekinah is going to dwell with us on this earth and never again leave us. Remember what you learned about the red carpet. It is all in play here.



Hope of
Ministries (Ecclesia of YEHOVAH):

Israel

YEHOVAH’s Shekinah Glory

Most people have little understanding of what the Shekinah Glory of YEHOVAH God is, let alone realize the prophetic significance of this manifestation of God. The Jewish rabbis coined this extra-biblical expression, and it is from of a Hebrew word that literally means “he caused to dwell” — signifying that it was a divine visitation of the presence or dwelling of YEHOVAH God on this earth. In order to fully understand the prophetic passages in the book of Revelation, we need to thoroughly grasp the concept of the physical manifestations of our Creator God. by

John D. Keyser

In Revelation 21:22, the phrase “glory of God” in The Kingdom Interlinear Translation of the Greek Scriptures is rendered “God’s SH’KHINAH” in the Jewish New Testament — notice! “I saw no temple in the city, for ADONAI [YEHOVAH], God of heaven’s armies, is its Temple, as is the Lamb [Christ]. The city has no need for the sun or the moon to shine on it, because GOD’S SH’KHINAH gives it light, and its lamp is the Lamb.”

This is very important. The word “Shekinah” (Sh’khinah) was coined from verbal cognates (related words) in the Bible which describe the “presence” of YEHOVAH God in a certain locality. The verbal cognates are used extensively to describe the “Shekinah” appearances. The word “Shekinah” itself is not found in the Biblical texts, but the concept clearly is. The word most certainly is derived from “shakan,” and whoever first used the word “Shekinah” coined it as a substantive (noun form) from the verbal forms used to describe the “abiding, dwelling, or habitation” of the physical manifestations of YEHOVAH God described in Exodus 24:16, 40:35 and Numbers 9:17-18 — and various other places where “shakan” is used.

Note that the word is also used to describe the mystical “Shekinah” presence in the Tabernacle and later in the first and second Temples. The word “mishkan,” (nksm mshkn), a derivation of “shakan” (nks shkn), is often translated “tabernacle.” The Hebrew for tabernacle is more often simply “ohel,” ‘ohel, or tent. “Mishkan” means “dwelling place” — that is, THE “DWELLING PLACE” OF “HIM WHO DWELLS” OR “SHEKINAH.”

The Hebrew verb “shakan” (nks shkn) simply means to take up residence for a long period of time in a neighborhood. The distinction between this word and “yashav” — which is also translated “dwell” — is as follows: You can use the word “yashav” to mean an individual doing the dwelling WITHOUT reference to others or to duration, while “shakan” means a PROTRACTED DWELLING IN THE MIDST OF A NEIGHBORHOOD OR A GROUP OF PEOPLE. The primary meaning is to reside and continue as a member of the community. Of course, when it refers to YEHOVAH God, it takes on an added mysticism that is obvious from the scriptures.

When verbal forms are translated as nouns, the word sometimes means “habitat.” Grammatically (in Hebrew), when verbal forms are translated as nouns, they are called “substantives.” Technically, therefore, “Shekinah” is a substantive rather than a noun.

Some people object that the word “Shekinah,” (hnhkshshknh), is not to be found in the Old Testament in its noun form, and that it describes a concept that is not scriptural. It is also claimed that the word was coined by Post-Biblical Rabbinic scholars. While it is admitted that the Rabbinic concept of YEHOVAH God being some sort of hovering non-personal force is an unacceptable extension of the meaning, the CONCEPT OF A PHYSICAL MANIFESTATION of YEHOVAH God’s localized dwelling on this planet IS, nonetheless, scriptural. I have chosen to use the word “Shekinah” (hnhksh) to name this “presence” and to better develop a concept I will get to later on in the article. Also, this meaning is in general use among many Christians — even though they are generally ignorant of the origin of the word.

In the Encyclopedia Judaica, the “Shekinah” is defined as “the Divine Presence, the numinous immanence of God in the world,...a revelation of the holy in the midst of the profane....” (Volume 14, pp. 1349-1351).

The Encyclopedia goes on to say —

“One of the more prominent images associated with the Shekhinah is that of light. Thus on the verse, ‘...the earth did shine with His glory’ (Ezekiel 43:2), the rabbis remark, ‘This is the face of the Shekhinah’ (Avot diRabbi Natan [18b-19a]; see also Chullin 59b-60a). Both the angels in heaven and the righteous in olam ha-ba (‘the world to come’) are SUSTAINED BY THE RADIANCE OF THE SHEKINAH (Exodus Rabbah 32:4, B’rakhot 17a; cf. Exodus 34:29-35)....

“According to Saadiah Gaon [882-942 C.E.], the Shekhinah is identical with kevod ha-Shem (the glory of God”), which served as an INTERMEDIARY BETWEEN GOD AND MAN during the prophetic experience. He suggests that the “glory of God” is the Biblical term, and Shekhinah the Talmudic term for the created splendor of light which ACTS AS AN INTERMEDIARY BETWEEN GOD AND MAN, and which sometimes TAKES ON HUMAN FORM. Thus when Moses asked to see the glory of God, HE WAS SHOWN THE SHEKHINAH, and when the prophets in their visions saw God in HUMAN LIKENESS, what they actually saw WAS NOT GOD HIMSELF BUT THE SHEKHINAH (see Saadiah’s interpretation of Ezekiel 1:26, I Kings 22:19, and Daniel 7:9 in Book of Beliefs and Opinions 2:10).”

Throughout the Bible, YEHOVAH God speaks of His desire for an intimate relationship with His people. The “Shekinah,” therefore, refers to the presence of YEHOVAH that was — but is not now — physically manifested in the time-space continuum. It could be seen. The presence was A VEHICLE OF THE PERSON OF YEHOVAH GOD IN THE THREE DIMENSIONAL WORLD. Solomon’s understanding that YEHOVAH cannot actually be limited to Temples on earth because of His eternal nature can be seen in I Kings 8:27 —

“But will God really dwell [ahsay] on earth? Even the heavens to their utmost reaches cannot contain You, how much less this House [Temple] that I have built!”

This omniscient, eternal presence of YEHOVAH (that Solomon recognized) is the HEAVENLY, but not the earthly, “Shekinah.” Even though the INFINITE spiritual presence is, and was, COINCIDENTAL with the PHYSICALLY DISCERNIBLE “SHEKINAH” — it was DISTINGUISHED from the physical even in Mosaic times. Right now the “Shekinah” is only manifested in the infinite way, but in the near future it will be manifested in the PHYSICAL FORM once again when IT RETURNS TO THIS EARTH to reside in the new Temple in Jerusalem!

During the time of Moses, the added PHYSICAL “Shekinah” presence was evidence of the REAL which is omnipresent and unseen. During the Mosaic dispensation, the “Shekinah” was physically disturbing. The presence was NOT YEHOVAH (hwhy YHVH) — it was a PHYSICAL MANIFESTATION of the actual presence of YEHOVAH among His people. Be aware that it is to be distinguished from the “angel of the LORD.” The “Shekinah” was first evident when the

Israelites set out from Succoth in their escape from Egypt. There it appeared as a cloudy pillar in the day and a fiery pillar by night — note Exodus 13:20:

“They set out from Succoth, and encamped at Ethan, at the edge of the wilderness. The LORD [YEHOVAH, YHVH] went before them in a PILLAR OF CLOUD by day, to guide them along the way, and in a PILLAR OF FIRE by night, to give them light that they might travel day and night. The PILLAR OF CLOUD by day and the PILLAR OF FIRE by night did not depart from before the people.”

The physical “Shekinah” was also evident at the crossing of the Red Sea —

“At the morning watch, the LORD [YEHOVAH, YHVH] looked down upon the Egyptian army from a PILLAR OF FIRE AND CLOUD, and threw the Egyptian army into panic. He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, “Let us flee from the Israelites, for the LORD [YEHOVAH] is fighting for them against Egypt” (Exodus 14:24-25).

The Israelites were led by the “Shekinah” for forty years, after which the “holy presence” of the omniscient God inhabited the Tabernacle and the land of Israel. The “Shekinah” was not always afterwards physically manifested — as we read in Numbers 35:34 —

“You shall not defile the land in which you live, in which I Myself abide [‘shakan’], for I the LORD [YEHOVAH] abide [‘shakan’] among the Israelite people.”

When Moses and the Israelites finished erecting the Tabernacle, the “Shekinah” of YEHOVAH God filled it:

“When Moses had finished the work, the cloud covered the Tent of Meeting, and the PRESENCE OF THE LORD [YEHOVAH] filled the Tabernacle. Moses could not enter the Tent of Meeting, because the cloud had settled upon it and the PRESENCE OF THE LORD filled the Tabernacle. When the cloud lifted from the Tabernacle, the Israelites would set out, on their various journeys; but if the cloud did not lift, they would not set out until such time as it did lift. For over the Tabernacle a cloud of the LORD rested by day, and the fire would appear in it by night, in the view of all the house of Israel throughout their journeys” (Exodus 40:33-38).

{Special Note: This event took place on the first day of the First Month.

Exodus 40:16 This Moses did; according to all that the Lord commanded him, so he did. In the first month in the second year, on the first day of the month, the tabernacle was erected.}

Whenever that presence was physically manifested, it was frightening to those who experienced it:

“When Moses had ascended the mountain, the cloud covered the mountain. The PRESENCE OF THE LORD [‘Cavod YHVH’] abode [‘shakan’] on Mount Sinai, and the cloud hid it for six days. On the seventh day He called to Moses from the midst of the cloud. Now the PRESENCE OF THE LORD [‘Cavod YHVH’] appeared in the sight of the Israelites as a consuming fire on the top of the mountain” (Exodus 24:15-17).

Writes Fred P. Miller:

“Earlier, the seventy elders had gone up into the cloud and actually saw the “Shekinah” glory, and they were so afraid they asked Moses never to take them again. As far as they were concerned, they saw God! You can only imagine their hair on end and their wide-eyed appearance as they came down from the mountain exclaiming ‘We saw God! It was terrible!’” (Zechariah and Jewish Renewal).

A few days earlier, when the Ten Commandments were given, the appearance of the physical presence of YEHOVAH God on Mount Sinai is described as fire and cloud and thick darkness. The Psalms contain a description of this event calling it a “Shekinah” presence —

“Why do you fume with envy, you mountains of many peaks? This is the mountain [Sinai] which God desires to dwell [‘shakan’] in; yes, the LORD [YEHOVAH] will dwell in it forever. The chariots of God are twenty thousand, even thousands of thousands; the LORD is among them as in Sinai, in the Holy Place. You have ascended on high, you have led captivity captive; you have received gifts among men, even among the rebellious, that the LORD GOD might dwell [‘shakan’] there” (Psalm 68:16-18).

Later, as we have seen, the physical “Shekinah” presence of YEHOVAH God took up residence in the newly completed Tabernacle and was apparent to the whole nation of Israel.

There are a number of other occasions when the direct intervention of YEHOVAH God was manifest in a “Shekinah” presence to Moses. At the time of the setting up of the Tabernacle (before it was finished) YEHOVAH spoke to Moses out of the cloud and Moses realized the “Shekinah” was a VEHICLE and NOT YEHOVAH God. As we see in Exodus 33, Moses asked for more — to actually “see” YEHOVAH God — and YEHOVAH allowed him to see A LARGER PORTION of His PHYSICAL “Shekinah” presence. Notice —

“And the LORD [YEHOVAH] said to Moses, ‘I will also do this thing that you have asked; for you have truly gained My favor and I have singled you out by name.’ He [Moses] said, ‘Oh, let me behold Your Presence!’ [He was speaking to Yehovah’s voice coming from the ‘Shekinah.’] And He [YEHOVAH] answered, ‘I will make all My goodness pass before you, and I will proclaim before you the name LORD [YEHOVAH, YHVH], and the grace that I grant and the compassion that I show. But,’ He said, ‘you cannot see My face, for men may not see Me and live.’”

After Israel entered the Promised Land, YEHOVAH’s presence was manifested spiritually in the Tabernacle — but not often in a physical manner. YEHOVAH’s actual presence was always accepted by the Israelites as being in the Tabernacle (and later in the Temple), but was

not always physically confirmed by the visible “Shekinah.” However, there were occasional renewals of miraculous appearances of the “Shekinah” — such as when the Temple of Solomon was dedicated. There was an initial appearance in a vision when the LORD (YEHOVAH) promised that He would “shakan” or dwell in the house that Solomon was building. Notice I Kings 6:11-13:

“Then the word of the LORD [YEHOVAH] came to Solomon, ‘With regard to this House [Temple] you are building — if you follow My laws and observe My rules and faithfully keep My commandments, I will fulfill for you the promise that I gave to your father David: I will abide

[‘shakan’] among the children of Israel, and I will never forsake My people Israel.”

Later, when the construction of the Temple was finished and the day of dedication was at hand, the holy “Shekinah” manifested itself in a very physical way —

“When the priests came out of the sanctuary — for the cloud [‘Shekinah’] had filled the House of the LORD and the priests were not able to remain and perform the services because of the cloud [‘Shekinah’], for the Presence of the LORD filled the House of the LORD — then Solomon declared: ‘The LORD has chosen to abide [‘shaken’] in a thick cloud: I have now built for you a stately House, a place where You may dwell [‘shakan’] forever” (I Kings 8:10-13).

This same incident is recorded in II Chronicles 5:13. The “Shekinah” would no longer be associated with the Tabernacle but was to be transferred to the Temple. As a result, this physical manifestation was necessary to that generation because the Law of Moses was being amended at this point and YEHOVAH God was showing His approval of the amendment to His legal system by the manifestation of the “Shekinah.”

Whenever YEHOVAH God makes a “forever” promise in the Bible, there are conditions connected to it — and this case is no different. When He said He would dwell (“shakan”) in the Temple “forever,” there were conditions to this promise. Therefore, at the destruction of the First Temple, He did not allow His “Shekinah” presence to stay in the Holy of Holies (inner sanctuary of the Temple) after a certain level of corruption had taken place. What is surprising is that He stayed in the Temple for so long! Evidently, His love for His people is such that He endures far more than any human judge would deem possible. Even with all the corruption that occurred during the last days of Jehoiakim and Jehoiachin (and most of the reign of Zedekiah). Ezekiel’s vision of the DEPARTURE OF YEHOVAH’S “SHEKINAH” from the Temple and city did not occur until after the beginning of the final siege of Jerusalem by Nebuchadnezzar and his army.

Ezekiel’s description of YEHOVAH’s “Shekinah” is more detailed but very similar to what the 70 elders saw on Mount Sinai, as recorded in Exodus 24. Writes Fred Miller —

“Ezekiel’s description of the ‘Shekinah’ in chapter one of his prophecy is physically exciting just to read. Imagine actually seeing it! It is described as fire enfolding itself borne by cherubic creatures whose appearance pulsed with undulating light, themselves borne by gyroscopic double wheels. Lightning came out of the midst of the fire surrounded by clear sapphire where a man-like person on a throne sat in an electric eye. If electricity is anachronistic, the word is nonetheless ‘chashmal’ which is the modern Hebrew word for electricity. The Septuagint has “electrum” and so does the Vulgate! Whatever ‘chashmal’ and ‘electrum’ meant to the ancients who used these words it can only be said that ‘eyn chashmal’ in Hebrew and ‘opsin electrou’ in Greek and ‘speciem electri’ found in Latin in Eze. 1:27 is not ‘amber’ as in the English translation. The word ‘color’ does not appear in the text” (Zechariah and Jewish Renewal).

There are other descriptions of the nature of YEHOVAH God’s “Shekinah” that Ezekiel saw LEAVING a then-desolate Temple. The building was still standing but no longer had YEHOVAH’s glory before it was destroyed!

The Departure and Return of the “Shekinah”

It should be noted that Ezekiel saw both the DEPARTURE of the “Shekinah” and the RETURN in two distinct visions separated in time by a number of years. The visions that he saw — of events that happened after his own death — describe exactly the same “Shekinah” which he saw first in chapter ten and then afterwards leave the Temple in chapter ten. As we shall note, at the beginning of chapter ten the “Shekinah” was still in the Temple —

“The glory of the LORD [‘Cavod YHVH’] went up from the cherub, and stood over the threshold of the house [Temple]; and the house was filled with the cloud, and the court was full of the brightness of the LORD’S glory [‘Cavod YHVH’].”

However, YEHOVAH God was making preparations to REMOVE the “Shekinah” from the Temple and then from the very city itself:

“And the cherubim lifted up their wings, and mounted up from the earth in my sight; when they went out, the wheels also were beside them, and every one stood at the door of the EAST GATE of the LORD’S house; and the glory of the God of Israel was over them above” (Ezekiel 10:19).

Then, in Ezekiel 11:23, we read of the actual DEPARTURE of YEHOVAH’s “Shekinah” from the MOUNT OF OLIVES —

“And the glory of the LORD [‘Cavod YHVH’] went up from the midst of the city, and stood on the mountain which is on the east side of the city [Mount of Olives].”

From the Mount of Olives, the “Shekinah” departed from this earth to later return to the Temple that was rebuilt under Zerubbabel but before the arrival of Ezra and Nehemiah. The “Shekinah” remained in the Temple from this time through the enlarging of the Temple complex by Herod, and his subsequent improvements. This is borne out by a little known but awe-inspiring

incident that occurred when Herod tried to tap into the tremendous wealth of King David's tomb in order to finance his grandiose plans to rebuild the Temple.

Writes Gary Arvidson:

“So, how was Herod able to finance this and other projects? Toward the beginning of his great work ‘all their sacred treasures were exhausted.’ We are told in this same context that people around the world sent an abundance of money for the Temple project. But there were other funds to be raised. And Herod found ANOTHER SOURCE!” (In Search of King David’s Tomb, part 1, p. 27).

Arvidson goes on to say:

“What we are going to find is that Herod tapped David’s Sepulchre as a major resource for his great works...and as a consequence gained access to David’s Sepulchre to finance and decorate his empire. What had been amassed for the First Temple and laid aside by Solomon, was finally used for the Second Temple period” (ibid.).

The first-century A.D. Jewish historian and priest Josephus, records that

“at this time he [Herod] opened the Sepulchre by night, and went into it, and endeavored that it should not be known in the city, but took only his faithful friends with him” (Antiquities 14.7.1).

Then begins the most unusual account of all. Herod was determined to explore the multi-room structure of David's tomb to the limits. Suddenly, a great miracle occurred —

“However, he [Herod] had a great desire to make a more diligent search, and to go further in, even as far as the very bodies of David and Solomon; WHERE TWO OF HIS GUARDS WERE SLAIN BY A FLAME that burst out upon those that went in, as the report was. So he was terribly frightened, and went out, and built a propitiatory monument of that fright he had been in; and this of white stone, at the mouth of the Sepulchre...” (Antiquities 14.7.1).

The physical “Shekinah” put the fear of YEHOVAH God in Herod and his surviving men and, frankly, “scared the hell” out of them!

YEHOVAH’s “Shekinah” remained in the Temple all through the life and death of the Messiah and up to the year 66 A.D. — when it was seen leaving the Temple and alighting on the Mount of Olives. Notice!

“There is also another reason why Christians in the first century were very interested in the Mount of Olives. This is because it was believed that the Shekinah Glory of God which supposedly dwelt inside the Holy of Holies at the Temple left the sanctuary and went to the Mount of Olives and hovered over that spot at the time of the Roman/Jewish War which ended in A.D. 70. The fact that the Shekinah Glory left the old Temple and migrated to the top of the Mount of Olives was an important event to Eusebius [church historian and scholar A.D. 260?-340?]” (Secrets of Golgotha, by Ernest L. Martin. 1988: ASK Publications, Alhambra, CA. p. 83).

In Eusebius' book Proof of the Gospel we find this passage —

“Believers in Christ congregate from all parts of the world, not as of old time because of the glory of Jerusalem, nor that they may worship in the ancient Temple at Jerusalem, but...that they may worship at the Mount of Olives opposite to the city, whither the glory [the Shekinah Glory] of the LORD[YEHOVAH, YHVH] migrated when it left the former city” (Book VI, Chapter 18 (288)).

According to Eusebius the “Shekinah” Glory left the Temple and hovered over the Mount of Olives during “the siege of Jerusalem” (66 A.D. to 70). However, Eusebius was not the only observer who mentioned that the “Shekinah” Glory left the Temple before the destruction of the Temple and hovered over the Mount of Olives. A Jewish rabbi named Jonathan — who was an eyewitness to the destruction of Jerusalem — said the “Shekinah” Glory left the Temple and for three and a half years

“abode on the MOUNT OF OLIVES hoping that Israel would repent, but they did not; while a Bet Kol [a supernatural voice from heaven] issued forth announcing, Return, O backsliding children [Jer. 3:14]. Return unto Me, and I will return unto you [Mal. 3:7], when they did not repent, it said, I WILL RETURN TO MY PLACE [Hosea 5:15] (Midrash Rabbah, Lamentations 2:11)” (Secrets of Golgotha, by Ernest L. Martin. 84).

There was yet another writer who recorded the fact of the “Shekinah” presence of YEHOVAH God moving from the Temple in Jerusalem just before the war with the Romans. Josephus mentioned that in the Spring of 66 A.D. some astonishing events took place within the Temple. He recorded three miracles associated with YEHOVAH's “Shekinah” and the Temple — and each one showed clearly that the “Shekinah” was departing from the Holy of Holies. In War VI, 290 he stated

“that a GREAT LIGHT shone over the altar for thirty minutes at 3 o'clock in the morning (a week before Passover in A.D. 66) and then it DEPARTED. He said the sacred scribes interpreted this sign as a bad omen for the Temple. It was like the Shekinah Glory moving away from the Tabernacle in the wilderness as a sign to disassemble the Tabernacle and transport it to another location” (ibid.).

Josephus goes on to say that

“a few days later (during Passover itself) the enormous brass gates of Nicanor, requiring twenty men to open and close them, opened at midnight of their own accord (War VI, 293-295). This was also interpreted as showing a desolation coming upon the Temple. And then, about fifty days later, on Pentecost, the final sign was given which definitely showed that the Shekinah Glory was departing the Temple as the other signs indicated (ibid.):

“Moreover, at the festival which is called Pentecost, the priests on entering the inner court of the Temple at nightfall, as their custom was in accomplishment of their ministrations, stated that they first became aware of a commotion and a roar, and after that the voice of a great multitude saying ‘We are departing hence’” (War VI, 299).

When we couple Josephus' information with that of Rabbi Jonathan (also an eyewitness) we can see that the "Shekinah" went directly to the Mount of Olives and remained over the top of the mountain for 3 and 1/2 years — from late Spring in 66 A.D to about December of 69 A.D, some eight months before the Temple was destroyed by the Romans. It then went back to heaven and had not returned to earth up to the time he wrote.

These miraculous events had much more significance to the early Christians than may meet the eye today. Eusebius, as we have just seen, mentioned the importance of this removal of the Shekinah glory. It was clearly a sign that YEHOVAH's physical presence had departed from the Temple on the western hill of Jerusalem and had retreated to the MOUNT OF OLIVES on the EAST as the new place of His divine residence. This event of the "Shekinah" glory leaving the Temple and residing on the Mount of Olives became highly significant to the early Christians because this is the mountain where YEHOVAH's holy "Shekinah" will RETURN in the near future!

Vision of the Temple That Might Have Been

Ezekiel, still in a vision, returned to the captives in Babylon and later saw yet another TEMPLE — which is recorded in chapters 40-43 of his book. In his vision of this Temple, as it would have been if the House of Israel had repented of their national sins and returned to YEHOVAH God after they were taken into Assyrian captivity, Ezekiel saw the "Shekinah" RETURN to the Holy of Holies. Ezekiel states that this is THE SAME "Shekinah" he saw leave the Temple when he had the vision by the river Chebar —

“And behold, the glory [‘Shekinah’] of the God of Israel came from THE WAY OF THE EAST [FROM THE MOUNT OF OLIVES]. His voice was like the sound of many waters; and the earth shone with His [‘Shekinah’] glory. It was like the appearance of the vision which I saw — like the vision which I saw when I came to destroy the city. The visions were like the vision which I saw by the River Chebar; and I fell on my face. And the glory of the LORD [‘Cavod YHVH’] came into the Temple by way of the gate WHICH FACES TOWARD THE EAST. The spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD [‘Cavod YHVH’] filled the Temple. Then I heard Him speaking to me from the Temple while a man stood beside me. And he said to me, ‘Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell [shakan] in the midst of the children of Israel FOREVER. NO MORE shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places” (Ezekiel 43:2-7).

This event, which Ezekiel experienced in vision, was never fulfilled because of Israel's unfaithfulness. (See our article, Ezekiel's Temple and Sacrifices: Will Temple Sacrifices Resume in the Millennium?) However, YEHOVAH God will return to a future Millennial Temple constructed by the Messiah after his arrival. This event is recorded in Zechariah 2 — where YEHOVAH says:

“Sing, Jerusalem, and rejoice! For I have come to live [shakan] among you, says the LORD [YEHOVAH, YHVH]. AT THAT TIME [of the end] many nations will be converted to the LORD [YEHOVAH, YHVH], and they too shall be my people; I will live [shakan] among them all. Then you will know it was the LORD of Hosts [YEHOVAH, YHVH] who sent me to you....Be silent, all mankind before the LORD [YEHOVAH, YHVH]; FOR HE [IN THE FORM OF THE “SHEKINAH”] HAS COME TO EARTH FROM HEAVEN, FROM HIS HOLY HOME” (10-13).

The Golden Age to come, which Zechariah said was to follow the return of the “Shekinah” at the end of the age, describes the city and surrounding areas as being at peace in an age when people can grow old in a secure environment. To those who lived in Jerusalem, in the hearing of Zechariah, that would seem like a miracle — so great was the desolation of the place. But of the conditions that would follow the RETURN of the “Shekinah” to the Temple at the end of the age, Zechariah records:

“Thus said the LORD [YEHOVAH, YHVH]: I have RETURNED TO ZION, and I will dwell [shakan] in Jerusalem....Thus said the LORD [YEHOVAH, YHVH] of hosts: There shall yet be old men and women in the squares of Jerusalem, each with a staff in hand because of their great age. And the squares of the city shall be crowded with boys and girls playing in the squares. Thus said the LORD [YEHOVAH, YHVH] of Hosts: Though it will seem impossible to the remnant of this people IN THOSE DAYS, shall it also be impossible to Me? — declares the LORD [YEHOVAH, YHVH] of Hosts” (Zechariah 8:4-6).

Revelation 19

Now what about the New Testament — does the New Testament record the RETURN of YEHOVAH God’s glory or “Shekinah” to this earth and to a NEW Temple in Jerusalem? Indeed it does, and in a passage that Christians (in their confusion) have taken to refer to the return of the Messiah for more than 1,700 years!! Incredible as it may seem, Satan has blinded millions over the centuries to the TRUE identity of the Person pictured in Revelation 19 —

“Then I heard what sounded like the roar of a huge crowd, like the sound of rushing waters, like loud peals of thunder, saying, ‘Halleluyah! ADONAI [YEHOVAH, YHVH], GOD OF HEAVEN’S ARMIES, HAS BEGUN HIS REIGN!’ ...Then I saw heaven opened, and there before me was a white horse. Sitting on it was the one called FAITHFUL AND TRUE, and it is in righteousness that he passes judgment and goes to battle. His eyes were like a fiery flame, and on his head were MANY ROYAL CROWNS. And he had a name written which no one knew but himself. He was wearing a robe that had been soaked in blood, and the name by which he is called is, ‘THE WORD OF GOD.’ The ARMIES OF HEAVEN, clothed in fine linen, white and pure, were following him on white horses. And out of his mouth comes a sharp sword with which to strike down nations — ‘He will rule them with a staff of iron.’ It is he who treads the winepress from which flows the wine of the furious rage of ADONAI [YEHOVAH, YHVH], GOD OF HEAVEN’S ARMIES. And on his robe and on his thigh he has a name written: ‘KING OF KINGS AND LORD OF LORDS’” (Verses 6, 11-16, Jewish New Testament).

YEHOVAH God the Father’s future universal role on earth in the form of the physical “Shekinah” presence is a major theme of the Old Testament. Verse 6 above inaugurates YEHOVAH God the Father’s Kingly reign on earth — although its establishment requires several stages: first is the RETURN OF THE MESSIAH (YESHUA) in Revelation 14:14, the wedding feast of the Lamb (Yeshua) in Revelation 19:7-9, climaxed by the RETURN OF YEHOVAH’S SHEKINAH PRESENCE (Revelation 19:11-15); then Satan must be chained (Revelation 20:1-3, 7-10), judgment must take place (Revelation 20:11-15), and only then does the Messiah actually rule as king and priest to his Father who resides in the new Third Temple in the form of the “Shekinah” presence.

In order for the wedding feast of the Lamb (Yeshua the Messiah) to take place, the Messiah must FIRST return to this earth — NOT afterwards as would be the case if Revelation 19 referred to the Messiah’s return!

In Titus 2:13 we are encouraged

“to expect the blessed fulfillment of our CERTAIN HOPE, WHICH IS THE APPEARING OF THE SH’KHINAH OF OUR GREAT GOD AND the appearing of our Deliverer, Yeshua the Messiah” (Jewish New Testament).

Verses 11-16 of Revelation 19 describe this eagerly awaited (by the early Christians) “Second Coming” of God’s (YEHOVAH’s) holy “Shekinah” — NOT the Second Coming of the Messiah as millions have blindly assumed!

The phrase “Faithful and True” in verse 11 has been correctly capitalized in all the translations I have seen, and denotes the ULTIMATE in faithfulness and truth — which, of course, is YEHOVAH (YHVH) the Father. In Jeremiah 10:10 we read:

“But the LORD [YEHOVAH, YHVH] is the true God [more correctly, “God of truth” — Elohim emet]; He is the living God and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to abide His indignation.”

The “God of truth” in the above verse is not primarily the God who reveals eternal verities, but the God who can be trusted to keep His covenant. The RETURN of the “Shekinah” Glory will be the faithful REAPPEARANCE of Him who has already appeared among men — this time He comes to bring the covenant promises to their final and full consummation.

In verses 12-13 of Revelation 19 we read —

“His eyes were like a fiery flame, and on his head were MANY ROYAL CROWNS. And he had a name written which no one knew but himself. He was wearing a robe that had been soaked in blood, and the name by which he is called is, ‘THE WORD OF GOD.’”

The phrase “The Word of God” is thought by many to refer to Yeshua the Messiah — and they try to link this phrase to the “logos” of John 1:1. However, there is absolutely NO justification for doing this. In fact, NOWHERE in the Bible does this phrase refer to Yeshua the Messiah! In most cases in the New Testament, “the word of God” refers to the message or words revealed through the writings of the Old Testament or Torah. However, and note this, there are a few passages in the Bible that indicate a DIRECT communication from YEHOVAH, through the “Shekinah,” took place.

Notice I Kings 12:22 —

“But THE WORD OF GOD came to Shemaiah, the man of God: ‘Say to King Rehoboam son of Solomon of Judah, and to all the House of Judah and Benjamin and the rest of the people: Thus said the LORD [YEHOVAH, YHVH]: You shall not set out to make war on your kinsmen the Israelites. Let every man return to his home, for this thing has been brought about by Me.’ They heeded THE WORD OF THE LORD [YEHOVAH] and turned back, in accordance with THE WORD OF THE LORD [YEHOVAH, YHVH]” (The Tanakh).

Here “the word of God” is clearly identified with “the word of the LORD [YEHOVAH],” showing that “the word of God” is the SAME as “the word of the LORD” — and is certainly indicated to be the “Shekinah” of the LORD [YEHOVAH] communicating with Shemaiah.

Similarly, in I Chronicles 17, we read:

“But that same night THE WORD OF GOD came to Nathan: ‘Go and say to My servant David: Thus said the LORD [YEHOVAH], YHVH: You are not the one to build a house [Temple] for Me to dwell [shakan] in” (verses 3-4).

Once again, we find here that the phrase “THE WORD OF GOD” is associated with YEHOVAH and indicates that He is communicating to Nathan the prophet by means of His holy “Shekinah.” In the New Testament, we read where “the word of God” came to John the Baptist

—

“Annas and Caiaphas being high priests, THE WORD OF GOD came to John the son of Zacharias in the wilderness. And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, as is written in the book of the words of Isaiah the prophet, saying:

‘The voice of one crying in the wilderness:

‘Prepare the way of the LORD [YEHOVAH, YHVH],
Make His paths straight.’”

Here we see that John the Baptist receives a direct communication from YEHOVAH God which tells him to “prepare the way of the LORD [YEHOVAH] — thus linking the “word of God” with the One called YEHOVAH or YHVH.

In Revelation 19:13 the phrase “The Word of God” is capitalized in the original Greek, thereby indicating the Rider of the white horse to be the physical “Shekinah” representation of YEHOVAH God — a component of the same “force” that directly communicated with Shemaiah, Nathan and John the Baptist.

In the first verses of the gospel of John in the New Testament, we can find confirmation that the “Word of God” is, in fact, the Shekinah Glory of YEHOVAH God. Since the publication of the King James Version of the Bible in 1611 this, and almost all versions that have stemmed from it, have attached the masculine gender to the Greek concept of the “Logos” to explain the presence of the Shekinah Glory at the Creation. Unfortunately, due to this gender change, and the modern Christian’s lack of understanding of the Logos concept in the environment of 1st. century Greek philosophy, most have blindly taken the “Word” to mean a pre-existence of Yeshua the Messiah! Nothing could be further from the truth!

Any one of the eight English translations of the Bible prior to 1611 (the Tyndale Bible (1535), the Matthew Bible (1535), the Taverner Bible (1539), the Great (Cranmer’s) Bible (1539), the Whittingham Bible (1557), the Geneva Bible (1560) and Bishop’s Bible (1568)) assign no gender to the “Word” and simply call it “it,” such as in John 1:3: “By IT all things were made. Without IT nothing was made.” The Coverdale Bible (1550) has “THE SAME” rather than “it.” This seems like a strange way of referring to Yeshua the Messiah!

This is further reinforced by the Aramaic version of the Bible — where the first verses of the gospel of John leave little doubt that the “Word” refers to YEHOVAH God’s Shekinah Glory. Notice!

Verse 1: In the beginning [of creation] there was the MANIFESTATION; and that MANIFESTATION was with God [YEHOVAH]; and God [YEHOVAH] was [the embodiment of] that MANIFESTATION.

Verse 2: This [the MANIFESTATION] was in the beginning with God [YEHOVAH].

Verse 3: Everything was within his [more correctly, IT'S] power, [otherwise] nothing would ever exist.

Verse 4: Through him [it, the MANIFESTATION] was life and life became the spark of humanity.

Verse 5: And that [ensuing] fire [the MANIFESTATION] lights the darkness and darkness does not overshadow it [the MANIFESTATION].

This article has shown that the Shekinah Glory was the manifestation of YEHOVAH God the Father. If we replace the word “Manifestation” with the words “Shekinah Glory” in these verses of John, then we clearly see that “The Word of God” in Revelation 19:13 is none other than YEHOVAH’S Shekinah Glory!

Verse 1: In the beginning [of creation] there was the SHEKINAH GLORY; and that SHEKINAH GLORY was with God [YEHOVAH]; and God [YEHOVAH] was [the embodiment of] that SHEKINAH GLORY.

Verse 2: This [the SHEKINAH GLORY] was in the beginning with God [YEHOVAH].

Verse 3: Everything was within his [the SHEKINAH GLORY’S] power, [otherwise] nothing would ever exist.

Verse 4: Through him [it, the SHEKINAH GLORY] was life and life became the spark of humanity.

Verse 5: And that [ensuing] fire [the SHEKINAH GLORY] lights the darkness and darkness does not overshadow it [the SHEKINAH GLORY].

Of course, this is not to say that the translation of the book of John in the King James Version — and all those that are based on it — are wrong. It just means that we don’t understand the idiom of John’s day and we get all confused with the Greek concept of the Logos that John uses to get his point across. John nowhere indicates that this “Word” or “Logos” is anything else but the Shekinah Glory of Yehovah God.

Finally, in Revelation 1:2, “the Word of God” is clearly separated from Yeshua the Messiah — notice!

“This is the revelation which God gave to Yeshua the Messiah, so that he could show his servants what must happen very soon. He communicated it by sending his angel to his servant Yochanan [John], who bore witness to THE WORD OF GOD AND to the testimony of Yeshua the Messiah....”

The next verse, verse 14 of Revelation 19, states that

“the ARMIES OF HEAVEN, clothed in fine linen, white and pure, were following him [Adonai, YEHOVAH (see verse 6)] on white horses.”

Throughout the New Testament the “armies of heaven” are ALWAYS associated with, and are commanded by, ADONAI — who, according to the plain words of the apostle James is THE FATHER!

“With it [the tongue] we bless ADONAI, THE FATHER; and with it we curse people, who were made in the image of God” (James 3:9) — Jewish New Testament).

Further, in Ephesians 1:3, this is echoed when Paul says —

“Praised be ADONAI, FATHER OF OUR LORD YESHUA THE MESSIAH...”

In Revelation 1:8 we find written:

“I am the ‘A’ and the ‘Z,’” says ADONAI [YEHOVAH, YHVH], God of HEAVEN’S ARMIES, the One [ADONAI] who is, who was AND WHO IS COMING.”

Again, in Revelation 4:8:

“Holy, holy, holy is ADONAI, GOD OF HEAVEN’S ARMIES, the One who was, who is and who IS COMING.”

Also, in Revelation 11:16 —

“We thank you, ADONAI [YEHOVAH, YHVH], GOD OF HEAVEN’S ARMIES, the One who is and was, that you have taken your power [in the form of the “Shekinah”] AND HAVE BEGUN TO RULE [ON EARTH AFTER HIS COMING IN REVELATION 19].

I don’t wish to seem redundant, but the One on the white horse leading the armies of heaven to this earth is YEHOVAH THE FATHER in His “Shekinah form — NOT Yeshua the Messiah!

Moving now to verse 16 of Revelation 19, we read —

“And on his robe and on his thigh he has a name written: ‘KING OF KINGS AND LORD OF LORDS.’”

These titles denote the ultimate in praise that can be bestowed and, therefore, must be titles of YEHOVAH God the Father. Throughout the New Testament, the Messiah indicates that the Father was far GREATER than he — see John 14:28 for example. Also, if we examine the original Greek for “King of kings and Lord of lords” we will quickly discover that the first “King” and the first “Lord” in this title both start with upper case letters — showing Him to be the ULTIMATE “King” of all kings and the ULTIMATE “Lord” of all lords. Some argue that the Lamb (the Messiah) depicted in Revelation 17:14 also has these titles and must, as a result, be the Rider of the horse represented in Revelation 19. But, once again, if we closely examine the

original Greek we will, first of all, find that the title is REVERSED from that in Revelation 19 and reads instead “lord of lords and king of kings.” Then we will notice that the first “lord” and the first “king” of the title are lower case in the Greek — showing that the Messiah was (as pictured here in Revelation 17:14) NOT the ultimate “lord of lords” or the ultimate “king of kings.” He is a LOWER “lord of lords” and “king of kings,” which entirely agrees with Yeshua’s statement that his Father was greater than he.

The title in Revelation 19:16 expresses YEHOVAH (YHVH) THE FATHER’S rulership over all creation and all the kings and lords therein. It is equivalent to the phrase “King of kings of kings” which the Jewish Siddur (prayer book) applies to YHVH in this song which introduces the Sabbath in many Jewish homes —

“Welcome, ministering angels, messengers from the Most High, from the King of kings of kings, the HOLY ONE, blessed be he. Come in peace....bless me with peace,...go in peace....” (Jewish New Testament Commentary, p. 840).

When we add all these proofs up, the clear and astounding TRUTH is that Revelation 19 pictures the glorious RETURN OF YEHOVAH GOD’S “SHEKINAH” PRESENCE to this earth to rule, with the Messiah directly under Him, from the new Third Temple in Jerusalem. May YEHOVAH God hasten that day!

So, what of the return of Yeshua the Messiah? If Revelation 19 depicts the “Shekinah” return to this earth, do the Scriptures elsewhere record the future event of the Messiah’s Second Coming? They surely do — in Revelation 10:1-7. Notice!

“Then I saw another mighty angel coming down from heaven. HE WAS DRESSED IN A CLOUD, with a RAINBOW over his head; his face was LIKE THE SUN, his legs like columns of fire; and he had a little scroll lying open in his hand. He planted his right foot ON THE SEA and his left foot ON THE LAND, and shouted in a voice as loud as THE ROAR OF A LION; and when he shouted, seven thunderclaps sounded with voices that spoke. When the seven thunders spoke, I was about to write; but I heard a voice from heaven say,

‘Seal up the things the seven thunders said, do not write them down!’

Then the angel I saw standing on the sea and on the land lifted his right hand toward heaven and swore by the One who lives forever and ever, who created heaven and what is in it, earth and what is in it, and the sea and what is in it: THERE WILL BE NO MORE DELAY; on the contrary, in the days of the sound from the seventh angel when he sounds his shofar [trumpet], THE HIDDEN PLAN OF GOD WILL BE BROUGHT TO COMPLETION, the Good News as he proclaimed it to his servants the prophets.”

This passage pictures the return of the Messiah — NOT Revelation 19! The book of Acts in the New Testament verifies this, if we care to read it carefully:

“And after he [the Messiah] said these things, while they [the apostles] were looking on, he was lifted up and A CLOUD CAUGHT HIM UP FROM THEIR VISION. And as they were gazing into the sky while he was on his way, also, look! two men in white garments stood alongside them, and they said: ‘Men of Galilee, why do you stand looking into the sky? This Jesus who was received up from you into the sky WILL COME THUS IN THE SAME MANNER AS YOU HAVE BEHELD HIM GOING INTO THE SKY’” (The Kingdom Interlinear Translation of the Greek Scriptures).

Now, HOW did the Messiah go up into the sky? Was he on a white horse? No! Did he have the armies of heaven with him? No! Was his robe soaked in blood and was he wearing MANY crowns? No! The simple truth is that “a cloud caught him up from their [the Apostles] vision” as he was lifted up into the sky, and Revelation 14:14 shows him RETURNING THE EXACT SAME WAY with one difference — this time he is wearing the crown of rulership and bringing the saints with him!

Daniel 7:13 records the Messiah receiving this crown of rulership — notice:

“I was watching in the night visions, and behold, One like the Son of Man [Yeshua the Messiah], coming WITH THE CLOUDS OF HEAVEN! He came to the Ancient of Days [YEHOVAH, YHVH], and they brought Him near before Him. Then to Him [the Messiah] was given DOMINION AND GLORY AND AKINGDOM, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.”

For centuries Christians — and even the Churches of YEHOVAH God — have been thoroughly confused over these two events and placed their hope and expectations and yearnings on the return of Yeshua the Messiah while relegating YEHOVAH (YHVH) and His return to the dust bin! While the return of Yeshua the Messiah is not to be minimized — the FAR GREATER, earthshaking, awesome mind-reeling event is that of the “SHEKINAH” GLORY OF YEHOVAH GOD RETURNING TO THIS EARTH to reside and rule from the Temple in Jerusalem! THIS is the event pictured in Revelation 19! All the prophets of the Old Testament clearly predicted a visible, awesome, literal manifestation of the “Shekinah” Glory of YEHOVAH once again — this we see in Revelation 19. For more exciting information regarding the return of YEHOVAH God and His Messiah, read our article [The Return of YEHOVAH God and His Messiah!](#)

Much too often Christians have allowed themselves to hastily read through the texts, all the while ASSUMING that when the prophets write of YEHOVAH Himself acting in decisive ways, they actually refer to His Messiah. How often have you heard preachers and ministers say that “when Jesus returns, his feet will stand on the Mount of Olives.” Unfortunately, this is CARELESS AND UNSCHOLARLY exegesis. As you can plainly see, after reading all the texts I have laid out, the prophets ALWAYS maintain a CLEAR DISTINCTION between the DRAMATIC APPEARANCE of the LORD God (YHVH) in Revelation 19 and the coming of the Messiah in Revelation 10:1-7, and His subsequent rule UNDER YEHOVAH God.

The prophets understood this dramatic, personal intervention of YEHOVAH in history as a RETURN or “Second Coming.” We read in Haggai that YEHOVAH God declares:

“ONCE MORE in a little while, I am going to shake the heavens and the earth, the sea also and the dry land” (2:6).

Isaiah clearly yearns for this time to arrive:

“Oh, that You would rend the heavens and COME DOWN, that the mountains might quake at Your [‘Shekinah’] PRESENCE — as fire kindles the brushwood, as fire causes water to boil — to make Your name known to Thine adversaries, that the nations may tremble at Your Presence! When You did awesome things which we did not expect, YOU DID COME DOWN, the mountains quaked at Thy [‘Shekinah’] presence. For from of old they have not heard nor perceived by ear, neither has the eye seen a God besides You, who acts in behalf of the one WHO WAITS FOR HIM” (Isaiah 64:1-4).

Also, in Isaiah 24, the prophet proclaims —

“Behold, YEHOVAH lays the earth waste, devastates it, distorts its surface, and scatters its inhabitants...They raise their voices, they shout for joy. They cry out from the west concerning the majesty of YEHOVAH. Therefore glorify YEHOVAH in the east, the name of YEHOVAH, the God of Israel in the coastlands of the sea...So it will happen IN THAT DAY, that YEHOVAH will punish the host of heaven, on high, and the kings of the earth, ON EARTH...Then the moon will be abashed and the sun ashamed, FOR YEHOVAH OF HOSTS WILL REIGN ON MOUNT ZION AND IN JERUSALEM, and His glory [‘Shekinah’ presence] will be before His elders... For behold, YEHOVAH IS ABOUT TO COME OUT FROM HIS PLACE to punish the inhabitants of the earth for their iniquity; and the earth will reveal her bloodshed, and will no longer cover her slain” (Isaiah 24, selected verses).

The prophets were thinking back to the time of Moses and the unprecedented events at Mount Sinai, when YEHOVAH God dramatically judged the nation of Egypt and freed the Israelites from slavery. There, at Mt. Sinai, all Israel experienced the awesome, visible, dramatic, manifestation of the Presence (literally, “face”) and GLORY OF YEHOVAH.

Explains James Tabor,

“The Torah is most explicit regarding this unprecedented experience. Nothing like this had ever happened before, or has happened since. YEHOVAH Himself appeared to the people in a fiery cloud-like pillar; they actually heard His voice and saw His Glory (Exodus 19:18-19; 20:18-21; 40:34-38; Numbers 14:14). The very purpose of the Tabernacle (literally, “dwelling place”) was to provide a locus for this extraordinary manifestation of YEHOVAH” (The LORD (YHVH) God and His Messiah).

We have seen Ezekiel report that this Presence (“Glory”) of YEHOVAH departed shortly before the Exile. Ezekiel understood this in the most LITERAL way — actually describing the cloudlike

“Shekinah” moving through the Eastern Gate of Jerusalem, up the Mount of Olives, and away (Ezekiel 10:18-19; 11:22-23). In Deuteronomy 31:17 this “departure” is called the “hiding of the Face of YEHOVAH.” To fully understand this teaching of Scripture, I have endeavored to show the DISTINCTION between the general presence of YEHOVAH God (which is always with His creation) and this VERY SPECIFIC, literal, awesome, visible, manifestation of the Divine Glory or “Shekinah.”

In that sense, YEHOVAH God departed from this planet, and in that sense, all the prophets (including John) tell of His return. In other words, they clearly point to and predict a visible, earthshaking, LITERAL, manifestation of the holy “Shekinah” (Glory of YEHOVAH) once again. For the righteous, this will bring great rejoicing, but for all the wicked this will cause terror and the fear of judgment.

I have also tried to point out that the Scriptures show a definite focus on the EAST. On the EAST side of Jerusalem is the EASTERN gate of the Temple Mount, and EAST of that gate — the Mount of Olives. From this sacred area, the holy “Shekinah” (Glory of YEHOVAH) departed, and it is HERE that it will return. This clearly connects to the passage in Zechariah that predicts “on that day His feet will stand on the Mount of Olives” (14:4).

This area — EAST from the Temple Mount and including the Mount of Olives — is evidently the El Bethel (not the northern town of Bethel) where the patriarch Jacob had his vision of the ladder going up to heaven. He identified this place as awesome and sacred, and none other than the portal or “gate of heaven.” Evidently, Jacob was lying on the Temple Mount area and facing EAST, looking in his dream at the summit of the Mount of Olives (Genesis 28:17; 35:58).

YEHOVAH God the Father Himself will return to Zion in His Shekinah glory — acting personally and directly to punish the wicked and rule as King over all nations. This is the day pictured in Revelation 19 — that we should be waiting for with increasing expectations and excitement. Let’s retrieve YEHOVAH GOD from the dust bin and give Him His rightful place in the scheme of things, as well as the greater praise and adoration that is His due — not forgetting to stay awake for the earlier return of His Son and Servant Yeshua the Messiah.

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