



Our Marriage Is His Joy

Sermon Delivered Shavuot 6-13-05

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All quotes from the Restoration Scriptures True Name Edition Study Bible

Maaseh Shlichim 7:37 This is that Moshe, who said to the children of Yisrael, A Navi shall the Master אלהא יהוה your אלהא raise up to you from your Yisraelite brothers, like me; to Him shall you listen.

38 This is he, that was in the eidta-ekklesia-congregation of Yisrael in the wilderness with the Malach-יהוה who spoke to him on Har Senai, and with our ahvot: who received the living words to give to us:

The kehilla born at Sinai was renewed in the Temple!

"And when the moed (feast) of Shavuot was fully counted by the omer, they were all with one accord in one place. And suddenly there came a sound from the Shamayim (heavens) as of a groaning Ruach, **and it filled all the Bayit** (Temple/House) where they were sitting. And there appeared to them divided tongues like as of fire, and it sat upon each of them. And they were all filled with the Ruach HaKodesh, and began to speak with other tongues, as the Ruach HaKodesh gave them the utterance...Then Kepha (Peter) said to them, Teshuvah (repent and turn), and be immersed every one of you in the Name of the **Master-Yah Yahshua** ha Moshiach (Messiah) for the forgiveness of sins, and you shall receive the gift of the Ruach HaKodesh. For the promise is to you, and to your children, and to all that are far off, ...Then they that gladly received his word were immersed: and the same day there were added to them about three thousand beings," -- **Acts / Maaseh Shlichim 2:1-4,38,39, 41.**

*The Rabbis teach us that Shavuot is very much like a Hebrew wedding. Consider that the purpose of a wedding is for the bride and groom to unite. *"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh,"* -- Beresheet / Genesis 2: 22. Unity between the bride and groom is the reason for the wedding ceremony. Unity between Yisra'el and YHWH is the reason for the Torah being given at Shavuot. "One of the most beautiful images of Shavuot is that of a the marriage between YHWH (the groom) and Yisrael (the bride). In Exodus 19, when YHWH by the leading of Moshe brought the children of Yisrael to Mount Sinai, YHWH was making a marriage contract, a Ketubah, with Yisra'el. In Exodus 19: 8, Yisrael accepts YHWH's marriage proposal. It was at the first Shavuot that Yisrael was wed, or betrothed to YHWH. And, through faithful recommitment, each year at this time, we can literally renew our wedding vows to YHWH, as a nation, we can pledge our lives to the Almighty and accept His marriage/unity proposal. Will we unite with Him as His bride on his terms? Or, will we make the same mistakes our ancestors did and be unfaithful to our groom?

As with any gift, the Torah was given freely. The Sages of Judaism teach that "the living oracles of the Torah would be given in many tongues or languages, and that all 70 known nations at the time of the exodus would and could receive the grace that Israel was receiving at Sinai. It was Yahweh's purpose to deliver His Word in tongues, so that all known nations could and should walk in the light of Torah, as 'a lamp to their feet, and a light to their path' (Tehillim / Psalms 119: 105). The idea and concept that Yahweh split His voice in 70 tongues, is a Hebraic concept based on both tradition and Torah. His split His voice in order to signify that Torah was for all nations of the earth, not just for the people today known as the Jews or Jewish-Israel. To signify this desire, He split His voice

in a supernatural manifestation in 70 differing ways, so that all nations would have an inward desire to hear, walk, and receive the truths of Torah. In due course, they all would receive the exact same chesed/grace that Israel, His son was receiving in person on Sinai, through the nation of Israel. When Yahweh birthed the ecclesia at Sinai circa 1500 BCE, He supernaturally ordained the thunderings, so as to signify that the sound of the Torah was to encompass the globe, and not be limited to that one particular place, time or nation. Israel's task was to take that same Torah to the nations that had previously rejected Torah, when Yahweh came personally knocking on their door,"

***Though some religious institutions teach that the Torah is full of legalism and bondage, the Torah is all about freedom. It is not some Law that binds us down. Rather, the New Testament calls the Torah the "perfect law of liberty!" "The man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it, he will be blessed in what he does," -- Ya'acov / James 1: 25. It is for freedom that Messiah has set us free. "You have been set free from sin and have become slaves to righteousness," -- Romiyah / Romans 6: 18. King David prayed, "So shall I keep Your Torah continually le-olam-va-ed (forever). And I will walk in liberty for I seek Your precepts," -- Tehillim / Psalm 119: 44-45. To say that the Torah is bondage is to say that the Declaration of Independence traps people into slavery! It just isn't so.**

The Torah existed before Shavuot. Indeed it is written that YHWH looked in the Torah and created the world (Zohar, Terumah 161b). The Torah acted as a spiritual, cosmic blueprint for creation. However, before the Torah was given it stayed in Heaven, before Moses. Then there was Shavuot and everything changed. Since the first Shavuot the Torah is no longer located in Heaven (see Baba Metzia 59b); rather it is the lot of Man. When YHWH gave the Torah to Yisrael, it ceased to be a theoretical concept and became a real way of life. As such it is relevant and relates to the physical world. The mitzvot are all physical and all of them are performed with physical objects.

Truth In Legend-Galutyah/Galatians 3:19 What purpose then does the Torah serve? It was added because of transgressions, until the Zera should come to whom the promise was made; and heavenly malachim through the hands of a Mediator ordained it. (Who was this mediator?)

This brings to mind another piece of Gemara that discusses events surrounding the giving of the Torah.

Rabbi Yehoshua ben Levi related that when Moshe ascended to the heavens [to receive the Torah] the angels asked YHWH: "Master of the Universe, what is one born of woman doing among us?" "He came to get the Torah," YHWH replied. "The hidden treasure that You stored for 974 generations prior to the creation of the world, You want to give it to flesh and blood? What are humans that You should remember them, the son of man that You should consider him, YHWH our Master how great is Your Name throughout the land, that You give Your glory on the heavens" (Tehillim 8:5, 2). YHWH said to Moshe, "Answer them."

**"Master of the Universe, I am frightened that they will burn me with their breath."
"Grab onto My throne and then answer them," He said.**

"Master of the Universe, what is written in the Torah that You are giving us? I am the YHWH your Elohim who took you out of the land of Egypt (Shemot 20:2); did you [the angels] go down to Egypt, were you slaves to Pharaoh? Why do you want it?"

"What else is written? You shall have no other YHWHs, but Me (ibid., 3); do you reside amongst the nations that serve idols?"

"What else is written? Remember the Shabbat to sanctify it (ibid., 8); do you do any work that you need to rest?"

"What else is written? Do not swear [falsely] (ibid., 13); do you conduct business between yourselves?"

"What else is written? Honor your father and your mother (ibid., 12); do you have parents?"

"What else is written? Do not kill, do not commit adultery, do not steal (ibid., 13); do you know jealousy, do you have an evil inclination?" Thus Moshe shows the angels that man needs Torah and must bring down the LIVING WORD!

YHWH tells Moshe to grab His throne and he will be protected. What does this mean? Why does Moshe have to reply to the angels? The biggest question concerns the malachim/angels. The angels turned to YHWH and were amazed that He was willing to give the greatest world treasure to mere humans. They initially derided Moshe and referred to him as "born of woman." What use could man have of the Divine and pure Torah? Indeed the Torah had already been in existence for 974 generations prior to the creation of the world. Surely the Torah should remain in the Heavens. YHWH's throne is the symbol of YHWH as King, King of the world, of the universe. Man has the ability to elevate YHWH to this status, the angels do not. This is due to the fact that man has the ability to sin but chooses not to. The angels who have no free choice and no will cannot sin, but they cannot consciously decide to worship

YHWH either. Such beings cannot "grab the throne." They cannot make YHWH king; only we can do that. Humans with all their failings can get "closer" to YHWH than even the angels themselves. That is why man received the Torah on Shavuot and it did not remain in Heaven.

YHWH chose not to tell this directly to Moshe but to force him to answer the angels' claim. Man had to understand his special role by himself. **It is as though YHWH said to Moshe, "If you do not understand why you should get the Torah, then you do not deserve to receive it." The implication is that if you have no good answer the Torah will stay in Heaven. THAT'S WHY IT TOOK 40 DAYS FOR THIS HEAVENLY SCENE TO UNRAVEL!**

The same is with Yahshua. If we don't come to see and understand why He is the only way to eternal life, He should have stayed in heaven. Only when you accept the One who came down, do you understand why the Torah simply could not remain there. YHWH's love would not let it stay there, **and we like Moshe, are expected to understand why the living Torah is no longer in heaven, DESPITE MAN'S LACK OF GRASPING THE CONCEPT.**

Yochanan 1:1 Beresheeth was the Torah, and the Torah was with **יהוה**, and the Torah was **יהוה**.

2 The same was in the beginning with **יהוה**.

3 All things were made by Him; and without Him was not anything made that was made.

14 And the Torah was made flesh, and dwelt among us, and we saw His tifereth, the tifereth as of the only brought forth of the Abba, full of unmerited favor and emet.

So YHWH used Torah/His Son as the Designer, or living blueprint by which he made the world and sent Torah into the world, so that Torah is not in heaven, but angels literally SAW Yahshua descend and thus ordained it even as the rabbis teach they ordained Moshe to have it, once he had real reasons for taking it down! We are worthy of the Living Word Yahshua, when like Moshe, we can give to every man a reason for the hope that lies within us.

Shavuot celebrates both the New and First Covenant just as it recognizes the giving of the 10 words/commandments and the 10 utterances! The Zohar says, "The world was created by means of ten utterances." The following section explains the connection between the *asarah ma'amorot* [Ten Utterances of Creation] in Genesis and the *aseret hadibrot* [Ten Commandments] in Exodus 20.

Rabbi Shimon bar Yochai taught: *kaf asarah asarah* -- ("Each incense bowl weighed ten sanctuary shekels" -- literally,) each bowl ten ten. Why (the doubled words) "ten ten?" Once, to allude to the work of creation, and once to allude to the Torah. There are ten utterances in the creation of the world, and (corresponding to them) ten utterances in the Torah (the Ten Commandments). What does this tell us? That the world was created for the sake of Torah or Yahshua (Col 1:16), and as long as the Hebrew people occupy themselves with Torah/Yahshua, the world will continue to exist. But if the Hebrew people abandon Torah, the verse declares, "If not for My Covenant (the Torah), I would not have set day and night, and the bounds of heaven and earth."

The Zohar now explains how the ten utterances of creation parallel the Ten Commandments.

The 1st (commandment, instructing us to have faith in Elohim) states: "I am the YHWH your Elohim..."

Regarding creation, the verse states: "There shall be light, and there was light."

From the verse "YHWH is my light and salvation, whom shall I fear?" we learn that faith in the Holy One, blessed be He, is also called "light." (Hence, light and faith in Elohim, the first commandment, correspond.)

The 2nd states: "You shall have no other elohim before Me," and (the second utterance) states: "There shall be a firmament between the waters, and it shall divide between water and water."

"There shall be a firmament," refers to the Hebrew people who are part of YHWH Above, for they are attached to that plane which is called *Shamayim* (Heaven, or firmament). "Between the waters," -- among the words of Torah (which is called water, as our Sages explain) "And it (the Hebrew people) shall divide between water and water" -- between Elohim, who is called "the Source of Living Water" and false deities which are called "broken wells" containing bitter, putrid and stagnant water. (Thus, the division between water and water is dependent on the Yisraelite people learning the Torah.)

The 3rd utterance states: "Do not take the name of YHWH in vain," and (the third utterance) states: "The waters below the firmament shall be gathered into one place.." Do not cause a separation in the unity of the waters (referring to the Shekinah -- the indwelling Divine Presence) by uttering a false oath.

The 4th states: "Remember the Sabbath to keep it holy," and (the fourth utterance) states, "The earth shall sprout vegetation.." When does the earth become fertile and become covered with vegetation? On the Sabbath, when the bride (the Sabbath) unites with the King (YHWH). This brings forth vegetation and blessing for the world. (Every weekday is provided its food by virtue of the blessing it receives from the Sabbath, just as the manna, which came down only during the week, was by virtue of the Sabbath.)

The 5th states: "Honor your father and mother," and (the fifth utterance) states, "There shall be luminaries in the sky ..." This means that the luminaries are your father and mother -- the sun is your father, and the moon your mother, alluding to the Holy One, blessed be He, your father, as the verse states. "For the sun and its sheath are Elohim." (The verse makes an association between YHWH - who is the ultimate source of all "light" in the sense of Divine revelation -- and the sun, the source of physical light.) And the moon refers to *Knesset Yisrael* (the collective soul of the Hebrew people), as the verse states (regarding Israel), "Your moon shall never disappear." (It seems that the intention here is that our "father and mother" -- Elohim, and the collective Hebrew soul -- are honored by the Torah which the Hebrew people learn in this world, as our Sages explain, "There is no honor other than Torah.")

The 6th states: "Do not murder," and (the sixth utterance) states "The waters shall teem with living creatures." Do not kill a man, who is also called "a living creature." And do not be like fish, the larger of which swallows the smaller.

The 7th states: "Do not commit adultery," and (the seventh utterance) states, "The earth shall bring forth living creatures... in their species." From this we learn that a man should not approach a woman who is not his soulmate. For this reason the verse, "in their species." A woman must not bear children from one who is not her "species", i.e., her soul mate.

The 8th states: "Do not steal," and (the eighth utterance) states, "I have given you every seed bearing plant on the surface of the earth." That is, that which I have given you, and allowed you to use, is yours. Do not steal that which belongs to someone else.

The 9th states: "Do not testify as a false witness," and (the ninth utterance) states, "We shall make man with Our image, of Our likeness." Do not testify falsely against one who bears the Divine image. And if one testifies falsely, it is as if he blasphemed.

The 10th states: "Do not be envious or covet..." and (the tenth utterance) states, "It is not good that man is alone. I will make him a helper to match him." This refers to each person's soul-mate who matches him perfectly. Hence, "Do not be envious of your neighbor's wife..." Do not want what is not yours. YHWH will meet all of our needs. Trust Him.

These are the ten utterances of creation, which parallel the Ten Commandments."