

Shavu'ot (Pentecost)

Shavu'ot (Pentecost), the Festival of Weeks, is the (2nd) second of the (3) three major festivals with both historical and agricultural significance (the other (2) two are Passover and Sukkot). Agriculturally, it commemorates the time when the (1st) first fruits were harvested and brought to the Temple, and is known as Hag ha-Bikkurim (the Festival of the First Fruits). Historically, this annual feast day commemorates the giving of the **Covenant** (Torah) it celebrates the giving of the Torah (10 Commandments) at Mount Sinai and is also known as Hag Matan Torateinu (the Festival of the Giving of Our Torah). For many centuries, Christians have referred to it as "Pentecost", which is Greek, and means "count 50".

Once each year, this anniversary celebration occurs that most people don't know much about. It's a wedding anniversary of a marriage between **יְהוָה** (Yahuah) and Yisrael which occurred at this time of year at a mountain called Sinai (or Horeb), **50 days** after being delivered from slavery in "Egypt". In fact, this day is a "High Sabbath", (1) one of (7) Seven High Sabbaths, that have traditionally been ignored

Shavu'ot is the Hebrew word for "weeks" and refers to the Hebrew festival marking the giving of the Torah at Mount Sinai, which occurs (7) seven weeks after Passover. Shavu'ot, like many other Hebrew Kadosh days, began as an ancient agricultural festival that marked the end of the spring barley harvest and the beginning of the summer wheat harvest. In ancient times, Shavu'ot was a pilgrimage festival during which Yisraelites brought crop offerings to the Temple in Yerusalem. Today, it is a celebration of Torah, education, and actively choosing to participate in Torah lifestyle.

Deuteronomy 16:9-10 "You shall count (7) seven weeks for yourself; you shall begin to count (7) seven weeks from the time you begin to put the sickle to the standing grain. "Then you shall celebrate the Feast of Weeks to **יְהוָה** (Yahuah) your Aluah (God) with a tribute of a freewill offering of your hand, which you shall give just as **יְהוָה** (Yahuah) your Aluah (God) Barachs (Blesses) you.

Deuteronomy 16:16-17 "(3) Three times in a year all your males shall appear before **יְהוָה** (Yahuah) your Aluah in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before **יְהוָה** (Yahuah) empty-handed. "Every man shall give as he is able, according to the Barachah (Blessing) of **יְהוָה** (Yahuah) your Aluah (God) which He has given you.

The period from Passover to Shavu'ot is a time of great anticipation. We count each of the days from the (2nd) second day of Passover to the day before Shavu'ot, 49 days or 7 full weeks, hence the name of the festival. The

counting reminds us of the important connection between Passover and Shavu'ot: Passover freed us physically from bondage, but the giving of the Torah on Shavu'ot redeemed us spiritually from our bondage to idolatry and immorality. Shavu'ot is also known as Pentecost, because it falls on the 50th day; however, Shavu'ot has no particular similarity to the Christian holiday of Pentecost, which occurs 50 days after their Spring Kadosh day.

Shavu'ot has a double significance. It marks the all-important wheat harvest in the Land of Yisrael (**Exodus 34:22**); and it commemorates the anniversary of the day אַחַד (Yahuah) gave the Torah to the entire nation of Yisrael assembled at Mount Sinai, although the association between the giving of the Torah (Matan Torah) and Shavu'ot is not explicit in the Scriptural text.

It is noteworthy that the holiday is called the time of the giving of the Torah, rather than the time of the receiving of the Torah. The sages point out that we are constantly in the process of receiving the Torah, that we receive it every day, but it was first given at this time. Thus it is the giving, not the receiving, that makes this holiday significant.

The Kadosh day of Shavu'ot is (1) one of the Shalosh Regalim, the (3) Three Pilgrimage Festivals, in Hebrew Shalosh Regalim (שלוש רגלים), are (3) three major festivals in Judaism—Pesach (Passover), Shavuot (Weeks or Pentecost), and Sukkot (Tabernacles, Tents or Booths)—when the ancient Yisraelites living in the Kingdom of Yahudah (Judah) would make a pilgrimage to Temple in Yerusalem, as Commanded.

Shavu'ot marks the conclusion of the Counting of the Omer, and its date is directly linked to that of Passover. The Torah mandates the (7) seven-week Counting of the Omer, beginning on the (2nd) second day of Passover, to be immediately followed by Shavu'ot. This counting of days and weeks is understood to express anticipation and desire for the giving of the Torah. On Passover, the people of Yisrael were freed from their enslavement to Pharaoh; on Shavu'ot they were given the Torah and became a nation committed to serving אַחַד (Yahuah). The word Shavu'ot means weeks, and the festival of Shavu'ot marks the completion of the (7) seven-week counting period between Passover and Shavu'ot.

Traditional interpretation holds that the Descending of the Ruach HaKodesh took place in the Upper Room, or Cenacle, while celebrating the day of Pentecost (Shavu'ot). The Upper Room was (1st) first mentioned in **Luke 22:12–13** ("And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover."). This Upper Room was to be the location of the Last Supper and the institution of Kadosh Communion. The next mention of an Upper Room is in **Acts 1:13–14**, the continuation of the Luke narrative by the same writer.

Here the disciples and women wait and they gave themselves up to constant

prayer: "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Yahudah (Judas) the brother of James. These all continued with (1) one accord in prayer and supplication, with the women, and Miriam (Mary) the mother of **OWYאז** (Yahusha), and with his brethren."

Then, in **Acts 2:1-2**, When the day of Pentecost (Shavu'ot) had come, they were all together in one place. And suddenly there came from Shamyim (Heavens) a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each (1) one of them. And they were all filled with the Ruach HaKodesh and began to speak in other tongues as the Ruach (Spirit) gave them utterance. Now there were dwelling in Yerusalem Hebrews, devout men from every nation under Shamyim (Heavens). "And when the day of Shavu'ot (Pentecost) was fully come, they were all with (1) one accord in one place (upper Room). And suddenly there came a sound from Shamyim (Heavens) as of a rushing mighty wind, and it filled all the house where they were sitting.

Exodus 34:22 "You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.

2 Chronicles 8:13 and did so according to the daily rule, offering them up according to the Commandment of Moshe (Moses), for the Sabbaths, the New Moons and the (3) three annual feasts--the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.

"Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field.

Exodus 23:16 "Also you shall observe the Feast of the Harvest of the (1st) first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field.

Leviticus 23:15-21 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 'You shall count (50) fifty days to the day after the (7th) seventh Sabbath; then you shall present a new grain offering to **אזאז** (Yahuah). 'You shall bring in from your dwelling places (2) two loaves of bread for a wave offering, made of (2) two-tenths of an ephah; they shall be of a fine flour, baked with leaven as (1st) first fruits to **אזאז** (Yahuah).

Numbers 28:26-31 'Also on the day of the (1st) first fruits, when you present a new grain offering to **אזאז** (Yahuah) in your Feast of Weeks, you shall have a

Kadosh (Holy) Assembly (convocation); you shall do no laborious work. 'You shall offer a burnt offering for a soothing aroma to אַיָּהוָה (Yahuah): (2) two young bulls, one ram, seven male lambs (1) one year old; and their grain offering, fine flour mixed with oil: (3) three-(10th) tenths of an ephah for each bull, (2) two-tenths for the (1) one ram,

Joel 2:28-32 "It will come about after this That I will pour out My Ruach (Spirit) on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. "Even on the male and female servants I will pour out My Ruach (Spirit) in those days. "I will display wonders in the sky and on the earth, Blood, fire and columns of smoke.

Jeremiah 5:24 "They do not say in their heart, "Let us now fear אַיָּהוָה (Yahuah) our Aluah (God), Who gives rain in its season, Both the autumn rain and the spring rain, Who keeps for us The appointed weeks of the harvest."

Deuteronomy 16:12 "You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

Acts 20:16 For (Shaul) Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Yerusalem, if possible, on the day of Pentecost (Shavu'ot).

Acts 11:15 "And as I began to speak, the Ruach HaKodesh fell upon them just as He did upon us at the beginning.

But the Helper, the Ruach HaKodesh, whom the Father will send in my Name, he will teach you all things and bring to your remembrance all that I have said to you. **John 14:26**

And Peter said to them, "Repent and be baptized every one of you in the name of אַיָּהוָה (Yahusha) HaMashiach for the forgiveness of your sins, and you will receive the gift of the Ruach HaKodesh. **Acts 2:38**

He saved us, not because of works done by us in Righteousness, but according to his own Mercy, by the washing of regeneration and renewal of the Ruach HaKodesh, **Titus 3:5**

Beloved, do not believe every Ruach (Spirit), but test the Ruachs (Spirits) to see whether they are from אַיָּהוָה (Yahuah), for many false prophets have gone out into the world. **1 John 4:1**

For no prophecy was ever produced by the will of man, but men spoke from אַיָּהוָה (Yahuah) as they were carried along by the Ruach HaKodesh. **2 Peter 1:21**

And not only the creation, but we ourselves, who have the (1st) firstfruits of the Ruach (Spirit), groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. **Romans 8:23**

But you will receive power when the Ruach HaKodesh has come upon you, and you will be my witnesses in Yerusalem and in all Yudea and Samaria, and to the end of the earth.” **Acts 1:8**

CELEBRATE SHAVU'OT

How the apostles knew when to celebrate Shavuot is based on the passages which states “Until the day in which he was taken up, after that he through the Ruach HaKodesh had given Commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them (40) forty days, and speaking of the things pertaining to the kingdom of אַיָּאָל (Yahuah): And, being assembled together with them, Commanded them that they should not depart from Yerusalem, but wait for the promise of the Father, which, he said, you have heard of me.” **(Acts 1:2-4)**

In these passages the apostles mention that after the resurrection, **OWYָּאָל** (Yahusha) showed himself as proof for a period of (40) forty days, while the apostles were waiting for the promise. Then “when the day of Shavu'ot (Pentecost) was fully come” **(Acts 2:1)** the promise also came, and the apostles were filled with the Ruach (Spirit).

As a confirmation that this was the promise the apostles waited for, it was confirmed by Signs and Wonders very much like the Signs and Wonders recorded for the (1st) first Shavu'ot described in **Exodus 19:16:19**. It is also interesting to note that on the (1st) first Shavu'ot Yisrael received the Torah, and on the (2nd) second Shavu'ot the apostles received the Torah into their hearts, through the Ruach (Spirit).

Shavu'ot like all the other Kadosh (Holy) Days is commanded very specifically with regard to when the Kadosh (Holy) Day is to be celebrated. However, in light of a belief in **OWYָּאָל** (Yahusha) the mystery of the timing of Shavu'ot becomes clearer. Because when **OWYָּאָל** (Yahusha) began fulfilling his mission as (1st) firstfruits, by being raised from Sheol (the Grave) by the end of Shabbat, he set in place the beginning of the countdown for Shavu'ot. Therefore He established the fact that the counting was to begin on the day after the (7th) seventh day Sabbath and end (50) fifty days later, on the day of Shavu'ot (Pentecost). This has resulted in every Shavu'ot being celebrated on the same day of the week that **OWYָּאָל** (Yahusha) was raised (ont the Sabbath), and confirming the work and ministry of **OWYָּאָל** (Yahusha) by giving his followers both the Ruach (Spirit) and the Torah (Spirit and Truth) on the same day of the resurrection. Therefore, this year Shavuot falls on June 3, 2017 and should be set aside as a day of reading the Torah and following Ruach HaKodesh.

HOW TO OBSERVE SHAVU'OT (PENTECOST) SCRIPTURALLY

* It is a High Shabbat, so try to avoid your ordinary work (job, etc.) today if at

all possible.

* Spend some time with family (or by yourself) studying the relevant passages and discussing them (**Leviticus 23:15-21** and **Deuteronomy 16:9-11**).

* If so led, compare the Pentecost account in **Acts 2** and discuss how they relate in terms of empowerment.

* Read aloud the (10) Ten Words (Commandments) – **Exodus 20:1-17** – and just recall that these were spoken to us and given to us at Mt. Sinai thousands of years ago.

* Rejoice! Be festive! Even if alone, do something special to celebrate this 'Hag (festival). It is the time when we are empowered to achieve victory in terms of following **וַיְהִי** (Yahusha)!

* If possible, bake (or buy) two loaves of yeasted bread to enjoy – although this is not required. 'Challah bread is awesome for this sort of thing, if you can make it or find it. Recall what this symbolizes: **וַיְהִי** (Yahusha) as the bread of life and His two natures, divine and human.

* REJOICE!