

## Shavuot/Feast of Weeks (Pentecost) – 4th Feast of the Lord

(varies – 7 full weeks from the day after the weekly Sabbath, following Passover, which is the first day of the week called First Fruits, and count 50 days to the day after the seventh Sabbath)

**Sivan 6 (8) - Leviticus 23:15-22**

*“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 . . . And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.”*

**Acts 2:1-4**

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*“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks [shavuot].”*

*“Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD.”*

**Leviticus 23:15-16**

## The Appointed Times of the Lord

The Lord spoke to Moses, saying, “Speak to the people of Israel and say to them, These are the **appointed** (fixed festivals) **feasts** (an exact divine appointment) **of the Lord** that you shall **proclaim** (attract the attention of and detain (someone) in conversation) as **holy** (set apart for a most holy thing) **convocations** (rehearsal, assembly, reading); **they are my appointed feasts.**”  
**Leviticus 23:1-2**

The festivals are blueprints through which God revealed His overall plan of redemption for both man and the earth, before He had even created man and before man had even fallen, needing God's redemption, as well as, the role that the Messiah would play in that redemption. The festivals are divided into two major portions, depending upon whether they occur in the spring or the fall. The spring festivals teach about the first coming of the Messiah (Jesus) and the fall festivals teach about the second coming of the Messiah (Jesus).

“Behold, this child is appointed for the fall and rising of many in Israel, and for a **sign**\* that is opposed,”  
**Luke 2:34**

\* **sign**: miraculous; *authenticates the Lord and His eternal purpose*, especially by doing what mere man can not replicate or take credit for.

### CALENDARS

#### Civil Calendar

1. **Tishrei** (September/October)
2. **Cheshvan** (October/November)
3. **Kislev** (November/December)
4. **Tevet** (December/January)
5. **Shevat** (January/February)
6. **Adar** (February/March)
7. **Nisan (Aviv)** (March/April)
8. **Iyar** (April/May)
9. **Sivan** (May/June)
10. **Tammuz** (June/July)
11. **Av** (July/August)
12. **Elul** (August/September)

#### Religious Calendar

1. **Nisan (Aviv)** (March/April)
2. **Iyar** (April/May)
3. **Sivan** (May/June)
4. **Tammuz** (June/July)
5. **Av** (July/August)
6. **Elul** (August/September)
7. **Tishrei** (September/October)
8. **Cheshvan** (October/November)
9. **Kislev** (November/December)
10. **Tevet** (December/January)
11. **Shevat** (January/February)
12. **Adar** (February/March)

### THE "EIGHT" APPOINTED TIMES OF THE LORD

1. **Shabbat**: (7th Day/Saturday)

#### Spring (“Appointments”) Feasts

The *Spring festivals* of Pesach (**Feast of Passover**), Chag Hamotzi (**Feast of Unleavened Bread**), Bikkurim (**Feast of First Fruits**), and Shavuot (**Feast of Weeks**) reveal the first coming of Jesus and provide a portrait of the death, burial, and resurrection Messiah; and the giving of the Holy Spirit.

2. **Peach/Feast of Passover**: (1st Feast of the Lord)  
14th Nisan/Aviv - *Leviticus 23:4-5*

3. **Chag HaMatzot/Feast of Unleavened Bread**: (2nd Feast of the Lord)  
15th - 22nd Nisan/Aviv - *Leviticus 23:6-8*

4. **Bikkurim/Feast of First Fruits**: (3rd Feast of the Lord)  
(*varies - the day following the weekly Sabbath during the week of Unleavened Bread*) - Nisan/Aviv - *Leviticus 23:9-14*

5. **Shavuot/Feast of Weeks (Pentecost)**: (4th Feast of the Lord)  
(*varies - 7 full weeks from the day after the weekly Sabbath, following Passover, which is the first day of the week called First Fruits, and count 50 days to the day after the seventh Sabbath*) - Sivan 6 (8) - *Leviticus 23:15-22*

### Fall (“Appointments”) Feasts

The *Fall festivals* of Yom Teruah (**Feast of Trumpets** or New Year) and Yom Kippur (**Day of Atonement**) will be fulfilled when the shofar blows and Jesus returns for the second time to establish His reign on earth; and finally, the last of the Feasts, Sukkot (**Feast of Tabernacles**) will be fulfilled at the conclusion of the millennial reign of the Jesus, the Great White Throne, and the establishment of the New Heaven and Earth, known as the Wedding Feast of the Lamb.

**6. Rosh Hashanah/Feast of Trumpets:** (5th Feast of the Lord)

**1st - 2nd Tishri** - *Leviticus 23:23-25*

**7. Yom Kippur/Feast of Atonement:** (6th Feast of the Lord)

**10th Tishri** - *Leviticus 23:26-32*

**8. Sukkot/Feast of Tabernacles (also includes Simchat Atzeret/Eighth Day):** (7th Feast of the Lord)

**15th - 21st Tishri** - *Leviticus 23:33-44*

### Shavuot/Feast of Weeks (Pentecost):

(4th Feast of the Lord)  
*(varies – 7 full weeks from the day after the weekly Sabbath, following Passover, which is the first day of the week called First Fruits, and count 50 days to the day after the seventh Sabbath) – Sivan 6\* - Leviticus 23:15-22*

*“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 . . . And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.” Acts 2:1-4*

*(Begins at sundown and Ends at sundown)*

#### 2020

May 28<sup>th</sup>, Thursday - May 30<sup>th</sup>, Saturday\*

. . . or counting from “First Fruits” – **May 31<sup>st</sup>, Sunday – June 2<sup>nd</sup>, Tuesday**

#### 2021

May 16<sup>th</sup>, Sunday - May 18<sup>th</sup>, Tuesday\*

. . . or counting from “First Fruits” – **May 16<sup>th</sup>, Sunday – May 18<sup>th</sup>, Tuesday**

#### 2022

June 4<sup>th</sup>, Saturday - June 7<sup>th</sup>, Monday\*

. . . or counting from “First Fruits” – **June 5<sup>th</sup>, Sunday – June 7<sup>th</sup>, Tuesday**

#### 2023

May 25<sup>th</sup>, Thursday - May 27<sup>th</sup>, Saturday\*

. . . or counting from “First Fruits” – **May 28<sup>th</sup>, Sunday – May 30<sup>th</sup>, Tuesday**

\* if counted following the Feast of Passover's Sabbath and not the weekly Sabbath.

**"Prophetic Fulfillment" of the Feast of Weeks (Pentecost):** Shavuot (Pentecost) is a celebration of the giving of the Torah. **On this same day (Sivan 6), Jesus poured out Holy Spirit onto His Believers. The Spirit wrote the Torah on their hearts,** empowering the Believers to live holy lives. (*Joel 2:28; Jeremiah 31:31–33; Acts 2*).

<https://www.springsoflivingwateronline.org/feasts-of-the-lord.html>

## The Omer Controversy and the date of Shavuot

Later on, after the Israelites had settled into the Promised Land, Shavuot began to take on other significance. Unlike the other mo'edim (holidays) given in the Torah, however, Shavuot has no explicit date but must be inferred from Lev. 23:11 and 23:15: "And from the day on which you bring the omer offering – the day after the sabbath you shall count off seven weeks." The key phrase is mi-machorat ha-shabbat, "the day after the Sabbath." Does this phrase refer to Sunday or perhaps to the Sabbath of Passover?

This controversy is not insignificant, since Shavuot is one of the three mo-edim (appointed times) in which all males are directly commanded to appear before LORD in Jerusalem (Ex. 23:14-17). Since the date of Shavuot depends on the first day of the omer, starting the count on the wrong day would imply that festival would be observed at the wrong time. Eventually three main view points developed regarding the meaning of the phrase "after the Sabbath":

- The Tzaddukim or "Sadducees" believed that the word "Sabbath" was used in its regular sense, as the seventh day of the week, and therefore began the countdown on the first Sunday after Passover (Talmud: Menachot 65). Now since Shavuot occurs 7 weeks later to the day, this implies that it also fell on a Sunday. Moreover, since the day of the week for Passover varies over the year, the date of Shavuot would likewise vary.
- The Perushim of "Pharisees," on the other hand, believed that "the day after the Shabbat" referred to not the weekly Sabbath but to the first day of Passover (which is a shabbaton or day of work restrictions), and therefore began counting the following day, that is, the day after Passover (which is also the second day of Unleavened Bread). This is supported in Joshua 5:11-12 when Israel first entered the land and ate of its firstfruits. Now since Passover always occurs on Nisan 15, this established a fixed date for Shavuot 49 days later on Sivan 6.
- The Kara'im or "Karaites" rejected both these methods but instead relied upon the sighting of the new moon (Rosh Chodesh) and the appearance of the first sheaves or barely to determine the month of Aviv and the festival of First Fruits, respectively. After these observations, the wave offering of the first fruits would then be presented at the temple on the day after the weekly Sabbath, and only then would the 49 day countdown to Shavuot begin. Therefore, since the appearance of the first barely sheaves is not constant, the date Shavuot could not be foreknown with any certainty.
- The Isiyim or "Essenes" believed that the word "Sabbath" was used in its regular sense, as the seventh day of the week but followed the Book of Jubilees that followed the priestly sabbatical solar calendar of the 3<sup>rd</sup> and 2<sup>nd</sup> centuries BC. Using this calendar Shavuot always fell on the 15<sup>th</sup> of Sivan, a Sunday, reckoned fifty days from the first Sabbath after Passover (i.e. from the 25<sup>th</sup> of Nisan). The Essenes apparently linked Shavuot with the appearance of the rainbow to Noah.

Historically, the Pharisee's position prevailed in the Jewish tradition, and the modern Rabbinical calendar marks Shavuot on the fixed date of Sivan 6 (in May/June), exactly 49 days after the second day of Passover (Nisan 16). This accords with the testimony of first century historians Josephus and Philo, who both state that the "day after the Sabbath" meant the day after the holiday Sabbath.

During this harvest festival, please pray that the Lord of the Harvest (**Adon HaKatzir**) will send forth more laborers into the harvest fields of Israel and that the harvest of souls into His Kingdom will be plentiful! (*Matthew 9:37–38*)

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*The Feast of Weeks / Shavuot*

*"And you shall make a proclamation on the same day. **You shall hold a holy convocation** (rehearsal, assembly, reading). You shall not do any ordinary work.*

*It is a statute forever in all your dwelling places throughout your generations."*

**Leviticus 23:21**

## Redemption and Marriage

Because of this theme of **assembling together in unity under one head, this Prophetic Portion is read before Shavuot:**

*"United Under One Authority",*

the time when all the children came as one people to receive the Torah at Mount Sinai.

Likewise, at Shavuot (Pentecost), the disciples of *Jesus* waited in unity of mind, heart, and purpose for the coming of the Holy Spirit; **Acts 1:3-5, 14**:

*“He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, ‘you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now’ . . . All these with **one accord** were devoting themselves to prayer . . .”*

There is an anointing and blessing when we gather together in unity with those who love God.

*“How good and pleasant it is when God’s people live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron’s beard, down on the collar of his robe. It is as if the dew of Hermon were falling on Mount Zion. For there the Lord bestows his blessing, even life forevermore.” **Psalm 133***

Hosea prophesies that the two houses of **Judah and Israel will eventually be re-unified in the Messianic Era under a single leader**, as also foreseen by Daniel, Isaiah, Ezekiel, and Zechariah, among other prophets and writers. (*Daniel 7:13-14; Isaiah 9:6-7, 11:1-16; Ezekiel 37:15-28; Zechariah 14*)

**This leader is *Jesus the Messiah*.**

*“And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves **one head**. And they shall go up from the land, for great shall be the day of Jezreel.” **Hosea 1:11 [2:2], also 3:3-5***

### **Redemption and Marriage**

In this prophetic book, which is the first of the Twelve Prophets (Trei Asar):

**God uses Hosea’s marriage to a prostitute as a real-life parable to reveal His great love for Israel.**

After Hosea’s wife bears him children, the Lord tells Hosea to send his wife and children away.

Hosea obeys, but declares his love for them, despite his wife’s straying.

**Through this dispersion of his family, Hosea comes to understand God’s absolute commitment to Israel despite her straying.**

**With this insight, Hosea rebukes Israel for engaging in adulterous affairs with pagan deities and being an unfaithful spouse to the Lord.**

**And yet, just as Hosea takes back his wife who played the harlot, God promises to take back His unfaithful wife, Israel. He promises that the Jewish People will repent and be betrothed to Him forever.**

*“I will betroth you to Me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge the LORD.” **Hosea 2:19-20 [2:21-22]***

This concluding passage of the Haftarah is a wonderful prophecy of redemption, which is recited by Orthodox Jewish men each morning as they put on the tefillin (phylacteries). **This traditional wrapping of the leather straps around the man’s fingers is similar to a groom placing the wedding ring upon his bride. It is meant to be symbolic of the betrothal of God and Israel.**

### ***The Feast of Weeks***

**Leviticus 23:15-22**

<sup>15</sup>“You shall count seven full weeks from **the day after the Sabbath**, from the day that you brought the **sheaf of the wave offering**. <sup>16</sup>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. <sup>17</sup>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 *first fruits* to the Lord. <sup>18</sup> And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a **burnt offering** to the Lord, with their **grain offering** and their **drink offerings**, a food offering *with a pleasing aroma to the Lord*. <sup>19</sup> And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. <sup>20</sup> And the priest shall wave them with the bread of the *first fruits* as a wave offering before the Lord, with the two lambs. *They shall be holy to the Lord* for the priest. <sup>21</sup> And you shall make a **proclamation** on the same day. **You shall hold a holy convocation**. You shall not do any ordinary work. **It is a statute forever** in all your dwelling places **throughout your generations**.

<sup>22</sup> “And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the Lord your God.”

**feast** – an exact divine appointment (i.e. appointed feast – an exact divine appointment of a fixed festival)

**the day after the Sabbath** – the eighth day – a new beginning.

**sheaf of the wave offering** – “*Feast of First Fruits*”

**grain offering** – partaking of unleavened bread in conjunction with a *burnt offering* – sacrifice, taken in communion with God, of devotion or service brought twice a day, and *peace offering* – sacrifice, taken in communion with God, of thanksgiving and praise brought anytime; *this would be a type of communion*.

**burnt offering** – sacrifice, taken in communion with God, of devotion or service performed twice a day.

**drink offerings** – the pouring out of wine; which will only be drunk, with our Messiah, upon our arrive into the Promise Land, Heaven, the Wedding Feast of the Lamb, in conjunction with *burnt offering* – sacrifice, taken in communion with God, of devotion or service brought twice a day, and *peace offering* – sacrifice, taken in taken in communion with God, of thanksgiving and praise brought anytime; *this would be a type of communion*.

**pleasing aroma** – accepted by – a right heart.

**proclamation** – attract the attention of and detain (someone) in conversation.

**holy** – set apart for a most holy thing.

**convocations** – rehearsal, assembly, reading.

*For the sake of your traditions you have made void the word of God:*

#### **Ezekiel 22:26**

<sup>26</sup> Her **priests have done violence to my law and have profaned my holy things**. **They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean,** and **they have disregarded my Sabbaths,** so that **I am profaned among them**.

#### **Matthew 15:1-9**

*Traditions and Commandments*

**“for the sake of your tradition you have made void the word of God.”** <sup>7</sup> *You hypocrites!* Well did Isaiah prophesy of you, when he said:

<sup>8</sup> “This people honors me with their lips,  
but their heart is far from me;

<sup>9</sup> in vain do they worship me,

**teaching as doctrines the commandments of men.”**

#### **Matthew 7:21-27**

*I Never Knew You*

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. <sup>22</sup> On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ <sup>23</sup> And then will I declare to them,

*‘I never knew you; depart from me, you workers of lawlessness.’*

*Build Your House on the Rock*

<sup>24</sup> **“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.”** <sup>25</sup> And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. <sup>26</sup> **And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.** <sup>27</sup> And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

### **1 Timothy 4:1-10**

*Some Will Depart from the Faith*

<sup>1</sup> Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to **deceitful spirits and teachings of demons**, <sup>2</sup> through the insincerity of liars whose consciences are seared, <sup>3</sup> who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup> For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, <sup>5</sup> for it is made holy by the word of God and prayer.

*A Good Servant of Christ Jesus*

<sup>6</sup> If you put these things before the brothers, you will be a good servant of Christ Jesus, **being trained in the words of the faith and of the good doctrine that you have followed**. <sup>7</sup> Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; <sup>8</sup> for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. <sup>9</sup> The saying is trustworthy and deserving of full acceptance. <sup>10</sup> For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

### ***The Feast of Shavuot / Feast of Weeks / Pentecost***

*“Then celebrate the Festival of Weeks [Chag ha-Shavuot] to the LORD your God by giving a freewill offering in proportion to the blessings the LORD your God has given you.” Deuteronomy 16:10*

**In Jewish communities throughout the world our Jewish people celebrate the Biblical holy day of Shavuot** (Festival of Weeks).

Jerusalem is crowded and the Holy Place of the Western Wall is **packed with tens of thousands of people praying every Shavuot**.

The streets of Jerusalem were filled like this 2,000 years ago when **Holy Spirit fire** fell on the Believers united in prayer, and about 3,000 observant Jews were saved.

**In the Bible, Shavuot is the second of the** three major annual pilgrimages (Shelosh Regalim) of the Jewish People to Jerusalem.

*“Three times a year all your men must appear before the LORD your God at the place He will choose: at the Festival of Unleavened Bread [Passover], the Festival of Weeks [Shavuot] and the Festival of Tabernacles [Sukkot].”*  
**Deuteronomy 16:16**

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*Shavuot marks the conclusion of the Counting of the Omer (The biblical episode of the **manna** describes God as instructing the Israelites to collect an **omer** for each person in your tent, implying that each person could eat an **omer of manna** a day – Ex 16:4-5). Its date is directly linked to that of Passover; the Torah mandates the seven-week Counting of the Omer, beginning *the first day of the week following the first weekly Sabbath during Passover*, to be immediately followed by Shavuot. This counting of days and weeks is understood to express anticipation and desire for the giving of the Torah. On Passover, the people of Israel were freed from their enslavement to Pharaoh; on Shavuot, they were given the Torah and became a nation committed to serving God. The *yahrzeit* of **King David** (anniversary of King David's death) is traditionally observed on Shavuot . . .*

*<https://en.wikipedia.org/wiki/Shavuot>*

### **King David's Heart**

It is no coincidence that **Shavuot**, the anniversary of the giving of the Torah on Mount Sinai, is the *anniversary of King David's death* (yahrzeit of King David). On Shavuot, the Jewish people received their national mission to be a light onto the nations. King David teaches us about our unique mission in the world as an individual . . .

. . . The youngest son of Yishai, from an early age David was sent out to tend the sheep and forced to eat at a separate table because of his family's embarrassment of his seemingly questionable lineage. After being secretly anointed as the new King of Israel by the prophet Samuel, David revealed himself as more than a harp-playing shepherd and poet when he courageously stood up to the 9-foot giant Goliath, slaying him with a few rocks and sling. After marrying King Saul's daughter Michal, he spent years being chased by his father-in-law who out of jealousy attempted to kill him several times. David responded with compassion and love, trust and devotion to His

Creator who he knew orchestrated the ways of His world. He lost a baby at birth, one of his son's raped his daughter, and another son attempted to kill him and oust him from his throne.

Through it all he remained our hero, fought and won many battles on behalf of Israel and had his son Solomon build the Temple of Jerusalem. But the depth and heart of David remains most revealed in his poetry-turned-prayers called Psalms.

In the Psalms, King David moves me because of the intensity of his experience of life, because of his honesty, candidness, rawness and courage to expose his frailties and fears. Because of his humility and yearning to be closer to His maker in the light and in the dark times. He was not embarrassed to be him. He was not shy about his feelings. He exposed himself and then gave it all back to God. Nothing he felt or experienced was wasted. All was used to connect back. All was sanctified through his actions.

I also love that he was a singer. It is written that the highest gate of prophecy is through song, sung with pure intentions.

Each one of us has a unique song that lies deep in our soul. It is the most pure type of music that stems from who we truly are, in all of our splendor and beauty, the one that reveals us completely, imperfections and all.

**When we have a difficult challenge in life and experience some suffering, some of us view it as an interruption to life, a blip. But those troubles aren't distractions – they're precisely what create us. The pains and the uncomfortable parts of our story help craft our unique personality and character. The moments of distress create the peaks, dips and special viewpoints we have; they create the flats, the sharps and the octaves of our song. Every experience of anguish is a note that we weave together to make a song that no one else can sing. And when we sing that song back to God through prayer, just as King David did, we fulfill the spiritual purpose for the suffering we were given.**

This was part of King David's greatness and the lesson he teaches to every one of us.

**Suffering, pain and turmoil are not intermission times in our lives; they create our intricacies, depletions, accents and twists for a reason. When we are honest with our pain and lacks, and allow ourselves to laugh or cry or scream as a vehicle to come closer to our Maker, that's part of our chorus. That's part of our song that no one can sing but us. We can transform the darkness into sparks of light. When we turn pain into a vehicle for connection with the Almighty, we invest meaning into the suffering and make it holy. God doesn't do that; that choice is in our domain.**

**Every experience of anguish is a note that we weave together to make a song that no one else can sing.**

King David became King David not despite his difficult life, but because of it.

<https://www.aish.com/sp/pg/King-Davids-Heart.html>

*“No one should appear before the LORD empty-handed: Each of you must **bring a gift in proportion to the way the LORD your God has blessed you.**” Deuteronomy 16:16-17*

*Shavuot* is a time when God commands His people to give a free will offering. The people were to bring something, giving in proportion to how He has blessed them.

**When each family presented its basket to the Lord before the Kohen (Priest), they recited the following verses of Scripture:**

*“My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, subjecting us to harsh labor.*

*“Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our misery, toil and oppression. So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders.*



***“He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the first fruits of the soil that you, Lord, have given me.” Deuteronomy 26:5–10***

### **The Many Names of Shavuot**

This holiday falls **50 days after Passover**; therefore, the Hellenistic Jews (Jews living under Greek rule in the 3rd–4th centuries BC) named it **Pentecost**, from the Greek word **pentē**, which means **fifty**.

**Most Christians, therefore, know Shavuot by the name Pentecost.**

The name of the festival is actually derived from the Hebrew word **shavuah**, meaning week. **Shavuot** (weeks) is the plural form.

Shavuot marks the end of the seven-week period called **Sefirat HaOmer** (Counting of the Omer), which began at Passover.

*“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks [shavuot].” Leviticus 23:15*

On the fiftieth day, **a new grain offering is to be presented to the Lord and a sacred assembly held** to celebrate the Feast of Weeks.

*“Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD.” Leviticus 23:16*

### **The Ten Commandments in Hebrew**

Shavuot is such a multi-faceted holiday that it is also known by other Biblical and traditional names besides Shavuot and Pentecost:

- **Yom HaBikurim** (Day of the First Fruits) in Numbers 28:26 (but not the Festival of First Fruits in Leviticus 23:9–12);
- **Chag HaKatzir** (Festival of Reaping) in Exodus 23:16;
- **Bikkurei Ketzir Chittim** (The First Fruits of the Wheat Harvest) in Exodus 34:22; and
- **Z'man Mattan Torateinu** (Season of the Giving of the Torah), which is a name arising from Jewish tradition that says the Israelites received the Torah on this Day of First Fruits.

### **Shavuot: The Giving of the Torah**

*“Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me a kingdom of priests and a holy nation.” Exodus 19:5–6*

**According to traditional Jewish belief, Shavuot commemorates the giving of the Torah at Mount Sinai.**

Although it is not explicitly stated in Scripture, this is believed to be **the day in which the Ten Commandments were given to the nation of Israel seven weeks after their miraculous exodus from Egypt.**

More than 3,300 years ago at the foot of the mountain, the Jewish people accepted the privilege and the responsibility of living as God’s “set-apart people.”

The Torah became the agreed upon standard of behavior and code of conduct for both the native-born Israelite and the stranger who lived amidst them.

*“The same laws and regulations will apply both to you and to the foreigner residing among you.”*  
**Numbers 15:16**

### **Holiday Observances: Rest, Study and Harvest**

*“On the day of first fruits, when you present to the Lord an offering of new grain during the Festival of Weeks, hold a sacred assembly and do no regular work.” Numbers 28:6*

**To commemorate this special day, children in Israel typically wear white and carry decorated baskets filled with fruit, vegetables and a dairy product such as cheese.**

They also sing holiday songs, and many wear a wreath of flowers around their heads.

Since Shavuot is associated with the giving of the law, all around the world the Jewish People attended synagogue . . . to hear Exodus 19–20, which includes the Ten Commandments.

**Many stayed up all night to study the Torah**, a practice called **Tikun Leyl Shavuot** (Rectification for Shavuot Night).

The **Megilat Ruth** (Book of Ruth) was also read because the harvest scenes described in Ruth are in keeping with this harvest festival.

Furthermore, since Ruth was a convert to Judaism, her acceptance of the Torah reflects the theme of the receiving of the law.

**It is also traditionally believed that Ruth's grandson, King David, was not only born on Shavuot, but also died on Shavuot.**

Although this festival lasts for one day in Israel, outside of Israel, in the Diaspora, it is being celebrated today as well, especially among the Orthodox community.

**Shavuot: The Giving of the Holy Spirit (Ruach HaKodesh)**

**This ancient Biblical festival is particularly relevant to New Covenant followers of Jesus.**

On Shavuot, the *Holy Spirit* came upon *Jesus' disciples* who had been studying all night, as was the custom. They were waiting according to His final instructions. That outpouring came around 9 a.m. during the morning sacrifices.

*“Do not leave Jerusalem, but wait for the gift My Father promised, which you have heard Me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit . . . But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Acts 1:4–8*

**On this day, the disciples of Jesus received power from the Holy Spirit** to be His witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth!

*“When the day of Shavuot came . . . All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” Acts 2:1, 4*

**Shavuot has significance for all followers of Jesus, both native-born Jews and those “wild branches” grafted into the natural olive tree.**

**Messianic Believers in Jesus gathered throughout Israel for outdoor picnics** where they worshipped the Lord and brought their first fruit gifts and offerings.

Without **Shavuot**, we would not have the power to witness for *Jesus* about the Good News of salvation for all people.

Witnessing to the lost about *Jesus* does not come from our own might or power, but by the *Holy Spirit* that came at Shavuot (Pentecost):

*“The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the year of the Lord's favor.”  
Luke 4:18-19 (Isaiah 61:1-2)*

**Shavuot: Being Empowered to Live a Holy Life**

**Shavuot is about giving, because God is, by nature, a giver.**

God gave two of His most priceless gifts on this day: the **Torah** (His Word) and the *Holy Spirit*.

This holiday emphasizes our need for both Truth and the Spirit of God who empowers us to live holy lives.

“And **I will give you a new heart**, and **a new spirit I will put within you**. And *I will remove the heart of stone from your flesh and give you a heart of flesh*. And **I will put my Spirit within you**, and **cause you to walk in my statutes and be careful to obey my rules**. You shall dwell in the land that I gave to your fathers, and ***you shall be my people***, and ***I will be your God***. ***And I will deliver you from all your uncleannesses.***”

**Ezekiel 36:24-29**

**The Torah is the Word of Truth that reveals what a holy life looks like, but it is the *Spirit* that gives us the grace and strength to live out that truth in our daily lives.**

The *Spirit* would not have been poured out, however, if *Jesus the Messiah* had not come. He is the most precious gift that God gave - eternal salvation through *Jesus the Messiah*.

*“For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” John 3:16*

While eternal life is the greatest spiritual blessing we can receive, God also blesses His children materially in so many ways.

**We rejoice in the gifts with which God has blessed us, but also in the Giver of those gifts.**

**In the same way, we are also to be givers. The Bible reminds us to share what God has given us with those who are in need.**

To illustrate this kind of generosity, God commanded the Israelites not to harvest their fields completely. **The corners were to be left for the poor.**

*“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you.” Leviticus 23:22*

### **The Book of Ruth and Shavuot**

In the **Book of Ruth**, we read that Ruth, who was both poor and an alien, sought to provide for her mother-in-law Naomi by gleaning the grain left by the harvesters.

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#### **The Book of Ruth Summary**

Our story opens on a nice Jewish family with a problem. Famine has hit Bethlehem, which forces Elimelech and his wife, Naomi, to move east to Moab with their two sons to get some grub. There, they set up shop, eat some food, and live for about ten years. The sons marry two local girls, Ruth and Orpah, during this time. Life is good. Or so it seems.

One by one, Elimelech and his two sons die. Bummer. This leaves Naomi, Ruth, and Orpah man-less and in need of help. Naomi decides to head back to Bethlehem (ten years is enough time to get over a famine, right?) and her daughters-in-law pack their luggage and join her. Naomi begs the girls to stay behind and, while Orpah is convinced and high tails it back to Moab, Ruth pledges her devotion to Naomi, forsaking her god and her people to become part of Naomi's life. Ruth's stubbornness pays off and Naomi lets her tag along.

In Bethlehem, things are not good for the ladies. Naomi is feeling down and out and Ruth is reduced to gleaning in the barley fields. There, Ruth happens to run into a well-known rich guy named Boaz, who instantly takes a liking to her and offers her all kinds of sweet gleaning privileges. Boaz also happens to be a relative of Naomi's late husband, which is very, very important, since Boaz would have an obligation to marry Ruth and provide for her as family.

When Naomi hears about Boaz and what a stand-up guy he is, she hatches a plan for Ruth to snag him as a husband. She tells her daughter-in-law to visit Boaz at night in secret and lie at his feet. Ruth does what her mother-in-law asks and Boaz is pleasantly surprised to see the cute girl from the fields is interested in him. He tells Ruth that he would love to marry her, but that there's another relative with even closer ties to her in-laws. Boaz sets out to meet the guy and everyone is left to hold his or her breath while we wait to find out whom Ruth will end up with.

As it turns out, this random relative is interested in buying some land that Naomi has, but he's much less interested in taking her daughter-in-law as his wife. So a deal is struck—the other guy renounces his claim on Ruth and Boaz is free to marry her. Wedding bells start ringing and everyone is happy.

Soon, Ruth and Boaz have a son, which makes Naomi über happy. The women in town name the baby Obed and, surprise, surprise, he goes on to be the grandfather of King David. Talk about a happy ending.

<https://www.shmoop.com/study-guides/bible/ruth/summary>

*As it turned out*, she found herself gleaning in the fields of **Boaz, a God-fearing man who obeyed the commandments of Adonai (Lord)**.

When Boaz discovered that **Ruth had come back to Israel with his relative Naomi**, he went far and above the law's requirements in leaving grain behind for her. (*Ruth 1:22, 2:1–9, 15–16*)

Ruth was astonished by his benevolence and asked why he had taken special notice of her, a foreigner.

Boaz replied, "*It has been fully reported to me the kindness you have shown to your mother-in-law.*" **Ruth 2:11**

After Ruth harvested for about seven weeks in Boaz's fields — probably **corresponding to the time of the Counting of the Omer and Shavuot** — Naomi devised a plan of action so that Ruth would not live out the rest of her days as an impoverished widow.

Her plan was that Boaz would act as Ruth's Kinsman-Redeemer, so she sent Ruth to the threshing floor to sleep at his feet.

When Boaz awoke in the middle of the night and found her there, she essentially asked him for a pledge of marriage by saying, "Spread the corner of your garment over me, since you are a guardian-redeemer of our family." (*Ruth 3:9; see also Ezekiel 16:8*)

Although Boaz was not obliged to act on behalf of this poor widow, he did. He eventually married Ruth, and from their lineage came King David and *Jesus the Messiah*.

**Though the Book of Ruth opens with a tragic ending, it closes with a new beginning — one that would eventually benefit all of mankind.**

We see the Lord Himself play the part of our Kinsman Redeemer with Israel, which He fulfilled when He redeemed Israel out of Egypt and brought them into the Promised Land. *The Lord said:*

*"I spread the corner of My garment over you and covered your naked body. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine."* **Ezekiel 16:8**

But there would come a time when a final redemption would be made:

*"Messiah was sacrificed once to take away the sins of many; and He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him."* **Hebrews 9:28**

*Jesus the Messiah* paid the final price for our sins and became our Kinsman Redeemer.

Like Boaz, our Kinsmen-Redeemer, ***Jesus the Messiah* takes notice of all the kindness you show to the Jewish People**, who like Naomi, came back to the Holy Land after losing everything in exile.

During this harvest festival, please pray that the Lord of the Harvest (**Adon HaKatzir**) will send forth more laborers into the harvest fields of Israel and that the harvest of souls into His Kingdom will be plentiful! (*Matthew 9:37–38*)

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## Timeline of Giving the Torah

There is a connection between Passover, the Omer Count, and the holiday of Shavuot that is rooted in the redemptive actions of the Lord God of Israel. According to various Jewish sources, the basic timeline for the giving of the Torah at Sinai is as follows:

**1. Nisan 1 – The Start of the Sacred Year**

On the first of Nisan, two weeks before the Exodus, the Lord showed Moses the new moon and commenced the divine lunar calendar. This is called Rosh Chodashim (*Biblical New Year – the start of the month of the Exodus from Egypt and the beginning of Jewish national history. It is also the first month used for counting the festivals (mo'edim) of the Hebrew Calendar and for reckoning the years of reign of the Kings of Israel. Known also as “the head of the months”, and its observance is considered the very first commandment given to Israel before the great Exodus from Egypt took place.*).

**2. Nisan 15 – Passover**

Two weeks later, on a Thursday, God was ready to deliver the Israelites from their bondage in Egypt. Earlier that evening, *Wednesday evening*, the Israelites kept the Passover Seder and sprinkled the blood of the lamb on their doorposts. At the stroke of midnight of Nisan 15 the Lord sent the last of the ten plagues on the Egyptians, killing all their firstborn. This was the breaking point for Pharaoh and Israel was “permitted” to leave Egypt. 600,000 adult males (plus the woman and children and a “mixed multitude”) left Egypt and began the journey to Sinai under the leadership of Moses.

**3. Nisan 18 – Pharaoh Pursues**

Three days after the Exodus, and regardless of the plagues and devastation that befell Egypt, Pharaoh mobilized his army and pursued the Jews to bring them back. Perhaps this was the results of Pharaoh realizing that the “three-day feast to the LORD” in the wilderness was a permanent escape from his clutches . . .

**4. Nisan 20 – Pharaoh traps the Israelites**

Pharaoh’s army trapped the Jewish people against the Sea of Reeds. The Shekhinah Glory of the LORD intervened and blocked them from attack.

**5. Nisan 21 – the parting of the Sea**

The following day the LORD commanded Moses to order the Israelites to march directly into the waters of the sea. Nachshon ben Aminadav of the tribe of Judah was the first to jump into the sea; the water split, and “*the children of Israel walked across on the dry land in the midst of the sea.*” When the Egyptians attempted to follow after them, the waters rushed back and drowned them. The Israelites celebrated their deliverance with the “*Song at the Sea*” in praise to the Lord.

**6. Nisan 24 – the first Shabbat celebrated**

Two days later the Israelites arrived in Marah where they received the commandment to observe Shabbat.

**7. Iyyar 15 – Manna is given**

One month after the Exodus, God provided bread from heaven (manna) which sustained the Israelites during their years of wandering through the desert. In the light of the divine provision of food, the commandment not to collect manna on Shabbat is restated (on Iyyan 22).

**8. Iyyar 23 – Water from the Rock**

38 days after the Exodus the Israelites arrived at Rephidim, a desert area. The people complained that they would die of thirst but the LORD commanded Moses to strike a rock with his staff to produce water.

**9. Sivan 1 – Arrival at Sinai**

The Israelites finally arrived at the desert of Sinai (Ex. 19:1) where Moses was initially commissioned. Note that the question of whether the new moon or Sivan (Rosh Chodesh Sivan) fell on Sunday or Monday is undecided (Talmud, Shabbat 86b).

**10. Sivan 2 – The Day of Distinction, “Yom HaMeyuchas”**

On this day Moses ascended Mount Sinai and God told him to tell the people of Israel: “*You shall be to Me a kingdom of priests and holy nation*” (Ex. 19:2-7).

**11. Sivan 3-5 – the three days of preparation**

On Sivan 3 the LORD instructed Moses to “*set boundaries*” (hagbalah) for the people around the mountain in preparation for the giving of the Torah three days later (Ex. 19:9-15).

**12. Sivan 4 – Moses writes the Torah**

According to midrash, on Sivan 4 Moses wrote down the first 68 chapters of the Torah, from Gen 1:1 to the account of the giving of the Torah in Ex 19. This is obviously unlikely, but it is part of Jewish tradition, nonetheless.

**13. Sivan 5 – the Covenant offered**

On Sivan 5 Moses made a covenant with the Jewish people at the foot of Mount Sinai at which the people declared, “*All that the LORD has spoken, we shall do and hear*” (Ex. 19:8, Ex. 24:7).

**14. Sivan 6 – The giving of the Torah**

On the 6<sup>th</sup> Sivan, exactly seven weeks after the Exodus, the LORD revealed Himself on Mount Sinai. All of Israel (600,000 heads of households and their families) heard the LORD speak the first two of the Ten Commandments. Following this initial revelation, Moses re-ascended Sinai for 40 days, to receive the remainder of the Torah. This date coincides exactly with festival of Shavuot.

[https://www.hebrew4christians.com/Holidays/Spring\\_Holidays/Shavuot/shavuot.html](https://www.hebrew4christians.com/Holidays/Spring_Holidays/Shavuot/shavuot.html)

### What does Shavuot mean for God’s People?

This is where the idea of “gifts” comes in. On Shavuot . . . Jews mark not just the giving of the Torah by God, but their acceptance of the Torah. Some Jewish writers have compared the **exchange to a marriage** or other **sacred covenant**.

<https://www.crosswalk.com/faith/bible-study/what-are-pentecost-and-shavuot-10-things-christians-should-know.html>

### The Voice of the Lord – Exodus 19:3, 5

“Give these instructions to the family of Jacob; **announce it to the descendants of Israel** . . . ‘**Now if you will obey Me and keep My covenant, you will be My own special treasure from among all the peoples on earth; for all the earth belongs to Me.**’” (Exodus 19:3, 5) *which then is God’s “I do” to this same Wedding Covenant, that never the two shall break; which opens the door for idolatry, the establishment of a new covenant with another god; in essence, whoever you obey, you are slave to.*

If the people of Israel listen to God’s voice and keep covenant with Him, then God will embrace them as His special treasure.

In Christ Jesus, we are all royalty – kings and priests unto the Lord.

*“He has made us to be a kingdom, priests to His God and Father —  
to Him be the glory and the dominion forever and ever.  
Amen.” Revelation 1:6*

The people of Israel do agree to keep God’s commandments and to obey Him: “Then all the people answered together and said, ‘**All that the LORD has spoken we will do.**’” (Exodus 19:8) – **Wedding Ceremony Vows – To God**

**Moses consecrates (sets them apart from the things and thinking of this world, the common, for the things and thinking of God’s kingdom, the Holy) the people of Israel and prepares them to meet with God to receive the law at Mount Sinai.**

**This was the WHOLE PURPOSE of the exodus from Egypt - FOR ISRAEL TO RECEIVE GOD’S TORAH (instruction).**

*“When you will have brought the people out from Egypt, you shall serve God upon this mountain.”  
Exodus 3:12*

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*Since Shavuot is associated with the giving of the law,* it is during this same time that God's people read **Exodus 19-20**, which includes "The Ten Commandments", in addition, we will also include Exodus 24 – "The Covenant Confirmed", 25 – "The Contributions for the Sanctuary", 31 – "The Sabbath", and 32 – "The Golden Calf":

### **Exodus 19-20, 24-25, 31-32**

#### **Exodus 19:1-25**

*Israel at Mount Sinai*

<sup>1</sup> *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.* <sup>2</sup> They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, <sup>3</sup> 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" (see 1 Peter 2:9).* These are the words that you shall speak to the people of Israel."

<sup>7</sup> So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him. <sup>8</sup> *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. <sup>9</sup> *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, <sup>10</sup> *the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments <sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> 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."* <sup>14</sup> *So Moses went down from the mountain to the people and consecrated the people; and they washed their garments.* <sup>15</sup> And he said to the people, "Be ready for the third day; do not go near a woman."

<sup>16</sup> *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.* <sup>17</sup> Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. <sup>18</sup> *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.* <sup>19</sup> *And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.* <sup>20</sup> *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.*

<sup>21</sup> 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. <sup>22</sup> *Also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them."* <sup>23</sup> 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.'" <sup>24</sup> 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." <sup>25</sup> So Moses went down to the people and told them.

#### **Exodus 20:1-21**

*The Ten Commandments*

<sup>1</sup> **And God spoke all these words,** saying,

<sup>2</sup> "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>3</sup> "You shall have no other gods before me.

<sup>4</sup> "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. <sup>5</sup> 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, <sup>6</sup> but showing steadfast love to thousands of those who love me and keep my commandments.

<sup>7</sup> "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.

<sup>8</sup> "Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor, and do all your work, <sup>10</sup> 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. <sup>11</sup> 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.

<sup>12</sup>“Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

<sup>13</sup>“You shall not murder.

<sup>14</sup>“You shall not commit adultery.

<sup>15</sup>“You shall not steal.

<sup>16</sup>“You shall not bear false witness against your neighbor.

<sup>17</sup>“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.”

<sup>18</sup>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*<sup>19</sup> and said to Moses, **“You speak to us, and we will listen; but do not let God speak to us, lest we die.”**<sup>20</sup> *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.”**<sup>21</sup> The people stood far off, while Moses drew near to the thick darkness where God was.

### **Exodus 24:1-18**

*The Covenant Confirmed*

<sup>1</sup>Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. <sup>2</sup>Moses alone shall come near to the Lord, but the others shall not come near, and the people shall not come up with him.”

<sup>3</sup>*Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said,* **“All the words that the Lord has spoken we will do.”**<sup>4</sup> *And Moses wrote down all the words of the Lord.* He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup>And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. <sup>6</sup>And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. <sup>7</sup>Then he took the Book of the Covenant and read it in the hearing of the people. And they said, **“All that the Lord has spoken we will do, and we will be obedient.”**<sup>8</sup> *And Moses took the blood and threw it on the people and said,* **“Behold the blood of the covenant that the Lord has made with you in accordance with all these words.”**

<sup>9</sup>Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up,<sup>10</sup> and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. <sup>11</sup>And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

<sup>12</sup>*The Lord said to Moses,* **“Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.”**<sup>13</sup> So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. <sup>14</sup>And he said to the elders, *“Wait here for us until we return to you.* And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them.”

<sup>15</sup>Then Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup>The glory of the Lord dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. <sup>17</sup>*Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel.*<sup>18</sup> Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

### **Exodus 25:1-9**

*Contributions for the Sanctuary*

<sup>1</sup>The Lord said to Moses, <sup>2</sup>“*Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me.*”<sup>3</sup> And this is the contribution that you shall receive from them: gold, silver, and bronze,<sup>4</sup> blue and purple and scarlet yarns and fine twined linen, goats' hair, <sup>5</sup>tanned rams' skins, goatskins, acacia wood, <sup>6</sup>oil for the lamps, spices for the anointing oil and for the fragrant incense, <sup>7</sup>onyx stones, and stones for setting, for the ephod and for the breastpiece. <sup>8</sup>And let them make me a sanctuary, that I may dwell in their midst. <sup>9</sup>Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.

### **Exodus 31:12-19**

*The Sabbath*

<sup>12</sup>And the Lord said to Moses, <sup>13</sup>“You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you.’<sup>14</sup> You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it,



that soul shall be cut off from among his people. <sup>15</sup> Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord. Whoever does any work on the Sabbath day shall be put to death. <sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

<sup>18</sup> And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.

**The Breaking of the Covenant – Idolatry/Adultery**  
(not just breaking a covenant, but establishing a new covenant with another god – “Remarriage”)

*“And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”*  
**Matthew 19:9**

**Exodus 32:1-29**

*The Golden Calf*

<sup>1</sup> When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, “Up, **make us gods who shall go before us**. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” <sup>2</sup> So Aaron said to them, “Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me.” <sup>3</sup> So all the people took off the rings of gold that were in their ears and brought them to Aaron. <sup>4</sup> And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. *And they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!”* <sup>5</sup> When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow shall be a feast to the Lord.” <sup>6</sup> And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

<sup>7</sup> And the Lord said to Moses, “Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. <sup>8</sup> They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’” <sup>9</sup> And the Lord said to Moses, “I have seen this people, and behold, it is a stiff-necked people. <sup>10</sup> Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you.”

<sup>11</sup> *But Moses implored the Lord his God and said, “O Lord, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup> Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth’? Turn from your burning anger and relent from this disaster against your people. <sup>13</sup> Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’”* <sup>14</sup> *And the Lord relented from the disaster that he had spoken of bringing on his people.*

<sup>15</sup> Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. <sup>16</sup> **The tablets were the work of God, and the writing was the writing of God, engraved on the tablets.** <sup>17</sup> When Joshua heard the noise of the people as they shouted, he said to Moses, “There is a noise of war in the camp.” <sup>18</sup> But he said, “It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear.” <sup>19</sup> And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. <sup>20</sup> *He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it.*

<sup>21</sup> And Moses said to Aaron, “What did this people do to you that you have brought such a great sin upon them?” <sup>22</sup> *And Aaron said, “Let not the anger of my lord burn hot. You know the people, that they are set on evil. <sup>23</sup> For they said to me, ‘Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’”* <sup>24</sup> So I said to them, ‘Let any who have gold take it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

<sup>25</sup> And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), <sup>26</sup> then *Moses stood in the gate of the camp and said, “Who is on the Lord's side? Come to me.”* And all the sons

of Levi gathered around him. <sup>27</sup> And he said to them, “Thus says the Lord God of Israel, ‘Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” <sup>28</sup> And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell (see Acts 2:41 – fulfilled/restored). <sup>29</sup> And Moses said, “Today you have been ordained for the service of the Lord, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day.”

What our “I do” looks like today and God’s “I do” to us, in relationship to the two of us being united under One Spirit, One Baptism, One Calling:

**Ephesians 4:4-6**

<sup>4</sup> There is one body and one Spirit - just as you were called to the one hope that belongs to your call— <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and (one) Father of all, *who is over all and through all and in all.*

**Hebrews 8:10**

<sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, declares the Lord:  
**I will put my laws into their minds,**  
and **write them on their hearts,**  
and *I will be their God,*  
and *they shall be my people.*

**Jeremiah 31:33**

<sup>33</sup> For **this is the covenant that I will make** with the house of Israel after those days, declares the Lord: **I will put my law within them,** and **I will write it on their hearts.** And *I will be their God,* and *they shall be my people.*

**Ezekiel 36:24-29**

<sup>24</sup> I will take you from the nations (I will set you apart from the nations) and gather you from all the countries and bring you into your own land. <sup>25</sup> I will sprinkle clean water on you, and you shall be clean from all your uncleanness, (I will make you a new creation (2 Cor 5:16-18), changing your name and destiny (1 Pe 2:9), that you may now be victories over your darkness (1 Pe 2:9)), *and from all your idols I will cleanse you.* <sup>26</sup> And **I will give you a new heart,** and **a new spirit I will put within you.** And *I will remove the heart of stone from your flesh and give you a heart of flesh.* <sup>27</sup> And **I will put my Spirit within you,** and **cause you to walk in my statutes and be careful to obey my rules.** <sup>28</sup> You shall dwell in the land that I gave to your fathers, and **you shall be my people,** and **I will be your God.** <sup>29</sup> **And I will deliver you from all your uncleanness.**

*We are therefore a “New Creation” and no longer the old flesh:*

**2 Corinthians 5:16-18**

<sup>16</sup> *From now on, therefore, we regard no one according to the flesh.* Even though we once regarded Christ according to the flesh, we regard him thus no longer. <sup>17</sup> Therefore, **if anyone is in Christ, he is a new creation.** The old has passed away; behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

**1 Peter 2:9**

<sup>9</sup> But *you are a chosen race, a royal priesthood, a holy nation, a people for his own possession,* that you may proclaim the excellencies of him **who called you out of darkness into his marvelous light.**

**Exodus 19:5-6 (Deuteronomy 7:6)**

<sup>5</sup> 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; <sup>6</sup> 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.”

*As we follow now this prophesied “prophet like Moses” - “greater than Moses”:*

*Deuteronomy 18:15-21 (A New Prophet like Moses)* <sup>15</sup> The LORD your God will raise up for you a prophet like me from among you (Joshua, or prophetically, “Yahshua” (the Hebrew name for Joshua meaning “Yahweh is salvation”) who would take God’s People into the Promise Land (aka Heaven)) from your brothers – it is to him you shall listen (shema: listen and follow without delay) – <sup>16</sup> just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’ <sup>17</sup> And the LORD said to me, ‘They are right in what they have spoken. <sup>18</sup> I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all

that I command him. <sup>19</sup> And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. <sup>20</sup> But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods . . . <sup>22</sup> the prophet has spoken it presumptuously. You need not be afraid of him.”

**Deuteronomy 18:15-19**

*A New Prophet like Moses*

“<sup>15</sup> **The LORD your God will raise up for you a prophet like me from among you** (*Joshua, or prophetically, “Yahshua” (the Hebrew name for Joshua meaning “Yahweh is salvation”) who would take God’s People into the Promise Land (aka Heaven)*) **from your brothers – it is to him you shall listen** (*shema: listen and follow without delay*) – <sup>16</sup> just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’ <sup>17</sup> **And the LORD said to me, ‘They are right in what they have spoken.** <sup>18</sup> **I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.** <sup>19</sup> **And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.** <sup>20</sup> **But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods . . .** <sup>22</sup> **the prophet has spoken it presumptuously. You need not be afraid of him.”**

*Jesus’ “Baptisms” set the model and stage for “All Flesh” future “Holy Spirit Baptism”:*

**Matthew 3:10-17**

*John the Baptist Prepares the Way*

“<sup>10</sup> Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

<sup>11</sup> I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. **He will baptize you with the Holy Spirit and fire.** <sup>12</sup> His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

**Luke 4:14-21**

*The Baptism of Jesus*

<sup>13</sup> Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup> John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” <sup>15</sup> But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. <sup>16</sup> And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; <sup>17</sup> and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

*Jesus Begins His Ministry*

<sup>14</sup> And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. <sup>15</sup> And he taught in their synagogues, being glorified by all.

*Jesus Rejected at Nazareth*

<sup>16</sup> And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. <sup>17</sup> And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

<sup>18</sup> “*The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
<sup>19</sup> to proclaim the year of the Lord’s favor.”*

<sup>20</sup> And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. <sup>21</sup> And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

*The Fulfillment of the Promise & Empowerment of the Holy Spirit:*

**Acts 1:2-5**

*The Promise of the Holy Spirit*

<sup>2</sup> until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

<sup>4</sup> And while staying with them **he ordered them not to depart from Jerusalem, but to WAIT FOR THE PROMISE of the Father** (see Exodus 24:14 – fulfilled here in Acts 1), which, he said, “you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

### Acts 1:6-11

#### The Ascension

<sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> **But you will RECEIVE POWER when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.**” <sup>9</sup> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup> And while they were gazing into heaven as he went, behold, two men stood by them in white robes, <sup>11</sup> and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

### Acts 2

#### The Coming of the Holy Spirit

<sup>1</sup> When the **day of Pentecost** (Shavuot – Feast of Weeks) arrived (see Exodus 19:1-9 – fulfillment), they were all together in one place. <sup>2</sup> And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. <sup>3</sup> And divided tongues as of fire appeared to them and rested on each one of them. <sup>4</sup> And **they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.** (see Exodus 19: 24 – fulfilled here in Acts 2)

<sup>5</sup> Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. <sup>6</sup> And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. <sup>7</sup> And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? <sup>8</sup> And how is it that we hear, each of us in his own native language? . . . we hear them **telling in our own tongues the mighty works of God.**” (see Exodus 19:21-20:21 – fulfilled here in Acts 2) <sup>12</sup> And all were amazed and perplexed, saying to one another, “What does this mean?” <sup>13</sup> But others mocking said, “They are filled with new wine.”

#### Peter's Sermon at Pentecost

<sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup> For these people are not drunk, as you suppose, since it is only the third hour of the day. <sup>16</sup> But **this is what was uttered through the prophet Joel** (Joel 2:28):

<sup>17</sup> “**And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;**

<sup>18</sup> **even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.**

<sup>19</sup> **And I will show wonders in the heavens above and signs on the earth below,**

**blood, and fire, and vapor of smoke;**

<sup>20</sup> **the sun shall be turned to darkness**

**and the moon to blood,**

**before the day of the Lord comes, the great and magnificent day.**

<sup>21</sup> **And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.**

(see Leviticus 16, 23:26-32 – future fulfillment)

<sup>22</sup> “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> **For David says** concerning him,

“I saw the Lord always before me,  
for he is at my right hand that I may not be shaken;  
<sup>26</sup> therefore my heart was glad, and my tongue rejoiced;  
my flesh also will dwell in hope.  
<sup>27</sup> For you will not abandon my soul to Hades,  
or let your Holy One see corruption.  
<sup>28</sup> You have made known to me the paths of life;  
you will make me full of gladness with your presence.’

<sup>29</sup> “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day (ref. It is traditionally believed that Ruth’s grandson, **King David**, was not only born on Shavuot, but also died on Shavuot – yet here Jesus is proclaimed to be our True King, one who lives forever – a dual fulfillment here in Acts 2, as well as a promised physical future fulfillment). <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. <sup>34</sup> For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord,  
“Sit at my right hand,  
<sup>35</sup> until I make your enemies your footstool.”

<sup>36</sup> Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, **“Brothers, what shall we do?”** <sup>38</sup> And Peter said to them, **“Repent (see Exodus 32:25) and be baptized (see Exodus 19:10-14) every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.** <sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” <sup>41</sup> **So those who received his word were baptized, and there were added that day about three thousand souls.** (see Exodus 32:28 – fulfillment/restored)

#### *The Fellowship of the Believers*

<sup>42</sup> **And they devoted themselves to the apostles’ teaching** (What were the apostles’ teaching?: *the commands of Jesus . . . “make disciples . . . teaching them to observe everything I have commanded them,” Matthew 28:19-20, which were the ingredients to Jesus last command to “Making Disciples” (turning learners into teachers) and ultimately Changing the World, just over two decades later (Acts 17:6, “These men who have turned the world upside down.”)*) and the fellowship, to the breaking of bread and the prayers. <sup>43</sup> And awe came upon every soul, and many wonders and signs were being done through the apostles. <sup>44</sup> And all who believed were together and had all things in common. <sup>45</sup> And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. <sup>46</sup> And day by day, *attending the temple* together and breaking bread in their homes, they received their food with glad and generous hearts, <sup>47</sup> praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

### **What does Pentecost mean for contemporary Christians?**

The gifts of the first Pentecost . . . gave all followers of Jesus “the gifts of the Spirit” – speaking in and interpreting tongues, the ability to prophesy, the power to heal by touch, the ability to discern spirits. Pentecostals believe those things are available to all Christians, and only those who accept them are able to fulfill the work and destiny that God has laid out for them . . . Christians generally mark Pentecost by a reading from Acts.

### **Should Christians also celebrate Shavuot?**

Does it make sense for Christians to celebrate the biblical festival of Shavuot in addition to (or even in place of) Pentecost?

Sharon Sanders, co-director of Christians Friends of Israel, believes so, considering that Shavuot is the version of the holiday actually ordained by God.

"I remember well my childhood growing up in a traditional church where we celebrated only Easter and Christmas as set by the historical church. I had no idea God actually established 'appointed times' for those in His great assembly," Sanders told Travelujah, as quoted by Christian Headlines. "It is unfortunate that many churches overlook the significance of the three main festivals God speaks clearly about in His Word; namely, Passover, Shavuot (Pentecost) and Sukkot."

Today, Sanders lives in Israel and, like many Christians living in the Holy Land, actively participates in celebrating Shavuot with Jewish friends.

"I am thrilled to be able to celebrate Shavuot with the Jewish people," said Sanders. "I love celebrating the festivals of God in Israel because more emphasis is put on times of gladness, joy and fellowship with one another rather than commercialism and self-indulgence that so often comes with other festivals. Shavuot for me, as a Christian, is special because the Book of Ruth is read, a beautiful story about God's redemptive love."

<https://www.crosswalk.com/faith/bible-study/what-are-pentecost-and-shavuot-10-things-christians-should-know.html>

Here in lies the problem, the Church, in an attempt to separate themselves from the Jews and/or the Old Testament, have created a tradition, of 50 days after Easter being Pentecost, not factoring in the exclusivity, uniqueness, and holiness of God fulfilling the one exact day that could only have been perfectly fulfilled within in a once in a 19 year period (the biblical cycle of years), and not any Shavuot Day, but the only day that would have lined up Jesus exactly fulfilling Passover, being in the grave three full days and three full nights, fulfilling First Fruits on the exact day, and then 50 days later fulfilling the Feast of Shavuot or Pentecost on the first day of the week; which any other year, could not have been fulfilled on the exact day and according to the exact ordinance of the teaching and instruction of the Lord, especially since rarely does Easter and Passover every line up date wise, as Easter was a pagan festival that Christians adapted to their faith nearly 400 years after the actual event, by a pagan leader who forced Christianity on the known world, for world dominance, adapting the Biblical festivals and traditions into pagan worship to more easily convert pagan worshipers. Who was this leader, Constantine, a pagan sun worshiper himself; thus, falling into the Ezekiel (22:26) narrative above, practicing and teaching what was common as holy, and defiling what was holy as common, profaning the Name of God in all the earth; or as Daniel prophecies, "*He (satan) speak words against the Most High, and shall wear out the saints of the Most High, and shall think to **change the times** (the "Appointed Times" of the Lord) and the law (the Teachings and Instructions of the Lord, the Word of God, the only Scriptures that existed up through the time of Jesus, and even up to the canonization of the New Testament in the late Fourth Century, over four hundred years after the death and resurrection of Jesus Christ),*" Daniel 7:25. - Ryan Roberts w/ Key2Changes.com

## Contextual Passages / Studies

*"Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. **These are a shadow of the things that were to come; the reality, however, is found in Christ.**" Colossians 2:16-17 (NIV)*

*"Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths **which are a shadow of what is to come; but the Body of the Messiah.**" Colossians 2:16-17 (KJV)*

Here, he is telling us that the **Appointed Times** (Feast Days) and the **Sabbath** are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn't this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** "were a shadow" or "used to be a shadow" of things to come. He then says, **'let no man judge you'** (in these things: new moon; Sabbath; feasts) **'however, is found in Christ'** (NIV) – **'but the Body of Messiah'** (KJV). The word "is" has been added to the original text and did not appear in the Greek.

*The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:*

**1 Corinthians 5:11-13**, "But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do you not judge, to pick out by separating, to be of opinion, to judge those who are inside?** But Elohim judges those who are outside. And put away the wicked one from among you!"

**not judge** – (*krinō* (2919): **to distinguish** – to approve what is correct and reject what is wrong - discern).

**to pick out**: choose.

**opinion**: decide.

**to judge**: "bringing to trial" – expressing severe disapproval of (someone or something), typically in a formal statement.

*“You hypocrites! You know how to interpret the appearance of earth and sky,  
but why do you not know how to interpret the present time?”*

**Luke 12:56**