



## SHAVUOT

Shavout falls fifty days after Firstfruits of the Barley Harvest which is the first Sunday after Passover. The English name for the Festival is Pentecost. It comes from the Greek *πεντηκοστή* (Pentecoste) which means Fifty. It specifically means fifty days after the Passover. Shavuot is a Hebrew word meaning weeks. The reason for the Hebrew name is that it comes seven weeks after the Firstfruits of the Barley Harvest as seen in Vayikra (Leviticus) 23.15-16 ...

'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the L-rd.

In the days of Yeshua the counting of these days, known as the Counting of the Omer were a very hotly debated issue. The Pharisees said to start counting on the day after the first day of Chag ha-Matzah, Unleavened Bread. The Sadducees however, said to begin counting on the day after the weekly Sabbath. In the above mentioned verses it would appear to be quite plain that the Sadducees were right. The issue becomes complicated by the fact that the first day of Chag ha-Matzah is also a Sabbath no matter what day it falls on.

'And on the fifteenth day of the same month is Chag ha-Matzah (the Feast of Unleavened Bread) to the L-rd; seven days you must eat matzah (unleavened bread). On the first day you shall have a holy convocation; you shall do no customary work on it.

This means that the fifteenth of Aviv was also a Sabbath, even if it was on a Monday, Tuesday, etc. It is called a special Sabbath. There are seven special Sabbaths in the scriptures, all found in Vayikra (Leviticus) chapter 23. These Sabbaths are not to be confused with the weekly Sabbath. There must be seven weekly Sabbaths in a fifty day period, no more. no less. The only way to guarantee that there will be seven Sabbaths in a fifty day period is to use the Sadducees method of counting. Although the Sadducees were wrong in much of what they believed, on this point they were right on the spot and as we look at the resurrection of Yeshua we will be able to prove it even further.

Many people now know that Yeshua did not die on a Friday. There is a saying, hind sight is 20/20. This is not always the case. Many leaders in the Christian community know this to be true but will not admit it, for to admit it would mean that one had to admit that they have been wrong for all these decades and have even created a special day for it, Good Friday.

There are many however, in the Christian leadership who have come to the correct understanding and rather than follow man made traditions they teach the truth of G-d, for these men and women I praise G-d for they have went through much from their colloques. Why is it so important to get the date of the death of Yeshua correct. The reason is that it is proof

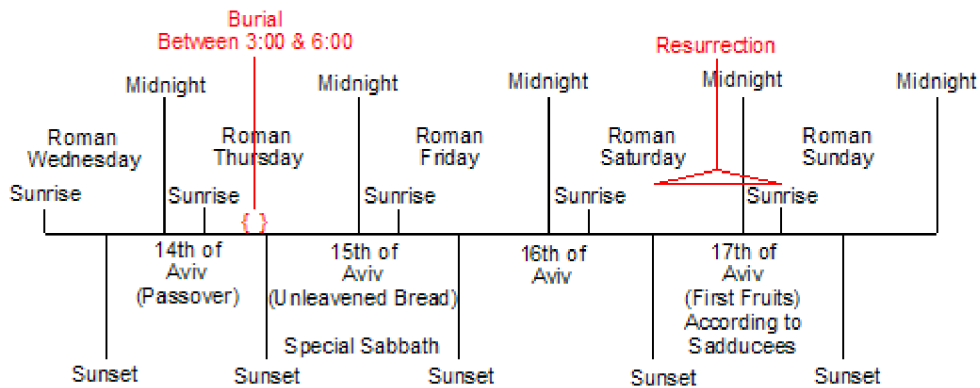
that He is the Messiah. The Pharisees asked for a sign from Yeshua that he was the Messiah, His answer....

But He answered and said to them, "an evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Yonah. For as Yonah was **three days and three nights** in the belly of the great fish, so will the Son of Man be **three days and three nights** in the heart of the earth.  
Mattityahu (Matthew) 12.39-40

With this verse we can determine that Yeshua was indeed in the earth for ~~three~~ **three days and three nights**. He Himself said that this would be the only sign that He would give. According to Yochanan 20.1 we know that Yeshua rose on the first day of the week....

Now on the first day of the week Miriam Magdala went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

This verse says that Miriam (Mary) at the tomb ~~before~~ **before** sunrise. This is very important as we shall soon see. There have been those that say that Yeshua rose at the end of the Sabbath, before the changing of the day. There are also those that say that Yeshua was buried on Wednesday. It is the belief of this writer that Yeshua was raised on Sunday and buried on Thursday evening. Thus making the three days and three nights. The chart below will show the progression of these days. The chart will tie Roman time with Jewish time in attempt to help you follow the counting of these days. Please remember that the Jewish day starts at sundown, we will use 6:00 p.m. as a general term for sundown.



Yeshua was put in the grave before sundown on the 14th of Aviv. This can be confirmed in Yochanan 19.31....

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (**for that Sabbath was a high day**), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

If He was put in the grave before sundown, that day will count as a whole day. The first day was Thursday. When the sun set it became Friday. Remember Bereshit 1.5....

G-d called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

Evening is the starting of the day. Therefore Friday starts at night. That would make Friday evening the first night. Friday morning will make the second day and Sabbath evening will make the second night. Following in order we will next come to Sabbath morning, the third day and at sundown the third night. Yeshua rose sometime before sunrise on the first day of the week. One may be assured of this. He fulfilled the Feast of Firstfruits of the Barley Harvest.

As mentioned earlier, some believe that Yeshua was resurrected at the end of the Sabbath. Their reason being that that was the time the barley was cut loose from the earth and they feel that Yeshua was cut loose from the earth at the same time. However, the cutting of the barley was nothing more than a preparation for the Firstfruits of the Barley Harvest, it is not the Festival itself. Yeshua was to fulfill the festival, not its preparations.

The other belief is that Yeshua was slain on a Wednesday. The reason for this is because of a belief in each day being exactly 24 hours. The problem with this reasoning is that the Feast of the Firstfruits of the Barley Harvest must fall on the first day of the week. If Yeshua was put in the grave on Wednesday before sundown, then He must rise before sundown on the Sabbath to make three 24 hour periods. To believe this view you must believe that Yeshua did not rise on the Feast of the Firstfruits of the Barley Harvest. Yet the scriptures clearly say that Yeshua is the Firstfruits of them that rise from the dead....

But now Messiah is risen from the dead, and has become the **firstfruits** of those who have fallen asleep.  
1 Cor. 15:20

But each one in his own order: Messiah the firstfruits, afterward those who are Messiah's at His coming.  
1 Cor. 15:23

In looking at any of the Festival's we must remember Col. 2:16-17....

So let no one judge you in food or in drink, or regarding a Festival or a New Moon or Sabbaths, which are a shadow of things to come, but the substance is of Messiah.

The word for shadow is *skia*, (Skia), it means more than just a shadow. It refers to the thing casting the shadow. The verse could and probably should read, 'which are a shadow of things to come, but the **substance of the shadow** is the Messiah.' With this better understanding of the word 'Shadow' we can see the true meaning of this verse as Paul meant it to be understood. The Festival's were and are to teach us about the Messiah. He is their substance.

Now that we have determined when the Firstfruits of the Barley Harvest was to be, let's move on to the next aspect of this Festival. The children of Yisrael have been traveling in the desert toward Mt. Sinai for forty-seven days since they came up alive on the other side of the sea. On the third day of the third month they come to the mountain....

In the third month after the children of Yisrael had gone out of the land of Mizrayim, on the same day, they came to the Wilderness of Sinai.

Shemot (Exodus) 19:1

How do we know that the day is the third of Sivan? The scripture says the third month, since we are after Shemot 12:1 we will begin using the Religious Calendar. The third month of this calendar is the month Sivan. The phrase, "on the same day," means the same day as the month. Since it is the third month, it will also be the third day.

The children camp at the foot of the mountain and Moshe goes up to meet with G-d. G-d tells Moshe that He wishes the children of Yisrael to be a Holy Nation and a Kingdom of Priests. It is at this time that the children of Yisrael will become a nation. Until now they have only been the people, the people of Yisrael. Moshe is told by G-d to consecrate the people for two days and be ready by the third day....

Then the L-rd said to Moshe, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the L-rd will come down upon Mount Sinai in the sight of all the people.

Shemot (Exodus) 19.10-11

On the third day G-d came down upon the mountain....

Then it came to pass on the third day, in the morning, that there were **voices** and lightnings, and a thick cloud on the mountain; and the **voice** of the shofar was very loud, so that all the people who were in the camp trembled. And Moshe brought the people out of the camp to meet with G-d, and they stood **under** the mountain. Now Mt. Sinai was completely in smoke, because the L-rd descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the **people** quaked greatly. And when the blast of the shofar sounded long and became louder and louder, Moshe spoke, and G-d answered him by voice.

Shemot (Exodus) 19.16-19

These verses have been changed from our English Bibles so you could see the true meaning of them. The interpretation above is from the Septuagint is very important because it gives us a better understanding of the thought of the Jewish people in the third century b.c. **bold** The words are words that the Septuagint uses that are different from ours. Although the words are few in number, they change the whole meaning of the verses and in some cases they clarify what is happening. We will look at each of these words one at a time.

The first word is "voices." Our Bibles translate the word as, "thunder." The Hebrew **קולות**, " (kolot). It comes from, **קול**" (kol), which means "voice." It is the Strong's number 6963. The addition of the Hebrew letters simply makes the word plural.

This is the same word used in Shemot (Exodus) 19.5....

Now therefore, if you will indeed obey My **voice** and keep My covenant, then you shall be a special treasure to Me above all people; for the earth is Mine.

It is also the same word used at the end of verse 19. There are numerous passages to show that the word does indeed mean "voice" or "voices."

The next word is "voice." It is the same word that we have just looked at. The King James Version accurately translates it as "voice."

We now come to the third word, 'under.'" This word needs little more explaining. To start off with I would like to explain the greatest miracle in the Bible, apart from the resurrection and creation itself. This miracle is read over as though it were nothing. What is this Great miracle? To find out let's go to Yehoshua (Joshua) 10.12-14....

Then Yehoshua (Joshua) spoke to the L-rd in the day when the L-rd delivered up the Amorites before the children of Yisrael, and He said in the sight of Yisrael: "Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon." So the sun stood still, And the moon stopped, Till the people had revenge upon their enemies. Is this not written in the Book of Yasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. And there has been no day like that, before it or after it, that the L-rd heeded the voice of a man; for the L-rd fought for Yisrael.

Everyone knows that the sun does not revolve around the earth. The earth revolves around the sun and the moon around the earth. Verse 13 tells us that the moon stopped as well. From this we can deduce that G-d stopped the entire universe so Yehoshua and the children of Yisrael could defeat their enemies. The awesome power that it took to stop the earth from revolving around the sun and the moon from rotating the earth is beyond our comprehension.

All of that was said that you might know that our G-d is all Power and there is nothing that He cannot do. He will do as He wishes to convey the messages that He wants us to learn. What does yehoshua have to do with Shavuot? Nothing. But the story is important in that it sets the stage for the next lesson to be learned. The scripture says in Shemot (Exodus) 19.17....

And Moshe brought the people out of the camp to meet with G-d, and they stood at the foot of the mountain.

As mentioned before, the Hebrew does not say "at the foot of," it says, "under." The Hebrew Greek Key Study Bible has a literal translation in its reference column on this verse and it reads, "lit. under." This was the understanding of the Jewish people in the days of Yeshua. The mountain was lifted up and floating above the people. I know this can be hard to believe, that is the reason for the story of Yehoshua. Why does the mountain have to be lifted up? The answer can be found in the Jewish wedding. G-d gives us many things to teach us and often He will use one teaching to explain another. That is what is happening at Mt. Sinai.

In the ancient past the Jewish wedding was a little different than it is now. The wedding came in two stages, first the betrothal and then the full wedding. At Mt. Sinai G-d betrothed Himself to the people of Yisrael. The betrothal takes place in the home of the bride, therefore G-d came to the earth to betroth Himself to Yisrael. The full wedding takes place in the home of the Bridegroom and for that we will be called to His house with the blast of the shofar (ram's horn).

In the Jewish wedding the bride and Bridegroom will stand under a canopy called a chuppah (חופה) for both the betrothal and full wedding. The room where the bride and Bridegroom go after the wedding is called a chedera (חדה) and it is the wedding chamber. These are mentioned in Yoel (Joel) 2.16....

Gather the people, Sanctify the congregation, Assemble the elders, Gather the children and nursing babes; Let the Bridegroom go out from his chedar, And the bride from her chuppah.

There are two witnesses in a wedding. One is ascribed to the bride and the other to the Bridegroom. In Shemot 19.17 it is plain that Moshe is the witness ascribed to the bride and his function is to lead the people to G-d.

The word that our English Bibles translate as foot תַּחַתִּי, (Tach'ti) and it means: lower. It comes from the word תַּחַת, (Tchat) which means: the under part. The Strong's number for תַּחַתִּי (tachti) is 8482. The understanding that the people were under the mountain is more than just a folktale, it can be proven from the scriptures.

We now come to the last word, "people." The Hebrew does indeed mean mountain, but the ancient Jews saw it instead as the people. Ev'rim (Hebrews) 12.20-21 supports this reading....

For they could not endure what was commanded; "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." And so terrifying was the sight that Moshe said, "I am exceedingly afraid and trembling."

If you could just imagine yourself standing under this huge mountain and all this is going on. You are scared out of your mind so you look over at this man who lead you here to get courage from him, only he is shaking like a leaf on a very windy day just like you are. Where can you turn but to the living G-d and put your faith in Him.

Let's now move on to what people saw while they were under the mountain. In 20.18 we read....\

Now all the people witnessed the voices, the lightning flashes, the sound of the shofar, and the mountain smoking; and when the people saw it, they trembled and stood afar off.

The word for lightning is the word לִפְיָזָה, (Lapid) and it means a torch. Remember Shoteim (Judges) 4.4....

Now D'evorah (Deborah), a prophetess, the wife of Lapidot, was judging Yisrael at that time.

D'evorah means "bee" and is a term for the congregation. Her husband is called Lapidot. In Bereshit (Genesis) 15.17 we read about a Lapid....

And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a Lapid passed between those pieces.

This is what we know as the parting of the halves. G-d and Avraham made a covenant, if either of them were to break any of the covenant then what was done to these animals would be done to the one breaking the covenant. Since G-d is who He is we can be assured that He will not break His covenant, however, Avraham would break it So G-d in His mercy put Avraham to sleep and a Lapid takes his place. When Avraham sins and deserves death, the Lapid intercedes for him and takes his punishment for him. This is the role of the Messiah.

Remember in Shemot (Exodus) 20.18 that the people saw the voices. Devarim (Deuteronomy) 4.12 repeats it....

And the L-rd spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; you heard only a voice.

In the Hebrew the word's "you heard" are not there. They were added by our translators. The verse actually reads, "You heard the sound of the words, but saw no form; only a voice." This changes the whole meaning of this verse. It says that they saw the voice. What did it look like?

In the AUTHORIZED Daily Prayer Book *BY JOSEPH HERTZ* pg.791 we read about this event....

The revelation at Sinai, it was taught, was given in desert territory, which belongs to no one nation exclusively; and it was heard not by Yisrael alone, but by the inhabitants of all the earth. The Divine Voice divided itself into the 70 tongues then spoken on the earth, so that all the children of men might understand its world-embracing and man-redeeming message.

The Divine Voice divided itself into the 70 tongues of fire and spoke the Ten Commandments in every language on earth. Then it came to every Jew, one at a time and asked if they accepted it. Whenthey replied "we will obey" then the Voice engraved itself on the tablets of stone.

In the book, *This is the Torah*, by Alfred J Kolatch, pg. 28 & 29, Rabbi Kolatchaddresses the question of, "**Why was the Torah rejected by many peoples before it was accepted by Yisrael?** The answer:

According to an early Jewish legend, before G-d gave the Torah to Yisrael He offered it to many tribes so they would never be able to say, "Had G-d given the Torah, we surely would have accepted it."

G-d approached the children of Esav and asked, "Will you accept the Torah?"

"What is in it?" they asked.

"You shall not murder," G-d replied.

The children of Esav asked, "Do you plan to deny us the blessing bestowed upon our father Esav? He was blessed with the words, 'By your sword shall you live.' We cannot accept the Torah [because it denies us the right to commit murder.]"

G-d then went to the children of Lot and offered them the Torah. "What is written in it?" they asked.

"You shall not commit unchastity," G-d replied.

"We are descended from unchastity," they responded. "We cannot accept the Torah.

Then G-d approached the children of Yish'mael (Ishmael) and said, "Will you accept the Torah?"

"What is written in it?" they asked.

"You shall not steal," G-d replied.

"Will you deny us the blessing of our father?" they responded. "Our father was promised that 'his hand will be against every man.' We cannot accept the Torah."

Then G-d came to Yisrael and said will you accept the Torah?"

"What is in it?" they asked.

G-d answered. "It contains 613 commandments [mitzvot.]"

The children of Yisrael responded, "All that the L-rd has commanded we shall do and obey."

What can be learned from the answer of Yisrael is that no matter what G-d asks, our answer should be, "All that the L-rd has commanded we shall do and obey!" Even before we know what it is. As we study the scriptures, we must change our lives as we uncover the will of G-d. When we find something that is wrong in the eyes of G-d, we do not explain why it is okay to keep on doing it, we stop it right then and there. If we do not change our evil ways for the ways of G-d, then our answer is not, "All that the L-rd has commanded we shall do and obey."

The voice of G-d went throughout the entire world, to every nation on earth, speaking to them in their own language and offering them the Torah. Only Yisrael accepted, and to whom much is given, much is required!

After Yisrael accepted the Torah, the voices went back up on top of the mountain and engraved themselves on the stone tablets. Moshe was still under the mountain. When G-d engraved the tablets of stone, there was no one present but G-d. This can be confirmed in Shemot (Exodus) 24.12....

Then the L-rd said to Moshe, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the Torah and mitzvot which I have written, that you may teach them."

This verse tells us that G-d had already engraved the tablets of stone. We have been taught that Moshe went up to G-d on the mountain and G-d wrote the Ten Commandments in front of him. This can be seen in one of the greatest movies of all time, "The Ten Commandments," by Cecil B. DeMille. This is a great movie, but don't decide what you believe based on this movie. Where it is a good movie, it is bad Bible in a lot of places. Study the scriptures and place your trust in them.

What did these tablets look like? No one can be sure. They probably had square tops instead of round and were small enough to be carried easily. They were engraved on both sides and probably made of sapphire. It is the belief in Judaism that the Torah existed before the creation of the world. In Shemot (Exodus) 24.10, just before Moshe receives the Ten Commandments, G-d calls Moshe, Aharon, Nadav, Avihu, and seventy elders up to meet with Him. What did they see?

and they saw the G-d of Yisrael. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

It is for this reason that I believe that the two original stone tablets were not carved out of the mountain but were instead the tablets that G-d had made in heaven. He then gave them to Moshe and Moshe smashed them when he saw the idolatry that the people were in when he came down from the mountain. What was broken by the man of G-d was priceless and could never be replaced. The tablets that Moshe carved, the tablets were placed in the Ark could never begin to compare to the two that were broken because of the disobedience of Yisrael. It is now time to go to Acts 2.1-3....

When the Day of Shavuot had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

The event is the Feast of Shavuot. The people are gathered in the Temple of G-d to celebrate the Feast. The talmadim (disciples) are present. The events of Acts 2 did not occur in the upper room, they occurred in the Temple. This is where every devout Jew would have been at this time. G-d commanded that they be there....

Three times a year all your males shall appear before the L-rd your G-d in the place which He chooses: at Chag ha-Matzah (the Feast of Unleavened Bread), at Shavuot (the Feast of Weeks), and at Sukkot (the Feast of Tabernacles); and they shall not appear before the L-rd empty-handed. Acts 2.2-3 sounds a lot like Shemot 19. In Shemot we saw tongues of fire that went to every Yisraelite. The whole Temple was filled with the wind and the tongues of fire. Acts 2.4....

And they were all filled with the Ruach ha Kodesh (Holy Spirit) and began to speak with other tongues, as the Ruach gave them utterance.

Does the scripture really say they were filled with the Ruach ha-Kodesh or that they were empowered by it? Let's find out. In Luke 24.49 we read the words of yeshua....

Behold, I send the Promise of My Father upon you; but tarry in the city of Yerushalayim until you are endued with power from on high.

The word 'upon' is actually, "on" and the word endued is the Strong's number 4746, *enduseste* (enduseste), which means: clothed, to invest with clothing (lit. or fig.) It is elsewhere translated as array, clothe and have (put) on. The passage is clear when compared to another scripture. The Ruach ha-Kodesh does not fill you, nor does it abide in you. It clothes you and empowers you to do the things G-d has sent it to do through you. Here, the Ruach ha-Kodesh is giving the talmadim the power to speak in a language that they do not already know that the people will believe. You are filled with the Sh'kinah, the Divine Presence of the Living G-d. None of these do we possess in their fulness, we have only a down payment from the Father. The best is yet to come. When we shall see Him as He is, and we shall be like Him. That is the Promise of the Father that we see in the Passover Seder.

Verse five tells us that there are Jews and devout men from every nation in Yerushalayim. Verse six says they heard the talmadim speak to them in their own language. They knew that the talmadim were Galileans. Yet they heard them in their own tongue. Many believed, some scoffed saying....

Others mocking said, These men are full of new wine.

Simon took advantage of this, with the power now upon him he began a very powerful message. It was so powerful that three thousand Jews were saved that very day.

The time that these events took place was 9:00 in the morning. In Shemot 19.16 it says that the events started "in the morning." I believe that the events in Shemot started at 9:00 in the morning. Remember Kohelet (Ecclesiastes) 1.9....

That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun.

What happened in Acts 2 is the same thing that happened at Sinai. The problem today is that we try to interpret the scriptures without the Festival's and we come up with our own conclusions and completely miss the very thing that G-d wants us to see. Shemot and Acts 2 are all about the Jewish wedding, yet how many of us have taken the time to find out about the first century c.e. Jewish wedding. Without it one will never get the right interpretation. To see the proof of that one only needs to look at the many different views there are of Acts chapter 2.

There are many more things to be learned in this Festival but I will leave that up to you to find out for yourself. The study of G-d's word is the most fascinating journey one will ever take, and you don't even have to leave the comfort of your own home.

Don't believe what is in this article just because you've read it. Your job is to search it out to see if it's true. Let the Ruach ha-Kodesh lead you in all things and see the truths of G-d. Study the Festival's. One thing I know, you will never understand the scriptures without them!

Shalom and G-d Bless,

Steve & Karen Salter