

Shavuot 2026

We currently find ourselves over halfway through the exciting season of the sefirat ha'omer – the counting of the omer, designed to prepare you and I for the intended encounter at Shavuot – the Feast of Weeks! As the 4th mo'edim of the 7 listed in Leviticus 23, it forms the center shaft of the Feast cycle Menorah! When looking at the feasts through the lens of the Menorah, the feasts on either side form the other 6 branches, indicating that what happens prior to Shavuot and what happens afterwards is upheld and supported by this center shaft – Shavuot! In other words, to truly understand my deliverance and redemption at Passover, and the purpose of cleaning our houses (hearts), being resurrected or transformed into a new creation, all of this is being upheld and transpiring to lead to this encounter of Shavuot. And on the other end of the spectrum – the crowning of the King (Yom Teruah), the union (Yom Kippur) and wedding feast (Sukkot) are all fruit born from what takes place at Shavuot! Could this be why we are instructed to saphar – count the days, truly take the time to understand and prepare for what is on the horizon?

In **Exodus 25:31-40** we are given the details of the Menorah. This central shaft connected to Shavuot in Hebrew is called yarek (#3409) יָרֵךְ thigh, side, loin, or base; this term is first seen in **Genesis 24:2** when Abraham instructs Eliezer to place his hand under his thigh (yarek) and swear an oath regarding finding the Bride for Isaac (promised son). Hmm...do you think perhaps this lays the groundwork regarding the role of Shavuot? An oath entered into once again regarding a fit helpmeet (Bride) for the Promised Son (Messiah) who will be identified or revealed through this feast?

*This term yarek indicates the area of the loins or seed line, the seat of procreative power. When Eliezer is commanded to place his hand here to take this oath, it is demonstrating the authority to act on behalf of the founder of the House in regard to his SEED is being invested to this individual! By the way, this same area the “yarek”/thigh is what the angel touches when wrestling with Jacob in Genesis 32 which results in Jacob's limp simultaneously with receiving the name change to Israel!

When connecting these dots, a much clearer view comes into place regarding the significance of Shavuot! This feast will identify the chosen Bride who will be a fit helpmeet, while simultaneously revealing that the one who fits this standard will be entrusted with the authority to act on behalf of Yahweh on the earth regarding the building and forming of His house! My goodness is it any wonder we cannot simply jump from Passover and the other early spring feasts to Shavuot without a season of transformation and maturation?! An identity change is required which is evident in the house walking differently!

Gen. 32:31 – “And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.”

Halted: Strong's #6760 tsala' צָלַע to limp, be lame, to incline to one side; same root stem as tsela' (#6763) צָלַע rib, side, beam – what is taken from the side of Adam to build the Bride! Jacob's walk was identifying him as one considered a proper helpmeet capable of building the house – what does our walk say about us?

Here in Exodus 25 yarek (shaft) is written as yerekah יָרֵךְ translated in our KJV as “his shaft”, yet did you realize Menorah is a feminine Hebrew word – and therefore all the descriptions as well are feminine – so instead it should be translated as “her shaft”/“her thigh”! An interesting point seeing as so often we view the role of the Menorah solely through a representation of our Messiah, yet could it also reveal aspects of the one who is to be His mirror – the Bride? Seems to further connect the dots that this is in fact about choosing the helpmeet/Bride who will house His Light/SEED/Word within her as she is entrusted with this authority and position at the appointed time of Shavuot! Do you think perhaps this is why there is both fire on the mountain and fire in the upper room?

Menorah: Strong's #4501 Menorah מְנוֹרָה lampstand; from the root #5216 niyr נִיר lamp; identical to the root stem niyr (#5214) to break up, freshly plough or till, to break up the ground with a plough, to make a field shine, to divide ground; the same terminology describes both the action of ploughing the ground as well as the action of light or fire splitting or dividing the air; the word Menorah attaches the מ prefix indicating it is produced from or out of this action! The Bride is produced from this dividing by fire!

*The definition of niyr/to divide or split by fire or light is the same imagery that Abram is shown in Genesis 15, first I believe when he is told to look toward heaven regarding the message written there where this pattern is first seen (the sun plowing across the sky, dividing with fire/light), and then implemented on the earth as the smoking furnace and burning lamp walks between the covenant of the pieces! It's all the same imagery/pattern! The same pattern once again can be traced to when Adam's side is divided to produce the 'ishshah אִשָּׁה/woman (from the root stem 'esh אֵשׁ/fire!)

In Abram's encounter the source of fire/light is the smoking furnace and burning lamp. In Hebrew the furnace is called tannur (#8574) תַּנּוּר furnace, oven, firepot; a masculine noun from the same root niyr נִיר; could this be presenting the husband/masculine match to the Bride represented by the feminine Menorah? When looking at each word's prefixed letters to this נִיר root stem, we have the ה and the מ which together forms the Hebrew root tam תָּמ meaning completeness, integrity, nothing lacking, wholesome, sound! Indicating that it is in the union of the 2 becoming 1 again ('echad) – the Messiah and His Bride (Adam & Ishshah), that they are whole, complete, sound, and nothing lacking because He willingly took characteristics of Himself and placed them in her requiring the 2 to come together in order to see the house/kingdom built!

*In addition to the מ prefix, Menorah also adds the ה suffix, which when added to the תָּמ root above forms the word Tamah תָּמָה (#8539) to marvel, to wonder, amaze, or astound; carries the sense of being surprised at something unexpected. It seems this

is the exact response to Yahweh's choice to separate these two requiring both the Messiah and the Bride to take active part and responsibility in order to be whole!

Lending further credence to this pattern, once again it is seen in regard to the commands surrounding the ½ shekel, the commanded ransom price when counted. **Exodus 30:13** – “This they shall give, everyone that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of Yahweh.”

The Sages teach that when Yahweh revealed this command to Mosheh that He showed him an image of a fiery coin taken from beneath His throne revealing to Mosheh that the Israelites were only to give ½ because this was the other ½ that they were joining it to – each one incomplete without the sacrifice and dedication of the other!

Shekel: Strong's #8255 shekel שקל shekel, a unit of weight or measurement; breaking this word apart ש = fire, something that has the ability to consume and transform, to change & קל = Qol/Voice! This same Qol/Voice is present at Sinai on the mountain at Shavuot!

When they brought the ½ shekel they were actually offering their-selves to be joined back with the one that they had been broken off of, each one incomplete without the other, in order for this union to be possible the Fiery Voice/Qol would have to speak into their life purifying, consuming, and transforming them (cloven tongues of fire?!). The bringing of the shekel symbolized their willingness for that very act to happen!

*The root word of shekel – shakal, infers to poise, or weigh; the primary idea is that of suspending a balance, to suspend as on a cross...do you think Mosheh was shown more than just a coin? Could this perhaps have been the same thing Abram was shown as well in heavens, walking between the pieces? The message was always the same!

Gematria of Shekel = 430 (same value as Tohu V'bohu – waste and desolate, as well as the number of years of their exile and shame that was prophesied to Abram in Gen. 15) – all of this was being covered and changed by bringing the half shekel! The two made one, the one who walked between the pieces entrusting the authority of His Name and the responsibility of His house into the hands of His chosen 'ishshah, the Menorah who is born out of this!

When adding the numerical value of these two terms together (מְנוֹרָה Menorah 301 + תַּנּוּר Tannur 656) it gives a total numerical value of 957, the same value as the term מְרִאשְׁתָּיו mera'ashotayv seen in Genesis 28:11 translated as “pillows” regarding the encounter Jacob has with the ladder! **Gen. 28:11** – “And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.”

Pillows: Strong's #4763 mera'ashot מְרִאשְׁתָּיו place at the head, dominion; when the two become one they operate in dominion! Or better yet, we become entrusted with operating in His dominion and authority!

It is here that Jacob dreams of the Sullam/Ladder (cognate of semel – image – the Manifestation of His Face– the Messiah)! He gathers stones around his head as he prepares to lay down. Is it possible that he gathered 12 stones around his head following the pattern of the 12 zodiacal houses in the heavens revealing his understanding of the promises given to Abraham who also was shown these 12 houses/stones when preparing to experience the covenant cutting process? Jacob was entering into a covenant of peace with Yahweh presenting himself willingly as a vessel through which the heavenly message could be declared on the earth!

Yahweh responds with revealing His Sullam; hasullam/the ladder הסלם has the same numerical value (135) as HaQol הקל the voice! And the root term ladder/sullam has the same numerical value as Sinai (130)!

*This covenant process in the life of Jacob is continued later in Gen 32 when his yarek/thigh is touched – his walk is required to change if he seeks to access this place of dominion and authority – it’s not something entrusted to just anyone or haphazardly. This is the message of Shavuot, the purpose of the omer count – to change your walk!

In order for Jacob’s walk to be changed, he wrestled. The term used there is ‘abaq (#79) אָבַק to wrestle, to grapple; to pound, to make small – it shares the same root stem (בַּק) as the term beqa’ (#1234) בָּקַע to divide, to cleave asunder, break open, or burst forth, indicates splitting or dividing with force! And this same term indicates ½ a shekel (beqa’) – you’re the pieces...you want to walk different; you want to be entrusted with authority; you want to be used to build up His house? It will require every aspect of the carnal-minded man to be pounded small, a forceful divide as every aspect of our heart is sifted and inspected and the fiery torch walks between the pieces of our very identity – there’s no place for pride, no place for self. From this is born the Bride, the helpmeet, the Menorah.

The first reference of the term Shavuot in regard to this mo’edim is found in **Exodus 34:22-23**

Observe: Strong’s #6213 ‘asah אָשָׂה to do, fashion, accomplish, or make; to attend to, to put in order; first seen in Gen. 1 as one of the creative verbs; ‘asah implies putting the final touches on something that allows its original purpose to be completed, it establishes boundaries and expectations. To better understand this concept, when looking in Gen. 1 the items that are ‘asah are the firmament (vs. 7), the trees who are to ‘asah/yield fruit after its kind (vs. 11-12), the 2 great lights (vs. 16), the beast of the earth after its kind (vs. 25), and finally man (vs. 26).

*The trees, beasts/animals, and man are all seed carriers who will reproduce “after his kind” and seems to provide a clue that the great lights placed in the firmament will function in a similar role as seed carriers/repositories charged with reproducing/multiplying! Yet in Genesis 2 we find that Adam is unable to find a proper helpmeet to aid him in this task.

Helpmeet: Strong’s #5828 & #5048 ‘ezer עֵזֶר כִּנְגֶדוֹ – the term ‘ezer indicates to help, to gird, surround, defend, support, or aid; this verb is most often used in military

situations (during battle) describing the role of an indispensable pillar; same letters rearranged form zera' זרע seed – yet she has no “seed” of her own, indicating that her role is to help, support, defend, guard, surround the seed that she’s been entrusted with, she becomes the indispensable pillar in the midst of the pitched battle where the enemy’s sole goal is to see that seed, that promise, that sent word cut off!

Next the phrase k’negdo indicates what is in front of, a counterpart, to tell or make known, announce, publish, expound; she is charged with declaring, making known, publishing, and announcing the seed (WORD) that she (the Bride – you and I) has been entrusted with ensuring it is not cut off or fruitless! It’s no accident that this phrase ‘ezer k’negdo has a value of 360 – the number of days of Yahweh’s covenant calendar circuit! Can you connect the dots? Could His circuit reveal the ‘ezer k’negdo – the Bride, while simultaneously functioning in this role or pattern as well (a womb/helpmeet that declares, voices, and reveals the seed/WORD etched in the heavens)?

*She is the one who appears to publish, declare, and give voice to the message at the set time ensuring it is known and this becomes an identifying factor of who in fact is the proper helpmeet! Hence the reason we are to ‘asah/observe these feasts – we are the other ½ who must be presented to become ‘echad with the one who we’ve been taken out of (Messiah) to enable the original purpose (to be fruitful and walk in dominion) to be completed.

In fact, this term ‘asah has a numerical value of 375, the same value as hamashal המשל ruled; from the root mashal (#4910) to rule, have dominion, reign; yet this same root stem can infer to make like or assimilate, to resemble or represent; and finally it can also indicate a weighty saying or parable or a prophetic utterance; this numerical connection then identifies what happens when we observe these feasts - not just appear that day walking, talking, and looking the same as we did when we first left Egypt, but arriving in the capacity as one who is identified as a proper helpmeet capable of giving voice to the prophetic utterances as your own life and walk has assimilated that word, it has formed and shaped you, and now when you arrive you are identified as one that can be trusted with the dominion, who can rule in authority alongside because you’ve been made to resemble Him and can now represent Him! This is the purpose of Shavuot!

Shavuot – Feast of Weeks...

Weeks: Strong’s #7620 Shavua’ שָׁבִיעַ seven, period of seven (week); from the root #7650 shava’ שָׁבַע to swear, adjure, take an oath, binding with an oath, covenant cutting, it can also infer to make something sufficient for the purpose it was intended for; from the context it is easy to see Shavuot’s direct connection to Israel entering into covenant with Yahweh, the giving of the Torah, all of which is interwoven with this feast, yet it is also revealing that at Shavuot (upon the 50 day counting time period) it is the divine appointment when we are now seen as sufficient for the purpose in which we were created and intended for!

*In fact the 2 letter root שָׁב = to return, repent, restore (root of teshuva) meaning to return or restore to one’s former or original place or state; interesting that teshuva is directly connected with Biblical calendar language as well – the mo’edim and calendar of Yahweh reveal the path of teshuva, the path of our return, not just by

declaring and voicing the plan of redemption and deliverance seen by the fiery one walking between the pieces (our Messiah), but voices the entire journey of restoration – He walked between the pieces to produce an ‘ishshah, a Menorah that would be capable of housing His light/seed/word – this is the purpose and what you were intended for!

When looking closer at the word picture found within the name Shavuot שְׁבוּעוֹת it contains the root Shabbat שבת and inserted within is the letter ע = the eye, to see, discern – we are commanded to count 7 Shabbats leading up to Shavuot. At Shavuot, the one we present ourselves before now looks and inspects back over those 7 Shabbats! Have those 7 weeks brought change, transformation, growth, maturity? Am I more capable, trustworthy, patient, discerning, faithful today than I was when I started or am I worse off due to fighting against the very situations meant to make me grow?

Let’s continue to look at these verses here in Exodus 34 – Shavuot is one of three pilgrimage feasts.

Thrice: Strong’s #6471 פָּעַם pa’am stroke, beat, foot, step, anvil, occurrence, or footsteps; can indicate a specific cadence, a beat, time or measure of rhythmical motion or activity; 1st seen in **Genes. 2:23** – “And Adam said, This is now/pa’am bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

*Could the purpose of the pilgrimage feasts (Shavuot being one of them) be to identify the ‘ishshah?! The connection to footsteps cannot be ignored – she was identified by her walk – she was in sync, on beat, keeping the same set time and sequence!

Pa’am פָּעַם has the same numerical value (190) as tsela’ – rib and tsala’ צָלַע – halt – the way Jacob walked!

As we prepare to close, one more significant passage to take a look at is what the Messiah Himself said regarding Shavuot! **Luke 24:49** – “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

Power: Strong’s #1411 (Greek) dunamis δύναμις strength, power, ability; yet the Hebrew equivalents of this Greek term are quite intriguing! It is tied to several Hebrew words: chayil חַיִל (#2428) strength, might, efficiency, wealth; Chayil is seen in the phrase the ‘eshet Chayil – woman of virtue/valor (Proverbs 31). Chayil comes from the root chuwl חוּל to whirl, twist, turn round, or dance in a circle – directly connected to the circle of Yahweh’s calendar and way of keeping time!

*Could the ‘eshet Chayil – the woman of valor (strength, efficiency) be recognized as such due to the fact that she whirls, or dances in a circle referencing that she follows or walks in the same circle as her husband (His 360 day Feast calendar) where she is obedient to meet with Him at each mo’ed and therefore finds her strength – her dunamis power?! She is the Bride who is the counterpart of the Groom.

The next Hebrew word connection of dunamis is yatsa' (#3318) יָצָא to go in or come out, to go forth with purpose, also carries the idea of going forth into captivity or exile. You're not entrusted with the authority to waste it, to use it for selfish means, but you're to go forth with purpose – to see the exile and captivity rolled back, to become the hands entrusted with bringing the Jubilee/Yovel to all of Creation! Immature, selfish, carnal minded individuals are incapable of doing this – count the days!

The last Hebrew word connection we'll focus on is 'alah אָלָה (#5927) to go, ascend, climb, to be elevated or exalted, specifically connected to the 'olah (whole burnt) offering. When this dunamis came upon the people they were to be fully consumed – an offering of fire.

Before the disciples ever assembled in the upper room at Shavuot to receive this dunamis, another individual understood the patterns and was willing to be the pieces that the Messiah walked between in order to be restored.

Luke 8:43-46 – “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd. And Yahshua said, Who touched me? When all denied, Peter and they that were with him said, Master the multitude throng thee and press thee, and sayest thou, Who touched me? And Yahshua said, Somebody hath touched me: for I perceive that virtue (dunamis) is gone out of me.”

*The Greek term for touched is aptomai ἄπτομαι to fasten oneself to, to adhere to, or to cling to; can even infer to kindle or set on fire!