

Shavuot 2023

In lieu of the normal weekly Torah portion, today we're going to focus on the Feast of Shavuot, which begins this evening. For 50 days we have counted with a building sense of anticipation because there is something about this particular season and Feast that is unique, so much so that it required a season of 7 weeks to prepare ourselves to partake of it! In fact when looking at the entire cycle of the feasts, Shavuot is the 4th of the 7 yearly holy convocations which forms a menorah, making Shavuot the central focus and shouldering the role traditionally referred to as the shamash/servant candle, the light that lights all others! Hmm....could it be that a full understanding of what takes place at the earlier Spring Feasts (Passover, Unleavened Bread, Yom Ha Bikkurim) and then what we anticipate at the Fall Feasts (Yom Teruah, Yom Kippur, & Sukkot), are dependent upon how we enter Shavuot which will light and illuminate the entire feast cycle?

The pattern revealed with Israel being redeemed at Passover, exiting Egypt in the midst of the first spring feasts, and finally arriving at Mt. Sinai for their encounter at Shavuot, lays the foundation for the significance of this divine appointment! It is the journey from slave to mature sons and daughters, from death to new life, from the status of bondage to the status of a nation of kings and priests! With Shavuot being the central focus, could it be that if we don't undergo this transition, then we can never fully understand or access the potential and purpose meant for us at these divine appointments? They can only be entered into by one who is walking as sons and daughters, functioning as His representatives and co-regent on the earth!

The first direct reference to Shavuot is seen in **Exodus 34:22** – “And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end.”

Weeks: Strong's #7620 Shavua' שָׁבוּעַ seven, period of seven, or a week; from the root #7650 shava' שָׁבַע to swear, adjure, to take an oath; covenant and oaths are intertwined with the number 7, oaths were confirmed either by 7 sacrifices or by 7 witnesses or pledges.

*Could it be that Shavuot, the feast of weeks, is actually the Feast of Oaths! It is the culmination of a 7-week period of time directly connected to the sevening process required to confirm a covenant that has been entered into – it's the season of the 7 pledges or witnesses!

What 7-fold promise/oath is Shavuot the culmination of? **Exodus 6:6-8!** When Yahweh reveals His Name to Israel in their exile and Egyptian bondage, the manifestation of that name comes with a 7-fold promise! 1) I will bring you out 2) I will deliver you 3) I will redeem you 4) I will take you 5) I will be your Elohim 6) I will bring you into the land 7) I will give it to you for a possession

Shavuot is to be the manifestation of this 7-fold promise! It is interesting to note as well that there are layers being revealed here. When Shavuot is first referenced in Ex. 34, it is bookended between passages regarding the weekly Sabbath (the 7th day) and Sukkot (the 7th festival)! Could it be pointing towards a pattern regarding each of these cycles revealing revelation regarding this 7-fold promise?

Every single week we experience and walk out this promise culminating with Shabbat where now we possess it! The special season of the sefirat ha'omer (the counting of the omer), each week reveals a piece of this promise culminating at Shavuot where the fullness of said promise is seen! With the feast cycles, each one reveals an aspect of this 7-fold promise!

*Passover – I will bring you out, Unleavened Bread – I will deliver you, Yom HaBikkurim – I will redeem you, **Shavuot – I will take you**, Yom Teruah – I will be your Elohim, Yom Kippur – I will bring you into the Land, Sukkot – I will give it to you for a possession!

These are the cycles we walk out weekly and yearly designed to produce mature sons and daughters capable of walking in the authority and power of the NAME that this promise is attached to!

This is further emphasized by the Messiah when he reveals to the disciples what to expect at 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.”

Promise: Strong's #1860 epangelia ἐπαγγελία an announcement or a promise; from the root meaning to announce that one is about to do or furnish something – the promises previously given will now be furnished/filled out or made manifest!

*The Septuagint uses this same term three times in the Old Testament once to translate 'amar (#559) אָמַר to tell, speak; and once to translate saphar (#5608) סָפַר to count, to tell, declare, rehearse

Both of these Hebrew terms have a distinct connection to Shavuot and form a word play with the phrase sefirat (saphar) ha'omer – counting the omer, which leads up to this Feast! 'Amar is a cognate of the term 'omer (sheaf). It is unique though as we've looked at previously in that it is this term 'amar which is used to describe the language of Eden and Creation – the word that immediately is made manifest and the word that creates! Let there be – there is!

These two terms together (saphar & amar) have a combined numerical value of 581, the same value as one of the titles of Yahweh – El Tekon אֱלֹהֵי תִקּוֹן God of Restoration! What is the Messiah revealing that is being sent? The promise of the Father – that He will be manifested as the God of Restoration! Yet the manifestation of this aspect of His name is directly tied to their obedience to saphar in order for it to be ('amar)!

Saphar means to relate, rehearse, declare, to speak or utter words, in the sense of the communication of important information and truths; this is what we have been

challenged and tasked with for the 50 days leading up to Shavuot! It also describes a scribe, learned man, muster-officer. Cognate of other terms meaning a book or scroll – seeming to indicate that the one in the office of a scribe/learned individual has the ability to read, understand, and communicate/declare the important information contained within the scroll!

*Could the season of the sefirat ha'omer be a season where we are given an opportunity to be trained to saphar – we rehearse speaking forth the promised Word, we spend time understanding that word intimately and learn to communicate it/declare it forth all the while there is no evidence yet seen or manifested regarding it!

Saphar is first seen in **Gen. 15:5** in regards to what Abraham is told– “And he brought him forth abroad, and said, Look now toward heaven, and tell/saphar the stars, if thou be able to number/saphar them: and he said unto him, So shall thy seed be.”

*Abraham was tasked not with counting the physical number of the stars, but with reading, understanding, and declaring the message written in the heavenlies, declaring it forth in faith that His seed – his generations to come beyond what he could naturally see would be redeemed and restored regardless of what it may look like from the natural!

Could it be the same has been expected of you and I? The season leading up to Shavuot distinguishes those who have been obedient to rehearse and declare in faith the promises of His Word in our lives! And now at Shavuot, the pattern revealed is that those promises will now be made manifest and furnished – the same word we have been obedient to learn of and understand will now become a 'amar word – it will create and be released as El Tekon – the God of Restoration is made manifest in our midst!

Back to **Exodus 34:22** – “And thou shalt observe the feast of weeks, of the first fruits of wheat harvest...”

First fruits: Strong's #1061 bikkur בִּכּוּר first fruits; from the root #1069 bakar בָּכַר to be born first, to have the birthright; directly connected to the rights and privileges of the firstborn (the inheritance and the responsibility).

*The gematria = 228, the same as 'Etz Chayim the Tree of Life! What is this revealing about Shavuot?

Harvest: Strong's #7105 qatsiyר קָצִיר harvest, harvesting; but also refers to boughs or branches, is used in Job to refer to a fresh sprig springing forth from a stump, an indication of life!

The Torah is revealing both the significance of Shavuot as well as what was expected of Israel when arriving at Sinai! You and I are expected to present indication of life – having been considered enslaved, exiled, and dead, after walking out this 50 day cycle, Yahweh is waiting for the bikkor – the firstborn, Israel, the one capable of

handling the covenant responsibilities and the inheritance promised, to stand up and present himself! And when this happens, it reveals access will be restored to the 'Etz Chayim!

This same test is later used again in regards to the rebellion against Moses & Aaron led by Korah. In Numbers 17, as the final proof, a rod (branch/bough) is taken from each tribe and presented before Yahweh. Only one rod though is capable of presenting proof of life – Aaron's! **Numbers 17:8** – “And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.”

*For a season, this gives Levi the mantle of the priesthood! While the rest of Israel was incapable of presenting a living son! Yet **Isaiah 27:6** promises – “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” (Same wording as Aaron's rod!)

World: Strong's #8398 tebel תֵּבֵל world; from #2986 yabal יָבַל to bring, lead, carry, to flow; the root of the term Jubilee, carries the sense of something about to be produced or born! The basic meaning indicates to transfer something from one place to another – perhaps a gateway/doorway?

*When Israel blossoms, when they are able to declare and present that they are in fact living, there's a promised Jubilee – a restoration of the inheritance, a time of setting free and release. It seems to indicate a spiritual gateway/doorway is opened in order to release the blessings of Yahweh and to see His Presence manifested as the Sons and daughters are restored!

When presented with this choice at Sinai (to present them selves as the living firstborn redeemed sons), Israel sends Mosheh alone and removes them selves, refusing to present proof. In turn, rather than have access to the 'Etz Chayim like Adam at first had, they instead receive tables of stone – **Ex. 24:12** – “And Yahweh said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.”

Tables: Strong's #3871 luach לוּחַ board, slab, tablet, or plank; the 2 letter root לָח indicates green, fresh, new as well as vigor, strength, or the spark of life

Stone: Strong's #68 'eben אֶבֶן stone; contains the 2 letter root בֵּן son! Israel at Sinai is incapable of presenting a living son to claim the inheritance and take on the role of the first born, instead they are given the Torah written on tablets of stone, yet simultaneously they reveal the Son of Life – the Messiah who would become the WORD made flesh to restore your inheritance and access and who will light that same spark in you! Could this be why at Shavuot fire is always seen?

It as well reveals the garment you and I can put on, as long as we remain in this garment presented, within the boundary lines set by the Torah, if we will saphar – declare, rehearse, and understand its message, then there is yet access available to the ‘Etz Chayim – the Tree of Life and we can be renewed, strengthened, and considered living!

Shavuot simultaneously embodies the entire 7-fold promise, as well as specifically highlights the 4th aspect – I will take you to me for a people!

Take: Strong’s #3947 laqach לקח to take, get, fetch, lay hold of, acquire, or even to marry or take a wife, to take possession of and to occupy;

First seen in **Gen. 2:15** – “And Yahweh Elohim took/laqach the man, and put him into the Garden of Eden to dress it and to keep it.” Hmm...seems once again to point towards Shavuot being the season where we are taken/laqach as His people for the same purpose – to have restored access to Eden for the purpose of once again being entrusted with the responsibility to dress it and to keep it! Revealing there’s a responsibility on our part, just like Adam, in regards to the promised word that was given – you must saphar/declare and understand it!

Eden: Strong’s #5731 ‘Eden עֵדֶן pleasure, delight; breaking this name apart ע = to see, understand, can also represent a well/fountain inferring the source of something; attached to ע root meaning to judge, to rule, regulate, or defend the rights of someone, even causing one to obtain their rights

*Eden is the divine throne room functioning as the source from which we see our rights obtained and defended. In other words, if Shavuot restores our access to Eden, its restoring your standing and defending your position as one who has the right to declare the promises of the Word and see them made manifest not only in your life but those of future generations – to see the jubilee of everything that the enemy has stolen and choked off!

Yet only a living son/daughter can walk here, one who has presented the proof of life when presented at Shavuot!

Gematria of laqach = 138, the same as napach (#5301) נפח to breathe, to blow, to cause to breathe; first seen in **Gen. 2:7** – “And Yahweh Elohim formed man of the dust of the ground, and breathed/napach into his nostrils the breath of life; and man became a living soul.”

This same term is also seen in **Ezek. 37:9** – “Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith Yahweh Elohim; Come from the four winds, O breath, and breathe/napach upon these slain, that they may live.”

*It seems to indicate and connect the significance of this divine appointment has to do with a restoration (a jubilee) to the scattered dry dead bones of Israel, who will be breathed into just like Adam was in order to become a living soul! Yet the Sages reveal that a better translation of the Hebrew in

Gen. 2:7 for living soul is speaking soul! Once Adam was breathed into, he became a speaking soul!

There's a direct connection between Shavuot and the ability to breathe and release life into something that has been exiled, cut off, and dead! Yet it seems the focus is revealing that it is the responsibility of Adam (you and I) to speak and release it – just like Abraham was charged with...so shall your seed be! Passover focuses on the actions of Yahweh to redeem and deliver His people, Shavuot shifts gears though and now focuses on the responsibility we are entrusted with! Yet to step through this door, to access this power and restored status, we must understand our position as a living speaking soul to call it forth!

Looking closer at this root for Shavuot – shava' שָׁבַע it is formed with the same letters as 'esev עֵשֶׂב herb, grass, or green plants (in fact the plural is written 'issuvot עֵשְׂבוֹת). In **Gen. 1:29** Adam is told that the 'esev/herb is given to him for meat prior to the fall and once again emphasized after the fall (**Gen. 3:18**). Encoded here though is Shavuot – Yahweh is emphasizing Adam's responsibility and connection to Shavuot!

*Remember Israel is given the tablets of stone – the lu'ach 'eben, the 2 letter root of lu'ach also means green, fresh! It's connecting them directly back to what Adam was first told – this is given to you for meat! It's more than just a physical sustenance that was being revealed!

Meat: Strong's #402 'aklah אָכַלָּה food; from #398 'akal אָכַל to eat, devour, burn up, or consume; carries with it the idea to lay claim to space; hmm...could it be revealing that Adam must understand his responsibilities to lay claim to the 'esev (Shavuot)? He is charged with this both prior to the fall and once again after pointed right back to it, seeming to infer it has been neglected or unfulfilled!

Speaking of the Creation account once again a connection is seen between Adam and the herb/'esev, **Gen. 2:5** – “And every plant of the field before it was in the earth, and every herb ('esev) of the field before it grew: for Yahweh Elohim had not caused it to rain upon the earth, and there was not a man to till the ground.”

The 'esev/herb (a code for Shavuot – the jubilee and restoration of the Covenant promises) is waiting for Adam, he must till the ground!

Till: Strong's #5647 'abad עָבַד to work, serve, to worship, describes the Priestly duties/work! Breaking this term apart: ע = to see, understand, discern; עָב = threshold; & עָבַד = to separate – He is charged with standing at the threshold, and separating/distinguishing that which brings forth life and stopping that which brings forth desolation!

What you saphar – declare and release, its manifested at Shavuot! May this be the year that collectively the exiled of Israel are able to stand and call forth the jubilee!