

Shavuot 2024

Today we find ourselves counting the final Shabbat closing the last week of the omer count waiting for the much anticipated divine appointment of Shavuot, the Feast of Weeks! For 7 weeks we are admonished to count daily, to prepare ourselves to enter through this doorway. 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! It emphasizes the significance of the time spent in the wilderness, a season that is usually not pleasant or one that we look forward to, yet the necessary setting for this transformation!

In fact, it seems Shavuot encapsulates the reason for Israel's exodus! The very first statement recorded of Moses speaking to Pharaoh found in **Exodus 5:1** says – “And afterward Moses and Aaron went in, and told Pharaoh, Thus saith Yahweh Elohim of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”

*Do you realize that Passover is kept in Egypt, Unleavened Bread begins upon their exodus out of Egypt, they cross the Red Sea at Yom HaBikkurim, Shavuot is the feast kept completely severed from Egypt (truly “let go”) and within the wilderness!

It is also interesting to note that Exodus 5 is the first reference of the term feast itself!

Feast: Strong's #2287 chagag חָגַג to hold a feast, festival, to dance, to go round in a circle; it is also used to describe the festive dancing and celebration of a victory over enemies in battle; it comes from the root #2329 chug חוּג circle, compass, circuit, sphere, used to describe the vault of the heavens. Seen in **Job 22:14** – “Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit/chug of heaven.” & **Isaiah 40:22** – “It is he that sitteth upon the circle/chug of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:”

*Isaiah seems to be revealing and describing the Tabernacle in the heavens that Mosheh is given the pattern of to build the Tabernacle on earth! **Exodus 25:40** – “And look that thou make them after their pattern, which was shewed thee in the mount.” Could the times of the divine appointments/feasts be indicating when the heavenly Tabernacle and the earthly Tabernacle come into perfect unity?

Pattern: Strong's #8403 tabniyth תְּבִינִית pattern, plan, construction, form or figure; from the root banah (#1129) בָּנָה to build, rebuild, establish, or cause to continue; to establish a family or restore exiles. You are redeemed at Passover, you begin your exodus at Unleavened Bread, Egypt is cut off at Yom HaBikkurim, but as one who has been in exile and enslaved for generations you are not rebuilt or established, repaired and restored until Shavuot! When there is a direct connection and open door to His Presence for the purpose

of restoring and forming His people according to the pattern and form of His living tabernacle, bringing perfect unity!

Do you realize the significance behind this statement? Israel will be let go, they will be set free and redeemed, for the sole purpose of holding a feast – to join Yahweh in the circular dance of His Feasts goes beyond simply a time of celebration on a set day, but these chag/feasts function as a doorway into the place of His habitation where He sits upon and walks this same circuit in the heavens! The 360 degree cyclical tabernacle, the cyclical mazzeroth, and His cyclical calendar all point towards and teach us how to join and walk with Him! This is what Israel is being set free to access! Notice that it is also connected to dancing and celebrating a victory over one's enemies – it is only by fulfilling this charge – to hold this feast and enter in that Israel will truly be victorious over their enemies, truly set free!

It is interesting to note that the numerical value of feast/chagag = 14, connected to the 14th letter of the Alephbet, the Nun ן = picture of a seed sprouting representing the idea of continuing to a new generation, something that continues, perpetuates, specifically connected to the heir, the one who will inherit and carry the responsibility of continuing on the Name and the house – mature sons (and daughters). Could it be hinting that the only ones capable of entering into this feast in the wilderness is those who will step into and take on the mantle of sons (and daughters), the heirs of His NAME and shoulder the responsibility of continuing and carrying His Name? There's a distinction in regards to Shavuot that we don't see with the previous feasts!

It's also no accident that the letter ן itself has a numerical value of 50 – Shavuot being the 50th day pointing towards the season of the Yovel – the jubilee and restoration of the inheritance that has been exiled and cut off! **Deut. 32:9** – “For Yahweh's portion is his people; Jacob is the lot of his inheritance.”

*This is part of the reason understanding the Mo'edim and the calendar of Yahweh is so significant! The chag/feasts declare His Name and are responsible for ensuring that His NAME is not cut off but continues. When we choose to enter through these doorways represented by His Feasts, we now have access to that same Name and in turn see our own restoration and yovel as we now are considered His portion, His inheritance which He will not see cut off or devastated!

It seems that the revelation of this doorway is directly connected to the wilderness (Ex. 5). Wilderness: Strong's #4057 midbar מִדְבָּר wilderness, mouth; from the root #1696 dabar דָּבַר to speak, to declare, to converse, to promise, to sing; infers to speak together to one another, as well as to set something in a row or to set in order, to subdue in order to bring into order, as one would put words in order. The wilderness is the location where the Mouth speaks the DABAR, the Promised Word is declared and sung over you in the very wilderness seasons that we are quick to avoid. Yet we're brought here specifically to not only hear His Word but to in turn have the opportunity to speak to Him, to converse one with another as we are set in order in preparation of our yovel, when we will walk with Him!

*Think about this...what words have we spoken to Him in our wilderness seasons, Israel complained and murmured, and they missed their yovel. In fact, the 2 letter root of midbar - מד infers to measure, as in measuring a garment and is connected to the בר root meaning son! The midbar is where the sons are measured and identified by their words because **Psalms 22:3** tells us- "But thou art holy, O thou that inhabitest the praises of Israel." He makes His abode (tabernacle) and dwells among the praises of Israel, those who have been rebuilt according to the pattern/tabniyth!

Here is it written as bamidbar במדבר /in the wilderness which has a numerical value of 248, the same value as Qol Yahweh Elohim/"The Voice of Yahweh Elohim" קול יהוה אלהים (first seen as the Voice walking in the cool of the day - **Gen. 3:8**) & the same value as betselem Elohim/"In the image of Elohim" בצלם אלהים

*Could it be that the wilderness is where we are brought (the place of the mouth where the WORD is declared) in order to have an encounter with the VOICE that walks? And as that Voice speaks, those who hear become transformed into the image of Elohim, capable of carrying on the Name and accessing these divine doorways, specifically pointed towards at Shavuot - the feast in the wilderness!

The Feast of Shavuot is first seen specifically referenced in **Exodus 23:16** while Israel is encamped at Sinai and Yahweh declares the commands regarding the 3 pilgrimage feasts of Unleavened Bread, Shavuot, and Tabernacles- "And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field."

Here though it is referred to simply as the Feast of Harvest, not Feast of Weeks (Shavuot) as it is more often referenced! Chag HaQatsir חג הקציר which has a numerical value of 416 the same as the term yeshimon (#3452) ישימון waste, wilderness, desert or desolate place; distinct from midbar! Once again, this term is seen in a verse we looked at prior **Deut. 32:9-10** - "For Yahweh's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land (midbar), and in the waste (tohu' תהו) howling wilderness/yeshimon; he led him about, he instructed him, he kept him as the apple of his eye."

The yeshimon is the tohu (tohu v'bohu - waste and desolate) place where the beasts howl and wail outside of the Presence/FACE of Yahweh! Yet that same place of desolation can be transformed into the midbar - the place where the Mouth declares the Promised WORD when we access the doorway of the Chag HaQastir! His Feasts function as doorways that will enable you to exit places desolation and destruction and enter places of Promise!

Looking closer at the term for Harvest (#7105) qatsir קציר harvest, harvesting; breaking it apart you have the letter ק = a picture of the sun at the horizon in the sense of a revolution of the sun through the circuit of the heavens, the common theme of this letter is that of a circle or revolution, yet it also means to gather! Shavuot/Feast of Harvest is about to reveal why you've been gathered and given access in the first place to the circuit/circle - the dwelling place where He walks!

The other root צִיַר tsiyr (#6735) meaning an envoy, messenger, an ambassador appointed to represent someone else; it can also mean the pivot of a door or hinge, indicating that as a representative or ambassador you become the hinge upon which the access/door opens and closes regarding the one whom you represent! This same root though has yet still one more meaning – pangs or distress of one in labor – you’re called and invited to join Him in the dance of the circuit of His Feasts, given access to His Presence, so that you in turn would become an ambassador, one who represents Yahweh, and functions as a doorway for His Presence, therefore one who will labor to see the spiritual promises brought forth and made manifest in the natural!

The very place that once was waste and desolate (the yeshimon) where only the beasts howl and wail, now becomes the place of the Midbar – the Mouth where the DABAR the Promised Word is released from the mouths of the sons and daughters who have become a doorway capable of granting an access point for that Word to be released.

It’s a repeat of **Genesis 1:2** – “And the earth was without form, and void (tohu v’bohu); and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.”

*The very same place that was desolate has a divine encounter with His Presence and as He speaks “let there be”, it becomes the womb/doorway that brings forth light! This is the goal of Shavuot! There must be one that will function as a doorway in the natural to declare and release what is written and spoken in circuit in the heavens/spiritual – the alignment of the heavenly and the earthly tabernacle (the wheel within the wheel?)!

As we’ve shared numerous times before, these spiritual doorways are synonymous with altars, the connecting point between the two. At Passover we see Yahweh first revealing to Israel the significance of the threshold altar, as a doorway through which the LAMB is able to be made manifest in their midst to redeem them. Now at Shavuot, after a season of maturation, Israel is to present themselves and cross the threshold/altar to enter the circuit of the heavenly tabernacle where the Presence of Yahweh is!

In **Exodus 34:22**, this Feast of Harvest is now called Feast of Weeks – Shavuot שָׁבֻעֹת!
Weeks: Strong’s #7620 Shavua’ שָׁבֻעַ seven, period of seven (days or years), a week; from #7650 shava’ שָׁבַע to swear, adjure, to take 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!

Let’s dig a little deeper!

Within this term Shavuot we find 2 distinct roots in the Hebrew. 1) שָׁב = to return, repent, restore (root of teshuva) meaning to return or restore to one’s former or original place or state & עַת = time (#6256) from the root #5703 ‘ad עַד time, eternity, but also space; time and space are the same word in Hebrew – sacred time (the Mo’edim) take place within

sacred space! The ancient word picture of this root 'ad conveys the idea of coming to a tent of meeting and entering in; a place time or event that is repeated again and again.

*Passover, Unleavened Bread, & Yom HaBikkurim are sacred moments of time which seem to focus specifically on the time aspect. Shavuot now shifts the focus to include the aspect of sacred space! It's about a restoration or a returning of you and I back to our former or original state, where like Adam we are a set apart sacred space – a doorway that reveals His FACE!

There's also a unique command associated with this feast here in **Ex. 34:22** – “And thou shalt observe the feast of weeks...”

Observe: Strong's #6213 'asah אָשָׂה to do, fashion, make, accomplish or complete, can infer to produce from oneself as in how a tree will produce fruit from itself and therefore has accomplished or completed its cycle and purpose; 'asah is only used a small handful of times in regards to keeping the feasts. It is this term that is used quite often in regards to the building of the Tabernacle! How do we “observe” Shavuot? We present a tabernacle formed/produced from oneself!

*It has a numerical value of 375, the same value as shekinah שְׁכִינָה the manifestation of the Presence of Yahweh and can literally be translated as One/He who dwells, and specifically points towards the intent of Yahweh to dwell within His people and to live with a purpose within that created sacred set apart space at the set apart appointed time!

Shavuot reveals that one can only truly accomplish this command – “to observe”, by becoming the dwelling place of He who dwells/Shekinah, the Presence, and by doing so both are now complete. Israel becomes the doorway of the sacred/set apart space into which the Shekina/His Presence enters at a set time, an event that is repeated again and again as He makes His way through the circuit, and these very set times of the mo'edim (feasts) become the door through which we enter and access His Presence! The union of the 2, the dwelling place and the set time causes the very purpose of the cycles to be complete.

It's interesting to note that 'asah/to do אָשָׂה is a cognate of 'ishah (#810/#802) אִשָּׁה meaning an offering made by fire, as well as the term for woman/wife (the Bride)! It seems at Shavuot, He is looking for the one who will labor/work to produce from themselves a tabernacle/dwelling place, and the one who produces this space is called the 'ishah, the one who is a fit and proper helpmeet!

Genesis 2:22 – “And the rib, which Yahweh Elohim had taken from man, made he a woman, and brought her unto the man.” The term for made here is banah, to rebuild or establish, the root of tabniyth the pattern! Building upon this further, banah has a numerical value of 57, the same as mizbeach מִזְבֵּחַ altar! The one who is restored according to the pattern (tabniyth) is the built/restored 'ishah who is an altar or doorway for the spiritual seed of the Last Adam to be made manifest in the natural.

As she (we) function as the altar, the focus on the Messiah/Adam then is that of the High Priest who tends to that altar ensuring the fire never goes out. The first Adam neglects this responsibility and the 'ishah's along with his own fire goes out, leaving them in a fallen condition with restricted access now to the Presence of Yahweh until they are restored and rebuilt to mirror the pattern!

This is the purpose of Shavuot! It is the restoration of the fire upon the altar of the collective Body/'ishah who has presented herself built and restored after the pattern, and now as the restored altar you have the ability and the charge to function as a doorway that will release and produce the Promised Word – a once desolate place who now hears “Let there be Light”!

Isaiah 58:12 – “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer (from the root shuv שׁוּב just like Shavuot) of the breach, The restorer of paths to dwell in.”

*The Hebrew word for paths is נְתִיבוֹת Netivot meaning path or pathway, but its composed of the same root letters as tabniyth/pattern תְּבַנִּיחַ – the one who is restored to the pathways in which the dwelling place of the Most High is found is synonymous with the one who restores the pattern, who is rebuilt and formed into the tabniyth! This is the purpose of Shavuot – Chag Sameach!