

# PENTECOST—SHAVU’OT

## Learning to Walk in God’s Freedom

by Avram Yehoshua

[The Seed of Abraham](#)

Have you ever wondered why God chose to pour out the Holy Spirit on the Mosaic Law’s feast day of Pentecost, or hadn’t you realized that Pentecost is one of Israel’s holy Sabbath feast days? Many Bible believing Christians don’t realize this because Christianity teaches the Roman Catholic heresy<sup>1</sup> that the Feasts of Israel (Lev. 23) and Mosaic Law have been nullified by Messiah’s death or ‘Grace.’

There are a number of names by which the feast of Pentecost is known among the Jewish people, and one of them is, ‘The Season of the Giving of our Torah’ (i.e. Mosaic Law). Pentecost is not only the day when God gave the Holy Spirit to Israel (Acts Two), but also, 1,470 years earlier, He spoke the Ten Commandments to Israel from Mt. Sinai. In other words, both the Ten Commandments, which symbolize all the words of God given to Moses for Israel (i.e. Mosaic Law), and the Holy Spirit, were given to Israel on Pentecost, and that’s why God chose to pour out His Spirit upon Israel in Acts Two—it was the spiritual complement of Him giving His Word to Israel in Exodus 20.

This day is also known in Judaism as *ah’t’sair’ret*, which means ‘concluding.’ Pentecost is logistically tied into Passover through First Sheaf in Passover week and intimately tied into Passover through the concept of freedom. Passover commemorates the deliverance, freedom or salvation of Israel from Egypt and Egyptian slavery, and had a purpose more than freedom for the Hebrew slaves to go and ‘do their own thing.’ God could have told the Hebrews to rejoice in their freedom and He could have left them on their own ‘to follow their hearts,’ but He didn’t. He was taking a people for Himself and He would give them the land of Canaan (Gen. 15:1-21). They were to be consecrated or holy to Him *by obeying His rules*, and

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<sup>1</sup> About 120 AD the Bishop of Rome (Sixtus), whose office would later become that of the Pope, threw out Mosaic Law (e.g. Sabbath, dietary laws and Feast days), and brought in Sunday, Easter, anti-Mosaic Law theology and anti-Semitism, stating that since the Jews rejected Jesus, God rejected the Jews, and it became the Church’s solemn duty to punish Jewish people. This is where European (and American) Protestantism got its anti-Mosaic Law theology and also its anti-Semitism. For more information on this monumental Catholic shift in Apostolic theology see:

1. [The Feasts of Israel and the Church](#)
2. [A Snapshot of Church History and Mosaic Law](#)
3. [Grace, Holiness and the Pharisaic Church](#)
4. [Hebrews and the Change of the Law](#)
5. [Law 102](#)
6. [Law and Grace](#)
7. [No Longer Under the Law?](#)
8. [Seven Ways Yeshua Fulfilled the Law](#)
9. [Take the Quiz! Five Quick Questions about the New Testament](#)
10. [The Feasts of Israel as Time Markers After the Resurrection](#)
11. [The Lifting of the Veil—Acts 15:20-21](#)
12. [Why Sunday?](#)

*all the world would see* how a holy people lived in the Kingdom of God (Dt. 4:5-8). The aim or goal of Passover, then, was the receiving of Mosaic Law (symbolized by the Ten Commandments)<sup>2</sup> because all the laws, commandments, rules and statutes, etc., of Mosaic Law reveal that true freedom is found in obedience to God's rules, which He began to give to Israel at Mt. Sinai on *Shavu'ot* (Pentecost).

## THE JUBILEE AND FREEDOM

Pentecost is known in the Hebrew Scriptures as *Shavu'ot*, which translates into English as the Feast of Weeks<sup>3</sup> and falls **50** days (or seven Sabbath weeks times seven plus one day) after First Sheaf (aka First-Fruits; the Sunday in the seven day Feast of Unleavened Bread). The word Pentecost comes into English from the Greek language and is another name for this holy day. Pentecost means 50th.

Another time period that uses the number 50 is the year of Jubilee. It comes every 50 years (seven Sabbath years times seven plus one year). It is a holy *year* and Scripture speaks of it being a year of *freedom* or liberty. This means that the number 50 is equal to freedom. In Lev. 25:8-13 it's written of the Jubilee year that everything (people and land) was to be restored in the 50th year to the original way it had been when God brought Israel into Canaan under Joshua, and in essence, the year was to be a Sabbath:

'You are also to count off seven Sabbaths of years for yourself, seven times seven years, so that you have the time of the seven Sabbaths of years, namely, forty-nine years. You shall then sound a *shofar* (ram's horn) on the 10th day of the 7th month. On the Day of Atonement you shall sound a *shofar* all through your Land. You shall thus consecrate the 50th year *and proclaim freedom* throughout the Land to all its inhabitants. It shall be a Jubilee for you and each of you shall return to his own property, and each of you shall return to his family.' (Lev. 25:8-10)

'You shall have the 50th year as a Jubilee. You must not sow, nor reap its after-growth, nor gather in from its untrimmed vines. For it is a Jubilee. It shall be holy to you. You shall eat its crops out of the field. On this year of Jubilee, each of you shall return to his own property.' (Lev. 25:11-13)

In the 50th year, liberty (freedom) was proclaimed to *all* the inhabitants. As all the Hebrew slaves had already been set free in the 49th year,<sup>4</sup> it seems a little strange that a proclamation like this would go out. The proclamation went out, though, to declare to *all* Israel that *their* freedom had been given to them by Yahveh. They were His, and therefore, owed Him their allegiance, love and obedience. It was a time for everyone to remember their slavery in Egypt and the First Passover, when Yahveh freed all the Hebrew slaves from Pharaoh and his kingdom. God wanted all Israel to realize that they would still be slaves to Pharaoh if He had not freed them, and respond accordingly (with gratitude and love for neighbor; Lev. 19:18). If someone had leased their land to another, the land would come back to him in the 50th year (Lev. 25:13f.). This was God's justice in action because land meant food and a place to live. Every Israeli

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<sup>2</sup> The term commandments occurs 127 times in the Old Testament and only four times does it refer to the Ten Commandments (Ex. 24:12; 34:28; Dt. 4:13; 10:4). The other times it refers to either a specific law of Moses (not of the Ten), or the entire Law of Moses. Also, Mosaic Law is called the Law of the LORD (Yahveh) 21 times in Scripture (three times in the New Testament): Ex. 13:9; 2nd Kings 10:31; 1st Chr. 16:40; 22:12; 2nd Chr. 12:1; 17:9; 31:3-4; 34:14; 35:26; Ezra 7:10; Neh. 9:3; Ps. 1:2; 19:7; 119:1; Is. 5:24; Jer 8:8; Amos 2:4; Luke 2:23-24, 39). The Ten Commandments are part of Mosaic Law (Ex. 20:1f.; Dt. 5:6f.).

<sup>3</sup> Ex. 34:22; Num. 28:26; Dt. 16:10; cf. Lev. 23:15-22.

<sup>4</sup> Ex. 21:2: 'If you buy a Hebrew slave, he shall serve for six years, but in the seventh he shall go out as a free man without payment.' Perhaps the Gentile slaves were freed in the 50th year?

was restored to the inheritance of his Fathers and everyone would celebrate the salvation–redemption freedom, that Yahveh had given to Israel through the blood of the Passover lamb.

Israel was also to abstain from work because it was a Jubilee year. It was a holy time, a year long Sabbath, to rejoice and celebrate that past salvation ‘in the present.’

*Shavu’ot* (Pentecost) then, coming 50 days after the Sunday in Passover week, speaks of freedom because the number 50 means freedom in the Jubilee year. It was on the First *Shavu’ot* that the Word of God, symbolized in the Ten Commandments, was spoken to Israel. The Word of God (i.e. Mosaic Law) then, pictures true freedom for those who obey it (Ex. 15:26; Dt. 30:9-10).

## *The Number Seven*

The number seven is also involved in both the Jubilee year and Pentecost ( $7 \times 7 + 1$ ). It’s a biblical number that pictures perfection, completion and holiness (e.g. the seven days in Creation week). In Creation week the 7th day was blessed and set apart or made holy by God (Gen. 2:1-3). Not even Man was blessed or called holy. The 7th day Sabbath completed or made Creation ‘perfect.’ The 7th day is the Sabbath of Yahveh<sup>5</sup> and He gave this understanding to Israel that they might cease from their everyday activities that sustained them (their work that gave them their food and clothes, etc.) and enter into the delight of His peaceful and holy rest (Ex. 20:8-11). By disengaging from their daily grind every week on the 7th day, Israel was once again being ‘set free’ to enjoy and appreciate their freedom from slavery (Dt. 5:12-15) in a very special way. No other people had a day like this. In setting the Sabbath apart Israel was also imitating their God (Gen. 2:2), as a son imitates his father’s ways, for Israel is God’s firstborn son (in the natural vs. Yeshua as the Father’s only begotten Son; Ex. 4:22; John 1:14). When Israel was in Egypt they had no rest from their brutal and humiliating work. They were slaves to Pharaoh and he delighted in destroying them.<sup>6</sup>

The 7th day Sabbath also pictures our (Israel’s) freedom from Satan’s Kingdom. It’s a weekly ‘physical reminder’ that God gives to us to enter into the *finished* Work of Redemption of Messiah Yeshua and rest from our labors. When we cease from our carnal taskmasters; either the ones who demand that we give our souls for a piece of bread, or the one inside us who says that we aren’t good enough or that we haven’t done enough for God to merit His favor and be saved, we enter into the rest and peace of Yeshua that is the Sabbath day.

Every Sabbath we have a practical opportunity to put this *spiritual* concept of trusting in Him ‘into the natural.’ Since every 7th day Sabbath is also a picture of Creation, when we keep the Sabbath in obedience to God we are *living witnesses* that Yeshua is our Creator (as is the Father and the Spirit), as well as our Redeemer who has given us this physical and spiritual freedom and divine rest as we trust Him for *all* our needs.

The 7th week from the ceremony of First Sheaf in Passover week is *Shavu’ot*. In other words, 50 days after First Sheaf (7 weeks/Sabbaths times 7 plus 1 day) is the annual (yearly) Sabbath of *Shavu’ot*, which always falls on a Sunday.<sup>7</sup> It comes in the third Hebrew month (Lev. 23:15-22), which today is called

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<sup>5</sup> Ex. 16:26, 29; 20:10-11; 31:15; 35:2; Lev. 23:3; Dt. 5:14; cf. Lev. 25:4.

<sup>6</sup> Ex. 1:8-14, 16. In Exodus 1:22 it states, “Then Pharaoh commanded all his people saying, ‘Every son’ (of the Hebrews) ‘who is born, you are to cast into the Nile, but every daughter you are to keep alive.’”

<sup>7</sup> The Christian Pentecost, which follows the dating of the Roman Catholic Pentecost, does not usually come on the same date that the biblical Pentecost does. This is because the Catholic dating for Pentecost, which springs off of their dating for Easter, is not biblical. In 325 AD the Council of Nicaea established that Easter would be held on the first Sunday after the first *full* moon occurring on or after the vernal equinox. The Church then counts

*Sivan*.<sup>8</sup>

Interesting to note is that the 7<sup>th</sup> month has more annual holy days (yearly Sabbaths) in it than any other month:

1. In the first month of *Aviv* (corresponding approximately to April and called *Nisan* by the traditional Jewish community since the Babylonian captivity) there are two annual Sabbaths; the 1st and 7th days of the Feast of Unleavened Bread (Lev. 23:6-7).
2. In the third month is the annual Sabbath of Pentecost/the Feast of Weeks or *Shavu'ot*.
3. In the seventh month,<sup>9</sup>
  1. the 1st day is the Feast of Rejoicing, commonly called the Feast of Trumpets; Lev. 23:23-25 (or *Rosh HaShanah* by the Jewish community). It's an annual Sabbath.
  2. The 10th day of the 7th month is the Day of Atonement, another annual Sabbath.
  3. The 15th day of the 7th month is the 1st day of *Sukote* (the Feast of Tabernacles), which is an annual Sabbath,
  4. and the 22nd of the 7th month is the '8th day' of the Feast of Tabernacles, the fourth annual Sabbath (Lev. 23:33-44) in the seventh biblical month.

Except for *Shavu'ot*, which always falls on a Sunday, these annual Sabbaths, like your birthday, can fall on any day of the week. In the spring and summer combined there are only 3 annual or 'high' Sabbaths. In the 7th month, which parallels the 7th day Sabbath, there are 4 annual Sabbaths.

The 7th year is the sabbatical *year*; a holy rest or freedom from work (Lev. 25:1-7). It's *freedom* from having to earn one's daily bread by the sweat of one's brow (the curse; Gen. 3:17-19).

The Jubilee, the 50th year, is 7 sabbatical years/periods times 7, or we might say the sabbatical period squared. When a number is multiplied by itself in Scripture it amplifies or magnifies the meaning of it. For instance, the number ten is just one multiplied ten times, or one with a zero after it. The number one signifies unity and fullness, as in the unity and union of the one true God—the Father, the Son and the Holy Spirit. Also, anyone who lives to be 100 years old (100 x 1 or 10 x 10) has lived a full life. Scripture says that *in the fullness of time*, the Messiah came:

'But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law.'<sup>10</sup> (Gal. 4:4)

The lives of Abraham and Isaac are pictures of the heavenly Father and His Son. It says that Isaac was born to Abraham when Abraham was 100 years old. In other words, in the *fullness* of God's time God gave Abraham the son He had *promised* him—Isaac; and in the *fullness* of God's time for Israel, God

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50 days after Easter (or Resurrection Sunday as some wrongly call it, for it's the wrong Sunday for the resurrection), to get the Roman Catholic/Christian Pentecost.

That calculation for the biblical dating of Passover comes 14 days after the first *new* moon on or after the vernal equinox. The Sunday (First Sheaf) within the seven days of Passover week (i.e. the Feast of Unleavened Bread; Leviticus 23:4f.) then becomes the first day of the 50 days toward the biblical *Shavu'ot* (Pentecost). Once in a the dates coincide, but for the most part they fall on different Sundays, and can be as much as a month apart.

<sup>8</sup> For the biblical names of some of the months, and why they are not used today in Judaism, ask for the PDF, *Hebrew Months*.

<sup>9</sup> Interesting to note is that all the annual Sabbaths fall in the first, third and seventh months. These are all special biblical numbers. The number one speaks of the *one* true God and the unity and union in the God Family (Father, Spirit and Son). The number *three* relates to the triune God Family, and the number *seven* is God's number of holiness, perfection and completion, as Creation and the 7th day Sabbath reveal.

<sup>10</sup> For what it means to 'no longer be under the Law,' see [No Longer Under the Law?](#)

gave Israel *the* Son of He had promised Israel—*the* Promised Son; the Messiah of Israel:

‘So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him...Now Abraham was 100 years old when his son Isaac was born to him.’ (Gen. 21:2, 5)

“Therefore, Yahveh Himself will give you a sign: Behold! The virgin shall conceive and bear a Son, and shall call His name Immanuel!”<sup>11</sup> (i.e. God is with us!; Isaiah 7:14)

“For unto us a Child is born, and unto us a *Son* is given. The government will be upon His shoulders and His name will be called *Wonder*—full! Counselor! Mighty God! Everlasting Father and the Prince of Peace.” (Isaiah 9:6)

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of Yahveh shall rest upon Him: The Spirit of wisdom and understanding, the Spirit of counsel and might; the Spirit of knowledge and of the fear of Yahveh.” (Isaiah 11:1-2)<sup>12</sup>

The Jubilee then, which is seven squared or  $7 \times 7$ , is divinely overflowing with the life and freedom and holiness that the number 7 symbolizes. The Jubilee was officially announced in the fall of the 49th year, six months before the 50th year would begin in the spring (in the first biblical month of the year; Ex. 12:1-2; late March or early April). The Jubilee was announced in the 49th year on the Day of Atonement (in October), which falls on the **10th** day of the **7th** Hebrew month (Lev. 25:9), which symbolized completion, fullness and holiness...of God’s presence.

The 7th month is the month of holiness because of the number seven and there are more annual Sabbaths in it than any other month. The 10th day is a number of oneness, unity, completion and fullness (one plus zero), and the 49th year is the year of holiness amplified ( $7 \times 7$ ). The Jubilee was an incredibly holy time and completed God’s largest unit of time for Israel.<sup>13</sup> In the Jubilee everything and everyone reverted back to its original status of freedom and the inheritance of the good land which God had given to Israel.<sup>14</sup> In this, the  $7 \times 7$  plus 1 for 50, it pictures the *holy and divine life* that Messiah Yeshua gives to Israel—abundant freedom, holiness and life (John 10:10) because the Jubilee is a picture of Messiah. It’s also a picture of the eternal endtime Sabbath, where Israel will be gloriously restored to divine fellowship with God, as it was in the Garden, only better—forever.

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<sup>11</sup> For more names of the Messiah and when He was called Immanuel, see [The Names of the Messiah of Israel](#).

<sup>12</sup> For why Yeshua is called the Branch, see [The Branch](#).

<sup>13</sup> The Jubilee seems to have lasted about a year and a half (from October of the 49th year to the beginning of the spring of the 51st year).

<sup>14</sup> Deuteronomy 1:35; 6:18; 8:7, 10, etc.

## *Messiah—the One who is Freedom*

The prophecy of Isaiah 61:1 speaks of the One, who is filled with the Spirit of Yahveh, bringing freedom to Israel. It's the same Hebrew word for freedom or liberty that is found in Lev. 25:10 (דְּרוֹר *dror*). Isaiah saw that the *essence* of the Jubilee pointed directly to the Messiah and His redemptive work of freeing Israel from her slavery to sin and her afflictions:

‘The Spirit of the Lord Yahveh is upon Me because Yahveh has anointed Me to bring Good News to the afflicted. He has sent me to bind up the brokenhearted, to proclaim *freedom* to captives and release to prisoners; <sup>2</sup>to proclaim the *favorable year of Yahveh* and the day of vengeance of our God; to comfort all who mourn; <sup>3</sup>to console those who mourn in Zion, giving them a garland instead of ashes; the oil of gladness instead of mourning; the mantle of praise instead of a spirit of fainting so they will be called *oaks of righteousness*, the *planting of Yahveh*, that He may be glorified! <sup>4</sup>Then they will rebuild the ancient ruins. They will raise up the former devastations and they will repair the ruined cities; the desolations of many generations.’ (Isaiah 61:1-4)

The reference to ‘the favorable year of Yahveh,’ literally, ‘the favorable season or time,’ is a direct reference to both the Jubilee and to when Yeshua walked in Israel—He is Freedom; the One whom the Jubilee, the Sabbath and *Shavu’ot* picture. Messiah brings *freedom* from Satan, sin, sickness and death and that causes Israel to rejoice from the burdens of *slavery* to sin, self and Satan.

Yeshua, by reading from Isaiah 61 in the Nazareth synagogue that Sabbath day, revealed that He and His ministry had its concept in the Jubilee freedom of Leviticus. Yeshua said,

‘The Spirit of Yahveh is upon Me because He anointed Me to preach the Good News to the poor. He has sent Me to proclaim *freedom* to the captives and recovery of sight to the blind; to set *free* those who are oppressed and to proclaim the *favorable year of Yahveh*.’ (Luke 4:18-19)

When Yeshua read from that Hebrew scroll of Isaiah He officially launched His ministry of freedom from sin, death and Satan. He ministered for three and a half years. It was a holy time, an amplification of, and a superabundance of the Jubilee *Year*, the season of God’s great favor and grace to Israel (Is. 35:1f.). In that time period multitudes of Jews were set free, heard the Great News proclaimed and experienced God’s Jubilee joy.<sup>15</sup>

*Shavu’ot* (Pentecost) ‘spins off’ of the numbers 1, 7 and 50 and pictures the holy freedom of Passover amplified. The Jubilee, with its 7 sabbatical years times 7 (plus 1), pictures original freedom, current freedom for all, and future freedom, amplified. Thus the 7 weeks of years for the Jubilee and the 7 Sabbath weeks for *Shavu’ot* both speak of a super abundance of God’s presence and His holy freedom, which is found in Mosaic Law.

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<sup>15</sup> Yeshua expressly said that He only came to the lost sheep of the House of Israel (Mt. 15:24), but a number of Gentiles also experienced the joy of God’s redemptive freedom. For instance, the centurion who told Yeshua that he, like Yeshua, was a man under authority and if Yeshua only spoke the Word, his servant would be freed from sickness (Mt. 8:5-13). Also, the Syro-Phoenician women whose faith in Yeshua *freed* her daughter from demon possession (Mt. 15:21-28), and the Gentile demoniac, who was told he couldn’t follow Jesus, but to go to his own people and proclaim to them the wonderful work that God had done for him in setting him *free* (Lk. 8:26-39); as well as the leper who was freed from leprosy and returned to give thanks to Yeshua (Lk. 17:18); and many other Gentiles who were part of the multitudes that followed Him (who came from Tyre, Sidon and the Decapolis area; Mt. 4:25; Mk. 3:8; Lk. 6:17).

# SHAVU'OT AND THE GIVING OF THE TEN

The Ten Commandments were most likely given from Mt. Sinai on *Shavu'ot* because:<sup>16</sup>

1. The biblical time frame from when Israel left Egypt, to God speaking the Ten Commandments to Israel at Mt. Sinai, coincides with when *Shavu'ot* would have been that year.
2. The term for *feast*, in relation to the Feasts of Israel, speaks of a special time of Israel *meeting* her God, and Israel certainly 'met' her God when He descended upon Mt. Sinai and spoke the Ten Commandments to all Israel that day.
3. The Hebrew letters spelling *Torah* (Mosaic Law) sequentially repeat every **50** letters in both Genesis and Exodus, which speaks of Torah equaling freedom and being given on *Shavu'ot*, the 50th day after First Sheaf in Passover week.
4. Finally, what happened 1,470 years after the First *Shavu'ot*, on the *Shavu'ot* of Acts Two, **50** days after Yeshua first appeared to Mary and then ascended to His Father in Heaven, theologically ties in perfectly with the Ten Commandments being given on that First *Shavu'ot*.

On *Shavu'ot* the Ten Commandments were given, which symbolize all Mosaic Law, and directly points to God's freedom being found in Torah (Mosaic Law; God's Teaching or Instruction) because **50** is equal to God's holy freedom. Holy freedom, then, becomes synonymous with Mosaic Law—all God's instructions or rules that He gave to Israel so she could live her covenant-betrothed life with Him in His Kingdom.

## *Israel at Mt. Sinai—The Biblical Time Frame*

Israel left Egypt on the 15th day of the first biblical month (15 *Aviv*),<sup>17</sup> which was the first annual holy Sabbath (the first day of the Feast of Unleavened Bread; Lev. 23:5-7), and arrived at Mt. Sinai a few days before *Shavu'ot*:

'They journeyed from Rameses in the first month, on the fifteenth day of the first month. On the next day after the Passover the Sons of Israel started out boldly in the sight of all the Egyptians.' (Numbers 33:3; see also Ex. 12:29-37)

'On the *next day after* the Passover' refers to 15 *Aviv*, the second sentence saying what the first sentence said, but in a different way. In both sentences Israel left Rameses, with the words 'journeyed' and 'Israel started out boldly.' The is 15 *Aviv*, the day after the Passover lamb was sacrificed because the term Passover, especially in the Old Testament, generally refers to the *sacrifice* of the Passover lamb on 14 *Aviv*.<sup>18</sup> Be that as it may, having eaten the Passover lamb in the evening of 15 *Aviv*, Israel left Egypt the

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<sup>16</sup> Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, general editors, *The Chumash*, 2nd edition: 2nd impression (Brooklyn, NY: Mesorah Publications, Ltd., Feb. 1994), p. 400-403. Rabbinic Judaism believes the fixed date for every *Shavu'ot* is 6 *Sivan*. They are wrong, although the Ten Commandments, spoken by God from Mt. Sinai on the first *Shavu'ot*, may very well have been on 6 *Sivan* that year, or 7 *Sivan* or 8 *Sivan*, etc. *Shavu'ot* has a range of dates for when it can be in any year because it spins off of the Sunday in Passover week. The point is that it was on *Shavu'ot*, whenever the date was that first year. See [First Sheaf](#), p. 7f., *The First Shavu'ot—Israel at Mt. Sinai* for its range of dates, and also for the biblical dating of First Sheaf and why the Rabbis are wrong in their fixed dating for both First Sheaf, and consequently, *Shavu'ot* (Pentecost).

<sup>17</sup> The name of *Aviv* in English Bibles is usually *Abib* (Exodus 13:4; 23:15; 34:18 twice; Dt. 16:1 twice).

<sup>18</sup> Ex. 12:11, 21, 27, 43, 48; 34:25; Lev. 23:5; Num. 9:4; 28:16; 33:3; Dt. 16:2, 5; Joshua 5:10; 2nd Chron. 30:15; Ezk. 45:21; Ezra 6:19; etc., cf. Mt. 26:17-19; Mk. 14:16; Lk. 22:7-8, 13, etc. The phrase could also refer to when

next morning, on the morning of 15 *Aviv*, which is the middle of the first biblical month.<sup>19</sup> Scripture states that they came to Mt. Sinai on the first day of the third month:

‘In the third month, after the Sons of Israel had gone out of the land of Egypt, *on that very day* they came into the wilderness of Sinai.’ (Ex. 19:1)

Some think that the phrase, *on that very day*, means exactly two months after they left Egypt on 15 *Aviv*, which would make it the 15th of the third month. This would mean that even the latest dating for *Shavu’ot*, as you’ll see, would have already passed, but it doesn’t state it was the 15th day of the third month. Others, like *The Wycliffe Bible Commentary*, take a neutral position, saying that ‘the expression is too general to indicate any particular day.’<sup>20</sup> Nahum Sarna, though, in *The Jewish Publication Society’s Torah Commentary* on Ex. 19:1, translates the text as the *first* day of the third month. He says the Hebrew word for month (חֹדֶשׁ *hodesh*) means the first day of any month (i.e. new moon day), and that ‘*on that very day*’ (literally ‘in this day’) refers back to the Hebrew word for month, meaning the first day of the third month. He writes:

“The...definition ‘on *that very day*’ shows that (the) Hebrew *hodesh*, usually ‘month,’ is here used in its *original* sense of ‘new moon’”<sup>21</sup> (which begins the first day of every biblical month).

Israel traveled approximately a month and a half to get to Mt. Sinai on the first day of the third month, having left Egypt in the middle of the first month, on 15 *Aviv*. From the time of their setting up camp at Mt. Sinai it would only be a few days until Yahveh descended upon the Mountain on *Shavu’ot* and speak forth the Ten Commandments to all Israel (Ex. 20:22-18). Calculating the time:

1. Half the first month was over before they left Egypt on 15 *Aviv*.
2. Using 30 days for the first lunar month and 29 days for the second lunar month<sup>22</sup> means that there would have been 16 days left to the first month (counting day 15 on which they left as the first day).
  - a. Theoretically, there would be 45 days for the traveling done in the first and second months (16 + 29), but First Sheaf, the actual day when the counting of the 50 days to *Shavu’ot* begins, doesn’t begin on the first day of Unleavened Bread (i.e. 15 *Aviv*), when they left Egypt.
  - b. First Sheaf is on the Sunday of the seven day feast of Unleavened Bread, and as such, the date varies.

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the Passover meal was eaten, in the evening of 15 *Aviv*, with ‘the next day’ meaning the following morning.

<sup>19</sup> The rabbinic “Sabbath day’s journey” (about two-thirds of a mile or one kilometer) as the distance one could walk or travel on *Shabat* (Sabbath) is not biblical and is negated here, for it was an annual Sabbath they left on.

<sup>20</sup> Charles F. Pfeiffer, Old Testament, Everett F. Harrison, New Testament, *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1977), p. 67.

<sup>21</sup> Nahum M. Sarna, *The Jewish Publication Society’s Torah Commentary: Exodus* (Philadelphia: The Jewish Publication Society, 1989; Accordance electronic ed.), p. 103. “Cf. Num. 29:6; 1 Sam. 20 passim; 2 Kings 4:23; Isa. 1:13. This was noted in *Mehilta* of Rabbi Ishmael, *Yitro* 1, p. 204, and Shabat 86b.”

Adele Berlin, Marc Zvi Brettler and Michael A. Fishbane, eds., *The Jewish Study Bible* (Accordance electronic ed. Oxford: Oxford University Press, 2004), n.p. “The anomalous order (contrast 16:1) seems designed to foreground the date because of the historic significance of what will happen at Sinai: *The third new moon*, the new moon of *Sivan*, counting the new moon of *Nisan* [biblical *Aviv*] as the first (12:2 n.). The Israelites will remain at Sinai for just short of a year (Num. 10:11).”

<sup>22</sup> From the sighting of the first crescent of any new moon, until the next sighting, there is an *average* of twenty nine and a half days (or in practical terms, either 29 or 30 days).

## *The Seven Possible Dates for Shavu'ot*

On the Sunday of the Feast of Unleavened Bread, the counting of the *Omer* begins (Lev. 23:9-21).<sup>23</sup> Fifty days later is *Shavu'ot*. The following two points are two of the seven possible dates for *Shavu'ot*,<sup>24</sup> depending on what day of the week (e.g. Monday, Tuesday or Wednesday, etc.) the Passover meal is eaten, which begins the first day of the Feast of Unleavened Bread:

1. If the 15th of the first month (15 *Aviv*), when Israel set out from Egypt, was the weekly 7th day Sabbath (having eaten the first Passover on Friday night),
  - a. then Sunday, 16 *Aviv* would have been First Sheaf, which is when the counting of the *Omer* to *Shavu'ot* would have begun.
  - b. There would be 15 days left to *Aviv* (days 16 through 30 inclusive).
  - c. There would be another 29 days until the end of the second month, for a total of 44 days from First Sheaf (*Omer*) to the end of the second month.
  - d. Israel would have gotten to Mt. Sinai the next day, on day 45 of the *Omer*; 1 *Sivan*, a Tuesday.
  - e. *Shavu'ot* would then have been 5 days later, on 6 *Sivan* (*Sivan* being the contemporary Jewish name of the third month of the Jewish year).<sup>25</sup>
    - (1) Of course, 6 *Sivan* would have been a Sunday, fifty days after the Sunday of First Sheaf. (The biblical *Shavu'ot* is always on Sunday, but the rabbinic *Shavu'ot* can be on any day of the week, since their understanding of when First Sheaf comes is not biblical.)<sup>26</sup>
2. If 15 *Aviv* were a Friday for Moses and Co., then the Passover meal would have been eaten on a Thursday night, and the counting to *Shavu'ot*,
  - a. would have begun on Sunday (First Sheaf), which would have been 17 *Aviv* (the Sunday of Passover week).
  - b. There would be 14 days until the end of *Aviv* (17 *Aviv* through 30 *Aviv* inclusive).
  - c. There would be another 29 days for the second month for a total of 43 days for both months.
  - d. Israel would have gotten to Sinai on day 44 of the *Omer*; 1 *Sivan*, a Monday.
  - e. *Shavu'ot* would have 6 days later, on 7 *Sivan*, again on Sunday.

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<sup>23</sup> The Hebrew word *Omer* is the quantity of finely ground barley grain that the High Priest would be given to offer up to God on First Sheaf/Fruits. It's about two pounds, of which he would take a handful and elevate it before Yahveh and tell Him that He was the Faithful God, for He had kept His promises to Abraham, Isaac and Jacob, and given their descendants the land of Canaan, which He had promised them, and here was the symbolic first part (First Sheaf) of the very food that He had caused to come up from the ground, to sustain Israel. He would then throw it upon the Altar fire of the Altar of Sacrifice, and then Israel could eat of the new grain (Lev. 23:4f.).

<sup>24</sup> See the Appendix: *The Seven Possible Dates for Shavu'ot*, on page 26, for the calculations for all seven dates. I've only listed two of the calculations here, within the main body of the text, due to its repetitive nature.

<sup>25</sup> With this scenario, the day before *Shavu'ot* was a 7th day Sabbath, and so it would have been the 49th day toward the counting of the *Omer*. That's 7 x 7 or holiness amplified, and it certainly must have been very holy because they would meet God the next day. In other words, they were certainly 'setting Him apart' (the meaning of holiness) in their hearts.

Also of note, Israel didn't travel every day of that time, which is obvious from not only them being at Mt. Sinai for a few days before *Shavu'ot*, but also from accounts like Ex. 16, the Manna chapter, where it seems they stayed in one place for a few days, and also, they most likely didn't travel on the 7th day Sabbath (Ex. 16:29).

<sup>26</sup> See [First Sheaf](#) for the biblical dating of when First Sheaf is, and why the rabbinical dating for both First Sheaf, and therefore, *Shavu'ot* are wrong.

The possible dates for any *Shavu'ot*, then, are 6 *Sivan* through 12 *Sivan*, depending on what the date for the Sunday of First Sheaf is. Contrary to the Rabbis, both First Sheaf and *Shavu'ot* always fall on a Sunday. All seven of the possible dates are feasible for when *Shavu'ot* came that first year, although it seems that *Sivan* 6 was the most likely because Scripture states that Israel arrived at Mt. Sinai on the first day of the third month (i.e. *Sivan*; Ex. 19:1-2). Someone might ask,

“If it was *Shavu'ot* when God gave the Ten Commandments to Israel, why doesn't Scripture state that it was on *Shavu'ot* that God descended upon Mt. Sinai and all Israel saw His glorious Fire and heard His awesome Voice? (Ex. 19:16f.)

I think that the reason why Exodus 19 and 20 don't state that it was *Shavu'ot* is because the Feast of *Shavu'ot* wasn't given to Israel until *after* this time! Exodus 20 records that God spoke the Ten Commandments from Mt. Sinai, but it's only at Exodus 34:22 that the first mention of *Shavu'ot* as a feast (the Feast of Weeks) is given by God.<sup>27</sup> In other words, it was *after* the experience of the Fire, Thunder and the Voice speaking the Ten Commandments that God spoke of keeping the feast called *Shavu'ot*.

With Scripture stating that Israel came to Mt. Sinai on the 1st day of of the third month (i.e. *Sivan*), *Shavu'ot* wasn't far away—anywhere from 5 to 11 more days. With these Scriptures before us, it seems that the First *Shavu'ot* was on 6 *Sivan*:

1. *Sivan* 1: Israel settles into the camp on day one (Ex. 19:1-2).
2. *Sivan* 2: Moses goes up to Mount Sinai and the Lord tells him that if Israel obeys Him, He will make them a holy nation of priests and they will be His special people (Ex. 19:3-6).
  1. Moses returns to the Camp that day and tells the Elders what God said. They say they will obey Him (vv. 7-8).
3. *Sivan* 3: Moses returns to Yahveh and tells Him what Israel said (v. 9). Then God tells Moses to prepare the people so that *in three days time* they would literally meet their God (vv. 10-13).
  1. Moses returns to the Camp and tells the people.
4. *Sivan* 4: First day of the three days to prepare to meet Yahveh.
5. *Sivan* 5: Second day of the three days to prepare to meet Yahveh (a 7th day Sabbath).
6. *Sivan* 6: The third day of the three days to meet Yahveh. The Lord calls Moses again to the top of the Mountain to remind him to tell the people not to touch the Mountain or even go near it (v. 11-13, 21). Moses goes down the Mountain to Israel.
  1. *Sivan* 6: Yahveh descends upon Mt. Sinai in glorious Fire, while lightning flashes and thunder booms, the Mountain shakes and smoke arises from it, all the while a heavenly *shofar* (ram's horn; 'trumpet') is sounding louder and louder, and then God speaks the Ten Commandments! (Ex. 19:16–20:1f.) *This is First Shavu'ot!*

Whatever date it was, mathematically 'it had to be' on *Shavu'ot* that God appeared to Israel because days 6 through 12 of the third month are open dates for *Shavu'ot*, and it's highly unlikely that *Shavu'ot* happened on the day 13 or later, because the biblical narrative has Israel there at Mt. Sinai for only a few days before Yahveh descends upon the Mountain of God (Ex. 3:1; 24:13, etc.). It's also seems highly unlikely that God would have *avoided Shavu'ot* for another day to appear to Israel, either before or after *Shavu'ot* because of the nature of the Feast and the fact that He poured out His Spirit upon Israel on *Shavu'ot* (Acts Two). It seems He intentionally spoke to Israel on that First *Shavu'ot*. The Second *Shavu'ot* confirms this.

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<sup>27</sup> Ex. 34:22; Num. 28:26; Dt. 16:10, 16; cf. Lev. 23:15-22.

## *The Word for Feast—as in Marriage Feast*

The second biblical indication that it was *Shavu'ot* when Israel met her God is found in the meaning of the Hebrew term for 'feast.' It's חַג (*hag*) and it's always used "of the three great pilgrim feasts (Passover, *Shavu'ot* and Tabernacles)."<sup>28</sup> God expressly required all Israeli men to *appear before Him* at these three feasts:

“Three times a year all your males *must appear before Yahveh* your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks and at the Feast of Tabernacles. They must not appear before Yahveh empty-handed.” (Dt. 16:16; see also Ex. 23:14-17; 34:22-23)

At Mt. Sinai *God* literally *appeared* to Israel, and of course, Israel *appeared* before Him. It was on *Shavu'ot* when God descended on Mt. Sinai and spoke the Ten Commandments to all Israel because *Shavu'ot* is one of the three feasts where God and Israel *meet*. It wouldn't make any sense for God to bypass *Shavu'ot*, but *appear* to Israel, and have Israel appear before Him, a day or two on either side of *Shavu'ot*.

This appearance by Yahveh, and His speaking forth the Ten Commandments, constitutes the *initial* terms of His covenant *betrothal* relationship to Israel (Is. 54:5-17; Jer. 31:31-34; Ezk. 16:8-14). A biblical betrothal is a legal marriage that has not yet been consummated (Mt. 1:18, 27; Luke 2:5). The covenant will be ratified a few days after the Ten, as God gave Israel more rules to live by (Ex. 20:1–24:18). *All* of them would be written down on parchment (including the Ten) and sealed with the blood of sacrificial animals, binding the two together forever—God and Israel (Ex. 24:7-8). God would supply *all* their needs. He would give them land to farm, food to eat and protect them from their enemies, etc., and Israel was to love God and obey Him (His rules and statutes, etc.).

It was at the Feast of Weeks where God forever bound Himself to Israel. Sinai was the covenant agreement, and even though Israel would prove adulterous many times over the centuries, God would always prove faithful to her (Jer. 32–35; Rom. 11:25f.; Rev. 21:1ff.). The betrothal period will be over on Judgment Day when Israel will become like Yeshua and be His Bride forever in the New Jerusalem, the City of the great King (Rev. 3:12; 21:2; cf. Psalm 48:2; Mt. 5:35; Rev. 21:1f.). That day she will eat at the Passover *Marriage* table of the Passover Lamb (Rev. 19:6-9).

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<sup>28</sup> Francis Brown, S. R. Driver and Charles A. Briggs, based on the lexicon of Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, editor, *Hebrew and English Lexicon* Abridged (Accordance Bible Software), paragraph 6480-6481.

Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament*, vol. 1 (Boston, MA USA: Brill Academic Publishers, 2002), p. 290. “חַג (*hag*) with מַצוֹת (*matzot*; i.e. the Feast of *Matzot* or Unleavened Bread) and שִׁבּוּעוֹת (*Shavu'ot*; Pentecost) and סֻכּוֹת (*Sukote*; the Feast of Tabernacles) the three principal feasts; Dt. 16:16; 2nd Chron. 8:13.”

R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. I (Chicago: Moody Press, 1980), pp. 261-262. “The Feast of Weeks or Harvest of Firstfruits, later known as Pentecost because it was held fifty days after...the sheaf of the firstfruits (which...fell on Sunday: Lev 23:9-21)...The use of this noun is limited mainly to the three pilgrim-feasts...Four times it is used for each of the three in a single context (Ex. 23:15-16; 34:18-22; Deut. 16:16; 2nd Chr. 8:13).”

## *Fifty, Mosaic Law and Freedom*

The third biblical indication that points to the Ten Commandments being given on *Shavu'ot* is how the Hebrew letters for Torah point to freedom. The Hebrew word Torah (תורה) is spelled with a *tav*, a *vav* (for the 'oh' sound), a *raysh* and a *hay* (T-o-r-h...with no letter or consonant for 'a').<sup>29</sup> If one opens the Hebrew Bible in Genesis One and,

1. looks for the first *tav* (t) in Genesis and then counts to the 50th letter, a *vav* ('o' sound in this case) will be there.
2. From that *vav*, counting another 50 letters, a *raysh* (r) is seen.
3. From that *raysh*, counting another 50 letters, one finds a *hay* (h). This spells Torah in Hebrew.

Looking for the next *tav* (t) and then counting to the 50th letter is a *vav* (o). Counting another 50 letters one finds a *raysh* (r), and 50 letters from the *raysh* is the *hay* (h). This extraordinary phenomenon continues for a while and reveals God's divine design. The same thing happens in Exodus! This continual spelling of Torah, over and over again, the letters being separated by the number for freedom, 50 (the Jubilee and *Shavu'ot*) reveals that *God's freedom is found in (obedience to) Torah* (what the Ten Commandments symbolize; the Word of God), *and* that the Ten Commandments were given to Israel on *Shavu'ot*.

Having seen what Yahveh intended for the Jubilee, that in the 50th year all the lands would revert back to their original owners, which sprung off of the freedom in Passover, it's appropriate to see the concept of freedom ('proclaim freedom to all the inhabitants;' Lev. 25:10) in the number 50 and to apply it to *Shavu'ot*, the feast that is 50 days after First Sheaf of Passover, especially when the word Torah (Mosaic Law) is written every 50 letters in the Hebrew Bible in the first parts of Genesis and Exodus.

## *God's Complement to His Word—His Spirit*

The fourth biblical indication, that locks into place that the Ten Commandments were given on *Shavu'ot*, is that God sent the Holy Spirit to Israel (Acts Two)<sup>30</sup> on *Shavu'ot*. Fifty days *after* Yeshua was first seen on the Sunday of First Sheaf, as *the* First Sheaf (First Fruits) to rise from the dead (1st Cor. 15:20, 23), God fulfilled His ancient promise to Israel (e.g. Ezk. 36:24-27; Joel 2:28-29). This divinely complements the understanding that the Ten Commandments were given on the First *Shavu'ot* at Mt. Sinai because both the Word of God and the Spirit of God are 'one,' and *together* they picture the total and complete *holy freedom* that the Father has given to Israel in His Son.

There are a number of wonderful parallels in the First and Second Passovers and *Shavu'ots*:

1. The Ten Commandments were given to Israel at the First *Shavu'ot* after Moses had taken Israel out of Pharaoh's Kingdom at the First Passover.
  1. The Holy Spirit was given to Israel at the First *Shavu'ot* after Yeshua's resurrection, after He had taken Israel out of Satan's Kingdom at the Second Passover.<sup>31</sup>

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<sup>29</sup> The 'ah' sound is given through a vowel (*kamatz*), which is not seen in the ancient Hebrew manuscripts, but is nevertheless pronounced.

<sup>30</sup> There were no Gentiles in Jerusalem who received the Holy Spirit in Acts Two. There were only Jews. The first Gentile doesn't come into the Kingdom of Yeshua until Acts Ten, when Cornelius, Family and Friends are baptized into the Holy Spirit (cf. Acts 11:18).

<sup>31</sup> The Second Passover is where Yeshua, who is Freedom and Joy, lines Himself up with the *matza* (unleavened bread) and the wine, which already meant freedom and joy from the First Passover. By doing so He amplified the

2. When God descends upon Mt. Sinai on *Shavu'ot* in Ex. 19:16f., and speaks the Ten Commandments, the Mountain is ablaze with the Shekina Glory Fire (the visible Presence of the invisible God).
  1. In Acts Two that same glorious Fire appears as a single Flame and then divides and positions itself over the head of each Apostle. The Greek of Acts 2:3 pictures it as one Tongue of Fire dividing, and then resting upon each of their heads. It's almost as though the 12 Apostles were living candles. Here is a living picture of the Menorah (the Lamp Stand) in the Holy Place of the Tabernacle of Moses (Ex. 27:20). *Israel* was being lit or set on Fire by the Spirit of Yeshua and she had just entered into another dimension of holiness unto God.
  2. Typically, Israel was now 'in' the Holy Place where the Menorah (the Light of Messiah), and the Table of Bread (God's living food; Messiah Yeshua, represented by the 12 loaves of unleavened bread and pictured in the Manna from Heaven),<sup>32</sup> and the gold Altar of Incense were, which are the prayers of Israel's High Priest, Yeshua, and also Israel's prayers.
  3. The next stage is the very Presence of God, known as the New Jerusalem (Rev. 21:1f.), pictured in the Holy of Holies in the Tabernacle of Moses and the Temple of Solomon.

In Acts Two there were Jews from all over the world in Jerusalem for *Shavu'ot* because it's one of the three annual pilgrimages (Passover, *Shavu'ot*/Pentecost, and the Feast of Tabernacles) where God commands Israel to appear before Him. Many of those Jews not only heard Peter's message of *freedom* and life in Messiah Yeshua that day, but also heard the uneducated Apostles<sup>33</sup> praising the God of Israel in their own language:

“They were amazed and astonished, saying, ‘Are not all these who are speaking Galileans? How is it that we each hear them in our own language to which we were born? (Jewish) Parthians, Medes and Elamites, and those of Mesopotamia, Judah and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs; we hear them in our own tongues speaking of the mighty deeds of God!’” (Acts 2:7-11)

The Holy Spirit had been poured out (Joel 2:28-29). God had broken through the language barrier that He had created when He overthrew the Tower of Babel (Gen. 11:9). All those Jews, from all those foreign lands, heard the call of God upon their life, and 3,000 Jewish men, not counting the women and children (Acts 2:41) as is the biblical custom,<sup>34</sup> gave their lives to their Jewish Savior that day. They would be the

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meaning of Passover and the unleavened bread (and the wine). He didn't do away with Passover; He magnified it. There will be a Third Passover, where all Israel sits down at the heavenly Passover Table and partakes of the Passover Lamb of God. This is the Marriage Supper of the (Passover) Lamb (Rev. 19:9), which will also be a Passover. Why? Because at Passover God *frees* Israel to become betrothed to Him at *Shavu'ot*. Whether in Egypt with the blood of the Passover lamb, or in Jerusalem with the Blood of the Passover Lamb, or in the New Jerusalem with the Blood of the Passover Lamb, God is taking a Bride for His Son and her name is Israel (Rev. 21:2, 9-12, 14; cf. Eph. 2:11f.; Gal. 6:16).

<sup>32</sup> This bread was changed every Sabbath, suggesting renewal for Israel every Sabbath (Lev. 24:7-8), and being 12 loaves pictures that there is always fresh bread (i.e. heavenly food; the Messiah, the Bread of Life) for the 12 Tribes of Israel.

<sup>33</sup> “Now when they saw the boldness of Peter and John, and perceived that they were *uneducated and untrained* men, they marveled. And they realized that they had been with Jesus.” (Acts 4:13 NKJV) In other words, the Apostles didn't know the foreign languages they were praising God in.

<sup>34</sup> The man is the God ordained head or authority of the family (e.g. Sarah called Abraham lord; Gen. 18:12; 1st Peter 3:6). Women and children are considered part of the family or *one* with their husband-father. This is brought out in Scripture in various ways. For instance, only the firstborn sons in Egypt were killed at the First Passover, while the firstborn sons of Israel were spared (Ex. 12:12). Because of that Yahveh spoke of them, the firstborn

first ‘evangelists’ and would return to their Jewish communities throughout the Roman Empire and proclaim Yeshua *to their Jewish family, Jewish friends and Jewish neighbors*. Salvation would *not* go out to the Gentiles until Cornelius in Acts 10, about nine years *after* the resurrection:

“And Peter said to Cornelius, ‘You know how unlawful it is for a man who is a Jew to associate with a Gentile or to visit him, and yet God has shown me that I should not call any Gentile common or unclean.’” (Acts 10:28)

Acts 10:34-35: “‘Opening his mouth,’ Peter said, ‘I now understand that God doesn’t show partiality, but in every nation, the Gentile who fears Him and does what is right is acceptable to Him.’”

Gentiles coming into the faith were so foreign to the Apostles and the first believing Jews that when Peter returned to Jerusalem after Acts 10, the Jewish Apostles and believing Jewish Elders *confronted* him for mingling with, and eating with the Gentiles (Acts 11:3). When they heard Peter out, that those Gentiles, too, had received the Holy Spirit, they realized that God was also bringing the Gentiles into His Kingdom:

“When they heard this they were silenced and they *praised* God, saying, ‘Then God has given, *even to the Gentiles*, the repentance that leads to life.’” (Acts 11:18)

*Shavu’ot* of Acts Two was 50 days after Yeshua, the First Sheaf/Fruit (person) to rise from the dead in a glorified body, first ascended to the Father in fulfillment of First Sheaf. Just before His first ascension He told Mary (Hebrew: Miryam) not to touch or cling to Him because He hadn’t yet *ascended* to His Father:

“Yeshua said to her, ‘Stop clinging to Me, for I have not yet ascended to the Father, but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” (John 20:17)

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sons of Israel, being His (Ex. 13:1-2, 12-13, 14, 15; 22:29). Also, in Ex. 12:37 it speaks of six hundred thousand Hebrew *men* who left Egypt. Interesting, too, is that Jacob had 12 sons and a daughter, Dinah, but she did not become a Tribe in Israel.

Also, an obvious thing for only men is circumcision, ‘to come into the Covenant’ (Gen. 17:10-14; Ex. 12:43f.). There isn’t anything for a woman because women were either with their father, their husband or their brother. In Ex. 30:11-16, it’s only the men over 20 years old that are allowed to give a half-shekel for their redemption from Egypt and subsequent numbering. In Ex. 34:19-20, only the male sons are to be redeemed when they are born (for it was only the firstborn sons in Egypt who died, or were spared). In Ex. 34:23 it mentions that only the males are required to come to the place where Yahveh has His Name, three times a year, to celebrate the three major Feasts. In Ex. 38:25-28 only the men who came out of Egypt, 20 years old and older, give the silver half-shekel to be redeemed and numbered (as per Ex. 30:11-16). They took up 100 talents and 1,775 shekels of silver, and with it made the 100 silver sockets that held in place the boards covered with gold for the Holy Place and Holy of Holies of the Tabernacle of Moses. Also, only the *male* Levites could be helpers to Aaron and his sons, and only the male priests could eat of the grain sacrifice and the trespass sacrifice (Lev. 6:18, 29; 7:6).

In the New Testament the concept of women (and children) being one with their husbands naturally continues. Only men are counted, but not women when Yeshua multiplied the bread and fish (e.g. Mt. 14:21; Lk. 9:14; Jn. 6:10). All three speak of the feeding of the 5,000, noting that they are men, and of course, women and children were there; see also Mt. 15:36; Acts 4:4, where it specifically speaks of men, and Acts 3:41 where it certainly is implied that it’s only men. Acts 5:14, though, doesn’t have ‘a count,’ but it literally speaks of men and women believing in Yeshua. Interestingly enough, in the Gospel accounts of Yeshua and the Passover there aren’t any women observing it with Him—just the 12 men. Yet, Scripture specifically speaks of women ministering to Him (financially, etc.) and they came with Him to Jerusalem at the time of the Passover (Mk. 15:40-41; Mk. 15:41). Also, there were 12 male Apostles, no women. Some might say that this line of thinking is archaic and denigrates women, but what Yeshua said to Peter seems an appropriate answer to them: ‘You’re not thinking as God thinks, but as Man thinks’ (Mt. 16:23).

Obviously, Yeshua was *already* resurrected when He spoke those words to Miryam, but He had not yet fulfilled the ultimate meaning of First Sheaf by appearing before His Father as the first to rise from the dead—glorified. Fifty days later the Holy Spirit fell on the Apostles and other Jews at *Shavu'ot*.

*Shavu'ot* in Acts Two brings Israel into the Tabernacle or Temple's Holy Place, to walk by *both* His Word (given at Sinai on *Shavu'ot*) *and* His Spirit (at the Second *Shavu'ot*). Yeshua, filled with the Spirit, kept all Mosaic Law that applied to Him because it is God's holy and righteous Standard of Freedom (Rom. 3:20, 31; 7:12, 14). Yeshua is our Example to imitate. Mosaic Law wasn't a burden for Him because it's a reflection of God's very character, nor was it a burden for Moses, Joshua (Jos. 1:1-9), or King David (e.g. Psalm 119). In Matthew 22:40, Messiah Yeshua spoke of the greatest commandments of Mosaic Law being love of God and neighbor, *and He then said*:

*'On these two Commandments hang all the Law and the Prophets.'*

*All* the laws or rules of Moses hang from (literally, 'are suspended from')<sup>35</sup> stem from, are rooted in, the two great commandments. Therefore, *all* the rules of Moses reveal *how* to love our God and *how* to love our neighbor. *The Lord Yeshua* said that *Mosaic Law is literally God's definition of love*.

The laws define what is love, God's love, and also, its opposite: what is harmful, cruel and sinful, such as not to place a stumbling block in the path of a blind man (Lev. 19:14), nor to eat pig or shrimp (Lev. 11:7f.), etc. The rules and statutes, etc., come from God, to make His will known to His people. There are ordinances and rules, etc., that apart from God telling His people Israel, no one would ever know them. Major things such as the 7th day Sabbath, the holy Feasts of Israel and the dietary laws (Lev. 11), etc., That are not given or known to the natural moral man, but they are very special understandings about the God of Israel, His creation and His desire in how He wants His people to live their lives. The Lord said to Israel that if they followed His ways (Mosaic Law) they would be blessed:

*"If you will diligently listen to the voice of Yahveh your God, and do that which is right in His eyes, and give ear to His commandments and keep all His statutes, I will put none of the diseases on you that I put on the Egyptians, for I am Yahveh, your healer."* (Exodus 15:26)

Many of the diseases that Christians suffer and die of would not have affected them if they had been taught by the Church to walk out their faith in Christ the way He had—by keeping all the laws and rules of Moses that apply to them. Despite that the Church teaches against Mosaic Law, *God* wants to write the Law of Moses upon the heart of every Christian. *It was for this very reason* that the Holy Spirit was given to Israel on *Shavu'ot*. This is found in both the Hebrew prophets, Jeremiah and Ezekiel, and the Book of Hebrews, and reveals *God's Truth* about Mosaic Law:

*"'But this is the covenant that I will make with the House of Israel after those days,' says Yahveh: 'I will put My Law (Torah/Mosaic Law)<sup>36</sup> in their minds and I will write it on their hearts and I will be their God and they shall be My people!"* (Jeremiah 31:33)

*'Moreover, I will give you a new heart and put a new Spirit within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.'* (Ezekiel 36:26-27)

Hebrews 10:16, *quoting* Jeremiah 31:33, declares in the New Testament, *after* the resurrection, that the

<sup>35</sup> D. A. Carson, author; Frank E. Gaebelin, general editor; J. D. Douglas, associate ed., *The Expositor's Bible Commentary*, vol 8, *Matthew* (Grand Rapids, MI, USA: Zondervan, 1990), Accordance Bible Software, n.p.

<sup>36</sup> The word for Law is literally Torah, which is Mosaic Law, not just the Ten Commandments. Some might think the English word Law means on the Ten Commandments, but this is not the case (see p. 2, note 2).

Holy Spirit wants to write Mosaic Law upon the heart of every *Christian*. Nowhere does it say that God wants to write only part of the Law (i.e. only the first two commandments of ‘love, or just the Ten Commandments, or just the so-called moral laws), nor does God say that Mosaic Law has been done away with. On the contrary, the Word of God states:

“And the Holy Spirit also *testifies to us*, for after He had said before, ‘This is the Covenant that I will make with them after those days,’ says the LORD. I will put *My laws* into their hearts and in their mind I will write them.” (Hebrews 10:15-16)

The author of Hebrews is obviously speaking of, and affirming Jeremiah 31:33. It was specifically in relation to the giving of the Holy Spirit to Israel, as part of the New Covenant, that *Mosaic Law* would be placed in our minds and written on our hearts by the Holy Spirit so that Christians could walk in God’s Word (Mosaic Law) by His Spirit, *just as Jesus did*—from the inside-out. It was like that in the beginning with the Apostles,<sup>37</sup> and today this biblical teaching is being restored by the Holy Spirit to the Body of Messiah.

*Shavu’ot* in Acts Two saw 3,000 Jewish men, plus women and children, give themselves to Yeshua and find eternal life (Acts 2:38-41). Interesting to note is that at the giving of the Stone Tablets, 40 days *after* the First *Shavu’ot*, when Moses came down the Mountain with the Stone Tablets in his hand, 3,000 Hebrew men *died* because of their idolatry (the gold Calf; Ex. 32:28).<sup>38</sup> Forty days emphasizes that the Law, without the sacrifice of the Passover Lamb, can only bring condemnation and death. This is not because the Law is sin or evil or a curse, but because without the Blood of the Passover Lamb every man stands condemned for not being like God—sinless and holy.

Mosaic Law was never given for salvation, but to a people *already* saved from Egypt. Yahveh saved Israel from Egyptian slavery first, by the blood of the Passover lamb (Ex. 12), and *then* He brought them to Mt. Sinai *to learn how to walk in His covenant*. The Law didn’t free Israel from Egypt. It gave them knowledge of what was pleasing and displeasing (sin) to God (Rom. 3:30; 7:7). It was the Pharisees and Scribes who taught that keeping Mosaic Law earned a man salvation. The Rabbis still teach that today.

Mosaic Law taught Israel the wisdom and righteousness of God (Dt. 4:5-8), which is true freedom.<sup>39</sup> This is the benefit of being saved—freedom in knowing and doing His will through Mosaic Law, by the power of the Holy Spirit.

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<sup>37</sup> Acts 21:20 says that every Jew in Jerusalem who believed in Yeshua kept Torah. This would be the way of life for both Jew and Gentile until about 120 AD, when the Roman Catholic Church nullified Torah and substituted pagan days and pagan ways for it. For an in-depth understanding of how the Apostles walked and how all Christians are meant to live out their faith in Jesus, see [The Lifting of the Veil—Acts 15:20-21](#) and also the articles listed on p. 1, note 1.

<sup>38</sup> The reason why the Tablets were made of stone was to picture the Word of God as eternal (Is. 40:8; Mt. 24:35). That’s why kings would carve out their victories and achievements on stone. It lasts a long time and is symbolic of eternity. They wanted all the generations to know their ‘great’ name.

<sup>39</sup> Someone might argue that ‘God gave the Law to Israel and knew they couldn’t live up to its Standard. What kind of a God is that?’ God gave the Law for a number of reasons. One of them was to show Israel their need for the Messiah, which is the end or *goal* of the Law (Rom. 10:4). Gal. 3:19 says, ‘Why the Law then? It was added because of transgressions.’ Rom. 7:7: “What shall we say then? Is the Law sin? May it never be! On the contrary, *I would not have come to know sin except through the Law.*” It’s not that an Israeli could not walk in the Law at all, but he could not stand before God on Judgment Day and say that he was sinless, and therefore, had earned eternal life by never sinning. Also, *inherent within Mosaic Law was God’s provision for breaking it*: sacrifice and forgiveness of sins (Lev. 5, etc.). With the giving of the Holy Spirit the essence of the Law has been revealed by Messiah so that it’s not enough to abstain from murder; one also has to deal with hate, etc. The Standard has increased exponentially (forgive and love your enemy).

## *Other Names For Shavu'ot*

Another name for *Shavu'ot* is *Hag HaKatzir* (Ex. 23:16; the Festival of the Harvest), the last grain harvest (i.e. the wheat harvest). It's also known as *Yom HaBikorim* (Num. 28:26; the Day of First Fruits) when two loaves of wheat with leaven are offered up. It was a harvest time for wheat, grapes, dates, figs, pomegranates and olives in Israel, from the good land that God had given to her.<sup>40</sup>

*Shavu'ot* (literally, 'Weeks,' i.e. 7 x 7) spins off of the counting of the *Omer*. The *Omer* is a Hebrew word and refers to the weight of the finely crushed barley grain offering of First Sheaf on the Sunday of Passover week. It was about two pounds.<sup>41</sup> A handful of it was offered upon the bronze Altar of Sacrifice, and the rest was eaten by the High Priest. When it was offered the 50 day counting to *Shavu'ot* began:

Lev. 23:15-18: 'You shall also count for yourselves from the day after the Sabbath, from the day when you brought in the sheaf (*Omer*) of the elevation offering, there shall be seven complete Sabbaths. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a new grain offering to Yahveh. You shall bring in from your dwelling places two loaves of bread for an elevation offering, made of two-tenths of an ephah. They shall be of a fine flour, baked with leaven as first fruits to Yahveh. Along with the bread, you shall present seven one year old male lambs without defect and a bull of the herd and two rams. They are to be whole burnt sacrifices to Yahveh, with their grain sacrifice and their drink sacrifice; sacrifices by fire—a pleasing aroma to Yahveh.'

Lev. 23:19-22: 'You shall also offer one male goat for a sin sacrifice and two male lambs one year old for a sacrifice of peace sacrifices. The High Priest shall then elevate them with the bread of the first fruits for an elevation offering with two lambs before Yahveh. They are to be holy to Yahveh for the High Priest. On this same day you shall make a proclamation as well. You are to have a holy convocation. You must do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations. When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field, nor gather the gleaning of your harvest. You are to leave them for the needy and the stranger.<sup>42</sup> I am Yahveh your God!'

On the 50th day from First Sheaf in Passover week, *Shavu'ot* falls; it's always Sunday to Sunday. Some Christians might see in these two Sundays justification for observance of Sunday over the Lord's 7th day Sabbath, especially as the Sunday of First Sheaf is when Yeshua seems to have been resurrected<sup>43</sup> and was definitely seen alive from the dead for the first time, but First Sheaf is not even an annual Sabbath. In other works, if God had intended to replace the weekly 7th day Sabbath with the annual Sunday of First Sheaf, it's fairly reasonable to think that He would have at least made First Sheaf an annual Sabbath to begin with, but He didn't. There is no biblical justification for replacing the 7th day Sabbath with Sunday because of the resurrection and/or Yeshua's first appearance alive from the dead, and/or His first ascension.

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<sup>40</sup> Num. 14:7; Dt. 1:25, 35; 3:25; 4:21; 6:18; 8:7, 10; 9:6; 11:17.

<sup>41</sup> C. F. Keil and F. Delitzsch, *Commentary On The Old Testament*, vol. 1: *The Pentateuch* (Peabody, MA: Hendrickson Publishers, 2001), p. 459.

<sup>42</sup> The needy are the orphan and the widow (and the Levite). The needy stranger, picturing the Gentile believer, is one who comes to live with Israel.

<sup>43</sup> Yeshua is first seen alive from the dead on Sunday, but Scripture is actually silent as to the day and the hour when the Lord *rose* from the dead. For an article on this see [The Resurrection and Mark 16:9](#).

Only the Sunday of *Shavu'ot*, 50 days later, when the Holy Spirit fell upon the Apostles, is an annual Sabbath. It seems that God purposely didn't make the Sunday of the resurrection an annual Sabbath so that it couldn't be used to justify weekly Sunday assembly replacing His 7th day Sabbath of holiness. Also, Yeshua's appearance on Sunday from the dead cannot be used to justify *all* Sundays replacing the Sabbath because Scripture doesn't ordain or authorize it. In other words, there is no authority from God to change His holy 7th day Sabbath *because* of the resurrection, or anything else.

The Sunday of *Shavu'ot* is a holy day (Lev. 23:21), but it cannot be used to support that every Sunday should be holy or that the weekly time of Christian assembly should be on Sunday, in opposition to the Word of God and His holy seventh day Sabbath. The Sunday of *Shavu'ot* only comes once a year and it was already marked out by God for the distinction of giving Israel His Word and His Spirit. There's no allowance in the Word of God to have Sunday replace the 7th day Sabbath for any reason; the resurrection included.

First Sheaf in Passover week is the time when the High Priest offered up the first (barley) grain. It was on this day that the risen Savior first appeared to Israel (Mary Magdalene and some other women with her; the two men 'on the road to Emmaus,' and then the Apostles in the upper room). That Sunday was also Yeshua's first ascension, as the First Sheaf of Yahveh to be resurrected from the dead and glorified. His appearing before the Father paralleled the ceremony that the High Priest was doing for First Sheaf, thanking God for being faithful to His promises to Israel, for land, food, protection and blessings. Yeshua said something similar to His Father, who had provided Israel with deliverance from sin and death; land (the New Jerusalem); food (the Bread of Life and Living Waters); protection from the Enemy and eternal blessings.

Leviticus 23:17 speaks of the two loaves for *Shavu'ot* being leavened. These originally may have pictured Israel divided up into the two divisions of six that were pictured on the shoulders of the High Priest (Ex. 28:9-12). After Acts 10 it seems to picture the Jew and the Gentile who have Yeshua residing within them (i.e. the Jew and the Gentile who make up the Israel of God; Gal. 6:16). The leaven in the bread offering of *Shavu'ot* symbolizes *fallen* (leaven or yeast being symbolic of sin; 1st Cor. 5:6-8), but *redeemed* Israel, filled with the Holy Spirit (in the Holy Place) through the sacrifice of Yeshua.

The Jew and the Gentile are the two Flocks that the Lord is making one (John 10:16). We have been given *life*, here and now, but still contain leaven (sin) within. It's only by the sacrificial cleansing blood of Yeshua that allows the Father, the Son and the Holy Spirit to dwell *within* sinful flesh—the new, but temporary Temple (1st Cor. 3:16-17, 19, etc.).

The two loaves were made of wheat with leaven, unlike the roasted and finely crushed barley in its *aviv* state that was offered on the Altar of Sacrifice for First Sheaf. Barley ripens just before Passover. Wheat ripens about three weeks later. Israel would have already harvested the wheat when *Shavu'ot* came. These two loaves for *Shavu'ot* weren't thrown onto the Altar Fire, but elevated (dedicated to Yahveh)<sup>44</sup> and then eaten by the High Priest, picturing us being 'in' Messiah Yeshua, even in our fallen state; only made possible by the cleansing blood sacrifice of Yeshua.

Lev. 23:18 speaks of the whole burnt sacrifice and this pictures Yeshua, the quintessential Israeli, totally dedicated to the will of His Father, crushed or transformed as grain and poured out as wine at the base of the Altar of Sacrifice in Heaven (Rev. 6:9; 11:1; 16:7) so that we can eat of Him, become like Him and follow His Example. It also speaks of Israel being totally dedicated to God because everything of this sacrifice was totally consumed by the fire of the Altar of Sacrifice. The grain and wine offerings picture Israel *transformed* by her God, too.

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<sup>44</sup> Most English translations have 'wave offering,' but the Hebrew word is now seen by theologians as elevating the loaves to God, not waving them before Him.

In verse 19 the sin sacrifice pictures Yeshua taking Israel's sins and sin nature away by His blood (sacrificial death). The peace sacrifice symbolizes Yeshua's perfect union with the Father, and ours, through the blood of the lamb, the priest eating some meat of it in the Presence of God.

In verse 20 the elevating of the two loaves pictures all the grain/food of this harvest (i.e. food for life) as Yahveh's. It's also symbolic of what God can do with grain that dies to self; it can be used to feed others.

Verse 21 doesn't literally say it's a Sabbath, but the wording of the 'holy assembly' and 'no work' being done point directly to it being an annual Sabbath day.

Verse 22 has an important ethical reality, which points to God's heart—care and concern for people in less fortunate situations. God commands that the corners of the fields be left for the stranger, the widow and the orphans (and the Levites).<sup>45</sup> The Rabbis say that the celebration of the Feast of Freedom is not complete until one has helped someone less fortunate than himself.

## *A Hard Commandment?*

Many Christians say that the Law is impossible to keep.<sup>46</sup> I wonder if they were referring to what God commands in Deuteronomy 16:9-12? He says that we *must rejoice* in celebrating *Shavu'ot*:

Dt. 16:9: 'You must count seven weeks for yourself. You must begin to count seven weeks from the time you begin to put the sickle to the standing grain. Then you must celebrate the Feast of Weeks (Pentecost) to Yahveh your God with a tribute of a freewill offering of your hand, which you shall give just as Yahveh your God blesses you.'

Dt. 16:11-12: 'and *you must rejoice* before Yahveh your God, you and your son and your daughter and your male and female servants and the Levite who is in your town, and the stranger and the orphan and the widow who are in your midst, in the place where Yahveh your God chooses to establish His Name. You must remember that you were a slave in Egypt and you must be careful to observe these statutes.'

'Putting the sickle to the standing grain' (v. 9) is an approximate reference to when the barley for First Sheaf is cut down to begin the harvest. Only until the 'first sheaf' is offered on the Sunday of Passover week by the High Priest to God may the people eat of the harvested barley (Lev. 23:14) and the counting to Pentecost begins. Also, only after Yeshua offered Himself as the First Sheaf before His Father, that Sunday of His resurrection, could we eat of His flesh and drink His blood (i.e. have eternal life; John 6:53-58), and have the indwelling and transforming power of the Holy Spirit, for it's the Spirit's work to apply His flesh and blood to us.

In verse 10 a freewill offering is mentioned, over and above the tithes, as Yahveh has prospered the Israeli. The tithe is the foundation or 'floor of giving;' not the ceiling. There are other offerings, such as free will offerings that are not part of the initial ten percent, and what joy there is in giving to others as an ex-

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<sup>45</sup> Dt. 10:18; 16:11, 14; 24:19-21; 26:12-13 (see also 27:19).

<sup>46</sup> I wonder if any Christians realize that loving one's enemy, as Jesus commands them (Mt. 5:44), is infinitely harder than abstaining from bacon and shrimp? Jesus made the New Covenant much harder to keep than the Mosaic Covenant by amplifying the Mosaic commandments of murder, adultery and love of neighbors. Most Christians, though, don't realize that being 'under Grace' and 'not Law,' doesn't mean they are free from the requirements of the Law, but only that the Law cannot condemn them to Hell (Rom. 8:1f.) because 'in Yeshua' we have died to self (the penalty for breaking the Law being death), which Yeshua paid for us, and are now alive 'in Him,' not to do our own thing, but to allow Him to do His thing through us. By Yeshua's grace we can walk *as He walked*, keeping all the rules of Moses that apply to us, just as the Apostle John writes (1st John 2:6). Jesus came to redeem us from the *curse* of the Law (Gal. 3:13), not the holy Law itself (Rom. 7:12, 14).

pression of gratitude to God for what He has done for us and a confirmation of one's faith and trust in God to provide for us; both our physical and redemptive needs. The tithe is the only thing in the physical realm that reveals to us that we are truly *trusting* in Papa God to supply our needs, both physical and spiritual; temporal and eternal.<sup>47</sup>

In verse 11 the Israelis were commanded to *rejoice* at the place where Yahveh chose to establish His Name. Is this what people mean when they say, 'No one can keep the Law!?' For some Christians I can see where this commandment to rejoice before God would be an impossible task for them, but Israel, without the Holy Spirit dwelling within, was to sanctify the day of *Shavu'ot* by assembling together as the holy people of God, rejoicing and feasting in His midst for all He had done for them. Certainly we can do the same, if only properly taught what it is to be a biblical Christian.<sup>48</sup>

In verse 12 God speaks of giving to others less fortunate. Israel was to always remember where she came from and Who saved her from slavery, and how they were saved—by the blood of the Passover lamb. With this continual reminder and motivation one would naturally feel grateful to God and give to others out of their heartfelt love for God and what He had done for them. This is also a very fitting concept for those who love and follow the Lamb of God today.

The spring and the fall feasts of Pesach (Passover) and *Sukote* (Tabernacles) are a full week long, but *Shavu'ot*, in the late spring, is only one day. Yet, coupled with the fact that it is always after a 7th day Sabbath, it means that there are two Sabbaths in a row for the people of God to celebrate and rejoice before Yahveh on. God truly thinks of everything!

## SHAVU'OT IN THE SYNAGOGUE

In traditional Judaism today, *Shavu'ot* is an agricultural feast, with the Revelation and Words at Mt. Sinai taking prominence. The synagogues will have a festive atmosphere with flowers decorating the sanctuary and the book of Ruth read because of its agricultural context, and also, because Ruth became a 'convert' to Yahveh. This implies her keeping the *commandments* of Yahveh given at Sinai on *Shavu'ot*, and all the other commandments and statutes, etc., that applied to her, that the Ten symbolize.

It's also a day the Jewish people recognize and honor all Gentile converts to Judaism, for they, like Ruth, chose to leave their way of life, and quite possibly their parents, family and friends, to be part of Israel.<sup>49</sup>

*Shavu'ot* for the Jewish community is a day where dairy meals are the norm, Israel being the Land flowing with *milk* and honey.<sup>50</sup> No meat will be eaten today in the Orthodox Jewish community because meat and dairy are not permitted to be eaten together, and this day for them is a 'dairy day.' Not eating meat and dairy together comes from a ridiculous rabbinic interpretation of Ex. 23:19 (repeated in 34:26; Dt. 14:21), which states that Israel was not to boil a kid of the flock in its mother's milk. The Rabbis interpret it to mean that meat and dairy cannot to be eaten together at the same meal (and a time lapse must ensue before one can eat the other food). Yeshua came against this sort of understanding because the Pharisees and Scribes (the Fathers of the Rabbis) made something to be sin that God didn't say was sin. They added

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<sup>47</sup> See [The Tithe in Ancient Israel](#) for how important the tithe is for us today.

<sup>48</sup> See the articles and book listed on p. 1, note 1 for what biblical Christianity is.

<sup>49</sup> There is no scriptural basis for a Gentile *becoming* a Jew. Ruth always remained a *Gentile* Moabitess, and all the other Gentiles *who became part of Israel* also remained Gentiles, despite what the Rabbis (Pharisees) invented for Gentiles. For why the Gentile who attaches himself to Israel always remains a Gentile, yet is 'one' with Israel, see, [Is the Gentile Now a Jew?](#)

<sup>50</sup> Exodus 3:8; Lev. 20:24; Num. 13:27, 14:8; Dt. 27:3; Josh. 5:6; Jer. 32:22; Ezk. 20:6, etc.

to God's Word and nullified it (Dt. 4:2; 12:32; Mt. 15:1-9). The religious Jew today believes that it is a sin for him to eat dairy and meat together.

The commandment though, has nothing to do with not being able to eat meat and dairy at the same meal. The commandment speaks of a pagan fertility practice that God didn't want Israel to practice. In the fall, after the final harvest of the year, the Canaanites would boil a kid of the sheep or the goats in the milk of its mother, and then take the milk, invoke their god and sprinkle the milk on the fields.<sup>51</sup> This was 'to ensure' that the harvest for the following year would be bountiful. Of course, this is pagan magic.

The first two Scripture cites referring to the young lamb fall right after the Feast of Tabernacles, which comes in autumn, after the final harvest (Ex. 23:16-21; 34:22-26). The third cite is right after the dietary laws in Dt. 14:21, but the Feast of Tabernacles is just a few verses later (vv. 23-26).<sup>52</sup> With the first two cites of Exodus it's easy to see that Israel was given the commandment so that in the autumn they wouldn't copy what the Canaanites were doing, 'to ensure' their harvest for next year would be bountiful. Israel was to trust Yahveh.

The third cite, in Dt. 14, falls right after the second giving of the dietary laws.<sup>53</sup> It doesn't mean that dairy and meat are to be separated.

1. Verse 21, which has the prohibition against boiling the young lamb, begins a shift to a new conceptual thought from the previous dietary laws by first stating that any (clean) animal that dies of itself cannot be eaten by Israel. Then it presents the prohibition about the young lamb.
2. Verse 22 commands Israel to tithe all its produce every year.
3. Verses 23-26 speak of the Feast of Tabernacles and what the Israeli was to bring, which comprised a tithe of 'all the new wine, oil, herd and flock,' etc.
4. Verse 27 speaks of not neglecting the Levite.

Seen all together, the admonition of not to boil a kid in its mother's milk applies to the literal doing of it in relation to pagan idolatry; that God didn't want Israel doing it after the harvest of the Feast of Taberna-

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<sup>51</sup> The Jewish view (of not boiling a kid in its mother's milk) is that one should not eat meat and dairy together, thus avoiding the possibility of eating the meat of the kid and the milk of the mother together. Of course, the possibility exists that one can eat the meat of the kid and the milk of the mother at different times, but this doesn't seem to concern the Rabbis. Extending the rabbinic interpretation to all meat and dairy, one finds the impossible situation of chickens, which don't give milk, but are nevertheless prohibited from being eaten with dairy products.

Rev. James M. Freeman, *Manners and Customs of the Bible* (Plainfield, NJ: Logos International, 1972), p. 73, #133, states: this 'injunction is put in connection with sacrifices and festivals' (and not a dietary regulation). The seething of a kid in his mother's milk was an *idolatrous* practice done 'for the purpose of making trees and fields more fruitful the following year.' It 'was an ancient heathen custom to boil a kid in the dam's milk and then besprinkle with it all the trees, fields, gardens and orchards.'

Charles F. Pfeiffer, Old Testament; Everett F. Harrison, New Testament, *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1977), p. 73, states: 'in the Ugarit literature discovered in 1930, it was learned that boiling a kid in its mother's milk was a Canaanite practice used in connection with fertility rites (*Birth of the Gods*, 1:14).'

R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. II (Chicago: Moody Press, 1980), p. 285, writes: "Since a Ugaritic text (UT 16: Text no. 52:14) specifies, 'They cook a kid in milk...the biblical injunction' was 'directed against a Canaanite fertility rite.'"

<sup>52</sup> God wanted Israel to be holy (Dt. 14:2), which meant that they weren't to follow the ways of the pagans around them by boiling the kid in its mother's milk 'to ensure' a good harvest the following year.

<sup>53</sup> The first time the dietary laws appear is found in Lev. 11:1-47. Interestingly enough, the passage on boiling a kid in its mother's milk is not listed in the dietary laws of Lev. 11 (cf. Lev. 3:17).

cles. It doesn't have anything to do with the separation of dairy from meat (for God never speaks of separating meat from dairy nor says that it's sin to eat dairy and meat together.

Finally, Yeshua ate both dairy and meat together in the meal that Abraham served Him (and the two angels) when they came to Father Abraham, before destroying Sodom and Gomorrah (Gen. 18:8).

Of course, traditional Judaism doesn't accept Yeshua as Yahveh the Son, but the passage speaks of Yahveh and two angels, and so the Rabbis circumvent this obvious divine contradiction to their teaching by saying that either Abraham served God and the angels the dairy first, and waited a certain amount of time before serving them the meat (anywhere from 18 minutes to two hours, depending on the rabbi cited, or that it wasn't sin because Mosaic Law, with the law not to boil a kid in its mother's milk, hadn't yet been given at Mt. Sinai. As for the former reason, Scripture negates it, saying that Abraham served God and the angels the dairy and the meat at the same time.<sup>54</sup> As for the latter reason, even though the Rabbis are technically right, it seems very strange that God and His angels would eat meat and dairy together if one day He would command Israel not to do that.

The Rabbis don't have the indwelling Spirit of God for discernment and understanding of Scripture, and we know that Yeshua commanded us to avoid their teachings because they were filled with leaven (Mt. 16:6-11) because some/much of rabbinic law is contrary to God and His Word (Mt. 15:1f.), and it has sunken further into the pit, embracing Kabbalah, which is nothing less than Babylonian mysticism in Jewish clothes. Kabbalah has seeped into just about every facet of Judaism today.<sup>55</sup>

Having said that, Christians have also fallen to satanic deception believing the lie that Mosaic Law being done away with, and so they accept Sunday, Easter and Xmas because even though they are from the traditions of the Roman Catholic Church, which threw out Mosaic Law in 120 AD and replaced it with pagan days and pagan ways. All in all, both Jews and Christians are deceived. Jews, in that they don't believe in Yeshua as their Messiah, and Christians, in that they follow the pagan traditions of the Roman Catholic Church, both nullify God's Word.<sup>56</sup>

Gentiles who come to Yeshua are part of Israel nonetheless, but need not get caught up in rabbinic Judaism. Judaism has some things that it can show us, but it's also enslaved to deception.

On this night of *Shavu'ot* the Jewish people stay up all night long in the synagogue reading the Torah, in honor of the Ten Commandments having been given on *Shavu'ot*. Their staying up all night is not biblical. It's not commanded by Yahveh, but by the Rabbis, and woe to a religious Jew who shirks this 'commandment.' Actually, believers should stay up all night for Passover (Exodus 12:40-42), as Yahveh commands, because on the night of Passover Yahveh 'stayed up all night' (as did Israel), and brought Israel out of Egyptian slavery. He commands us to do the same every year, in commemoration of that great event. Yeshua stayed up all Passover night, bringing us out of the Kingdom of Satan by His crucifixion the next morning, and asked His disciples to stay up and pray with Him (Mt. 26:36-38f.).

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<sup>54</sup> Gen. 18:8: So he (Abraham) took butter and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

<sup>55</sup> See [Kabbalah](#) for why it's Babylonian mysticism in Jewish clothes.

<sup>56</sup> For understanding why Sunday, Easter and Xmas, as well as the negation of Mosaic Law is not God's will, see the articles on p. 1, note 1.

# HOW TO CELEBRATE SHAVU'OT

*Shavu'ot* is a holy day, not a holiday. Yahveh calls for an assembly and the ceasing of all work—in itself, a picture of freedom. All the Israeli males were to go to the city where Yahveh chose to place His Name (Ex. 34:23) and rejoice in His Presence with their brethren (and of course, the men would bring their families, and so it was truly a *holy* time or vacation).

After David's capture of Jerusalem (about 990 BC) the city would be Jerusalem, and then specifically on Mt. Moriah where his son, King Solomon, would build the Temple of Yahveh that would stand for about 372 years; from 958 BC to 586 BC. The silver trumpets (Num. 10:10) and ram's horns (shofars) would blast, along with other instruments, and the Levites would lead Israel in singing Psalms 113-118 and 146-150, etc., and the whole city would resonant with thanksgiving for what Yahveh had done, and continued to do, and would do, for His people Israel. Today, as believers, it's wherever we gather, for our God dwells within us, but one day central worship will be restored to Jerusalem, with Yeshua sitting as the King of Israel on the Throne of His Father David.<sup>57</sup>

If your congregation doesn't recognize *Shavu'ot* you might want to gather with your family and friends in a park or a back yard, which has some picnic tables. There you can eat and rejoice before Yeshua. You can pray, sing praise to Him and worship Him there. Open the Scriptures and read some passages concerning *Shavu'ot*; perhaps Ex. 19-20 and Acts 2? Ask the Lord to lead you and the others in a discussion of the texts. Remember that it's a holy day, and so we cannot buy nor sell anything, nor work. The only thing that is different from the weekly seventh day Sabbath is that we can light a fire and prepare food, and cook/grill food.<sup>58</sup> It's a day where we must rejoice in the Lord Yeshua, by His Spirit! (Even if you're the only one celebrating *Shavu'ot* you can still do these things.)

## CONCLUSION

The English word Pentecost comes from the Greek name for the Mosaic Law's holy feast day known as *Shavu'ot* in Hebrew, both of which stem from the number 50. Pentecost is known as the Feast of Weeks in the Old Testament.

*Shavu'ot* is intimately connected to Passover in that *Shavu'ot* is 50 days, counting inclusively, from First Sheaf, the Sunday in Passover week, and also conceptually, as both Passover and *Shavu'ot* speak of God's freedom for His people Israel. Passover is the literal freedom from Egyptian slavery, and *Shavu'ot* is the divine complement of that freedom, found in what the Ten Commandments, given on *Shavu'ot*, symbolize (Mosaic Law). This is God's way to live in holy freedom that He gave Israel from Pharaoh and Satan.

The biblical number for freedom—50, gets its meaning or symbolism of freedom from the Jubilee year, which was a time when all the lands that had been 'sold' (i.e. rented out) for their yearly harvests, returned to their original owners, and *freedom* was proclaimed throughout the Land of Israel, even to foreigners who had enslaved themselves to Hebrews. This freedom harkened back to the Passover in Egypt when God freed Israel from her cruel slavery to Pharaoh, and 40 years later brought Israel into the land of Canaan, which He had promised Father Abraham, for their inheritance. This Year of Freedom, from

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<sup>57</sup> Mt. 27:11-14, Lk. 1:30-33; Rev. 20:1-9; 22:16; Is. 9:7; 16:5 (Act 15:16); cf. Is. 41:21 King of *Jacob*; Ezk. 40-48; Rev. 5:4.

<sup>58</sup> God allows the lighting of fires and the cooking of food for the annual Sabbath within the Feast days (except of course, for The Day of Atonement when fasting is done). See Exodus 12:16 for this ability to prepare and cook food on the annual Sabbath days.

working the fields, etc., was a Sabbath year, and it came every 50 years, and so 50 became the biblical number for freedom. As this 50th year came after the 7th year Sabbath (the 49th year;  $7 \times 7$ ), it meant that Israel had two Sabbath years back-to-back (which paralleled the back-to-back one day Sabbaths of the weekly 7th day Sabbath and *Shavu'ot*). Truly a time a holy and joyous freedom. That's not bad for a God whom many Christians see as harsh and ogre-like.

The number 50 is further infused with freedom when we realize that both 50s (*Shavu'ot* and Jubilee) are biblically gotten by multiplying 7 times 7 plus 1, or  $7^2$  (seven squared) plus 1. Any number multiplied by itself amplifies the meaning of the number, and so the *foundation* of 50, which is freedom, is built upon 7, God's number for holiness, perfection and completion, and 1, the number of union and unity (with God). *Shavu'ot* (as well as the Jubilee) speaks of perfect and complete holy freedom amplified and magnified, in *union* with Messiah Yeshua, whom it points to, for He is Living Freedom and the One who frees us from sin, sickness, Satan and death, and give us life abundant, both here and in the New Jerusalem.

The number 50 is also used by God to declare that Mosaic Law (Torah) is God's true Freedom, and doesn't that make perfect sense? Yeshua, who is Living Freedom, is also called the Word of God (John 1:1; Rev. 19:13), and the core or essence of the written Word of God is Torah, which is 'seen' in the beginning of the first two books of Scripture, as one finds the first 'T' and then counts 50 Hebrew letters to an 'o' sound, etc., until the word Torah is spelled out. This happens over and over again and is a divine indication that Torah is a reflection of Yeshua—God's Living Freedom.

Scripture doesn't literally state that the Ten Commandments were spoken to all Israel on the First *Shavu'ot*, but it's mathematically probable that Israel was at Mt. Sinai at the time of *Shavu'ot*, and theologically certain, as the following biblical points confirm. Here are five biblical reasons that support the Ten Commandments being given on that First *Shavu'ot*:

1. **The 50 Day Count**—Israel left Egypt on 15 *Aviv* and the 50 day count to *Shavu'ot* would have begun on the Sunday of Passover week, whenever that Sunday date was, even though Israel didn't know of *Shavu'ot* then. God knew, though, and so whenever the Sunday of Passover week was, Israel got to Mt. Sinai on the 1st day of the 3rd month and would have had anywhere from 6 to 12 *Sivan* until *Shavu'ot*—ample time for God's descent on Mt. Sinai to coincide with *Shavu'ot*.
2. **The Feast**—One of reasons why God would coincide the giving of the Ten Commandments and *Shavu'ot* is because the word *feast* in Hebrew, in relation to the Feasts of Israel, means that Israel gathers to meet her God to praise and thank Him for all that He has done for her. Yahveh also specifically required all Israeli males to *appear* before Him for the three main *feasts* (Passover, *Pentecost* and Tabernacles), and certainly, all Israel appeared before God when He came as blazing Fire and thunderously spoke forth the Ten Commandments from Mt. Sinai.
3. **The Betrothal**—Another reason which points to the Ten being given on the First *Shavu'ot* is that the Ten form the basis for the covenant that God makes with Israel. This covenant is seen as a betrothal, which is a legal marriage that hasn't been consummated yet, but ties the two parties together in holy union. On Judgment Day it will be consummated when Israel truly becomes 'one' with the Father through her Messiah King. This union is also seen in the number *1* that is part of the biblical equation for the counting of the 50 days to get the date for *Shavu'ot* ( $7 \times 7 + 1$ ).
4. **The 50th Letter**—The number 50 speaks of freedom (the Jubilee year). Counting in the first parts of both Genesis and Exodus, the Hebrew word Torah is spelled out one letter at a time, every 50 letters, after finding a *tav* (t). This aligns the Hebrew word Torah (Mosaic Law) with *Shavu'ot*, which is 50 days after First Sheaf in the Feast of Freedom (Passover). The Ten Commandments, given on *Shavu'ot*, are symbolic of all God's words (i.e. Torah). This means that learning to walk in the freedom of Passover comes through obedience to Mosaic Law.
5. **The Holy Spirit**—The Ten Commandments, given on the First *Shavu'ot* at Mt. Sinai, biblically

and spiritually complement the giving of the Holy Spirit on the Second *Shavu'ot* (Acts Two), 1,470 years later. Both the Word of God, pictured in the Ten, and the Spirit of God, were given on the same holy day of *Shavu'ot* and divinely complement each other and are truly 'one.' It's the Holy Spirit's desire to write Torah upon our hearts,<sup>59</sup> which together form God's true, complete and holy freedom magnified in Messiah Yeshua.

On that First *Shavu'ot* Yahveh literally revealed Himself from Mt. Sinai in the form of Fire and He spoke to Israel the Ten Commandments, symbolic of all His words to Israel (i.e. Mosaic Law, etc.). Israel was to live by all the rules of Mosaic Law and thus be both the Betrothed of God and an example of holiness to all the pagan peoples of how one lived a righteous life.

Yahveh saved Israel not to do her own thing, but to serve and obey Him, and in this she would find true freedom. The only way that we can know that we are serving the Living God, *His Way*, is by obeying His Word (His Instruction, His Torah, Mosaic Law), in the Spirit of Messiah Yeshua.<sup>60</sup>

Those who walk in all His Words that apply to them, by His Spirit, are truly free, just as Yeshua did. They come into a level of freedom and holiness, understanding and wisdom of God that cannot be gotten any other way. After all, who would know he was to keep the 7th day Sabbath holy except that it's written in Torah? Who would know he was to keep Passover or *Shavu'ot*, except that God has declared such in His Word? And who would know that he wasn't to eat pig and other unclean animals, except that it's written in Scripture? Mosaic Law, coupled with the Holy Spirit, is true freedom to God's people Israel—to make them wise and keep them blessed and protected, and *Shavu'ot* is still the time for God's people to gather to praise and worship Him for all that He has done for Israel; both Jew and Gentile who love the Messiah of Israel—Yeshua, the Living Word and the giver of the Holy Spirit.

We're not to bend God's Word to our lifestyle,  
but to bend our lifestyle to God's Word.

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<sup>59</sup> Jer. 31:33; Heb. 8:10; 10:16.

<sup>60</sup> 1st Tim. 3:10-17; 1st John 5:1-4; Rev. 12:17; cf Dt. 4:6-8; Ps. 94:12.

# APPENDIX

## *The Seven Possible Dates for Shavu'ot*

The following seven points are the seven possible dates for *Shavu'ot*, depending on what day of the week the Passover meal is eaten, which is the first day of the Feast of Unleavened Bread:

1. If the 15th of the first month (15 *Aviv*), when Israel set out from Egypt, was the weekly 7th day Sabbath (having eaten the first Passover on Friday night),
  - a. then Sunday, 16 *Aviv* would have been First Sheaf, which is when the counting of the *Omer* to *Shavu'ot* would have begun.
  - b. There would be 15 days left to *Aviv* (days 16 through 30 inclusive).
  - c. There would be another 29 days until the end of the second month, for a total of 44 days from First Sheaf to the end of the second month.
  - d. Israel would have gotten to Mt. Sinai the next day, on day 45 of the *Omer*; 1 *Sivan*, a Tuesday.
  - e. *Shavu'ot* would then have been 5 days later, on 6 *Sivan* (*Sivan* being the contemporary Jewish name of the third month of the biblical year).
    - (1) Of course, 6 *Sivan* would have been a Sunday, fifty days after the Sunday of First Sheaf. (The biblical *Shavu'ot* is always on Sunday, but the rabbinic *Shavu'ot* can be on any day of the week, since their understanding of when First Sheaf comes is not biblical.)
2. If 15 *Aviv* were a Friday then the Passover meal would have been eaten on Thursday night, and the counting to *Shavu'ot*,
  - a. would have begun on Sunday (First Sheaf), which would have been 17 *Aviv* (the Sunday of Passover week).
  - b. There would be 14 days until the end of *Aviv*.
  - c. There would be another 29 days for the second month for a total of 43 days for both months.
  - d. Israel would have gotten to Sinai on day 44 of the *Omer*; 1 *Sivan*, a Monday.
  - e. *Shavu'ot* would have 6 days later, on 7 *Sivan*, again, on a Sunday.
3. If 15 *Aviv* were a Thursday then the Passover meal would have been eaten on Wednesday night, and the counting to *Shavu'ot*,
  - a. would have begun on Sunday, 18 *Aviv* (First Sheaf, the Sunday of Passover week).
  - b. There would be 13 days until the end of *Aviv*.
  - c. There would be another 29 days until the end of the second month for a total of 42 days for both months.
  - d. Israel would have gotten to Sinai the next day, on day 43 of the *Omer*; 1 *Sivan*, a Sunday.
  - e. *Shavu'ot* would have been the following Sunday, 7 days later, on 8 *Sivan*.
4. If 15 *Aviv* were a Wednesday then the Passover meal would have been eaten on Tuesday night, and the counting to *Shavu'ot*,
  - a. would have begun on Sunday, 19 *Aviv* (First Sheaf).
  - b. There would be 12 days until the end of *Aviv*.
  - c. There would be another 29 days until the end of the second month for a total of 41 days for

- both months.
- d. Israel would have gotten to Sinai the next day, on day 42 of the *Omer*; 1 *Sivan*, a 7th day Sabbath.
  - e. *Shavu'ot* would have been 8 days later, on 9 *Sivan*, a Sunday.
5. If 15 *Aviv* were a Tuesday then the Passover meal would have been eaten on Monday night, and the counting to *Shavu'ot*,
- a. would have begun on Sunday, 20 *Aviv* (First Sheaf).
  - b. There would be 11 days until the end of *Aviv*.
  - c. There would be another 29 days until the end of the second month for a total of 40 days for both months.
  - d. Israel would have gotten to Sinai the next day, on day 41 of the *Omer*; 1 *Sivan*, a Friday.
  - e. *Shavu'ot* would have been 9 days later, on 10 *Sivan*, a Sunday.
6. If 15 *Aviv* were a Monday then the Passover meal would have been eaten on Sunday night, and the counting to *Shavu'ot*,
- a. would have begun on Sunday, 21 *Aviv* (First Sheaf).
  - b. There would be another 10 days until the end of *Aviv*.
  - c. There would be another 29 days until the end of the second month, for a total of 39 days for both months.
  - d. Israel would have gotten to Sinai the next day, on day 40 of the *Omer*; 1 *Sivan*, a Thursday.
  - e. *Shavu'ot* would have been 10 days later, on 11 *Sivan*, a Sunday.
7. If 15 *Aviv* were a Sunday then the Passover meal would have been eaten on Saturday night, and counting to *Shavu'ot*,
- a. would have begun on the following Sunday, 7 days later because the Sunday of 15 *Aviv* would be the first day of Unleavened Bread, an annual Sabbath (as every 15 *Aviv* is). The weekly 7th day Sabbath of Passover week would not be until 6 days later. It could only be *after this* weekly 7th Sabbath during/in Passover week that the Sunday for First Sheaf could begin the counting toward *Shavu'ot*, even though Passover would officially end on Saturday night, 21 *Aviv*,<sup>61</sup> and the next day would be First Sheaf.
    - (1) The next day, the Sunday of First Sheaf, would be 22 *Aviv*, and *it* would be the day when the counting to *Shavu'ot* would begin.
  - b. There would be only 9 days until the end of *Aviv*.
  - c. There would be another 29 days until the end of the second month, for a total of 38 days for both months.
  - d. Israel would have gotten to Sinai the next day, on day 39 of the *Omer*; 1 *Sivan*, a Wednesday.
  - e. *Shavu'ot* would have been 11 days later, on 12 *Sivan*, a Sunday.

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<sup>61</sup> The reason why the counting cannot start on the first Sunday is not because it's an annual Sabbath, but because the 7th day Sabbath before it *was not part of Passover week* (i.e. the Feast of Unleavened Bread). The counting has to begin *after* the 7th day Sabbath of *Passover week* (Lev. 23:15f.).