
Pentecost-Shavuot, Part II – Revelation, Unity and Love

Welcome to the weekly Bible study. We have finished counting the Omer, and we have celebrated the Feast of Weeks—*Shavuot*. I still have a lot of information to share on the Feast of Weeks and the high holy day of Shavuot. Today will be part two of this message. I have realized that we are greatly blessed because we have been given this understanding about *Shavuot*—The Feast of Weeks. At the end of the Bible Study on Pentecost/Shavuot which was Friday, yesterday (5/18/13) someone asked: “how many other people have this truth and understand Pentecost?” There are very few that understand.

Now *understanding* is a composite of a lot of little incremental truths that build up to a great truth. There are some that have “*this*” or “*that*” truth, a little bit *here* and a little bit *there*, but they have never put it all together—completely. This is similar to the *Six Blind Men and the Elephant* who had no idea of what an elephant is, but decided to find out by touching the elephant. Each touched a different part of the elephant.

Man #1. Touched the elephant’s body—hard, big and wide the elephant is like a wall.

Man #2. Touched the tusk which was smooth, hard and sharp.....a spear.

Man #3. Touched the trunk—long, thin, wiggly..... a snake.

Man #4. Touched the leg—thick, hard, and round.....a tree.

Man #5. Touched the ears—thin, flat, and floppy.....a fan.

Man # 6.Touched the tail—long, thin and strong.....a rope.

The six men could not agree. Each man insisted he was right and an argument began. All had touched the same elephant and then based his belief on only what he had touched. All were right in describing the part of the elephant they were familiar with—based on their experience, but their conclusion was based on their perception from their experience of touching only a part of the whole elephant. This is similar to people who form their belief system on their limited experience and knowledge and base their perception only on one part they can see from lack of vision. Therefore, notions and perceptions lead to misinterpretation.

Proverbs 14:12—“There is a way that seems right unto a man, but the end thereof are the ways of death.”

Christ called the Sadducees ignorant and said they did not know the scriptures, so when one follows the teaching of the Sadducees, Pentecost—Shavuot—will not be on the true appointed holy day. The Sadducees were apostates and counted Shavuot (Pentecost) from the weekly Sabbath instead of the day after Passover (the first annual Sabbath) as God instructs. You can read about the Sadducees in the New Testament, and the Antiquities of the Jews by Flavius Josephus. In the days of Christ the high priest was a Sadducee. The Pharisees were the teachers of the Law and sat in Moses Seat. They were the ones who the Jews respected. **Philippians 3:4**—“We are the circumcision, we who worship by the Spirit of God who glory in Christ Jesus, and who put no confidence in the flesh—though I myself have reason for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more; circumcised on the eighth day, stock of Israel, of the tribe of Benjamin (pure-blooded Jew), a Hebrew of the Hebrews; concerning the Law, a Pharisee (who demand the strictest obedience to the Jewish law); as for zeal, I zealously persecuted the church; concerning the righteousness which is in the Law (Torah), blameless

(without fault).” So Paul kept the Law according to the Pharisees, and the Pharisees say that Pentecost is on *Sivan 6* (Sivan 5, 6, or 7)—and began counting 50 days from *the morrow (Nisan 16)* the day after the first **annual Sabbath holy day** which is *Passover* on Nisan 15. Paul kept the Law of God faultlessly and said “*I am a Pharisee*”, not I was a Pharisee! Paul continued to teach and obey the Law after he became a disciple of Christ. Paul appeared before the council of the Pharisees and the Sadducees and they were going to interrogate him and put him to the test. **Acts 22:1-5** —“Brethren and fathers, hear my defense before you now. When they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said, ‘I am indeed a Jew, born in Tarsus of Cilicia, but brought up in the city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous towards God as you all are today. I persecuted the Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also receive letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.’”

Matthew 5:17-19 (NIV)—Christ said, “Do not think that I have come to abolish the Law or the Prophets; I have not come to destroy them, but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen; will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For, I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.” **Matthew 23:2-3**—Christ said, “The teachers of the law and the Pharisees sit in Moses’ seat. Therefore, whatever they tell you to observe, that observe and do”—*as long as it is according to the Law of Moses (scripture)*. **BUT do not do what they DO** (after their works), for they **do not practice what they teach**. Sometimes the Pharisees went astray, and Christ rebuked them. However, he never rebuked them for keeping the wrong day of Pentecost.

Reference: The Temple: Its Ministry and Services by Alfred Edersheim. Pentecost, pages 206-211. ‘The ‘Feast of the Unleavened Bread’ may be said not to have quite passed till fifty days after its commencement, when it merges in that of Pentecost, or Feast of Weeks’. According to unanimous Jewish tradition, which was **universally received (taught) at the time of Christ**, the day of *Pentecost* was the anniversary of the giving of the Law on Mount Sinai, which the *Feast of Weeks* was intended to commemorate. Thus as the dedication of the Harvest commencing with the presentation of the first Omer on the Passover, was completed in the thank-offering of the two wave-loaves at Pentecost, so that the memorial of Israel’s deliverance appropriately terminated in that of **the giving of the Law**—just as, making the highest application of it, the Passover sacrifice of the Lord Jesus may be said to have been completed in the outpouring of the Holy Spirit on the day of Pentecost (**Acts 2**).”

“According to Jewish tradition, that on the 2nd of the third month, or Sivan, Moses had ascended the Mount (**Exod. 19:1-3**), that he communicated with the people on the third (**Ex. 19:7**), that he had communicate with the people on the 3rd (**Exod. 19:7**), re-ascended the Mount on the 4th (Exod. 19:8), and that then the people sanctified (purified) themselves on the 4th, 5th, and 6th of Sivan (on *Shavuot*), on which day the ten commandments were actually given them (**Exod. 19:10-16**). Accordingly, the days before Pentecost were always reckoned as the first, second, third, etc., since the presentation of the Omer.” The law of God is really for all mankind, not just the Jews.

Joshua 5:10-12 (NIV)—“the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight in the plains of Jericho. The day after the Passover, that very day they ate some of the produce of the land: unleavened bread and roasted grain.” The manna stopped the day after they ate this food from the land; there was no longer any manna for the Israelites, but that year they ate of the produce of Canaan. **Leviticus 23:9-11, 14**—The Lord said to Moses, tell the Israelites: “When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain (*Omer*—first fruits) you harvest. He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath (*Passover/annual Sabbath day*). **Verse 14**—**You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God.** *This is to be a lasting ordinance for the generations to come, wherever you live.*”

If Israel ate of both the old grain and the new grain on the day after Passover as it says in Joshua 5, it means that they had to have the Omer offering the day after Passover on Nisan 16 and then they could eat of the fruit of the land. This is direct evidence of when to begin the count of Pentecost. They had to do the wave sheaf offering on the day after Passover before they could eat of the fruit of the land. This proof also leads to understanding of the truth of when why and how to count the Omer. The truth of God gets me very excited. My heart’s desire is to serve, obey and please God above all things no matter what any man has to say or do. I believe that He has honored my heart’s desire and shown me about the Omer that I might teach others His way of truth and life. It is up to those who hear whether they will accept it or continue blindly on their way.

The rabbinical Jews today and the descendents of the Pharisees today understand this principle of how to count Pentecost. But they follow the fixed (mathematical) calendar created by Rabbi Hillel II which *does not reflect the visually observed new moons* as scripture instructs since the days of Moses. It is a brilliant calendar, but it only approximates the new moons. The observation of the new moons was stopped when the Jews were taken captive and dispersed throughout the Roman Empire (known as the Diaspora). The Jews were forbidden to continue the Sanhedrin which was responsible for the observed new moon calendar and announcing to the people the first sighting of each new moon. Rabbi Hillel II solved this dilemma in 358 AD by computation of a mathematical calendar.

Through studying astronomy, we can know the approximate orbits of the sun, the moon, the stars and the earth and the nineteen year time cycle when everything comes back into juxtaposition (original positions). By mapping this nineteen year time cycle out, all the future new moons can be *approximated ad infinitum* (to infinity) until the temple is rebuilt and the priesthood restored and the Sanhedrin reinstated and the Jews can return to the original calendar by the observation of the new moons. Since becoming a state as a nation in 1948, Israel still has no temple but has reestablished a Sanhedrin of 70 rabbis some years ago (10/13/04). However, it has not become a supreme religious governing body as in the time of the temple in Jerusalem nor reinstated the observed new moon calendar. Some justify themselves in this regard, saying that when Messiah comes he will rebuild the temple. Most of the Jews in Israel today are secular Jews, not religious Jews and do not care one way or the other.

We are blessed because we know that the Jews have preserved the laws of God because they were given the oracles (great wisdom/prophets) of God to preserve (**Romans 3: 1-2**). I have proven that time and time again by researching the Bible, Bible dictionaries, lexicons, histories, books on Jewish history and Jewish writings. But they are wrong in the sense that they have diverted from the original calendar.

Christ said do not do as the Pharisees do regarding man's *traditions*. The Jewish calendar was a couple days early this year in observing Pentecost because they failed to go by the correct *observed new moon* which determined Passover. They approximated the new moon before it really happened, so their Passover was two days early and they counted to Pentecost two days early and observed it on May 15 instead of May 17 (Sivan 6). The churches following the Sadducees (ignorant of God's law) will be keeping Pentecost this coming Sunday (tomorrow). There is no sanctity in that day because it is the wrong day (not God's *appointed* time). **John 10:35**— "the scripture cannot be broken." **John 17:17**— "Thy word (God's word) is truth." Who are we going to follow, the word of God or the Sadducees and the churches of this world? Brethren, if your church teaches wrong, it will be wise to think about departing error. When listening to teachers or ministers, who teach you error, leave and get with the truth.

Ephesians 4:27—"Do not give place to the devil." **1 Peter 5:8-9** — "Be sober, be vigilant (self-controlled and alert); because your adversary the devil, as a roaring lion, walks about seeking whom he may devour. Resist him, steadfast (standing firm) in the faith, because you know that the same sufferings are experienced by your brotherhood throughout the world." **2 Corinthians 11:3, 12-15** — "Paul said to the Corinthians, "I am jealous for you with a godly jealousy." "I will continue to cut the ground out from under those who are false apostles, deceitful workmen who seek an opportunity to fool you, fashioned as apostles of Christ. And no great wonder! For Satan transforms (disguises) himself into an angel of light. It is not surprising then, if his ministers also transform (appear disguised as) themselves into ministers servants) of righteousness, whose end will be according to their works (what their actions deserve)." **Matthew 15:14, 18**— If your leaders are blind and deceitful, you are going to be falling into the ditch. Christ says: "If the blind lead the blind, both shall fall into the ditch." That is not a blessed way. "Hear and understand: those things which proceed out of the mouth come forth from the heart; and they defile a man."

Reference: The Jewish Way by Irving Greenberg— *Pentecost*, page 68. This is a very good book to give a glimpse and insight into the holy days of God and what they mean. "The covenant of Israel turns the Exodus into an ongoing process. On Passover, God committed to the covenant by an act of redemption. On Shavuot, standing at Sinai, the Jews (Israel) responded by accepting the Torah. The teaching of the Torah became the constitution of the ongoing relationship of God and Israel." "The covenant makes it possible to move toward ultimate perfection, one step at a time in achieving infinite goals in finite steps." Shavuot is a festival of revelation where God revealed himself to his people Israel and took them as his bride and gave them his covenant (Law). Each day we are walking with God or away from God. We must analyze our steps. Each generation tries to advance a bit further, closer to the level of perfection toward the end goal. "A special covenant was offered to Abraham. If he and his children would 'observe the way of the Lord to do righteousness and justice' (**Genesis 18:19**), they would guide humankind toward the final redemption and thus 'be a blessing to the nations' (**Genesis 12:3**)." "The covenant with Abraham was inscribed in his flesh. The rite of circumcision became the sign of commitment. Being circumcised meant that Abraham and those born to his family could not deny the values and concepts built upon that covenant."

"Shavuot is the holy day of partnership." Both husband and wife have responsibilities. **Ephesians 5:23**— "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body (Ephesians 1:21-23)". **1 Corinthians 11:3**,—"Christ is the head of the man, and the man is the head of the woman" in the laws of God. As head, the husband is responsible to God for right and just

leadership with unbounding love for his partner according to God's commandments (Torah). The wife as her husband's partner and help-meet is to have a gentle and quiet spirit and will honor—accept the authority of (comply to) her husband, and behave with purity and reverence of character. The husband, in the same manner, will be considerate (understanding) as he lives with his wife and treat her with honor as the weaker partner and as being heir with him of the grace of life, so that nothing will hinder your prayers." Israel's relationship with God is a partnership.

"There will be a final redemption within human history—"tikun (repair) *olam* (world, eternity, and universe)." The world is not complete, it is waiting for the manifestation of the sons of God to be born into his family. "For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. We who have the first fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope. If we hope for what we do not see, we eagerly wait for it with perseverance" (**Romans 8:18-25**).

The festivals provide a great opportunity to acquire knowledge of the Creator. The festival of Shavuot has more names than any other: the time of the giving of Torah, convocation, the time of freedom, and day of the first fruits. "The biblical tradition is entitled to significant credit for the rise of science in the West. The biblical concept of a lawful world operating as the creation of God, by fixed and reliable principles, was the fundamental assumption needed to conceive the laws of nature and utilize them for human benefit." This includes laws of Chemistry, Physics, and the inventions of the light bulb, the vacuum tube, the automobile, the airplane, the computer, the telephone and all the blessings of modern life.

Brethren, you are learning the deep things of God. You will not hear any of this in modern churches today. "On the second day of Passover, the Omer—a measure of barley, the first crop to ripen was ritually offered. The Omer was brought and waved daily until Shavuot when the wheat finally ripened." One time I counted 600 grains of barley in an Omer offering which would be thousands of grains offered by the 49th day representing the first fruits of God's plan. When Christ returns there will be 144,000 sealed servants of God.

"The day after the first barley sheaf was waved in the temple—the Torah makes clear that the connection between Passover and Shavuot is the connection between a joyous spring harvest festival and a joyful summer harvest festival. The ripening first fruits for which Israel is known—wheat, barley, grapes, figs, pomegranates, olive oil, dates, and honey—were taken to Jerusalem with great ceremony." This was on the day of *Yom HaBikurim* the day of the **harvest of the First Fruits** began—another name for *Shavuot*. The Mishnah describes the occasion: "The inhabitants of the cities of each district marched to Jerusalem. An ox, with its horns bedecked with gold and its head crowned with an olive wreath, led the way. A flutist played in front of the marchers, who sang pilgrimage psalms. As they entered Jerusalem, dignitaries and skilled artisans of Jerusalem greeted the farmers. When they entered the Temple, the Levites' choir hailed them jubilantly with the verse, "I will extol you, O Lord, for you have raised me up" (**Psalms 30:2**). The farmers would then transfer the basket of first fruits to the priest. In the courses of the transfer, the priest waved the first fruits, and together they recited the ancient account of the offering of the first fruits given in the scriptures in **Deuteronomy 26:5-9**. The rich brought their fruits in baskets overlaid with silver or gold, while the poor used wicker baskets of peeled willow branches. Ultimately the

baskets and the first fruits were given to the priest. Then there was feasting, celebrating and sharing with family the poor and the Levites.”

This feast of First Fruits depicts the church becoming wedded to Christ, because God says we are the first fruits. Paul says in **Romans 8:23, 29** we are “the *first fruits* of the Spirit of God. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.” **James 1: 18**—“Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” The One who became Christ was the One who married Israel at Mount Sinai. Israel became a prostitute so He put her away. Now at his return, Christ is going to marry the church. **Galatians 6:16**—“For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.” This is talking about the *spiritual Israel*.

Galatians 3:16-18—“now to Abraham and his seed were the promises made. He said not seeds, as of many; but as of one, AND TO THY SEED, *which is Christ*. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise” (**Romans 4:13**—through the righteousness of faith). **Galatians 3:19-22**—“the law was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained (prepared) by angels in the hand of a mediator). Now a mediator is not a *mediator* of one, but God is one. If there was a law that could have given life, righteousness would have come by the law. But the scripture has concluded **all** under sin that the *promise of Jesus Christ might be given to them that believe*. **Galatians 3:26-29**—“For you are all the children of God by faith in Jesus Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you be Christ’s, then are you Abraham’s seed, and heirs according to the promise.” We are going to marry Christ at his coming.

Revelation 19:5-9—“And a voice came out of the throne, saying, ‘Praise our God, all you his servants, and you that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come and **his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints**. And he said to me, Write, Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God.” The church as the body of Christ has completed the purifying process and the blemishes are removed; she is ready for the wedding. Are we going to be at the wedding supper? If we follow Christ and the law of God we will be in the right place at the right time as pictured at Pentecost—the Feast of Weeks—Shavuot.

Reference: The Three Festivals—Ideas and Insights of the SFAS EMES on Pesach, Shavuot and Succos by Rabbi Yosef Stern, page 179. “The three Festivals are “Moadim”; they are the divinely ordained encounters between the Creator and His people. And in the process of encountering his Maker, a believer encounters himself. How much has he grown? Is he moving in the right direction? How can he improve?” I will be talking primarily about Shavuot that occupies a pivotal place between Pesach (Passover) and Succos (Tabernacles), not only chronologically but philosophically as well. “Shavuot (Pentecost) is the

most beloved of the Festivals and is the special link that exists between *Shavuos* and *Simchas Torah* and is in the middle of the two Pilgrimage Festivals—Pesach and Succos.”

Shavuos is pictured by the story of Ruth, the widowed Moabitess who became an ancestor of King David. She followed her mother-in-law, Naomi, back to Israel after the death of Naomi’s two sons and husband who were Jews, to take care of Naomi. **Ruth 1:16**—“Entreat me not to leave you, or to return from following after you: for where you go, I will go; and where you lodge, I will lodge: your people shall be my people, and your God my God: where you die will I die, and there will I be buried: the Lord do so to me, and more also, if anything but death part you and me. When Naomi saw that Ruth was steadfastly minded to go with her she stopped talking.” Ruth loved her mother-in-law and this is exemplified by Shavuot. **Ruth 4:1-13, 17**—Ruth, a virtuous woman, dwelt with her mother-in-law and gleaned in the fields of Boaz as suggested by Naomi until the end of barley harvest until wheat harvest. Ruth found favor in the sight of Boaz. Boaz was a near relative of Naomi’s husband, a mighty man of wealth, of the tribe of Judah. Because of this he had the option to marry Ruth to raise up the name of the dead upon his inheritance that the name of the dead be not cut off from among his brethren, and the gate of his place. When asked to redeem Ruth in marriage he agreed to do so, if the kinsman nearer than himself would not. The nearer kinsman did not want to mar his inheritance and so forfeited his right. Boaz who was in his old age, “bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s from Naomi and purchased Ruth to be his wife. So Boaz took Ruth and she was his wife: and when he went in to her, the Lord gave her conception, and she bore a son whose name was Obed: he is the father of Jesse, the father of David.” Ruth conceived on her wedding night and Boaz died, but it is a story of love. Ruth was a woman of great love.

“There is a special relationship between the Pilgrimage Festival of Tabernacles (*Shavuos*) and *Shemini Atzeres* which is celebrated together, and a clear link of the Festival of Weeks –Shavuos—with *Simchas Tora* as a two-day festival, *Simchas Torah* being the second day. Both are occasions that celebrate the glory of Torah, and both are called by the name *Atzeres*. *Simchas Tora* means “the rejoicing of the Law” which is done on the 8th day of Tabernacles. *Shavuot* –Pentecost—is also the day of the Torah and “rejoicing in the Law” and the 8th day of Passover. The Passover is seven days with the first and last day being holy days. Then there is the link from Passover to Shavuot (Pentecost) which then is the 8th day and a holy day in itself and also the end of the spring holy day season. This is also the day of “congregational unity”, a day that pictures unity not just the uniting of husband and wife, the uniting of Israel, but even more fundamentally the uniting of Israel all together as one as they were before Mount Sinai when God descended on the top of the mountain.

Shavuos (the Feast of Weeks) is compared to being the middle beam that is the support between two walls, one wall being Passover and the other being Sukkot (Tabernacles). The middle beam is hidden from sight but effectively supports all the others. The two day of Pesach (the first and last) and the two days of Succoth and Shemini Atzeres, at either end of the Festival cycle, are supported by the middle day of Shavuos. Pentecost, the festival on which the Torah was given is more beloved and precious than the first (literally innermost) treasure given Israel—the festival of Pesach (Passover). Passover begins the process of redemption and it is miraculous, but it ends gloriously in Shavuot with glory, majesty and unity with God and our purpose in life fulfilled and coming to the conclusion. Solomon said, “The end of a thing is better than the beginning thereof.” The finishing of the race counts. Shavuot represents the finish line and the kingdom of God and oneness with God and Christ our redeemer and Messiah.

Zachariah 14:7—“And that day will be known to God as one day. God created many days, and he kept one of them for himself which is special. Shavos is the day that pictures the marriage of Messiah and his bride spiritual Israel (church) and wedded love. **Shavuos** corresponds to the *words* God spoke in giving the Torah on Mount Sinai in the covenant (oath) giving Israel the Torah revealing the full depth of his devotion. **Passover** speaks of the great *actions* of God such as the splitting of the Red Sea in delivering Israel out of Egypt. **Sukkoth** (Tabernacles) called the “time of our joy (gladness)”, symbolizes the thoughts we have following the High Holy Days, when not only actions and deeds but the thoughts sanctified.

We have covered Shavos in depth with its many names: Feast of Weeks, Day of the First Fruits (*Yom HaBikurim*), Day of the Great Oath (since the word *shavuah* also means “oath”), Israel said “everything that God has spoken we will do”.), Feast of the marriage covenant, and Atzeres (means assembly or gathering), the time of our liberation and freedom. Page 185, “This was the time of the giving of the Torah. On Shavos we are urged to consecrate the world we live in by applying Torah insights to all situations we encounter. Torah permeates this world just as much as it pervades the World to Come. Thus, **Shavuos** links the material and spiritual worlds. Shavuos celebrates the achievements of the frail human striving to sanctify his life that it merits a unique form of festivity. This is the only festival on which the authorities all agree that we are obligated to satiate our bodies with food and drink, as well as to fill our souls with Torah.” It is a reminder that Torah is as relevant to this world and its material pleasures as it is to the World to Come (“*Olam HaBa*”). Torah is the key to understanding the holy function of the “mundane.” This is symbolized by the waving of the Two Loaves (one represents Christ and the other represents the church), bread grown on earth, toward Heaven. Through Torah the material universe can be elevated to the spiritual Heavens.” Christ called himself the “bread of life”. The church received the Spirit of Christ and becomes part of the body of Christ and will be his bride and rule over the nations and world with him in the kingdom of God. We are called to be part of a wonderful relationship. Shavuos implies that not only that we pledge our allegiance to God, but also that we testify to His Omnipotence. By listening attentively at Sinai, we became witnesses to His existence and His awesome power.”

1 Samuel 9:17—“This one will rule over my people.” The word “atzer” used here means “to rule” as well as assembly or collect together. More commonly, the word Atzeres is understood to mean ingathering. This day is called Atzeres because it represents the hope that all humans will be ‘gathered in’ under the embrace of Torah ideals. The spiritual journey of Ruth occurred during the Omer period, which is a very favorable time for the ingathering of spiritual ‘sparks of holiness’.

Do we really meditate on the Ten Commandments and apply them inwardly in our hearts and minds? Do we have any idols that we worship and put before our love of God? Do we take God’s name in vain? Do we really keep the Sabbath holy? Do we honor our father and mother? Do we hate our brother instead of loving him? To hate another is the spirit of murder. Are we committing adultery, or looking lustfully at another? Viewing pornography is sin. Do we steal from others—‘their ideas, money, or belongings? Do we lie or gossip? Do we exaggerate or bear false witness? Are we careful with the truth and the words of our mouth? Are you envious or jealous of others or covet what they have? Are we submissive to God, his word and law? Do we love the Lord our God with all our being—heart, strength, mind and soul? Be sensitive to the feelings of others—whatever is distasteful and unloving to you, do not do to another.

The church is to be one in body and spirit, united together in unity, harmony and peace. We are love one another and to be steadfast in faith. Christ said it is more blessed to give than to receive. Give your smile away to others and do what you can to encourage, comfort and be accepting and grateful. God has all power and will provide your needs. **Deuteronomy 4:35**—“There is none aside from God.” Shavuot is a fantastic and incredible beloved holy day that God has given us as his people. Take this opportunity to renew the covenant and dedication to God. Use this time to draw closer to God. Renew a love affair with the scriptures (Word of God) and serve God whole-heartedly in word and deed and he will bless you beyond measure. Praise God the Father and Jesus Christ in all things! Amen!