

Shavuot (The Feast of Weeks) - שבעות חג

By Rabbi Dr. Hillel ben David (Greg Killian)



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# I. Introduction

שבעות חג, Chag Shavuot, the Feast of Weeks, is a major [festival](festival.html). It’s the second of the [three](three.html) Shalosh Regalim (pilgrimage [festivals](festivals.html)) that comes exactly fifty days after [Passover](passover.html). It marks the giving of the Torah, by [HaShem](hashem.html), to Israel on Mount [Sinai](stages.html) 3,323 (in 5771) years ago.

THE “BLUEPRINT” FOR [CREATION](bara.html)

[Speaking](mashal.html) metaphorically, our Sages tell us that [HaShem](hashem.html) constantly “gazes into the Torah and creates the [world](worlds.html).” The Torah is not only a practical guide for our behavior in daily life, but also on a deeper level it is actually the “blueprint” for [creation](bara.html). Everything that happens in our lives is a manifestation of [HaShem](hashem.html)‘s wisdom, as expressed in His Torah. As such, Torah represents the very source of our vitality, and the key to the fulfillment of our deepest aspirations.

Now although we [know](daat.html) that the Torah was given on the 6th of [Sivan](feasts.html), during the [time](time.html) when the [calendar](calendar.html) was fixed by eyewitnesses to the [new](new.html) [moon](chodesh.html), the fiftieth day, Shavuot, could fall on the 5th, 6th, or 7th of [Sivan](feasts.html).

Unlike the other [festivals](festivals.html), whose [calendrical](calendar.html) dates are specified in the Torah, Shavuot is not necessarily celebrated on the [sixth](six.html) of [Sivan](feasts.html), the anniversary of the Giving of the Torah; it is celebrated on the fiftieth day after the beginning of the counting of the [Omer](omer.html). Thus, before the institution of a fixed [calendar](calendar.html), when the [first](one.html) day of each [Jewish](gen-jew.html) month was determined by the testimony of witnesses who had seen the [new](new.html) [moon](chodesh.html), Shavuot could *also* be celebrated on the [fifth](five.html) of [Sivan](feasts.html) or on the seventh[[1]](#footnote-1).

Nonetheless, now that the [calendar](calendar.html) is no longer variable, *Shavuot always coincides with the 6th of* [*Sivan*](feasts.html)*.*

Upon examination, [one](one.html) would find that the Torah usually lists exactly what day a [festival](festival.html) begins. For example, by [Pesach](passover.html) the Torah tells us that:

***Vayikra (Leviticus) 23:6*** *On the* [*fifteenth*](fifteen.html) *day of this month is the* [*Festival*](festival.html) *of* [*Matzot*](chametz.html)*.*

However, come Shavuot we find something different. The Torah writes:

***Vayikra (Leviticus) 23:15*** *and you shall count for yourselves from the day after the* [*Shabbat*](sabbath.html) *. . . you shall count fifty days and you shall bring a* [*new*](new.html) *Mincha* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html) *. . . and you shall convoke on this very day - there shall be a holy convocation for yourselves.*

Why does the Torah not tell us the date of Shavuot? Why does the Torah force us to calculate fifty days from the start of our counting of the [Omer](omer.html) to figure out when Shavuot is?

The Torah does this to illustrate the centrality of the Oral [Law](law.html).[[2]](#footnote-2) The Torah terms the starting date for the count of the fifty days “the day after the [Shabbat](sabbath.html).” The Oral [law](law.html) tells us that this is the second day of [Pesach](passover.html), the ‘[Shabbat](sabbath.html)‘ referred to in the verse being the [first](one.html) day of [Pesach](passover.html). The Tzedukim, Sadducees,[[3]](#footnote-3) who did not give credence to the Oral [law](law.html), explained this verse differently. They explained it to mean literally the day after the weekly [Shabbat](sabbath.html). So, they began counting from the [first](one.html) Sunday after [Pesach](passover.html). Now, nowhere does the Torah say to count from the [Shabbat](sabbath.html) **during** [**Pesach**](passover.html)! So, The Tzedukim had to make up a *guess* as to when the [Shabbat](sabbath.html) is, after all we have fifty, or so, Shabbats[[4]](#footnote-4) during the year. When we celebrate Shavuot on the day that we do, we are simultaneously affirming our belief in the Oral [law](law.html). After all, it is only with the clarification that the Oral [law](law.html) provides that we [know](daat.html) when Shavuot falls. Shavuot, the [festival](festival.html) on which we celebrate the fact that we have the Torah, is the day on which we acknowledge that we received all of the Torah, both oral and written. To be sure that we recognize the entirety of the Torah, [HaShem](hashem.html) omitted the exact date on which we celebrate from the written Torah. Only by relying upon the Oral [law](law.html) can we celebrate Shavuot in its proper [time](time.html).

In [Hebrew](hebrew.html), the word ‘Chag Shavuot’ means ‘[Festival](festival.html) of Weeks’ and stands for the [seven](seven.html) weeks during which the children of Israel prepared themselves for the giving of the Torah. During this [time](time.html) they rid themselves of the scars of bondage and empowered to become a holy [nation](nations.html) ready to stand before [HaShem](hashem.html). Let’s read what [HaShem](hashem.html) has to say about it:

***Devarim (Deuteronomy) 16:9-17*** *Count off* [*seven*](seven.html) *weeks from the* [*time*](time.html) *you begin to put the sickle to the* [*standing*](mashal.html) *grain. Then celebrate the Feast of Weeks to* [*HaShem*](hashem.html) *your G-d by giving a* [*freewill*](freewill.html)[*offering*](korbanot.html) *in proportion to the blessings* [*HaShem*](hashem.html) *your G-d has given you. And rejoice before* [*HaShem*](hashem.html) *your G-d at the place he will choose as a* [*dwelling*](dwelling.html) *for his* [*Name*](name.html)*--you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the* [*aliens*](aliens.html)*, the fatherless and the widows living among you. Remember that you were slaves in Egypt, and follow carefully these decrees. Celebrate the* [*Feast of Tabernacles*](succoth.html) *for* [*seven*](seven.html) *days after you have* [*gathered*](gather.html) *the produce of your threshing floor and your winepress. Be joyful at your Feast--you, your sons and daughters, your menservants and maidservants, and the Levites, the* [*aliens*](aliens.html)*, the fatherless and the widows who live in your towns. For* [*seven*](seven.html) *days celebrate the Feast to* [*HaShem*](hashem.html) *your G-d at the place* [*HaShem*](hashem.html) *will choose. For* [*HaShem*](hashem.html) *your G-d will bless you in all your harvest and in all the work of your* [*hands*](fourteen.html)*, and your joy will be complete.* [*Three*](three.html) *times a year all your men must appear before* [*HaShem*](hashem.html) *your G-d at the place he will choose: at the Feast of* [*Unleavened*](chametz.html) *Bread, the Feast of Weeks and the* [*Feast of Tabernacles*](succoth.html)*. No man should appear before* [*HaShem*](hashem.html) *empty-handed: Each of you must bring a gift in proportion to the way* [*HaShem*](hashem.html) *your G-d has blessed you.*

The [standing](mashal.html) grain that is cut is barley. The barley to be waved was planted [seventy](seventy.html) (70) days before [Nisan](feasts.html) 15. The [Talmud](orallaw.html) describes the planting of the barley:

***Menachoth 85a*** *How was [the field] prepared? In the* [*first*](one.html) *year it was broken up and in the second year it was ploughed twice, and it was sown* [*seventy*](seventy.html) *days before the* [*Passover*](passover.html) *so that it might be close upon the [increasing strength of the]* [*sun*](hachama.html)*;[[5]](#footnote-5) thus it would bring forth stalks* [*one*](one.html) *span long and* [*ears*](body.html)[*two*](two.html) *spans long. It was then reaped, bound into sheaves, threshed, winnowed, cleansed, ground, and sifted, and then brought to the* [*Temple*](temple.html)*-treasurer.*

The Torah calls this [festival](festival.html), שבעות חג, Chag Shavuot, the Feast of Weeks. The celebration of this feast begins with the word, *count*. This word immediately [connects](connection.html) this [festival](festival.html) with Chag HaMatza, the Feast of [Unleavened](chametz.html) Bread. Our Sages understood that Shavuot is the Atzeret, or conclusion of Chag HaMatza. The celebration, therefore, begins with an obvious [command](cmds613.html): COUNT. So, the [first](one.html) part of the celebration is for us to [physically](physical.html) count, every day, out loud, with the proper blessing, the [number](nchart.html) of weeks, and the [number](nchart.html) of days.

***Shemot (***[***Exodus***](exodus.html)***) 34:22*** *And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of* [*ingathering*](gather.html) *at the year’s end.*

***Vayikra (Leviticus) 23:9-21***[*HaShem*](hashem.html) *said to Moshe, “*[*Speak*](mashal.html) *to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the* [*priest*](priests.html) *a sheaf of the* [*first*](one.html) *grain you harvest. He is to wave the sheaf before* [*HaShem*](hashem.html) *so it will be accepted on your behalf; the* [*priest*](priests.html) *is to wave it on the day after the* [*Sabbath*](sabbath.html)*. On the day you wave the sheaf, you must* [*sacrifice*](korbanot.html) *as a* [*burnt offering*](korbanot.html) *to* [*HaShem*](hashem.html) *a lamb a year old without defect, Together with its grain* [*offering*](korbanot.html) *of* [*two*](two.html)*-tenths of an ephah of fine flour mixed with oil--an* [*offering*](korbanot.html) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, a pleasing aroma--and its drink* [*offering*](korbanot.html) *of a quarter of a hin of wine. You must not* [*eat*](eating.html) *any bread, or roasted or* [*new*](new.html) *grain, until the very day you bring this* [*offering*](korbanot.html) *to your G-d. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live. “‘From the day after the* [*Sabbath*](sabbath.html)*, the day you brought the sheaf of the wave* [*offering*](korbanot.html)*, count off* [*seven*](seven.html) *complete weeks. Count off fifty days up to the day after the seventh* [*Sabbath*](sabbath.html)*, and then present an* [*offering*](korbanot.html) *of* [*new*](new.html) *grain to* [*HaShem*](hashem.html)*. From wherever you live, bring* [*two*](two.html) *loaves made of* [*two*](two.html)*-tenths of an ephah of fine flour, baked with* [*yeast*](chametz.html)*, as a wave* [*offering*](korbanot.html) *of firstfruits to* [*HaShem*](hashem.html)*. Present with this bread* [*seven*](seven.html)[*male*](male%2Bfemale.html) *lambs, each a year old and without defect,* [*one*](one.html) *young bull and* [*two*](two.html) *rams. They will be a* [*burnt offering*](korbanot.html) *to* [*HaShem*](hashem.html)*, together with their grain offerings and drink offerings--an* [*offering*](korbanot.html) *made by* [*fire*](fire.html)*, an aroma pleasing to* [*HaShem*](hashem.html)*. Then* [*sacrifice*](korbanot.html)[*one*](one.html)[*male*](male%2Bfemale.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot.html) *and* [*two*](two.html) *lambs, each a year old, for a fellowship* [*offering*](korbanot.html)*. The* [*priest*](priests.html) *is to wave the* [*two*](two.html) *lambs before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot.html)*, together with the bread of the firstfruits. They are a sacred* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html) *for the* [*priest*](priests.html)*. On that same day you are to proclaim a* [*sacred assembly*](rehearse.html) *and do no regular work. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live.*

On the [sixth](six.html) of [Sivan](feasts.html) falls the [festival](festival.html) of Shavuot, after the counting of the [omer](omer.html) for [forty](forty.html)-[nine](nine.html) days which are [seven](seven.html) weeks. This is why it is called “the [festival](festival.html) of weeks,” as it says in the Torah:

***Devarim (Deuteronomy) 16:9-10*** [*Seven*](seven.html) *weeks you will count... and you will make Shavuot for* [*HaShem*](hashem.html)*, your G-d”*

Our Hakhamim[[6]](#footnote-6) said: Why did [HaShem](hashem.html) make Shavuot dependent on the counting of the [omer](omer.html), unlike any other [festival](festival.html)? This is because when the Children of Israel were told that they would leave Egypt, they were also told that they would receive the Torah fifty days after leaving, as it says:

***Shemot (***[***Exodus***](exodus.html)***) 3:12*** *When you take this* [*nation*](nations.html)[*out of Egypt*](thebirth.html)*, you will worship* (taavdun)[*HaShem*](hashem.html) *on this mountain.*

The extra “nun”[[7]](#footnote-7) in the word *taavdun* instead of *taavodu*, is to hint that after fifty days from [leaving Egypt](thebirth.html), they would receive the Torah on the mountain of [Sinai](stages.html) (nun has the numerical value of fifty).

# II. Counting to Love

The book of Bamidbar ([Numbers](nchart.html)) starts off with a count of the Israelites, in the wilderness of [Sinai](stages.html). The Sages understood that [HaShem](hashem.html) counted His people to show us how precious we are to Him. In the same way, we count items of value because they are precious to us. The [Midrash](orallaw.html)[[8]](#footnote-8) records that [HaShem](hashem.html) has counted His people [nine](nine.html) times so far. The [Midrash](orallaw.html) says that [HaShem](hashem.html) will count His people [one](one.html) more [time](time.html) in the days of [Mashiach](mashiach.html) ben David ([Yeshua](yeshua.html) at His second [coming](coming.html)).

Shavuot, which commemorates [HaShem](hashem.html)‘s giving of the Torah to Israel, is called the [wedding](wedding.html) of Israel to [HaShem](hashem.html);[[9]](#footnote-9) and on the [Shabbat](sabbath.html) before his [wedding](wedding.html), the bridegroom is called to the Torah as a preparation for the [wedding](wedding.html).

# III. Why [Two](two.html) (2) Loaves Of Bread?

[His Majesty](yeshua.html), King [Yeshua](yeshua.html), said that He was the Bread of Life:

***Yochanan (John) 6:35*** *Then* [*Yeshua*](yeshua.html) *declared, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.”*

The message of the [two](two.html) loaves which are waved in the [Temple](temple.html) on Shavuot seems to be a reference to the [two](two.html) Messiahs: [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David. So the bread represents [Mashiach](mashiach.html).

From [Pesach](passover.html) to Shavuot we see several progressions:

1. From barley to wheat.
2. From [matza](chametz.html) to bread.
3. From [impurity](purity.html) to [purity](purity.html).
4. From [physical](physical.html) [freedom](freedom.html) to [physical](physical.html) and [spiritual](physical.html) [freedom](freedom.html).
5. [From Egypt](thebirth.html) to Mount [Sinai](stages.html).

These progressions all are related to [Mashiach](mashiach.html). On Shavuot we raise the [two](two.html) loaves and parade through [Jerusalem](city.html). It is as though we are lifting up [Mashiach](mashiach.html) and honoring Him in [Jerusalem](city.html).

 \* \* \*

**Question:** Normally no [yeast](chametz.html) was allowed as in Shemot ([Exodus](exodus.html)) 34:25. Notice that the Feast of Weeks required [yeast](chametz.html) ([chametz](chametz.html)) in Vayikra (Leviticus) 23:17. Why?

***Shemot (***[***Exodus***](exodus.html)***) 34:22-28*** *“Celebrate the Feast of Weeks with the firstfruits of the wheat harvest, and the Feast of* [*Ingathering*](gather.html) *at the turn of the year.* [*Three*](three.html) *times a year all your men are to appear before the Sovereign* [*HaShem*](hashem.html)*, the G-d of Israel. I will drive out* [*nations*](nations.html) *before you and enlarge your territory, and no* [*one*](one.html) *will covet your land when you go up* [*three*](three.html) *times each year to appear before* [*HaShem*](hashem.html) *your G-d. “Do not offer the* [*blood*](body.html) *of a* [*sacrifice*](korbanot.html) *to me along with anything containing* [*yeast*](chametz.html)*, and do not let any of the* [*sacrifice*](korbanot.html) *from the* [*Pesach*](passover.html) *Feast remain until morning. “Bring the best of the firstfruits of your soil to the house of* [*HaShem*](hashem.html) *your G-d.*

**Possible answer:** The wave loaves were [leavened](chametz.html) because they were the only public peace and thank-offerings of Israel. They were accompanied by burnt and [sin](sin.html) offerings; and unlike ordinary peace-offerings, they were considered as most holy. Therefore they were [leavened](chametz.html) because Israel’s public thank-offerings, even the most holy, are [leavened](chametz.html) by imperfection and the evil inclination, and they need a [sin](sin.html) [offering](korbanot.html).

Also note that the normal [unleavened](chametz.html) [sacrifice](korbanot.html) was BURNED, whereas the loaves were only WAVED in front of the altar. The [OMER](omer.html) as a link between [Pesach](passover.html) and Shavuot is marked by an interesting progression from it’s opening to it’s closing ritual. On the second night of [Pesach](passover.html), barley, which is normally animal [food](food.html), is harvested and the [first](one.html) sheaf is waved before the altar in the [Temple](temple.html) (i.e. [salvation](salvation.html) for the [Gentiles](gen-jew.html)). On Shavuot, [two](two.html) loaves of [leavened](chametz.html) bread, which is normally people’s [food](food.html), are waved as an [offering](korbanot.html) before the same altar (i.e. [salvation](salvation.html) for the [Jews](gen-jew.html)).

***Bamidbar (***[***Numbers***](nchart.html)***) 28:26*** *“‘On the day of firstfruits, when you present to* [*HaShem*](hashem.html) *an* [*offering*](korbanot.html) *of* [*new*](new.html) *grain during the Feast of Weeks, hold a* [*sacred assembly*](rehearse.html) *and do no regular work. Present a* [*burnt offering*](korbanot.html) *of* [*two*](two.html) *young bulls,* [*one*](one.html) *ram and* [*seven*](seven.html)[*male*](male%2Bfemale.html) *lambs a year old as an aroma pleasing to* [*HaShem*](hashem.html)*. With each bull there is to be a grain* [*offering*](korbanot.html) *of* [*three*](three.html)*- tenths of an ephah of fine flour mixed with oil; with the ram,* [*two*](two.html)*- tenths; And with each of the* [*seven*](seven.html) *lambs,* [*one*](one.html)*-tenth. Include* [*one*](one.html)[*male*](male%2Bfemale.html) *goat to make* [*atonement*](atonemen.html) *for you. Prepare these together with their drink offerings, in addition to the regular* [*burnt offering*](korbanot.html) *and its grain* [*offering*](korbanot.html)*. Be sure the animals are without defect.*

# IV. Terms that apply to this day

## In the Written Torah

|  |  |
| --- | --- |
| **Feast of Weeks****Shavuot** | Devarim (Deuteronomy) 16:10 |
|  |  |
| **Feast of harvest (cutting)****Chag HaKazir** | Shemot ([Exodus](exodus.html)) 23:16 |
|  |  |
| **Day of Firstfruits****Yom HaBikkurim** | Bamidbar ([Numbers](nchart.html)) 28:26 |
|  |  |
| **Pentecost**: | II Luqas (Acts) 20:16 |
|  |  |
| **Day of the Congregation****Yom HaKahal** | Devarim (Deuteronomy) 18:16 |
|  |  |
| **The** [**Sixth**](six.html) **Day** | Bereshit (Genesis) 1:31  |
|  |  |

## In The [Oral Torah](orallaw.html)

|  |
| --- |
| [**Rosh HaShana**](teruah.html)**h of the fruit of the trees**Meggilah 31b |
| ***Meggilah 31b*** *It has been* [*taught*](teacher.html)*: R. Simeon b. Eleazar says: Ezra made a regulation for Israel that they should read the curses in Leviticus before Pentecost and those in Deuteronomy before* [*New*](new.html) *Year. What is the reason? — Abaye — or you may also say Resh Lakish said: So that the year may end along with its curses. I grant you that in regard to the curses in Deuteronomy you can say, ‘so that the year should end along with its curses’. But as regards those In Leviticus — is Pentecost a* [*New*](new.html) *Year? — Yes; Pentecost is also a* [*New*](new.html) *Year, as we have learnt: ‘On Pentecost is the* [*new*](new.html) *year for [fruit of] the tree’.* |
| **Chag HaAtzeret** [[10]](#footnote-10) | Pesachim 68b, Shabbath 87b, Mo’ed Katan 19a |
|  |  |
| **The** [**Solemn Assembly**](rehearse.html) | Pesachim 68b |

Whenever the [Talmud](orallaw.html) uses the phrase, *the* [*solemn assembly*](rehearse.html), without a further determinant, this always means the Feast of Weeks.

Many reasons are given for why Shavuot has the names that it does. The *Ta’amei Haminhagim* explains that the [festival](festival.html) is called “Shavuot” because “Shavuot” means oaths. He explains that when we accepted the Torah, [HaShem](hashem.html) “promised” not to “exchange” us for any other [nation](nations.html), and we promised [HaShem](hashem.html) that we would not leave and “exchange” Him. Because of these oaths, the [festival](festival.html) which is the anniversary of our receiving the Torah is called Shavuot. Another reason[[11]](#footnote-11) given for the [name](name.html) Shavuot is that this is the [festival](festival.html) that occurs after we have finished counting the weeks, the word for weeks being “Shavuot.”

It would seem most appropriate to call the [festival](festival.html) “Yom Matan Torateinu” or the “Day of the Giving of our Torah”, after all this is the great [event](feasts.html) that occurred on this day in the year 2448.

Rashi, commenting on Bereshit (Genesis) 1:31, notes that the only day of [creation](bara.html) to be called “very good” was ‘**The** [sixth](six.html) day’ (as opposed to **a** second day, **a** [third](three.html) day, etc.), since Shavuot occurs on [Sivan](feasts.html) 6, and is the only [festival](festival.html) to occur on the [sixth](six.html) day of the month. So, Shavuot is alluded to in the [creation](bara.html) account as very good.

Why is Shavuot also referred to as Chag HaAtzeret? The *Ta’amei Haminhagim* explains that on all other [festivals](festivals.html), there are [two](two.html) types of service to [HaShem](hashem.html) that we perform. [One](one.html) [type](types.html) of performance is doing the [commandments](cmds613.html) specifically associated with that [festival](festival.html), such as [eating](eating.html) [matzot](chametz.html) on [Pesach](passover.html). The other service is that which we find on all [festivals](festivals.html), refraining from “work” or “melacha.” On Shavuot, there really is only [one](one.html) [type](types.html) of service being performed, that being the cessation of work. [One](one.html) of the meanings of the word “atzeret” is “a cessation, a stopping”. Shavuot is called Chag HaAtzeret because it means that it is the [Festival](festival.html) of “Cessation” and cessation only, while all other [festivals](festivals.html) have observances specific to it as well. The Ramban explains that Shavuot is to [Pesach](passover.html) as [Shemini Atzeret](shemini.html) is to [Succoth](succoth.html). ([Shemini Atzeret](shemini.html) is what might be called the [eighth](eight.html) day of [Succoth](succoth.html), although technically, it is a [festival](festival.html) separate from [Succoth](succoth.html).) Just as [Succoth](succoth.html) has a [festival](festival.html) called “atzeret” at its end, so too does [Pesach](passover.html) have a [festival](festival.html) called “atzeret” at its “end.” Hence, the [name](name.html) “atzeret” for Shavuot. (There is an intrinsic [connection](connection.html) between the spring [festivals](festivals.html) and the fall [festivals](festivals.html) which we have explored in our [study](study.html) titled: [Rains](rains.html).)

It is important to note that *there is no such thing*, in scripture, as the “Feast of Firstfruits”. Notice also that the only feast associated with firstfruits is Shavuot. If you read the scriptures carefully, you will notice that ***the day*** *of the firstfruits* is also a [Sabbath](sabbath.html). This is another clue as to the date of this day (Shavuot).

# V. The requirements of Shavuot

1. It was [one](one.html) of the [three](three.html) times when all young men were required to appear before [HaShem](hashem.html). Shemot ([Exodus](exodus.html)) 23:17, Shemot ([Exodus](exodus.html)) 34:23, Devarim (Deuteronomy) 16:16

2. We are to present an [offering](korbanot.html) of [new](new.html) grain. Vayikra (Leviticus) 23:16, Bamidbar ([Numbers](nchart.html)) 28:26

3. We are to bring [two](two.html) loaves of bread. Vayikra (Leviticus) 23:17

4. Hold a [sacred assembly](rehearse.html). Bamidbar ([Numbers](nchart.html)) 28:26

5. Do no regular work. Bamidbar ([Numbers](nchart.html)) 28:26, Vayikra (Leviticus) 23:21

6. Bread must be brought with [seven](seven.html) [male](male%2Bfemale.html) lambs, a young bull and [two](two.html) rams as a [burnt offering](korbanot.html). Vayikra (Leviticus) 23:18

7. The [sin](sin.html) [offering](korbanot.html) was a [male](male%2Bfemale.html) goat. Vayikra (Leviticus) 23:19

8. The fellowship [offering](korbanot.html) was [two](two.html) lambs. Vayikra (Leviticus) 23:19

# VI. The [two](two.html) loaves

The [leavened](chametz.html) bread for Shavuot is made from...

***Vayikra (Leviticus) 23:17*** *From wherever you live, bring* [*two*](two.html) *loaves made of* [*two*](two.html)*- tenths of an ephah of fine flour, baked with* [*yeast*](chametz.html)*, as a wave* [*offering*](korbanot.html) *of firstfruits to* [*HaShem*](hashem.html)*.*

An ephah is a measure of Egyptian origin and contained [ten](ten.html) omers (an [omer](omer.html) is about [two](two.html) quarts, so it would be approximately [four](four.html) quarts of flour). [Two](two.html)- tenth of an ephah (4 quarts x 4 cups/quart) is about sixteen cups of fine flour.

The [two](two.html) loaves were rectangular, 4 x 7 handbreadths, and [four](four.html) finger breadths high ( 12” x 21” x 3”)[[12]](#footnote-12).

Those were BIG loaves of bread.

Notice that the receiving of the Ruach HaKodesh, the Holy Spirit, and [two](two.html) loaves of bread are associated with Saul at the [time](time.html) of his anointing. Notice how many parallels there are between the [events](feasts.html) in Saul’s day and the [events](feasts.html) at [Sinai](stages.html):

***I Samuel 10:1-7*** *Then Samuel took a flask of oil and poured it on Saul’s* [*head*](body.html) *and kissed him, saying, “Has not* [*HaShem*](hashem.html) *anointed you leader over his* [*inheritance*](inherit.html)*? When you leave me today, you will meet* [*two*](two.html) *men near Rachel’s tomb, at Zelzah on the border of* [*Benjamin*](benyamin.html)*. They will say to you, ‘The donkeys you set out to look for have been found. And now your father has stopped thinking about them and is worried about you. He is asking, “What shall I do about my son?”‘ “Then you will go on from there until you reach the great tree of Tabor.* [*Three*](three.html) *men going up to G-d at Bethel will meet you there.* [*One*](one.html) *will be carrying* [*three*](three.html) *young goats, another* [*three*](three.html) *loaves of bread, and another a skin of wine. They will greet you and offer you* [*two*](two.html) *loaves of bread, which you will accept from them. “After that you will go to Gibeah of G-d, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets* [*coming*](coming.html) *down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying. The Spirit of* [*HaShem*](hashem.html) *will come upon you in power, and you will prophesy with them; and you will be changed into a different person. Once these* [*signs*](signs.html) *are fulfilled, do whatever your* [*hand*](fourteen.html) *finds to do, for G-d is with you.*

We will see that this association of the giving of the Ruach HaKodesh on Shavuot again when we examine the Messianic aspects of this [festival](festival.html).

**The** [**Talmud**](orallaw.html) **indicates that the bringing of this** [**offering**](korbanot.html) **supersedes the** [**Sabbath**](sabbath.html)**:**

***Shabbath 131a*** *R. Hiyya b. Abba said in R. Johanan’s* [*name*](name.html)*: Not in respect of everything did R. Eliezer rule that the preliminary preparations of a precept supersede the* [*Sabbath*](sabbath.html)*, for lo! the* [*two*](two.html) *loaves are an obligation of the day, yet R. Eliezer did not learn them from aught but a gezerah shawah. For it was* [*taught*](teacher.html)*, R. Eliezer said: Whence do we* [*know*](daat.html) *that the preliminaries of the* [*two*](two.html) *loaves supersede the* [*Sabbath*](sabbath.html)*? ‘Bringing’ is stated in* [*connection*](connection.html) *with the ‘*[*omer*](omer.html)*, and ‘bringing’ is stated in* [*connection*](connection.html) *with the* [*two*](two.html) *loaves: just as with the ‘bringing’ stated in* [*connection*](connection.html) *with the ‘*[*omer*](omer.html)*, its preliminaries supersede the* [*Sabbath*](sabbath.html)*, so with the ‘bringing’ stated in* [*connection*](connection.html) *with the* [*two*](two.html) *loaves their preliminaries supersede the* [*Sabbath*](sabbath.html)*. These must be free, for if they are not free* [*one*](one.html) *can refute [this analogy]: as for the ‘*[*omer*](omer.html)*, [its preliminaries supersede the* [*Sabbath*](sabbath.html)*] because if* [*one*](one.html) *finds it [already] cut, he must cut [other sheaves]; will you [then] say [the same] in the case of the* [*two*](two.html) *loaves, seeing that if* [*one*](one.html) *finds [the wheat therefore] cut he does not cut [any more]? in truth they are indeed free. [For] consider: it is written, then ye shall bring the sheaf of the* [*first*](one.html)*-fruits of your harvest unto the* [*priest*](priests.html)*: what is the purpose of ‘from the day that ye brought’? Infer from it that it is in order to be free. Yet it is still free on* [*one*](one.html) *side only, while we* [*know*](daat.html) *R. Eliezer to hold that where it is free on* [*one*](one.html) *side [only], we deduce, but refute? — ‘Ye shall bring’ is an extension.*

The [Talmud](orallaw.html) / [Mishna](orallaw.html) also indicates when these [two](two.html) loaves should be [eaten](eating.html):

***Menachoth 100b***[*MISHNA*](orallaw.html)*. THE* [*TWO*](two.html) *LOAVES WERE* [*EATEN*](eating.html) *NEVER EARLIER THAN ON THE SECOND DAY AND NEVER LATER THAN ON THE* [*THIRD*](three.html) *DAY. HOW IS THIS EXPLAINED? [NORMALLY] THEY WERE BAKED ON THE DAY BEFORE THE* [*FESTIVAL*](festival.html) *AND* [*EATEN*](eating.html) *ON THE* [*FESTIVAL*](festival.html)*, THAT IS, ON THE SECOND DAY. IF THE* [*FESTIVAL*](festival.html) *FELL ON THE DAY AFTER THE* [*SABBATH*](sabbath.html)*, THEY WOULD BE* [*EATEN*](eating.html) *ON THE* [*THIRD*](three.html) *DAY.*

These loaves had to be [eaten](eating.html) within the [Temple](temple.html):

***Chullin 133b*** *And these are they:* [*Ten*](ten.html) *[that are to be* [*eaten*](eating.html)*] within the precincts of the* [*Temple*](temple.html)*,* [*four*](four.html) *[that are enjoyed] in* [*Jerusalem*](city.html)*, and* [*ten*](ten.html) *[that are given to them] within the borders [of the* [*Land of Israel*](city.html)*]. The* [*ten*](ten.html) *[that are to be* [*eaten*](eating.html)*] within the precincts of the* [*Temple*](temple.html) *are: the* [*sin*](sin.html)*-*[*offering*](korbanot.html) *of an animal, the* [*sin*](sin.html)*-*[*offering*](korbanot.html) *of a bird, the guilt-*[*offering*](korbanot.html) *for a* [*known*](daat.html)[*sin*](sin.html)*, the guilt-*[*offering*](korbanot.html) *for a doubtful* [*sin*](sin.html)*, the peace-offerings of the congregation. the log of oil of the leper, the* [*two*](two.html) *loaves, the shewbread, the remnant of the meal-offerings, the remnant of the ‘*[*Omer*](omer.html)*. The* [*four*](four.html) *[that are enjoyed] in* [*Jerusalem*](city.html) *are: the firstling, the firstfruits, that which is taken away as a heave-*[*offering*](korbanot.html) *from the thank-*[*offering*](korbanot.html) *and from the ram of the Nazirite, and the hides of the [most] holy sacrifices.*

The Sefer HaChinuch[[13]](#footnote-13) describes how this [offering](korbanot.html) was brought:

[*Three*](three.html) *“se’in” (a seah is a measure, and se’in is plural for seah) of wheat, the* [*first*](one.html) *of the* [*new*](new.html) *crop, were* [*gathered*](gather.html)*. The wheat was then rubbed and beaten as preparation for grinding. Then, the wheat was ground.* [*Two*](two.html) *issaron measures of flour were taken and sifted numerous times. A challah/loaf was made from each issaron of sifted flour. These loaves were to be* [*leaven*](chametz.html)*, unlike flour offerings brought on the altar, which were forbidden to be* [*chametz*](chametz.html) *(*[*leavened*](chametz.html)*). They were then baked according to certain size specifications. After they were baked, they were brought together with* [*one*](one.html) *bull,* [*two*](two.html) *rams, and* [*seven*](seven.html) *lambs, which were all an “olah”* [*offering*](korbanot.html) *- and* [*offering*](korbanot.html) *which was to be burnt on the altar, and not* [*eaten*](eating.html)*. In addition, it was brought with a goat, a “chatat”* [*offering*](korbanot.html) *(an* [*offering*](korbanot.html) *usually brought for* [*atonement*](atonemen.html)*) and* [*two*](two.html) *lambs as a “shelamim” (peace)* [*offering*](korbanot.html)*, an* [*offering*](korbanot.html) *which was* [*eaten*](eating.html) *with the Sh’tei HaLechem (*[*two*](two.html) *loaves). Before they were* [*eaten*](eating.html)*, the* [*two*](two.html) *breads and the shelamim* [*offering*](korbanot.html) *were waved in a process called “tenufah.” After the offerings were waved, the* [*Kohanim*](priests.html)*[[14]](#footnote-14)* [*ate*](eating.html) *them.*

The [Midrash](orallaw.html) also brings us some [insight](insights.html) regarding the loaves:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Ruth***](ruth.html) ***IV:2*** *SO NAOMI RETURNED, AND* [*RUTH*](ruth.html) *THE MOABITESS HER DAUGHTER-IN-* [*LAW*](law.html) *WITH HER, WHO RETURNED OUT OF THE FIELD OF* [*MOAB*](stages.html) *(I, 22). [People pointed to her saying] ‘This is the* [*one*](one.html) *who returned from the field of* [*Moab*](stages.html)*!’ AND THEY CAME TO* [*BETHLEHEM*](bethlehem.html) *IN THE BEGINNING OF THE BARLEY- HARVEST (ib.). R. Samuel b. Nahman said: Wherever the words barley-harvest occur in Scripture, they refer to the harvest of the* [*Omer*](omer.html)*. Wherever the words wheat- harvest occur, it refers to the* [*Two*](two.html) *Loaves.[[15]](#footnote-15) If it states simply harvest it may be applied to both.*

[***Midrash***](orallaw.html) ***Rabbah - Bamidbar (***[***Numbers***](nchart.html)***) VII:8*** *The* [*Land of Israel*](city.html) *is holier than all other lands. Wherein does its sanctity consist? In that from there is brought the ‘*[*Omer*](omer.html)*, the firstfruits, and the* [*Two*](two.html) *Loaves[[16]](#footnote-16); this is not the case with the other lands.*

# VII. The Sacrifices

***Bamidbar (***[***Numbers***](nchart.html)***) 18:8-14*** *Then* [*HaShem*](hashem.html) *said to Aaron, “I myself have put you in charge of the offerings presented to me; all the holy offerings the Israelites give me I give to you and your sons as your portion and regular share. You are to have the part of the most holy offerings that is kept from the* [*fire*](fire.html)*. From all the gifts they bring me as most holy offerings, whether grain or* [*sin*](sin.html) *or guilt offerings, that part belongs to you and your sons.* [*Eat*](eating.html) *it as something most holy; every* [*male*](male%2Bfemale.html) *shall* [*eat*](eating.html) *it. You must regard it as holy. “This also is yours: whatever is set aside from the gifts of all the wave offerings of the Israelites. I give this to you and your sons and daughters as your regular share. Everyone in your* [*household*](househld.html) *who is ceremonially* [*clean*](purity.html) *may* [*eat*](eating.html) *it. “I give you all the finest olive oil and all the finest* [*new*](new.html) *wine and grain they give* [*HaShem*](hashem.html) *as the firstfruits of their harvest. All the land’s firstfruits that they bring to* [*HaShem*](hashem.html) *will be yours. Everyone in your* [*household*](househld.html) *who is ceremonially* [*clean*](purity.html) *may* [*eat*](eating.html) *it. “Everything in Israel that is devoted to* [*HaShem*](hashem.html) *is yours.*

## The wave [offering](korbanot.html)

The wave [offering](korbanot.html) was [two](two.html) loaves of bread of firstfruits.

***Vayikra (Leviticus) 23:20*** *The* [*priest*](priests.html) *is to wave the* [*two*](two.html) *lambs before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot.html)*, together with the bread of the firstfruits. They are a sacred* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html) *for the* [*priest*](priests.html)*.*

The [two](two.html) (2) loaves of firstfruits bread and the [two](two.html) (2) lambs.

This [offering](korbanot.html) differs from all other [festivals](festivals.html) in that the [breasts](body.html) of the lambs and the loaves were waved together, where on all other [festivals](festivals.html) the [breasts](body.html) were waved alone.[[17]](#footnote-17)

***Vayikra (Leviticus) 23:18*** *Present with this bread* [*seven*](seven.html)[*male*](male%2Bfemale.html) *lambs, each a year old and without defect,* [*one*](one.html) *young bull and* [*two*](two.html) *rams. They will be a* [*burnt offering*](korbanot.html) *to* [*HaShem*](hashem.html)*, together with their grain offerings and drink offerings--an* [*offering*](korbanot.html) *made by* [*fire*](fire.html)*, an aroma pleasing to* [*HaShem*](hashem.html)*.*

## The [burnt offering](korbanot.html)

The [burnt offering](korbanot.html) was [seven](seven.html) (7) [male](male%2Bfemale.html) lambs, each a year old with it’s grain and drink [offering](korbanot.html). [One](one.html) (1) young bull with it’s grain and drink [offering](korbanot.html). [Two](two.html) (2) rams with it’s grain and drink [offering](korbanot.html).

The [seven](seven.html) [male](male%2Bfemale.html) lambs were offered only at:

|  |  |
| --- | --- |
| [Rosh Chodesh](chodesh.html)  | Bamidbar ([Numbers](nchart.html)) 28:11 |
| Chag HaMatzah  | Bamidbar ([Numbers](nchart.html)) 28:19 |
| Shavuot |  |
| [Yom Teruah](teruah.html) | Bamidbar ([Numbers](nchart.html)) 29:2 |
| Yom [HaKippurim](kippur.html) | Bamidbar ([Numbers](nchart.html)) 29:8 |
| the seventh day of [Succoth](succoth.html) | Bamidbar ([Numbers](nchart.html)) 29:32 |
| [Shemini Atzeret](shemini.html) | Bamidbar ([Numbers](nchart.html)) 29:36 |

**The** [**one**](one.html) **(1) young bull was offered at:**

As a regular [burnt offering](korbanot.html) –

Vayikra (Leviticus) 1:5,

Shavuot,

consecrate the [priests](priests.html) –

Shemot ([Exodus](exodus.html)) 29:1, Bamidbar

([Numbers](nchart.html)) 8:8,

The dedication of the altar that Solomon built -

Bamidbar ([Numbers](nchart.html)) 7:15,

[Yom Teruah](teruah.html) –

Bamidbar ([Numbers](nchart.html)) 29:2, and

Yom [HaKippurim](kippur.html) –

Bamidbar ([Numbers](nchart.html)) 29:8.

**The** [**two**](two.html) **(2) rams were used to / at:**

Consecrate the [priests](priests.html)

Shemot ([Exodus](exodus.html)) 29:1,

Bamidbar ([Numbers](nchart.html)) 8:8,

Shavuot,

The dedication of the altar that Solomon built

- Bamidbar ([Numbers](nchart.html)) 7:15,

On each day of [Succoth](succoth.html) -

Bamidbar ([Numbers](nchart.html)) 29:13,14,17,20,23,26,29,32.

## The grain [offering](korbanot.html)

The grain [offering](korbanot.html) was:

With the [two](two.html) (2) bulls: [three](three.html)-tenths (3/10) of an ephah mixed with oil,

with the [one](one.html) (1) ram: [two](two.html)-tenths (2/10) of an ephah mixed with oil,

with the [seven](seven.html) (7) lambs: [one](one.html)-tenth (1/10) of an ephah mixed with oil.

The [three](three.html)-tenths of an ephah is associated with any bull [burnt offering](korbanot.html):

[Rosh Chodesh](chodesh.html) - Bamidbar ([Numbers](nchart.html)) 28:12,

Chag HaMatzah - Bamidbar ([Numbers](nchart.html)) 28:20,

Shavuot - Bamidbar ([Numbers](nchart.html)) 28:28,

[Yom Teruah](teruah.html) - Bamidbar ([Numbers](nchart.html)) 29:3,

Yom [HaKippurim](kippur.html) - Bamidbar ([Numbers](nchart.html)) 29:9,

[Succoth](succoth.html) - Bamidbar ([Numbers](nchart.html)) 29:14.

Why does the meal [offering](korbanot.html) consist of [two](two.html)-tenths of fine flour for the [one](one.html) lamb rather than just [one](one.html)-tenth? The [one](one.html) lamb represents the [nation](nations.html). [Two](two.html)-tenths, the plural, indicates that it is a [nation](nations.html) consisting of individuals rather than merely [one](one.html) whole. Since the Torah describes the plurality of the [nation](nations.html) via flour, their staple [food](food.html) and the basis to their national prosperity, it implies that the [nation](nations.html) can only be considered rich if everybody has their own “[one](one.html)-tenth”[[18]](#footnote-18).

Many people are lacking their “[one](one.html)-tenth”. As a result, even though as a [nation](nations.html) we might appear to be ‘rich’, in reality, we are still ‘poor’. It is incumbent upon those of us who have their own [one](one.html)-tenth, to help others attain theirs. Once that happens, the [nation](nations.html) will truly be able to call itself ‘rich’.

***Bamidbar (***[***Numbers***](nchart.html)***) 28:30*** *Include* [*one*](one.html)[*male*](male%2Bfemale.html) *goat to make* [*atonement*](atonemen.html) *for you.*

## The [Atonement](atonemen.html) (covering)

The [atonement](atonemen.html) (covering) was [one](one.html) (1) [male](male%2Bfemale.html) goat.

The [atonement](atonemen.html) goat was required exclusively at:

Chag HaMatzah - Bamidbar 28:22,

Shavuot - Bamidbar 28:30,

[Yom Teruah](teruah.html) - Bamidbar 29:5, and

Yom [HaKippurim](kippur.html) - Bamidbar 29:11.

***Bamidbar (***[***Numbers***](nchart.html)***) 28:31*** *Prepare these together with their drink offerings, in addition to the regular* [*burnt offering*](korbanot.html) *and its grain* [*offering*](korbanot.html)*. Be sure the animals are without defect.*

##  Drink offerings

***Bamidbar (***[***Numbers***](nchart.html)***) 28:14*** *And their drink offerings shall be half an hin of wine unto a bullock, and the* [*third*](three.html) *part of an hin unto a ram, and a* [*fourth*](four.html) *part of an hin unto a lamb: this is the* [*burnt offering*](korbanot.html) *of every month throughout the months of the year.*

½ Hin per Bullock.

1/3 Hin per Ram.

¼ Hin per Lamb.

Note that the drink [offering](korbanot.html) is proportional to the size of the animal.

\* \* \*

***Devarim (Deuteronomy) 16:9-10*** *Count off* [*seven*](seven.html) *weeks from the* [*time*](time.html) *you begin to put the sickle to the* [*standing*](mashal.html) *grain. Then celebrate the Feast of Weeks to* [*HaShem*](hashem.html) *your G-d by giving a* [*freewill*](freewill.html)[*offering*](korbanot.html) *in proportion to the blessings* [*HaShem*](hashem.html) *your G-d has given you.*

The [Talmud](orallaw.html) says that the sacrifices commanded by [HaShem](hashem.html) could be brought for [seven](seven.html) days after Shavuot:

[***Rosh HaShana***](teruah.html) ***4b*** *What exposition then do R. Meir and R. Eliezer b.* [*Jacob*](israelja.html) *give of the words ‘on the feast of* [*unleavened*](chametz.html) *bread and on the feast of weeks and on the* [*feast of tabernacles*](succoth.html)*‘ ? — They require them for the same purpose as R. Eleazar b. Oshaia. For R. Eleazar b. Oshaia said: How do we* [*know*](daat.html) *that [a* [*sacrifice*](korbanot.html) *due but not brought on] Pentecost[[19]](#footnote-19) can be made up for during the next* [*seven*](seven.html) *days? Because it says, On the feast of* [*unleavened*](chametz.html) *bread and on the feast of weeks and on the* [*feast of tabernacles*](succoth.html)*. Just as [a* [*sacrifice*](korbanot.html) *not brought on the* [*first*](one.html) *day of] the feast of* [*Passover*](passover.html) *can be made up for during the next* [*seven*](seven.html) *days,[[20]](#footnote-20) so [a* [*sacrifice*](korbanot.html) *not brought on] the Feast of Weeks can be made up for during the next* [*seven*](seven.html) *days.*

## The fellowship [offering](korbanot.html)

The fellowship [offering](korbanot.html) was:

[Two](two.html) (2) lambs, each a year old. Shavuot is the only [festival](festival.html) to have a “congregational”, or public, fellowship [offering](korbanot.html):

***Vayikra (Leviticus) 23:19*** *Then* [*sacrifice*](korbanot.html)[*one*](one.html)[*male*](male%2Bfemale.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot.html) *and* [*two*](two.html) *lambs, each a year old, for a fellowship* [*offering*](korbanot.html)*.*

**The goat** [**sin**](sin.html)[**offering**](korbanot.html) **was brought at:**

When a leader [sins](sin.html) unintentionally - Vayikra (Leviticus) 4:23,

General [sin](sin.html) [offering](korbanot.html) - Vayikra (Leviticus) 9:3,

Shavuot,

Dedication of the altar - Bamidbar ([Numbers](nchart.html)) 7:15

For unintentional [sin](sin.html) - Bamidbar ([Numbers](nchart.html)) 15:24,

[Rosh Chodesh](chodesh.html) - Bamidbar ([Numbers](nchart.html)) 28:15,

Chag HaMatzah - Bamidbar ([Numbers](nchart.html)) 28:22,

[Yom Teruah](teruah.html) - Bamidbar ([Numbers](nchart.html)) 29:5,

Yom [HaKippurim](kippur.html) - Bamidbar ([Numbers](nchart.html)) 29:11,

[Succoth](succoth.html) - Bamidbar ([Numbers](nchart.html)) 29:16,

Daily [sin](sin.html) [offering](korbanot.html) in Ezekiel’s [temple](temple.html)

- Ezekiel 43:25,

[Pesach](passover.html) in Ezekiel’s [temple](temple.html) - Ezekiel 45:23.

|  |
| --- |
| **THE MUSSAF OFFERINGS** |
|  | **OLAH /** [**BURNT OFFERING**](korbanot.html) | **CHATAT /** [**SIN**](sin.html)[**OFFERING**](korbanot.html) |
| **VERSES****(Bamidbar)** | **DAY** | **BULLS** | **RAMS** | **LAMBS** | **GOAT** |
| 28:9-10 | [**Shabbat**](sabbath.html) | 0 | 0 | 2 | 0 |
| 28:11-15 | [**Rosh Chodesh**](chodesh.html) | 2 | 1 | 7 | 1 |
| 28:16-25 | [**Pesach**](passover.html) **(every day)** | 2 | 1 | 7 | 1 |
| 28:26-31 | **Shavuot** | 2 | 1 | 7 | 1 |
| 29:1-6 | [**Rosh Hashana**](teruah.html) | 1 | 1 | 7 | 1 |
| 29:7-11 | **Yom** [**HaKippurim**](kippur.html) | 1 | 1 | 7 | 1 |
| 29:12-16 | [**Succoth**](succoth.html) **– day 1** | 13 | 2 | 14 | 1 |
| 29:17-19 | [**Succoth**](succoth.html) **– day 2** | 12 | 2 | 14 | 1 |
| 29:20-22 | [**Succoth**](succoth.html) **– day 3** | 11 | 2 | 14 | 1 |
| 29:23-25 | [**Succoth**](succoth.html) **– day 4** | 10 | 2 | 14 | 1 |
| 29:26-28 | [**Succoth**](succoth.html) **– day 5** | 9 | 2 | 14 | 1 |
| 29:29-31 | [**Succoth**](succoth.html) **– day 6** | 8 | 2 | 14 | 1 |
| 29:32-34 | [**Succoth**](succoth.html) **– day 7** | 7 | 2 | 14 | 1 |
| 29:35-38 | [**Shemini Atzeret**](shemini.html) | 1 | 1 | 7 | 1 |
| 1. A second set of offerings is brought on Shavuot. It consists of 2 loaves and an olah of 1 bull, 2 rams, 7 lambs, a chatat of 1 goat, and a shelamim of 2 lambs (Vayikra 23:15-22)
2. The offerings of [Rosh Chodesh](chodesh.html) are also brought on [Rosh HaShana](teruah.html)h.
3. A second goat – chatat ([sin](sin.html) [offering](korbanot.html)) is also offered on Yom [HaKippurim](kippur.html) (Vayikra 16:9)
 |

# VIII. An [Appointed](settimes.html) [Time](time.html)

***Bamidbar (***[***Numbers***](nchart.html)***) 28:1-2***[*HaShem*](hashem.html) *said to Moshe, “Give this* [*command*](cmds613.html) *to the Israelites and say to them: ‘See that you present to me at the* [*appointed*](settimes.html)[*time*](time.html) *the* [*food*](food.html) *for my offerings made by* [*fire*](fire.html)*, as an aroma pleasing to me.’*

**This is the “**[**moed**](settimes.html)**“ the** [**appointment**](appointm.html)**.**

What is the point that the Torah is making by calling this an “[appointment](appointm.html)“?

Those who carefully read the Torah can see that there are hints that the reason for a [festival](festival.html) is NOT because of a certain historical [event](feasts.html). In fact, it appears that the historical [events](feasts.html) that took place on a [festival](festival.html), took place because that was the [time](time.html) of the year dedicated to that [type](types.html) of [event](feasts.html)! Lets consider a few examples: Lot fed the [two](two.html) [angels](angels.html) [matza](chametz.html). Then at midnight, Lot and his family were delivered from Sodom while the enemies of [HaShem](hashem.html) were destroyed. Doesn’t this sound a bit like [Pesach](passover.html)? (Despite happening more than 400 years [before Sinai](stages.html)!) In the same way, the giving of the Ruach HaKodesh, the Holy Spirit, in II Luqas (Acts) 2, seems to indicate that [Sivan](feasts.html) 6, is the [time](time.html) when [HaShem](hashem.html) has decreed that [events](feasts.html) like the giving of the Torah, and its associated manifestations, are to occur. This spiral of [time](time.html) is repeated over and over again. Each year we again see [events](feasts.html) that are associated with that particular [time](time.html) of the year. This means that every year we should look for [events](feasts.html) related to the giving of the Torah and it’s [covenant](covenant.html), to happen at the [time](time.html) of Shavuot! It is for this reason that I have often wondered if the [events](feasts.html) of Jeremiah 31:31ff, would take place at Shavuot.

**This is the “Mikra” the** [**rehearsal**](rehearse.html) **meeting.**

***Bamidbar (***[***Numbers***](nchart.html)***) 28:26-27*** *“‘On the day of firstfruits, when you present to* [*HaShem*](hashem.html) *an* [*offering*](korbanot.html) *of* [*new*](new.html) *grain during the Feast of Weeks, hold a* [*sacred assembly*](rehearse.html) *and do no regular work. Present a* [*burnt offering*](korbanot.html) *of* [*two*](two.html) *young bulls,* [*one*](one.html) *ram and* [*seven*](seven.html)[*male*](male%2Bfemale.html) *lambs a year old as an aroma pleasing to* [*HaShem*](hashem.html)*.*

4744 miqra’, mik-raw’; from 7121; something called out, i.e. a public meeting (the act, the persons, or the place); **also a** [**rehearsal**](rehearse.html):-assembly, calling, convocation, reading.

So we have a divine [appointment](appointm.html) to hold a [rehearsal](rehearse.html)-meeting.

# IX. Firstfruit

Lets start by looking at a promise that [HaShem](hashem.html) made in regard to firstfruits:

***Proverbs 3:9*** *Honor* [*HaShem*](hashem.html) *with your wealth, with the firstfruits of all your crops; Then your barns will be filled to overflowing, and your vats will brim over with* [*new*](new.html) *wine.*

The Sages [taught](teacher.html) that “firstfruits” could be brought anytime between Shavuot and [Succoth](succoth.html):

[***Rosh HaShana***](teruah.html) ***4b*** *R. Eleazar reporting R. Hoshaia, said regarding the [ceremonies of]* [*first*](one.html) *fruits that [the omission] to place them [before the altar] is a bar [to their release], but the [omission of the] recital is not a bar. But did R. Eleazar [actually] say that? Did not R. Eleazar reporting R. Hoshaia say that if a man had set apart [his]* [*first*](one.html) *fruits before the Feast [of* [*Tabernacles*](succoth.html)*] and the Feast passed [without these fruits having been presented before the altar] they are left to rot? Now what [is the implication here]? Is it not that [they are to be left to rot] because it is no longer the period for the recital over them? If then you suppose that the [omission of the] recital is not a bar, why are they to be left to rot? — In accordance with [the principle enunciated by] R. Zera, for R. Zera said: Wherever the conditions for mingling [oil with the flour for a meal-*[*offering*](korbanot.html) *] are present, the [omission of the] mingling is not a bar; but where the conditions are not present the [omission of] mingling is a bar.*

The [Talmud](orallaw.html) also indicates that we should not delay in the bringing of the firstfruits.

The Torah tells us that the [first](one.html) fruits of our land must be brought up to [HaShem](hashem.html)‘s house, the [Temple](temple.html) in [Jerusalem](city.html). When the [first](one.html) fruits of the season emerged, the farmer would go into his field, wrap a red ribbon around that fruit and dedicate it to [HaShem](hashem.html).

If the [Jew](gen-jew.html) came to [Jerusalem](city.html) during Shavuot, as part of his obligation to appear before [HaShem](hashem.html) in the [Beit HaMikdash](mikdash.html) during the [three](three.html) pilgrimage [festivals](festivals.html), then he would bring the [first](one.html) fruits of the season at that [time](time.html). But if he did not reach [Jerusalem](city.html) at that [time](time.html) he would still be able to bring his [first](one.html) fruits during the summer, until [Succoth](succoth.html). It was an extremely joyous [event](feasts.html) for all of the people in Israel. The bearers of the fruits were greeted by the residents of [Jerusalem](city.html) with song and dance and were escorted to the Holy [Temple](temple.html) where their fruits were handed over to the [Kohanim](priests.html). They were then waved in [six](six.html) directions as an [offering](korbanot.html) to [HaShem](hashem.html).

At this [time](time.html), from Shavuot until [Succoth](succoth.html), the [Jew](gen-jew.html) would read a special section from the Torah declaring his appreciation to [HaShem](hashem.html) for all of the bounty that He had bestowed upon him. It went like this: “An Aramean tried to destroy my forefather. He descended to Egypt and sojourned there, few in [number](nchart.html), and there he became a [nation](nations.html), great, strong, and numerous. The Egyptians mistreated us and afflicted us, and [HaShem](hashem.html) heard our voice and saw our affliction, our travail, and our oppression. [HaShem](hashem.html) took us [out of Egypt](thebirth.html) with a strong [hand](fourteen.html) and with an outstretched arm, with great awesomeness, and with [signs](signs.html) and with wonders. He brought us to this place, and He gave us this Land, a Land flowing with milk and honey. And now, behold! I have brought the [first](one.html) fruit of the ground that You have given me, Oh [HaShem](hashem.html)!”

From [Succoth](succoth.html) until [Chanukah](chanukah.html), [one](one.html) could still bring his [first](one.html) fruits, but was not allowed to read the special portion mentioned above. They are brought from the [seven](seven.html) species with which the [land of Israel](city.html) is blessed: Wheat, Barley, Grapes, [Figs](bethphag.html), Pomegranate, Olives and Date honey. Preferably [one](one.html) had to bring these species in separate baskets, however, if that was not possible then it could be brought even in [one](one.html) basket. [One](one.html) would fill his basket in the following order starting from the bottom and moving up, all the [time](time.html) making sure that there be a separation between every layer: Barley, Wheat, Olives, Date honey, Pomegranates, [Figs](bethphag.html) and finally Grapes. A pair of Turtledoves were hung upon the basket as an [offering](korbanot.html), and another pair of Turtledoves were brought as a gift to the [Kohanim](priests.html) or [priest](priests.html). The [Kohanim](priests.html) would divide the Bikkurim amongst themselves. The [mitzva](cmds613.html) of bringing the [first](one.html) fruits to [Jerusalem](city.html) only applied as long as there was a [Temple](temple.html) [standing](mashal.html).

***Bereshit (Genesis) 1:1*** *In the beginning G-d created the* [*heaven*](heaven.html) *and the earth.*

This verse could also be translated:

***Bereshit (Genesis) 1:1*** *For the sake of the things called* [*first*](one.html)*, G-d created the* [*heavens*](heaven.html) *and the earth.*

Bikkurim, firstfruits are [one](one.html) of the things called ‘[first](one.html)‘.

The [Mishna](orallaw.html) says, in [Rosh Hashana](teruah.html) 1, Mishnah 2, that the [world](worlds.html) is judged at [four](four.html) periods in the year: On [Pesach](passover.html), for grain; on Shavuot, for the fruit of the trees; on [Rosh Hashana](teruah.html)h, all the inhabitants of the [world](worlds.html) pass before Him, like flocks of sheep, as it is said, “He who fashions the hearts of them all, Who understands all their doings”; and on [Succoth](succoth.html), they are judged for water.

On [Rosh Hashana](teruah.html) we can begin to appreciate [moed](settimes.html)as an [appointment](appointm.html) with [time](time.html) itself, not with [events](feasts.html); [moed](settimes.html)relives the primal potential of which the [event](feasts.html) was only an expression. The Dinof potential on [Rosh Hashana](teruah.html) is consummated in its details at the nexus of [moed](settimes.html)*:*

All the Din[[21]](#footnote-21)is on [Rosh Hashana](teruah.html), but the decree of the Dinis sealed at the proper [time](time.html):

on [Pesach](passover.html) regarding the grain,

on Shavuos regarding the fruit,

on [Succoth](succoth.html) regarding the water...[[22]](#footnote-22)

For each [moed](settimes.html)touches potential embodied in a particular section of the Garden of Possibilities, a Garden of [Time](time.html) whose totality we revisit on [Rosh Hashana](teruah.html). [[23]](#footnote-23)

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# X. [Events](feasts.html) that occurred during Shavuot

 [**Sivan**](feasts.html) **6** [Moon](chodesh.html) is in Aryeh.

 **Hag Shavuot** ***Leviticus 23:15-16***

  **Pentecost** ***Acts 2:1***

  **The Day of the Firstfruits / Yom HaBikkurim** [***Numbers***](nchart.html) ***28:26***

 **The Day of the Congregation / Yom HaKahal *Deuteronomy 18:16***

 **Feast of Harvest** **/ Hag HaKazir** [***Exodus***](exodus.html) ***23:16***

  **Feast of Weeks** **/ Hag Shavuot** [***Exodus***](exodus.html) ***34:22***

 [New](new.html) Year for trees - Trees are judged. Meggilah 31b

 Death of Abel - Bereishit Rabbah (chap. 22) (might have been [Kislev](feasts.html) 25)

 Enoch ascended to [heaven](heaven.html). *Ginzberg, Legends of the* [*Jews*](gen-jew.html) *1:137*

 The Tower of [Babel](bavel.html) is built, language is confused. ***Genesis 11, Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 31b***

 [Abraham](avraham.html) defeats the 5 kings and gives tithes to Melchizedek. ***Genesis 14***

 Issachar is born. *Bnei Issachar*

 Yocheved hides Moses after a 6 month and [one](one.html) day pregnancy - day 87. Artscroll Mesorah on Shavuos, page 61.

 Moses is drawn out of the water (Nile) by Pharaoh's daughter. ***Sefer Matamim,*** [***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***I:24***

 The Torah was given at [Sinai](stages.html) ([first](one.html) [Shabbat](sabbath.html) in [Sivan](feasts.html)). [***Exodus***](exodus.html) ***19:1-11***, [***Exodus***](exodus.html) ***24:1-8***, ***Shabbath 86b***

 People prepare to meet God at Mt. [Sinai](stages.html), day 3.

 The Ketubah was "signed" at [Sinai](stages.html) (2448 BCE). [***Exodus***](exodus.html) ***19:1-11***

 Israelites [eating](eating.html) quail for 30 days – Day 13. Meam Loez Shlach

 This is the day for the [priests](priests.html) to draw near to [teach](teacher.html) the Torah. [***Numbers***](nchart.html) ***17:12 - 18:24***

 All males to appear before the Lord in [Jerusalem](city.html). ***Deuteronomy 16:16***

 The [tribe](tribes.html) of Benyamim gets wives. ***Judges 21***

 David was born on Shavuot and died on Shavuot'. Bechor Shor, [Shabbat](sabbath.html) 30b

 King David dies. [Jerusalem](city.html) - Chagigah 2,3.

 The [wedding](wedding.html) of King Solomon allegorically refers to [Messiah](mashiach.html) and Israel. ***Song of Songs 3:11***

 Asa renewed the [covenant](covenant.html). ***II Chronicles 15:8-15***

 John the Baptist preaches preparation, in those days, w/judgement for the trees. ***Matthew 3:1-12***

 [Yeshua](yeshua.html) prays all night. [Luke](luke.html) 6:12

 [Yeshua](yeshua.html) keeps the feast. ***John 7:37***

 The Holy Spirit comes ([Babel](bavel.html) is reversed)! ***Acts 2:1***

 Paul reaffirms the [law](law.html). ***Acts 20:16 + Acts 21:17 - 22:1***

 James reaffirms the [law](law.html) for [gentiles](gen-jew.html). ***Acts 20:16 + Acts 21:17 - 22:1***

 Paul's stays in Ephesus until today because he has an open door and opposition. ***1 Corinthians 16:8***

 The convenant made at [Sinai](stages.html) will be "renewed". ***Jeremiah 31:31-40***

 God is betrothed to Israel. ***Hosea 2:14-23, Jeremiah 2, Jeremiah 31:31-32***

  **Torah** section, in the [festival](festival.html) [cycle](cycles.html), is [*Exodus*](exodus.html) *19:1 - 20:23;* [*Numbers*](nchart.html) *28:26-31*. **Haftorah** is *Ezekiel 1:1-28; 3:12*.

## The Torah was given on Shavuot:

***Shemot (***[***Exodus***](exodus.html)***) 19:1-11*** *In the* [*third*](three.html) *month (*[*new*](new.html)[*moon*](chodesh.html)*) after the Israelites left Egypt--on the very day (the* [*new*](new.html)[*moon*](chodesh.html)*)--they came to the Desert of* [*Sinai*](stages.html)*. After they set out from* [*Rephidim*](stages.html)*, they entered the Desert of* [*Sinai*](stages.html)*, and Israel camped there in the desert in front of the mountain. Then Moshe went up to G-d (on the second day), and* [*HaShem*](hashem.html) *called to him from the mountain and said, “This is what you are to say to the house of* [*Jacob*](israelja.html) *and what you are to tell the people of Israel: ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my* [*covenant*](covenant.html)*, then out of all* [*nations*](nations.html) *you will be my treasured possession. Although the whole earth is mine, You will be for me a kingdom of* [*priests*](priests.html) *and a holy* [*nation*](nations.html)*.’ These are the words you are to* [*speak*](mashal.html) *to the Israelites.” So Moshe went back and summoned the elders of the people and set before them all the words* [*HaShem*](hashem.html) *had commanded him to* [*speak*](mashal.html)*. The people all responded together, “We will do everything* [*HaShem*](hashem.html) *has said.” So Moshe brought their answer back (on the* [*third*](three.html) *day) to* [*HaShem*](hashem.html)*.* [*HaShem*](hashem.html) *said to Moshe, “I am going to come to you in a dense cloud, so that the people will hear me* [*speaking*](mashal.html) *with you and will always put their trust in you.” Then Moshe told* [*HaShem*](hashem.html) *what the people had said. And* [*HaShem*](hashem.html) *said to Moshe, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes And be ready by the* [*third*](three.html) *day (which was the* [*sixth*](six.html) *day of* [*Sivan*](feasts.html)*), because on that day* [*HaShem*](hashem.html) *will come down on Mount* [*Sinai*](stages.html) *in the sight of all the people. This is the* [*first*](one.html) *consecration of the people (other than the consecration of the* [*first*](one.html) *born) - so that they could approach G-d.*

Notice that the Torah never said, explicitly, that the Torah was given on Shavuot. Neither does it say that the Torah was given on vuv [Sivan](feasts.html) ([Sivan](feasts.html) 6). Never the less, a careful reading of the above passage shows that the Torah was given on [Sivan](feasts.html) 6, on Shavuot.

## The Story Continues

***Shemot (***[***Exodus***](exodus.html)***) 19:12-25*** *Put limits for the people around the mountain and tell them, ‘Be careful that you do not go up the mountain or touch the* [*foot*](heel.html) *of it. Whoever touches the mountain shall surely be put to death. He shall surely be stoned or shot with arrows; not a* [*hand*](fourteen.html) *is to be laid on him. Whether man or animal, he shall not be permitted to live.’ Only when the ram’s* [*horn*](shofar.html) *sounds a long blast may they go up to the mountain.” After Moshe had gone down the mountain to the people, he consecrated them, and they washed their clothes. Then he said to the people, “Prepare yourselves for the* [*third*](three.html) *day. Abstain from sexual relations.” On the morning of the* [*third*](three.html) *day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the* [*camp*](stages.html) *trembled. Then Moshe led the people out of the* [*camp*](stages.html) *to meet with G-d, and they stood at the* [*foot*](heel.html) *of the mountain. Mount* [*Sinai*](stages.html) *was covered with smoke, because* [*HaShem*](hashem.html) *descended on it in* [*fire*](fire.html)*. The smoke billowed up from it like smoke from a* [*furnace*](furnace.html)*, the whole mountain trembled violently, And the sound of the trumpet grew louder and louder. Then Moshe* [*spoke*](mashal.html) *and the voice of G-d answered him.* [*HaShem*](hashem.html) *descended to the top of Mount* [*Sinai*](stages.html) *and called Moshe to the top of the mountain. So Moshe went up And* [*HaShem*](hashem.html) *said to him, “Go down and warn the people so they do not force their way through to see* [*HaShem*](hashem.html) *and many of them perish. Even the* [*priests*](priests.html)*, who approach* [*HaShem*](hashem.html)*, must consecrate themselves, or* [*HaShem*](hashem.html) *will break out against them.” Moshe said to* [*HaShem*](hashem.html)*, “The people cannot come up Mount* [*Sinai*](stages.html)*, because you yourself warned us, ‘Put limits around the mountain and set it apart as holy.’”* [*HaShem*](hashem.html) *replied, “Go down and bring Aaron up with you. But the* [*priests*](priests.html) *and the people must not force their way through to come up to* [*HaShem*](hashem.html)*, or he will break out against them.” So Moshe went down to the people and told them.*

So, just as the [Kohen](kohen.html) Gadol had to fill the Holy of Holies with [incense](ketoret.html) smoke before he could enter, [HaShem](hashem.html) had to cover the mountain with smoke before Moshe and the people could approach, Vayikra (Leviticus) 16:12-13.

Leadership was [appointed](settimes.html): The people, at Har [Sinai](stages.html), heard only the [first](one.html) [two](two.html) “words” then Moshe was [appointed](settimes.html), by “[fire](fire.html)“ to listen for the people. Cf. Shemot ([Exodus](exodus.html)) 19:18 with Shemot ([Exodus](exodus.html)) 20:21.

In II Luqas (Acts) 2, we see the Apostles being [appointed](settimes.html) as leaders, by “[fire](fire.html)“.

The giving of the Torah:

***Shemot (***[***Exodus***](exodus.html)***) 20:1-21*** *And G-d* [*spoke*](mashal.html) *all these words: “I am* [*HaShem*](hashem.html) *your G-d, who brought you* [*out of Egypt*](thebirth.html)*, out of the land of slavery. “You shall have no other G-ds before me. “You shall not make for yourself an* [*idol*](idolatry.html) *in the form of anything in* [*heaven*](heaven.html) *above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,* [*HaShem*](hashem.html) *your G-d, am a jealous G-d, punishing the children for the* [*sin*](sin.html) *of the* [*fathers*](fathers.html) *to the* [*third*](three.html) *and* [*fourth*](four.html)[*generation*](toldot.html) *of those who hate me, but showing love to a thousand [*[*generations*](toldot.html)*] of those who love me and keep my* [*commandments*](cmds613.html)*. “You shall not misuse the* [*name*](name.html) *of* [*HaShem*](hashem.html) *your G-d, for* [*HaShem*](hashem.html) *will not hold anyone guiltless who misuses his* [*name*](name.html)*. “Remember the* [*Sabbath*](sabbath.html) *day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, but the seventh day is a* [*Sabbath*](sabbath.html) *to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore* [*HaShem*](hashem.html) *blessed the* [*Sabbath*](sabbath.html) *day and made it holy. “Honor your father and your mother, so that you may live long in the land* [*HaShem*](hashem.html) *your G-d is giving you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not give false testimony against your neighbor. “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his manservant or maidservant, his ox or* [*donkey*](chamor.html)*, or anything that belongs to your neighbor.” When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moshe, “*[*Speak*](mashal.html) *to us yourself and we will listen. But do not have G-d* [*speak*](mashal.html) *to us or we will die.” Moshe said to the people, “Do not be afraid. G-d has come to test you, so that the fear of G-d will be with you to keep you from sinning.” The people remained at a distance, while Moshe approached the thick darkness where G-d was.*

The Revelation at Mount [Sinai](stages.html) was a tumultuous awe-inspiring [experience](experience.html). The entire universe, our Sages say, trembled with the piercing sound of the ram’s [horn](shofar.html). Thunder and lightning filled the skies. Then – silence --. Not a bird chirped. No creature [spoke](mashal.html). The seas did not stir. Even the [angels](angels.html) ceased to fly, as the voice was heard: “I am [HaShem](hashem.html) your G-d ...”

## The [Seventy](seventy.html) Languages

The Torah was delivered in all [seventy](seventy.html) languages:

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) V:9*** *9. AND* [*HaShem*](hashem.html) *SAID TO AARON: GO INTO THE WILDERNESS TO MEET MOSHE (IV, 27). Thus it says: G-d thundereth marvelously with His voice (Job XXXVII, 5). What means ‘thundereth’? When* [*HaShem*](hashem.html) *gave the Torah on* [*Sinai*](stages.html)*, He displayed untold marvels to Israel with His voice. What happened?* [*HaShem*](hashem.html)[*spoke*](mashal.html) *and the Voice reverberated throughout the* [*world*](worlds.html)*. Israel heard the Voice* [*coming*](coming.html) *to them from the south so to the south they ran to meet the Voice. From the south, it changed round to the north, so they ran to the north. From the north it shifted to the* [*east*](east.html)*, so they ran to the* [*east*](east.html)*; but from the* [*east*](east.html) *it shifted to the west, so they ran to the west. From the west it shifted to the* [*heavens*](heaven.html)*. But when they raised their* [*eyes*](body.html) *heavenwards, it seemed to proceed from the earth, so they glanced to the earth, as it is said: Out of* [*heaven*](heaven.html) *He made thee to hear His voice, that He might instruct thee; and upon earth He made thee to see His great* [*fire*](fire.html)*; and thou didst hear His words out of the midst of the* [*fire*](fire.html) *(Deut. IV, 36). Then did the Israelites say* [*one*](one.html) *to another: But wisdom, where shall it be found (Job XXVIII, 12). The Israelites were inquiring: ‘Whence cometh* [*HaShem*](hashem.html)*, from the* [*east*](east.html) *or south?’ as it is said:* [*HaShem*](hashem.html) *came from* [*Sinai*](stages.html)*, and rose from Seir unto them (Deut. XXXIII, 2), and it is written G-d cometh from Teman (Hab. III, 3). It says: And all the people perceived the thunderings (Ex. XX, 15). Note that it does not say ‘the thunder ‘,but ‘ the thunderings’; wherefore R. Johanan said that G-d’s voice, as it was uttered, split up into* [*seventy*](seventy.html) *voices, in* [*seventy*](seventy.html) *languages, so that all the* [*nations*](nations.html) *should understand. When each* [*nation*](nations.html) *heard the Voice in their own vernacular their souls departed,* [*save*](salvation.html) *Israel who heard but who were not hurt.*

***II Luqas (Acts) 2:1-21*** *When the day of Pentecost came, they were all together in* [*one*](one.html) *place. Suddenly a sound like the blowing of a violent wind came from* [*heaven*](heaven.html) *and filled the whole house where they were* [*sitting*](mashal.html)*. They saw what seemed to be* [*tongues*](spirit.html) *of* [*fire*](fire.html) *that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to* [*speak*](mashal.html) *in other* [*tongues*](spirit.html) *as the Spirit enabled them. Now there were staying in* [*Jerusalem*](city.html) *G-d-fearing* [*Jews*](gen-jew.html) *from every* [*nation*](nations.html) *under* [*heaven*](heaven.html)*. When they heard this sound, a crowd came together in bewilderment, because each* [*one*](one.html) *heard them* [*speaking*](mashal.html) *in his own language. Utterly amazed, they asked: “Are not all these men who are* [*speaking*](mashal.html) *Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (Both* [*Jews*](gen-jew.html) *and converts to Judaism); Cretans and Arabs--we hear them declaring the wonders of G-d in our own* [*tongues*](spirit.html)*!” Amazed and perplexed, they asked* [*one*](one.html) *another, “What does this mean?” Some, however, made fun of them and said, “They have had too much wine.” Then Peter stood up with the* [*Eleven*](eleven.html)*, raised his voice and addressed the crowd: “Fellow* [*Jews*](gen-jew.html) *and all of you who live in* [*Jerusalem*](city.html)*, let me explain this to you; listen carefully to what I say. These men are not drunk, as you suppose. It’s only* [*nine*](nine.html) *in the morning! No, this is what was spoken by the prophet Joel: “‘In the* [*last days*](lastdays.html)*, G-d says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will* [*dream*](dreams.html)[*dreams*](dreams.html)*. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the* [*heaven*](heaven.html) *above and* [*signs*](signs.html) *on the earth below,* [*blood*](body.html) *and* [*fire*](fire.html) *and billows of smoke. The* [*sun*](hachama.html) *will be turned to darkness and the* [*moon*](chodesh.html) *to* [*blood*](body.html) *before the* [*coming*](coming.html) *of the great and glorious* [*day of HaShem*](hashem.html)*. And everyone who calls on the* [*name*](name.html) *of* [*HaShem*](hashem.html) *will be saved.’*

Peter implies that the “[last days](lastdays.html)“ began with this Shavuot. It looks like the [signs](signs.html) in the [heavens](heaven.html) will begin on Shavuot. Since this is the beginning of the wheat harvest, this is also the beginning of the [time](time.html) for the “tares” to be cast into the [fire](fire.html)! It is very important to notice that the target audience, in II Luqas (Acts) 2, is in [Jerusalem](city.html) specifically to celebrate the Feast of Weeks!

We will look at this passage again when we examine the Messianic aspects of this [festival](festival.html).

We have an interesting passage in the Nazarean Codicil which points back to the “[church](church.html)“, or ecclesia, in the wilderness. This is the Nazarean Codicil’s earliest reference, in [time](time.html), to the [church](church.html). A careful reading shows that those who constitute the [church](church.html) are the children of Israel. (Note: A careful reading would suggest that the gathering should be a “Holy convocation” at Har [Sinai](stages.html), rather than a “congregation”.)

***II Luqas (Acts) 7:37-40*** *This is that Moshe, which said unto the children of Israel, A prophet shall* [*HaShem*](hashem.html) *your G-d raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the* [*church*](church.html)[ecclesia] *in the wilderness with the* [*angel*](angels.html) *which spake to him in the mount* [*Sinai*](stages.html)*, and [with] our* [*fathers*](fathers.html)*: who received the lively oracles to give unto us: To whom our* [*fathers*](fathers.html) *would not obey, but thrust [him] from them, and in their hearts turned back again* [*into Egypt*](thebirth.html)*, Saying unto Aaron, Make us G-ds to go before us: for [as for] this Moshe, which brought us out of the land of Egypt, we* [*know*](daat.html) *not what is become of him.*

***Shemot (***[***Exodus***](exodus.html)***) 12:37-38*** *The Israelites journeyed from Rameses to* [*Succoth*](succoth.html)*. There were about* [*six*](six.html) *hundred thousand men on* [*foot*](heel.html)*, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds.*

We see this same group of [Jews](gen-jew.html) and [Gentiles](gen-jew.html) in:

***Devarim (Deuteronomy) 29:9-15*** *Carefully follow the terms of this* [*covenant*](covenant.html)*, so that you may prosper in everything you do. All of you are* [*standing*](mashal.html) *today in the presence of* [*HaShem*](hashem.html) *your G-d--your leaders and chief men, your elders and officials, and all the other men of Israel, Together with your children and your wives, and the* [*aliens*](aliens.html) *living in your camps who chop your wood and carry your water. You are* [*standing*](mashal.html) *here in order to enter into a* [*covenant*](covenant.html) *with* [*HaShem*](hashem.html) *your G-d, a* [*covenant*](covenant.html)[*HaShem*](hashem.html) *is making with you this day and sealing with an oath, To confirm you this day as his people, that he may be your G-d as he promised you and as he swore to your* [*fathers*](fathers.html)*,* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html) *and* [*Jacob*](israelja.html)*. I am making this* [*covenant*](covenant.html)*, with its oath, not only with you Who are* [*standing*](mashal.html) *here with us today in the presence of* [*HaShem*](hashem.html) *our G-d but also with those who are not here today.*

This [covenant](covenant.html) was made “with those [standing](mashal.html) there” and also “with those who are not [standing](mashal.html) here”, therefore this Sinaitic [Covenant](covenant.html) has [two](two.html) sides, like the [two](two.html) loaves: [One](one.html) for the [Jews](gen-jew.html) of that day and [one](one.html) for the [Jews](gen-jew.html) of every age. See also: Noachides.

The [Talmud](orallaw.html) records that [HaShem](hashem.html) [spoke](mashal.html) [seventy](seventy.html) languages at [Sinai](stages.html), that the whole [world](worlds.html) might comprehend His Torah:

***Shabbath 88b****: R. Johanan said: What is meant by the verse,* [*HaShem*](hashem.html) *giveth the word: They that publish the tidings are a great host? Every single word that went forth from the Omnipotent was split up into* [*seventy*](seventy.html) *languages. The School of R. Ishmael* [*taught*](teacher.html)*: And like a hammer that breaketh the rock in pieces, just as a hammer is divided into many sparks, so every single word that went forth from the Holy* [*One*](one.html)*, blessed be He, split up into* [*seventy*](seventy.html) *languages.*

The Nazarean Codicil also [connects](connection.html) the [seventy](seventy.html) languages to Shavuot:

***II Luqas (Acts) 2:1-6*** *And when the day of Pentecost was fully come, they were all with* [*one*](one.html) *accord in* [*one*](one.html) *place. And suddenly there came a sound from* [*heaven*](heaven.html) *as of a rushing mighty wind, and it filled all the house where they were* [*sitting*](mashal.html)*. And there appeared unto them cloven* [*tongues*](spirit.html) *like as of* [*fire*](fire.html)*, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to* [*speak*](mashal.html) *with other* [*tongues*](spirit.html)*, as the Spirit gave them utterance. And there were* [*dwelling*](dwelling.html) *at* [*Jerusalem*](city.html)[*Jews*](gen-jew.html)*, devout men, out of every* [*nation*](nations.html) *under* [*heaven*](heaven.html)*. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them* [*speak*](mashal.html) *in his own language.*

It is written, that the [number](nchart.html) of [nations](nations.html) is [seventy](seventy.html), in:

***Devarim (Deuteronomy) 32:8*** *When the Most High gave the* [*nations*](nations.html) *their* [*inheritance*](inherit.html)*, when he divided all mankind, he set up boundaries for the peoples according to the* [*number*](nchart.html) *of the sons of Israel.*

***Bereshit (Genesis) 46:26-27*** *All those who went to Egypt with* [*Jacob*](israelja.html)*--those who were his direct descendants, not counting his sons’ wives--numbered sixty-*[*six*](six.html) *persons. With the* [*two*](two.html) *sons who had been born to* [*Joseph*](joseph.html) *in Egypt, the members of* [*Jacob*](israelja.html)*‘s family, which came* [*into Egypt*](thebirth.html)*, were threescore and* [*ten*](ten.html)*.*

## Wheat and its Meaning

The wheat would represent people, when in the form of [leavened](chametz.html) bread it would represent The [Body](body.html) of [Mashiach](mashiach.html), The Word of G-d.

[Yeshua](yeshua.html) told a parable about a wheat harvest:

***Matityahu (Matthew) 13:24-30***[*Yeshua*](yeshua.html) *told them another parable: “The kingdom of* [*heaven*](heaven.html) *is like a man who sowed good* [*seed*](flower.html) *in his field. But while everyone was* [*sleeping*](mashal.html)*, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. “The owner’s servants came to him and said, ‘Sir, didn’t you sow good* [*seed*](flower.html) *in your field? Where then did the weeds come from?’ “‘An enemy did this,’ he replied. “The servants asked him, ‘Do you want us to go and pull them up?’ “‘No,’ he answered, ‘because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that* [*time*](time.html) *I will tell the harvesters:* [*First*](one.html) *collect the weeds and tie them in bundles to be burned; then* [*gather*](gather.html) *the wheat and bring it into my barn.’”*

The tare would therefore represent the [wicked](wicked.html) and the wheat would represent the righteous.

***Matityahu (Matthew) 3:8-12*** *Produce fruit in keeping with repentance. And do not think you can say to yourselves, ‘We have* [*Abraham*](avraham.html) *as our father.’ I tell you that out of these stones G-d can raise up children for* [*Abraham*](avraham.html)*. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the* [*fire*](fire.html)*. “I baptize you with water for repentance. But after me will come* [*one*](one.html) *who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with* [*fire*](fire.html)*. His winnowing fork is in his* [*hand*](fourteen.html)*, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable* [*fire*](fire.html)*.”*

The “threshing” seems to be associated with the removal of the “inedible” from [HaShem](hashem.html)‘s people.

***Shemot (***[***Exodus***](exodus.html)***) 9:29-32*** *Moshe replied, “When I have gone out of the* [*city*](city.html)*, I will spread out my* [*hands*](fourteen.html) *in* [*prayer*](prayer.html) *to* [*HaShem*](hashem.html)*. The thunder will stop and there will be no more hail, so you may* [*know*](daat.html) *that the earth is* [*HaShem*](hashem.html)*‘s. But I* [*know*](daat.html) *that you and your officials still do not fear* [*HaShem*](hashem.html) *G-d.” (The flax and barley were destroyed, since the barley had headed and the flax was in bloom. The wheat and spelt, however, were not destroyed, because they ripen later.)*

Here we have the wheat NOT destroyed when [HaShem](hashem.html) was punishing Egypt. This is another picture of [HaShem](hashem.html)‘s people.

In II Luqas (Acts) 2:1, we have a strange word inserted in the text. The word “fully” seems superfluous in a document that carefully conserves every word. Lets look at the Strong’s definition and then see if we can explain why it is there:

***II Luqas (Acts) 2:1*** *And when the day of Pentecost was fully come, they were all with* [*one*](one.html) *accord in* [*one*](one.html) *place.*

====================================

4845 sumpleroo, soom-play-ro’-o; from 4862 and 4137; to implenish completely, i.e. (of space) to swamp (a boat), or (of [time](time.html)) to accomplish (pass. be complete):-(fully) come, fill up.

Some have speculated that the use of “fully” may indicate that the Shavuot of the Pharisees and the Sadducees had both finally come. This seems untenable in light of the fact that [Mashiach](mashiach.html) commanded us to follow the Pharisees and not the Sadducees.

Though it is generally customary to recite the arbit (evening) [prayers](prayer.html) somewhat earlier than usual on Erev Yom Tov, the [first](one.html) night of Shavuot, however, arbit is delayed till after the appearance of the [stars](mazaroth.html). [Seven](seven.html) whole weeks are to elapse counting from the second day of [Pesach](passover.html) till the advent of Shavuot. And, if the sanctity of Yom Tov is `accepted’ before the [forty](forty.html)-[ninth](nine.html) day is concluded, the days-of-the-counting will not have been whole. Similarly, the Shavuot Kiddush is not recited till certain nightfall. These customs seem to be behind the term ‘fully’. In other words, Shavuot has fully come when we have fully counted the previous 49 days, we have [prayed](prayer.html) Arbit (the evening [prayers](prayer.html)), and the Yom Tov is fully come.

It is customary to remain awake through the night for [study](study.html) of Torah and the reading of the [Tikkun](tikkun.html)-for-the-Night-of-Shavuot (the [study](study.html) that is done to rectify the [sin](sin.html) of our [fathers](fathers.html) who over slept that fateful morning). Special care should be exercised not to slumber during the shacharit [prayers](prayer.html), the Torah reading, and especially during mussaf, which ‘seals’ the [Omer](omer.html) period. (The reference is to the ‘[new](new.html)-gift-[offering](korbanot.html)‘ brought on Shavuot morning upon the termination of the [Omer](omer.html)-count days). This, too, may be the reasoning behind the statement: *And when the day of Pentecost was fully come ...*

## Torah is reaffirmed

Paul reaffirmed the Torah and the council reaffirms it’s decision at the Feast of Weeks:

***II Luqas (Acts) 20:16*** *Paul had decided to sail past Ephesus to avoid spending* [*time*](time.html) *in the province of Asia, for he was in a hurry to reach* [*Jerusalem*](city.html)*, if possible, by the day of Pentecost....*

Hakham Shaul is hurrying to get to [Jerusalem](city.html) by Shavuot. This suggests that he arrived before Shavuot. When he gets to [Jerusalem](city.html), we see, in II Luqas 15 and II Luqas 21:17 –22:1, a Bet Din Gadol (the Sanhedrin) is convened to adjudicate a dispute. This Bet Din must be meeting just before Shavuot. The re-affirmation of the validity of Torah, by the Bet Din Gadol, strongly links this passage with the [events](feasts.html) at Har [Sinai](stages.html):

***II Luqas (Acts) 15:1-21*** *And certain men which came down from Judea* [*taught*](teacher.html) *the brethren, [and said], Except ye be* [*circumcised*](circumcz.html) *after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to* [*Jerusalem*](city.html) *unto the apostles and elders about this question. And being brought on their way by the* [*church*](church.html)*, they passed through Phenice and Samaria, declaring the conversion of the* [*Gentiles*](gen-jew.html)*: and they caused great joy unto all the brethren. And when they were come to* [*Jerusalem*](city.html)*, they were received of the* [*church*](church.html)*, and [of] the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to* [*circumcise*](circumcz.html) *them, and to* [*command*](cmds613.html) *[them] to keep the* [*law*](law.html) *of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye* [*know*](daat.html) *how that a good while ago God made choice among us, that the* [*Gentiles*](gen-jew.html) *by my* [*mouth*](body.html) *should hear the word of the* [*gospel*](mishna1.html)*, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the* [*neck*](body.html) *of the disciples, which neither our* [*fathers*](fathers.html) *nor we were able to bear? But we believe that through the* [*grace*](grace.html) *of the Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the* [*Gentiles*](gen-jew.html) *by them. And after they had held their peace, James answered, saying, Men [and] brethren, hearken unto me: Simeon hath declared how God at the* [*first*](one.html) *did visit the* [*Gentiles*](gen-jew.html)*, to take out of them a people for his* [*name*](name.html)*. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the* [*tabernacle*](mikdash.html) *of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the* [*Gentiles*](gen-jew.html)*, upon whom my* [*name*](name.html) *is called, saith the Lord, who doeth all these things.* [*Known*](daat.html) *unto God are all his works from the beginning of the* [*world*](worlds.html)*. Wherefore my sentence is, that we trouble not them, which from among the* [*Gentiles*](gen-jew.html) *are turned to God: But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from]* [*blood*](body.html)*. For Moses of old* [*time*](time.html) *hath in every* [*city*](city.html) *them that preach him, being read in the* [*synagogues*](synagog.html) *every* [*Sabbath*](sabbath.html) *day.*

This next passage deals with Nazirite vows which would not be handled on the [Festival](festival.html) [Sabbath](sabbath.html) of Shavuot, never the less it is closely connected thematically with the [events](feasts.html) at Har [Sinai](stages.html). II Luqas (Acts) 20:16, also suggests that it is taking place just before Shavuot:

***II Luqas (Acts) 21:17 - 22:1*** *When we arrived at* [*Jerusalem*](city.html)*, the brothers received us warmly. The next day Paul and the rest of us went to see James, and all the elders were present. Paul greeted them and reported in detail what G-d had done among the* [*Gentiles*](gen-jew.html) *through his ministry. When they heard this, they praised G-d. Then they said to Paul: “You see, brother, how many thousands of* [*Jews*](gen-jew.html) *have believed, and all of them are zealous for the* [*law*](law.html)*. They have been informed that you* [*teach*](teacher.html) *all the* [*Jews*](gen-jew.html) *who live among the* [*Gentiles*](gen-jew.html) *to turn away from Moshe, telling them not to* [*circumcise*](circumcz.html) *their children or live according to our customs. What shall we do? They will certainly hear that you have come, So do what we tell you. There are* [*four*](four.html) *men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will* [*know*](daat.html) *there is no truth in these reports about you, but that you yourself are living in obedience to the* [*law*](law.html)*. As for the* [*Gentile*](gen-jew.html) *believers, we have written to them our decision that they should abstain from* [*food*](food.html) *sacrificed to idols, from* [*blood*](body.html)*, from the meat of strangled animals and from sexual immorality.” The next day Paul took the men and* [*purified*](purity.html) *himself along with them. Then he went to the* [*temple*](temple.html) *to give notice of the date when the days of purification would end and the* [*offering*](korbanot.html) *would be made for each of them.*

## The [tribe](tribes.html) of [Benjamin](benyamin.html)

The decision, of the Elders, to relent on their vow to prohibit their daughters to the [tribe](tribes.html) of [Benjamin](benyamin.html) was made on Shavuot. The men ‘took’ their wives on [Tu B’Ab](tubav.html).

***Judges 21:15-24*** *The people grieved for* [*Benjamin*](benyamin.html)*, because* [*HaShem*](hashem.html) *had made a gap in the* [*tribes*](tribes.html) *of Israel. And the elders of the assembly said, “With the women of* [*Benjamin*](benyamin.html) *destroyed, how shall we provide wives for the men who are left? The Benjamite survivors must have heirs,” they said, “so that a* [*tribe*](tribes.html) *of Israel will not be wiped out. We can’t give them our daughters as wives, since we Israelites have taken this oath: ‘Cursed be anyone who gives a wife to a Benjamite.’ But look, there is the* [*annual*](annual.html)[*festival*](festival.html) *of* [*HaShem*](hashem.html) *in Shiloh, to the north of Bethel, and* [*east*](east.html) *of the road that goes from Bethel to* [*Shechem*](city.html)*, and to the south of Lebonah.” So they instructed the Benjamites, saying, “Go and hide in the vineyards and watch. When the girls of Shiloh come out to join in the dancing, then rush from the vineyards and each of you seize a wife from the girls of Shiloh and go to the land of* [*Benjamin*](benyamin.html)*. When their* [*fathers*](fathers.html) *or brothers complain to us, we will say to them, ‘Do us a kindness by helping them, because we did not get wives for them during the war, and you are innocent, since you did not give your daughters to them.’” So that is what the Benjamites did. While the girls were dancing, each man caught* [*one*](one.html) *and carried her off to be his wife. Then they returned to their* [*inheritance*](inherit.html) *and rebuilt the towns and settled in them. At that* [*time*](time.html) *the Israelites left that place and went home to their* [*tribes*](tribes.html) *and clans, each to his own* [*inheritance*](inherit.html)*.*

Asa and the people renewed the [covenant](covenant.html) (notice the role of the Spirit):

***II Chronicles 15:1-12*** *The Spirit of G-d came upon Azariah son of Oded. He went out to meet Asa and said to him, “Listen to me, Asa and all Judah and* [*Benjamin*](benyamin.html)*.* [*HaShem*](hashem.html) *is with you when you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you. For a long* [*time*](time.html) *Israel was without the true G-d, without a* [*priest*](priests.html) *to* [*teach*](teacher.html) *and without the* [*law*](law.html)*. But in their distress they turned to* [*HaShem*](hashem.html)*, the G-d of Israel, and sought him, and he was found by them. In those days it was not safe to* [*travel*](mashal.html) *about, for all the inhabitants of the lands were in great turmoil.* [*One*](one.html)[*nation*](nations.html) *was being crushed by another and* [*one*](one.html)[*city*](city.html) *by another, because G-d was troubling them with every kind of distress. But as for you, be strong and do not give up, for your work will be rewarded.” When Asa heard these words and the prophecy of Azariah son of Oded the prophet, he took courage. He removed the detestable idols from the whole land of Judah and* [*Benjamin*](benyamin.html) *and from the towns he had captured in the hills of Ephraim. He repaired the altar of* [*HaShem*](hashem.html) *that was in front of the portico of* [*HaShem*](hashem.html)*‘s* [*temple*](temple.html)*. Then he assembled all Judah and* [*Benjamin*](benyamin.html) *and the people from Ephraim, Manasseh and Simeon who had settled among them, for large* [*numbers*](nchart.html) *had come over to him from Israel when they saw that* [*HaShem*](hashem.html) *his G-d was with him. They assembled at* [*Jerusalem*](city.html) *in the* [*third*](three.html) *month of the* [*fifteenth*](fifteen.html) *year of Asa’s reign. At that* [*time*](time.html) *they sacrificed to* [*HaShem*](hashem.html)[*seven*](seven.html) *hundred* [*head*](body.html) *of cattle and* [*seven*](seven.html) *thousand sheep and goats from the plunder they had brought back. They entered into a* [*covenant*](covenant.html) *to seek* [*HaShem*](hashem.html)*, the G-d of their* [*fathers*](fathers.html)*, with all their* [*heart*](body.html) *and soul.*

Refer to Devarim (Deuteronomy) 29 for the [covenant](covenant.html) that was renewed at [Sinai](stages.html).

## [Avraham](avraham.html) celebrated Shavuot:

In Bereshit (Genesis) 14 notice the word “Chedorlaomer” which literally means: “until the [omer](omer.html)“. Thus we see an allusion to the [time](time.html) of the year when this [event](feasts.html) took place.

## Other Shavuot [Events](feasts.html)

[**Sivan**](feasts.html) **6th** [Moon](chodesh.html) is in Aryeh.

 [New](new.html) Year for trees - Trees are judged. Megilah 31b

 Death of Abel - Bereshit Rabbah (chap. 22) (might have been [Kislev](feasts.html) 25)

 Enoch ascended to [heaven](heaven.html). *Ginzberg, Legends of the* [*Jews*](gen-jew.html) *1:137*

 The Tower of [Babel](bavel.html) is built. ***Bereshit (Genesis) 11***

 [Abraham](avraham.html) defeats the [five](five.html) kings and gives tithes to Melchizedek. ***Bereshit (Genesis) 14***

 Issachar is born. *Bnei Issachar*

 Yocheved hides Moshe after a [six](six.html) month and [one](one.html) day pregnancy-day 87. Artscroll Mesorah on Shavuot,

 Moshe is drawn out of the water (Nile) by Pharaoh’s daughter. Sefer Matamim

 The Torah was given at [Sinai](stages.html). ***Shemot (***[***Exodus***](exodus.html)***) 19:1-11***, ***Shemot (***[***Exodus***](exodus.html)***) 24:1-8***

 People prepare to meet [HaShem](hashem.html) at Mt. [Sinai](stages.html), day 3.

 The Ketubah was “signed” at [Sinai](stages.html) (2448 BCE). ***Shemot (***[***Exodus***](exodus.html)***) 19:1-11***

 This is the day for the [priests](priests.html) to draw near to [teach](teacher.html) the Torah. ***Bamidbar (***[***Numbers***](nchart.html)***) 17:12 - 18:24***

 All males to appear before [HaShem](hashem.html) in [Jerusalem](city.html). ***Devarim (Deuteronomy) 16:16***

The [tribe](tribes.html) of Binyamin gets wives. ***Judges 21***

 David was born on Shavuot and died on Shavuot’. Bechor Shor, [Shabbat](sabbath.html) 30b

 King David dies. [Jerusalem](city.html) [Talmud](orallaw.html) - Chagigah 2,3.

 The [wedding](wedding.html) of King Solomon allegorically refers to [Mashiach](mashiach.html) and Israel. ***Song of Songs 3:11***

 Asa renewed the [covenant](covenant.html). ***II Chronicles 15:8-15***

John the Baptist preaches preparation, in those days, w/judgment for the trees. ***Matityahu 3:1-12***

[Yeshua](yeshua.html) prays all night. [Luke](luke.html) 6:12

 The sermon on the mount is given. ***Matityahu (Matthew) 5,6,7***

 [Yeshua](yeshua.html) chooses his apostles (“[one](one.html) of those days”, i.e. [Omer](omer.html) days). [***Luke***](luke.html) ***6:12-17***

 [Yeshua](yeshua.html) delivers the sermon on the mount (“[one](one.html) of those days”, i.e. [Omer](omer.html) days). [***Luke***](luke.html) ***6:12-49***

 [Yeshua](yeshua.html) heals the centurion’s servant because he has not seen such great faith in Israel. [***Luke***](luke.html) ***7:1-10***

 [Yeshua](yeshua.html) keeps the feast. ***John 7:37***

 The Holy Spirit comes ([Babel](bavel.html) is reversed)! ***II Luqas (Acts) 2:1***

Paul reaffirms the [law](law.html) for [Gentiles](gen-jew.html). ***II Luqas (Acts) 20:16 + II Luqas (Acts) 21:17 - 22:1***

James reaffirms the [law](law.html) for [Gentiles](gen-jew.html). ***II Luqas (Acts) 20:16 + II Luqas (Acts) 21:17 - 22:1***

 Paul’s stays in Ephesus until today because he has an open door and opposition. ***1 Corinthians 16:8***

 The [covenant](covenant.html) made at [Sinai](stages.html) will be “renewed”. ***Jeremiah 31:31-40***

 [HaShem](hashem.html) is betrothed to Israel. ***Hosea 2:14-23, Jeremiah 2, Jeremiah 31:31-32***

# XI. Reading the Megillat [Ruth](ruth.html)

The reading of [Ruth](ruth.html) on Shavuot is done because:

**1**. The timing of its [events](feasts.html) occurred ‘at the beginning of the barley harvest,’ and this period is also the [time](time.html) of Shavuot’ (Abudraham).

**2**. `The reading of [Ruth](ruth.html) on Shavuot is a reminder of the stand at Mt. [Sinai](stages.html), to the [seven](seven.html) previous [Noachide](noachide.html) [Laws](law.html). The numerical value of [Hebrew](hebrew.html) [letters](letters.html) which comprise the word [Ruth](ruth.html) is [six](six.html) hundred and [six](six.html)‘ (Teshu’ot Chen). When we add the [seven](seven.html) [Noachide](noachide.html) [laws](law.html), we get 613, the [number](nchart.html) of [Commands](cmds613.html) received at Mt. [Sinai](stages.html).

Since we had a large mixed multitude of Noachides [standing](mashal.html) at Har [Sinai](stages.html), there seems to be a re-interpretation of these [seven](seven.html) [laws](law.html) in light of the Torah Shebalpeh, the [Oral Torah](orallaw.html), revealed at Har [Sinai](stages.html). The Sages insist that the Noachides are bound by Torah Shebalpeh and the [authority](authority.html) it confers on [Jewish](gen-jew.html) Judges.

**3**. ‘From her very [birth](birth.html), [Ruth](ruth.html) was worthy of accepting upon herself the yoke of [mitzvot](cmds613.html); and the very [letters](letters.html) of her [name](name.html) bear witness to it. The [letters](letters.html) for [Ruth](ruth.html) add up to [six](six.html) hundred and [six](six.html) which together with the [seven](seven.html) [Noachide](noachide.html) [Laws](law.html) add up to [six](six.html) hundred and [thirteen](thirteen.html)‘ (the Gaon of Vilna).

**4**. ‘Our [fathers](fathers.html) had the status of converts when they accepted the Torah (in order to enter the [covenant](covenant.html) they were required to undergo [circumcision](circumcz.html) and immersion as is the case with converts). In honor of [Ruth](ruth.html) who was a [convert](aliens.html) and became the mother of Israel’s royal family, we say, ‘When we received the Torah, we were all converts’ (Agan).

**5**. Megillat [Ruth](ruth.html) was written by the Prophet Samuel, to indicate the genealogy of Kind David for [Ruth](ruth.html) the Moabite. We learn from the writing of this Megilah that there was Divine assent in the matter, for the end of the Megilah recounts David’s ancestry and David was born on Shavuot and died on Shavuot (Bechor Shor).

**6.** Just as the process leading to our receiving the Torah was filled with pain and trying times, so too the path that [Ruth](ruth.html) took to receiving the Torah was filled with the same[[24]](#footnote-24).

**7**. The story of [Ruth](ruth.html) is read at the [time](time.html) of the giving of the Torah so that we might [know](daat.html) that the written Torah and the [Oral Torah](orallaw.html), are together [one](one.html) Torah, and [one](one.html) is not Possible without the other. For David, the anointed of [HaShem](hashem.html) unto all [generations](toldot.html), was descended from a Moabite woman, and his legitimacy depended on the [Oral Torah](orallaw.html) - which declared that only a Moabite man was prohibited from entering the fold of Israel - but not a Moabite woman. On the foundations of the House of David, the whole people of Israel is supported. All this could only come about through the [authority](authority.html) of the [Oral Torah](orallaw.html).

Notice what the Torah says:

***Devarim (Devarim (Deuteronomy)) 23:3*** *No Ammonite or Moabite or any of his descendants may enter the assembly of* [*HaShem*](hashem.html)*, even down to the tenth* [*generation*](toldot.html)*.*

And:

***Yevamoth 77b*** *Doeg submitted to them all those objections and they eventually remained silent, he desired to make a public announcement against him. Presently [an incident occurred]: Now Amasa was the son of a man, whose* [*name*](name.html) *was Ithna the Israelite, that went in to Abigal the daughter of Nahash, but elsewhere it is written, Jether the Ishmaelite! This* [*teaches*](teacher.html)*, Raba explained, that he girded on his sword like an Ishmaelite and exclaimed, ‘Whosoever will not obey the following halachah will be stabbed with the sword; I have this tradition from the Beth din of Samuel the Ramathite: An Ammonite but not an Ammonitess; A Moabite, but not a Moabitess’! Could he, however, be trusted? Surely R. Abba stated in the* [*name*](name.html) *of Rab: Whenever a learned man gives directions on a point of* [*law*](law.html)*, and such a point comes up [for a practical decision], he is obeyed if his statement was made before the* [*event*](feasts.html)*; but if it was not so made he is not obeyed! Here the case was different, since Samuel and his Beth din were still living.*

And:

***Yevamoth 69a*** *‘R. Simeon b. Gamaliel said: Whenever you may marry his daughter, you may marry his widow etc.’ What is the practical difference between R. Jose and R. Simeon b. Gamaliel? ‘Ullah replied: The difference between them is the case of an Ammonite and a Moabite proselyte. And both of them derived their respective views from none other than [the disqualification] of a widow by a* [*High Priest*](priests.html)*. R. Jose reasons thus: As with a* [*High Priest*](priests.html) *who married a widow, his* [*seed*](flower.html) *is disqualified and he himself causes disqualification, so does any other person cause disqualification only when his* [*seed*](flower.html) *is disqualified. R. Simeon b. Gamaliel, however, reasons thus: As with a* [*High Priest*](priests.html) *who married, a widow, all his* [*seed*](flower.html) *is disqualified and he himself causes disqualification, so does only such a person cause disqualification, all whose* [*seed*](flower.html) *is disqualified; an Ammonite and a Moabite are, therefore, excluded since not all their* [*seed*](flower.html) *are disqualified. For a Master said: An Ammonite, but not an Ammonitess; a Moabite, but not a Moabitess.*

And:

***Yevamoth 76b***[*GEMARA*](orallaw.html)*. Whence are these* [*laws*](law.html) *inferred? — R. Johanan replied: Scripture stated, And when Sail saw David go forth against the Philistine, he said into Abner, the captain of the host: ‘Abner, whose son is this youth Lord? And Abner said: ‘As thy soul liveth, O King, I cannot tell’. But did he not* [*know*](daat.html) *him? Surely it is written, And he loved him greatly; and he became his armour bearer! — He rather made the inquiry concerning his father. But did he not* [*know*](daat.html) *his father? Surely it is written, And the man was an old man in the days of Saul, stricken in years among them; and Rab or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army and went out with an army! — It is this that Saul meant: Whether he descended from Perez, or from Zerah. If he descended from Perez he would be king, for a king breaks for himself a way and no* [*one*](one.html) *can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? — Because it is written, And Saul clad David with his apparel. being of the same size as his, and about Saul it is written, From his* [*shoulders*](body.html) *and upward he was higher than any of the people. Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from* [*Ruth*](ruth.html) *the Moabitess’. Said Abner to him, ‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a* [*female*](male%2Bfemale.html) *bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; It is not, however, customary for a woman to meet [them]’.*

# XII. The [Ten](ten.html) Words - The Decalogue

The “[Ten](ten.html) Words”, the Decalogue, are translated into Greek as Deka LOGOS - which can also mean [ten](ten.html) ideas or [ten](ten.html) prophetic words.

**Shemot (Shemot (**[**Exodus**](exodus.html)**)) 20:1-17** And [HaShem](hashem.html) [spoke](mashal.html) all these words, saying:

**1.** I am [HaShem](hashem.html) thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

**2.** Thou shalt have no other G-ds before Me. Thou shalt not make unto thee a graven image, nor the form of anything that is in the [heaven](heaven.html) above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor be induced to serve them; for I [HaShem](hashem.html) thy G-d am a zealous G-d, visiting the iniquity of the [fathers](fathers.html) upon the children, upon the [third](three.html) and upon the [fourth](four.html) [generation](toldot.html) of them that hate Me; but showing loving-kindness unto the thousandth [generation](toldot.html) that love Me and keep My [commandments](cmds613.html).

**3.** Thou shalt not take the [name](name.html) of [HaShem](hashem.html) thy G-d in vain; for [HaShem](hashem.html) will not hold him guiltless that takes His [name](name.html) in vain.

**4.** Remember the [Sabbath](sabbath.html) and keep it holy. [Six](six.html) days shalt thou labor and do all thy work; but on the seventh day, a [Sabbath](sabbath.html) unto [HaShem](hashem.html) thy G-d, thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in [six](six.html) days [HaShem](hashem.html) made [heaven](heaven.html) and earth, the sea and all that is therein, and He rested on the seventh day; wherefore [HaShem](hashem.html) blessed the [Sabbath](sabbath.html) day and hallowed it.

**5.** Honor thy father and thy mother, that thy days may be long upon the land which [HaShem](hashem.html) thy G-d gives thee.

**6.** Thou shalt not murder.

**7.** Thou shalt not commit adultery.

**8.** Thou shalt not steal.

**9.** Thou shalt not bear false witness against thy neighbor.

**10.** Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his [ass](chamor.html), nor anything that is thy neighbor’s.

Together, all of [HaShem](hashem.html)‘s people, they proclaimed: “We will do and we will listen” (Shemot ([Exodus](exodus.html)) 24:7). Each year on the [festival](festival.html) of Shavuot, this historic [event](feasts.html) is relived as we commit ourselves anew to observing the Torah.

**Pairing**

In Pesikta Rabbati 21.18-19 (Braude, Pesikta Rabbati 1:443-46) it is said that the Decalogue should be paired off with the [ten](ten.html) words [va-yomer, “and (G-d) said,” occurs [ten](ten.html) times in the story of [creation](bara.html)] whereby the [world](worlds.html) was created.

**1.** “I [HaShem](hashem.html) am your G-d”, is paired with, “And G-d said: Let there be light”, Bereshit (Genesis) 1:3, and of light Scripture says elsewhere: “[HaShem](hashem.html) shall be unto thee an everlasting light”, Isaiah 60:19

**2.** “You shall have no other G-ds beside Me”, is paired with:, “And G-d said, “Let there be an expanse in the midst of the waters, that it may separate water from water” (Bereshit (Genesis) 1:6). The Holy [One](one.html), blessed be He, said, “Make a separation between Me and between [idolatry](idolatry.html), which in the verse: “They have forsaken Me, the fountain of Living waters, and hewed them out cisterns” (Jeremiah 2:13) is implied to be stored and stagnant [waters].”

**3.** “You shall not swear by the [name](name.html) of [HaShem](hashem.html) your G-d”, is paired with, “G-d said, Let the water ... be [gathered](gather.html) into [one](one.html) area” (Bereshit (Genesis) 1:9). The Holy [One](one.html), blessed be He, said, “The waters accord Me honor and restrain themselves; and will you not accord Me honor in not swearing by My [name](name.html) falsely?”

**4.** “Remember the [Sabbath](sabbath.html) day”, is paired with, “And G-d said, let the earth sprout vegetation” (Bereshit (Genesis) 1:11). For the Holy [One](one.html), blessed be He, stated that however little you feast on the [Sabbath](sabbath.html) you will still be regarded as [one](one.html) who honors it. Remember that the [world](worlds.html) was created in the hope that man would not [sin](sin.html); and men can live without sinning because they can subsist if necessary only on grasses and herbs that the earth puts forth.

**5.** “Honor your father”, is paired with, “G-d said, Let there be lights in the expanse of the sky” (Bereshit (Genesis) 1:14). The Holy [One](one.html), blessed be He, said, “Behold, for thee I created [two](two.html) lights, thy father and thy mother. Take care in the honor due them.”

**6.** “You shall not murder”, is paired with, “G-d said, Let the waters bring forth swarms”, (Bereshit (Genesis) 1:20). The Holy [One](one.html), blessed be He, said, “Be not like those fish, the big ones that swallow the little ones, as is intimated in the verse, “Wherefore ... holdest Thou Thy peace ... and makest men as the fishes of the sea?” (Habakkuk 1:13-14).

**7.** “You shall not commit adultery”, is paired with, “G-d said, Let the earth bring forth every kind of living creature” (Bereshit (Genesis) 1:24). The Holy [One](one.html), blessed be He, said, “Behold I created for thee thy mate. Each and every [one](one.html) should cleave to his mate, to his own kind.”

(Note: in the [eighth](eight.html) “word”, the Sages have a tradition from [Sinai](stages.html), Sanhedrin 86a, that indicates that we are dealing with “Man stealing”, i.e. kidnapping, not simple theft. This can also be adduced from the fact that the seventh “word” and the [ninth](nine.html) “word” carry the penalty of death. The only theft which carries the penalty of death, is kidnapping.)

**8.** “You shall not steal”, is paired with, “G-d said, See I give you every [seed](flower.html) bearing plant” (Bereshit (Genesis) 1:29). Thus we learn that corporations and governments may not “kidnap” [seed](flower.html) and hold it for ransom. [Seed](flower.html) must be available, without genetic modifications, for the average farmer. Thus we may not jeopardize lives by withholding [seeds](flower.html).

**9.** “You shall not bear false witness against your neighbor, etc.”, is paired with, “And G-d said, Let us make man in our image” (Bereshit (Genesis) 1:26). The Holy [One](one.html), blessed be He, said, “Behold for thee I created thy neighbor in My likeness. And thou, by such acts as call for punishment, wouldst swallow and make an end of thy neighbor. Do not then bear false witness against thy neighbor.”

**10.** “You shall not covet”, is paired with, “G-d said, It is not good for man to be alone, I will make a fitting helper for him” (Bereshit (Genesis) 2:18). The Holy [One](one.html), blessed be He, said, “Behold, I created a mate for thee. Let each and every [one](one.html) of you cling to his mate. Let not a man of you covet the wife of his neighbor.”

**\* \* \***

The chain of [events](feasts.html) surrounding the giving of the Torah is very difficult to follow, because, according to Rashi’s understanding, the verses are not arranged chronologically, and a [number](nchart.html) of jumps must be made in order to reconstruct the sequence of [events](feasts.html). The difficulties begin with the [fifth](five.html) aliya of Yitro (the sequence of [events](feasts.html) surrounding Yitro himself is a separate issue), and continue until the end of Ki Tissa.

The following outline should help to understand the order of [events](feasts.html):

**1.** On [Rosh Chodesh](chodesh.html) [Sivan](feasts.html), the [new](new.html) [moon](chodesh.html) of the [third](three.html) month, the [Jews](gen-jew.html) arrived at Midbar [Sinai](stages.html). (19:1; cf. Rashi).

**2.** Early the following morning, the 2nd of [Sivan](feasts.html), Moshe went up Mt. [Sinai](stages.html) for the [first](one.html) [time](time.html). He was instructed to offer those at the mountain the opportunity of accepting the Torah, and of becoming a holy people. (19:3-6).

**3.** That same day Moshe descended and assembled the elders and passed on the message. The entire people responded in unison that whatever [HaShem](hashem.html) says, they will do. (19:7-8).

**4.** On the morning of the 3rd of [Sivan](feasts.html) Moshe again ascended the mountain to bring the people’s response to [HaShem](hashem.html). (19:8; cf. Rashi).

**5.** On this occasion he is told that [HaShem](hashem.html) will [speak](mashal.html) to him from a thick cloud in the presence of the people, which will establish the authenticity of Moshe’s prophecy forever. (19:9).

**6.** Moshe’s descent, as well as his subsequent conversation with the people is not described in the verses, but is inferred by Rashi from [HaShem](hashem.html)‘s response. The people insist on [hearing](mashal.html) from [HaShem](hashem.html) directly (Rashi 19:9).

**7.** On the 4th of [Sivan](feasts.html) Moshe returned to the mountain to bring the people’s request to [HaShem](hashem.html). (The latter half of 19:9). This is the same ascent mentioned in Parshat Mishpatim, where we learn that Moshe, Aharon, Nadav, Avihu, and the elders were all to ascend, but only Moshe was to approach the cloud. (24:1-2; cf. Rashi ad loc.).

**8.** During this same encounter, [HaShem](hashem.html) informs Moshe that if the people insist on [hearing](mashal.html) for themselves, they must [purify](purity.html) themselves for [three](three.html) days, the 4th, 5th and 6th, in order to receive the Torah on the 6th. In addition, Moshe is to instruct the people how close they may approach the mountain during the revelation, and for how long the restriction is to last. (19:1013; cf. Rashi).

(Nazarean note: This is like, Sefirat HaOmer, the counting of the [Omer](omer.html), where we [purify](purity.html) ourselves, day by day, to receive the Torah: “On the [third](three.html) day!” As it is said on the [third](three.html) day He, The Living Torah, will rise us again! – Marqos [Mark] 9:31)

**9.** Still on the 4th of [Sivan](feasts.html), Moshe descends, and informs the people of the [command](cmds613.html) to [purify](purity.html) themselves for [three](three.html) days. According to Rabbi Yose, Moshe interpreted the [three](three.html) days as complete days, delaying Matan Torah until the 7th of [Sivan](feasts.html). (19:14-15; cf. Rashi).

**10.** This is the same conversation with the people described in Mishpatim, when Moshe reminds the people of the [seven](seven.html) [Noachide](noachide.html) [laws](law.html), and the [laws](law.html) received at Mara. The people agree to keep all [HaShem](hashem.html)‘s [commandments](cmds613.html). Moshe writes down all of the Torah from Bereshit until this point. (24:3-4; cf. Rashi).

**11.** On the 5th of [Sivan](feasts.html) Moshe builds an altar at the base of the mountain. Offerings are made. Moshe reads the book he has written to the people, who respond, “We will do and we will hear”. The [blood](body.html) of the sacrifices is sprinkled on the altar on behalf of the people. (24:4-8; Rashi ad loc. and cf. Rashi 19:11).

**12.** On the 6th of [Sivan](feasts.html), or the 7th according to Rabbi Yose, Moshe As for the others, Moshe will [speak](mashal.html) and [HaShem](hashem.html) will amplify his voice. (19:16-19: Rashi).

**13.** [HaShem](hashem.html) reveals his throne upon the mountain and summons Moshe. Moshe is told to warn the people again not to approach the mountain. Moshe protests that the people have already been warned. [HaShem](hashem.html) tells him that he must do so nevertheless. Then he is to return to the mountain. Aharon and the [first](one.html) born, who are the [priests](priests.html) at this point, are to approach, each according to his level. (19:20-24; Rashi).

**14.** Moshe descends and passes on the information. (19:25).

**15.** Moshe’s return to the mountain, together with Aharon, Nadav, Avihu and the elders, is described in Mishpatim. During Matan Torah, Nadav, Avihu and the elders gazed inappropriately. Their punishment is postponed until another occasion, in order not to detract from Matan Torah. (24:9-11; Rashi).

**16.** The Matan Torah itself, the [ten](ten.html) statements, is in Yitro. All of the [ten](ten.html) were said in a single word (Note: If this is understood, then we can understand how Lekha Dodi, which we sing before [Shabbat](sabbath.html): “Shamor ve Zakhor ve dibur echad”, “Keep and Remember in [one](one.html) word”, with regard to [Shabbat](sabbath.html).), then [HaShem](hashem.html) returned to explain each [one](one.html) individually. (20:1-14; Rashi).

**17.** The people heard the [first](one.html) [two](two.html) explained, but then were overwhelmed and request that Moshe tell them the rest himself. (20:15-17; Rashi ad loc. and cf. Rashi 19-19). This is an understatement! The [Midrash](orallaw.html)[[25]](#footnote-25) records that they all died!

So, it might be reasonable to ask: Why did the people die, and why was Moshe able to hear without dying?

It seems that the people had not properly prepared, during Sefirat HaOmer, and Moshe had. The people had not ridded themselves of the [impurity](purity.html) of Mitzrayim (Egypt), while Moshe had.

**18.** At this point Moshe enters into the thick cloud, and the people back off. (20:18).

**19.** This last [event](feasts.html) is described in detail in Mishpatim. After Matan Torah, Moshe is commanded to approach [HaShem](hashem.html), and to remain with him to receive the stone tablets. Moshe ascends, accompanied part way by his disciple, Yehoshua. Aharon and Chur are left in charge. (24:12-14).

**20.** At this point [six](six.html) days are mentioned, during which the cloud is present on the mountain, before Moshe is invited to enter. Rashi brings [two](two.html) opinions:

**a)** These are the previous [six](six.html) days, the seventh being Matan Torah itself, after which he is invited to enter the cloud. Or

**b)** These [six](six.html) days begin after Matan Torah, and comprise the [first](one.html) [six](six.html) days out of the [forty](forty.html). (24:15-18; Rashi).

**21.** This ascent took place on the 7th of [Sivan](feasts.html). (Rashi 32:1). Moshe remains on the mountain for [forty](forty.html) days and nights. (24:18).

**22.** During these [forty](forty.html) days Moshe receives the [laws](law.html) commanded at the end of Yitro and the bulk of Mishpatim. (20:19-23:33).

**23.** The end of the [forty](forty.html) days is described in Ki Tissa. When he is finished [speaking](mashal.html), [HaShem](hashem.html) gives Moshe the tablets. (31:18).

**Nazarean Note[[26]](#footnote-26)**: After the [forty](forty.html) day testing, we see “The Call of the [first](one.html) Disciples” in Yochanan (John) 1:35-51,1 Luqas ([Luke](luke.html)) 5:1-11; 6:14a, Marqos (Mark) 1:16-20, 3:16, and Matityahu (Matthew) 4:18-22; 16:17-18. This “call” mirrors the call of the Torah At Har [Sinai](stages.html), i.e. Moshe brings the Tablets of Stone (the call of Torah – to become separate, to become [priests](priests.html)) after [forty](forty.html) days, and [Mashiach](mashiach.html) calls his Talmidim [forty](forty.html) days after His Testing. This calling involves [two](two.html) parts:

1. [HaShem](hashem.html) give the Torah and
2. Man responds to the Torah and becomes a Talmid Hakham (Rabbi).

R. Eliezer said: A man has naught else [to do] on a [festival](festival.html) [save](salvation.html) either to [eat](eating.html) and drink or to sit and [study](study.html). R. Joshua said: Divide it: [devote] half of it to [eating](eating.html) and drinking, and half of it to the Beth HaMidrash. Now R. Johanan said thereon: Both deduce it from the same verse. [One](one.html) verse says, a [solemn assembly](rehearse.html) to [HaShem](hashem.html) thy G-d,[[27]](#footnote-27) whereas another verse says, there shall be a [solemn assembly](rehearse.html) unto you:[[28]](#footnote-28) R. Eliezer holds: [That means] either entirely to G-d or entirely to you; while R. Joshua holds, Divide it: [Devote] half to G-d and half to yourselves. (Mnemonic: ‘abam.)[[29]](#footnote-29) R. Eleazar said: All agree in respect to the Feast of Weeks [‘azereth][[30]](#footnote-30) that we require [it to be] ‘for you’ too. What is the reason? It is the day on which the Torah was given.[[31]](#footnote-31) **Pesachim 68b**

**24.** On the 16th of [Tammuz](feasts.html) the people came to the mistaken conclusion that Moshe was overdue. The golden calf is made. Aharon declares a [festival](festival.html) to [HaShem](hashem.html) for the next day. (32:1-5; Rashi).

**25.** They get up early on the morning of the 17th of [Tammuz](feasts.html) to worship the calf (32:6).

**26.** [HaShem](hashem.html) tells Moshe to descend because of the calf. Moshe descends, casts down the tablets and breaks them. He grinds up the golden calf and makes the people drink it. The Levites are ordered to kill the idolaters. (32:7-29).

When a Psychiatrist prescribes gold to his patients, it is because the patient has a grave psychiatric disorder, like a split personality. In other words the worshiping of the golden calf had rendered the people mentally ill, they had developed a split personality. Therefore, Moshe prescribed gold for the people to drink.

**27.** On the 18th of [Tammuz](feasts.html) Moshe ascends the mountain to seek [atonement](atonemen.html) for the people. [HaShem](hashem.html) says that from now on the Shechinah will not be with them. Moshe informs the people. Moshe continues to [speak](mashal.html) with [HaShem](hashem.html) in his tent, which he has moved out of the [camp](stages.html). (32:30-33:11).

**28.** Moshe pleads that the Shechinah should go with them. [HaShem](hashem.html) agrees. Moshe asks to see [HaShem](hashem.html)‘s kavod (glory), and [HaShem](hashem.html) agrees. Moshe is instructed to carve [two](two.html) [new](new.html) tablets, and prepare to return to the mountain the next morning. (33:12-34:3)

**Nazarean note:** Why does Moshe insist that the Shechinah should lead the people? Why does Yehoshua, in Joshua 5:15ff, allow the Children of Israel to be led by an [angel](angels.html)?

We learn that the Shechinah, the Ruach HaKodesh – the Holy Spirit, is The Guide for the wilderness, and [Mashiach](mashiach.html), The [Angel](angels.html), is The Guide for entering the land. Moshe knows that the people are yet not ready to enter the land, therefore he insists that the Shechinah lead them. Yehoshua, on the other [hand](fourteen.html), knows that the people are ready to enter the Land. Therefore, we learn that people should master the Torah before entering the [Land of Israel](city.html). Hakham Tsefet, Peter the Apostle, says the same when he says that we are lively stones being built in the Bamidbar, in the wilderness, into a [Temple](temple.html) (I Peter 2:5).

**29.** On [Rosh Chodesh](chodesh.html) [Elul](elul.html), Moshe once more ascends the mountain. He is instructed in the [thirteen](thirteen.html) attributes of mercy, and warned that we must not make covenants with the Canaanites, but we must shatter their altars. (34:4-17; Rashi does not inform us of the date of the ascent, but he does tell us that Moshe ultimately descends on Yom [HaKippurim](kippur.html), the 10th of [Tishri](feasts.html) (Rashi 34:29), and we are told that he was on the mountain for [forty](forty.html) days (34:28)).

**31.** From this point on, the verses are in order. Moshe is instructed to carve the words on the tablets. He remains on the mountain for [forty](forty.html) days and nights, as he did before. He descends with the second tablets on [Yom Kippur](kippur.html), his [face](body.html) glowing with “rays of splendor”. (34:27-35; Rashi).

**\* \* \***

Shavuot is the only [festival](festival.html) on which the authorities all agree that we are obliged to satiate our [bodies](body.html) with [food](food.html) and drink, as well as to fill our souls with Torah. **Pesachim 68b**

This indulgence in fine [foods](food.html) is a reminder that Torah is as relevant to this [world](worlds.html) and it’s material pleasures as it is to the [World](futures.html) to Come ([Olam HaBa](futures.html)). Torah is the key to understanding the holy function of the “mundane”. This is symbolized by the waving of the [Two](two.html) Loaves, bread grown on earth, towards [Heaven](heaven.html). Not until the Torah, summarized in the Decalogue, was given, however, could creativity truly flourish. Thus the [first](one.html) [two](two.html) [millennia](millenium.html) are called in the [Talmud](orallaw.html), [two](two.html) thousand [spiritually](physical.html) uncreative years:

***Avodah Zarah 9a*** *The Tanna debe Eliyahu* [*taught*](teacher.html)*: The* [*world*](worlds.html) *is to exist* [*six*](six.html) *thousand years; the* [*first*](one.html)[*two*](two.html) *thousand years are to be void; the next* [*two*](two.html) *thousand years are the period of the Torah, and the following* [*two*](two.html) *thousand years are the period of the* [*Mashiach*](mashiach.html)*. Through our many* [*sins*](sin.html) *a* [*number*](nchart.html) *of these have already passed [and the* [*Mashiach*](mashiach.html) *is not yet].*

*From when are the* [*two*](two.html) *thousand years of the Torah to be reckoned? Shall we say from the Giving of the Torah at* [*Sinai*](stages.html)*? In that case, you will find that there are not quite* [*two*](two.html) *thousand years from then till now [i.e., the year* [*four*](four.html) *thousand after the* [*Creation*](bara.html)*], for if you compute the years [from the* [*Creation*](bara.html) *to the Giving of the Torah] you will find that they comprise* [*two*](two.html) *thousand and a part of the* [*third*](three.html) *thousand; the period is therefore to be reckoned from the* [*time*](time.html) *when* [*Abraham*](avraham.html) *and Sarah had gotten souls in Haran for we have it as a tradition that* [*Abraham*](avraham.html) *was at that* [*time*](time.html) *fifty-*[*two*](two.html) *years old. Now, to what extent does our Tanna encroach [on the other thousand]?* [*Four*](four.html) *hundred and* [*forty*](forty.html)*-*[*eight*](eight.html) *years! Calculate it and you will find that from the* [*time*](time.html) *when they had gotten souls in Haran till the giving of the Torah there are just* [*four*](four.html) *hundred and* [*forty*](forty.html)*-*[*eight*](eight.html) *years.*

The Torah is composed of [two](two.html) parts: the written [law](law.html) and the oral [law](law.html). The written Torah contains the [Five](five.html) Book of Moshe. Together with the written Torah, Moshe was also given the oral [law](law.html) which explains and clarifies the written [law](law.html). It was transmitted orally from [generation](toldot.html) to [generation](toldot.html) and eventually transcribed in the [Mishna](orallaw.html), the [Gemara](orallaw.html), the [Midrash](orallaw.html), and the [Zohar](orallaw.html) (corresponding to the [four](four.html) books of Torah which belong to Israel). It is impossible to understand the written Torah without the [oral Torah](orallaw.html).

Throughout the [generations](toldot.html), [HaShem](hashem.html)‘s people have [studied](study.html) these works, commenting upon them, clarifying their meanings, deriving practical applications of these principles and codifying the [laws](law.html) derived from them. Thus, a continuous chain of tradition extends throughout the [generations](toldot.html), connecting the scholars of the present day to the revelation at Mount [Sinai](stages.html) (including the Books of the Nazarean Codicil, the [New](new.html) Testament, which are also part of the [Oral Torah](orallaw.html)).

# XIII. Customs

The order of [prayer](prayer.html) and Kiddush (wine blessing) is the same for Shavuot as for the other [two](two.html) Shalosh Regalim, (the [three](three.html) pilgrim [festivals](festivals.html)), with specific reference made however, to `this [festival](festival.html) of Shavuot, the [time](time.html) of the giving of our Torah.’ During mussaf, the `additional-sacrificial-offerings’, the `[new](new.html)-gift-[offering](korbanot.html)‘ for Shavuot are mentioned as is the passage Uveyom HaBikkurim. Hallel is likewise said in whole, in accord with the practice followed during the other [two](two.html) Shalosh Regalim.

The Hallel was sung:

 [Psalms](psalms1.html) 113, 114, 115, 116, 117, 118

## Torah readings

The [Annual](annual.html) and [Triennial](shmita.html) Torah readings are interrupted for the [festivals](festivals.html). The following are the [festival](festival.html) readings:

Shemot ([Exodus](exodus.html)) 19:1 - 20:23

{[First](one.html) Day}

Devarim (Deuteronomy) 14:22 -16:17 {Second Day - [Sabbath](sabbath.html)}

Devarim (Deuteronomy) 15:19 -16:17 {Second Day - weekday}

Maftir: Bamidbar ([Numbers](nchart.html)) 28:26 - 31 {Both Days}

## Haftorah readings

Yehezekel (Ezekiel) 1:1-28, 3:12

{[First](one.html) day}

Habakkuk 2:20 - 3:19

{Second Day}

The **Book of** [**Ruth**](ruth.html) is also read.

Many have the practice of [standing](mashal.html) for the reading of the [Ten](ten.html) Words, Aseret HaDibrot, this practice is very strongly challenged by some authorities - Hakham Ovadia [Yosef](joseph.html) seems to be the most vocal opponent of this practice.

**ERUV TAVSHILIN**

When a [Festival](festival.html) occurs on Thursday or Friday, [one](one.html) should make an Eruv Tavshilin on the day preceding the [Festival](festival.html).

That is, he should take bread (or [Matza](chametz.html)) prepared for [Shabbat](sabbath.html) as well as a highly regarded cooked [food](food.html), such as meat or fish, [hand](fourteen.html) it over to another person through whom he grants a share of this Eruv to the entire [community](community.html).

The Eruv Tavshilin should be done on Thursday, before the lighting of the Yom Tov candles.

**Decorations**

It is customary to decorate the [synagogues](synagog.html) and home with greens. And some decorate the [Torah scroll](letters.html)s with roses. If the greens were not prepared

before Shavuot, it is forbidden to use unprepared leaves, though they were cut before Shavuot, for decoration. If the greens were however prepared for the sake of the [festival](festival.html), but were not arranged out of forgetfulness, they may be arranged on Yom Tov. It is customary to decorate your houses and [synagogues](synagog.html) with green plants because:

**1.** We want remember how things were at the [time](time.html) the Torah was given. We [know](daat.html) that Har (mount) [Sinai](stages.html) was full of greenery, as [HaShem](hashem.html) had to give a warning to the [nation](nations.html) of Israel that “also your sheep and cattle should not graze by this mountain[[32]](#footnote-32). In order to remember that [time](time.html), we too have greenery, so we remember how things were at the [time](time.html) we received the Torah.[[33]](#footnote-33)

**2.** Our Sages [taught](teacher.html) that on Shavuot judgment is rendered regarding the trees of the field. To focus our attention on trees we put them inside.

**3.** They are a remembrance of the decorations on the baskets of firstfruits brought to the [Beit HaMikdash](mikdash.html), the [Temple](temple.html) - may it be rebuilt now, on Shavuot. When the [Beit HaMikdash](mikdash.html) is rebuilt we will again bring our firstfruits on Shavuot.

**4.** They remind us of baby Moshe in his basket on the Nile, which according to tradition was found on Shavuot.

There is a custom of placing tree branches and boughs about the ‘Teva (Bima)’ ([Synagogue](synagog.html) pulpit) in the [Synagogue](synagog.html), to recall that Shavuot is the [time](time.html) of judgment for the fruit of the trees, so that [prayers](prayer.html) might be uttered in their behalf. The Gaon of Vilna however, suspended this custom in many [communities](community.html) since it had become an established practice in [Gentile](gen-jew.html) religious [festival](festival.html) usage.

## Staying awake

The Arizal writes: “[Know](daat.html) that whoever does not [sleep](mashal.html) at all on this night and is involved in learning Torah, he is promised that he will complete the year and that no harm will befall him.”[[34]](#footnote-34)

A Kabbalistic custom from the sixteenth century is to stay up the whole night studying Torah. The Rama[[35]](#footnote-35) explains that we do this because the Israelites at [Sinai](stages.html), who according to tradition slept late that morning and had to be awakened by Moshe. The Torah was given at daybreak. To compensate for their behavior it is customary to stay up the entire [first](one.html) night of Shavuot studying Torah. This custom is called “[Tikkun](tikkun.html) Lail Shavuot.” [One](one.html) of the things traditionally [studied](study.html) on Shavuot night is a compilation of parts of both the Written and the [Oral Torah](orallaw.html), entitled [*Tikkun*](tikkun.html) *Leil Shavuot*. This compilation was organized centuries ago. [One](one.html) noticeable feature of the compilation is that in it, each book in the Written Torah (Tanakh) is begun and concluded, as well as each of the [six](six.html) books of the [Mishna](orallaw.html). The reason for this stems from a [teaching](teacher.html) which we see applied in the Kedusha said as part of Mussaf on [Shabbat](sabbath.html). In the Kedusha, we recite “[Shema](shema.html) Israel” and we conclude that portion of Kedusha with “Ani [HaShem](hashem.html) Elokeichem.” Not coincidentally, these [two](two.html) verses are also the [first](one.html) and last verses of the [*Shema*](shema.html) [prayer](prayer.html). The reason why it appears in Kedusha is because during our [exile](galuyot.html) in Persia, the king forbade the saying of [Shema](shema.html). In order to circumvent the decree, the [first](one.html) and last verses of [Shema](shema.html) were added to Kedusha, so it would be considered as if we had said the whole [Shema](shema.html) [prayer](prayer.html), although not violating the king’s decree. Similarly by Shavuot, we learn the beginning and end of each part of the Torah, so by the end of the night, it is as if we had learned the Torah in its entirety.[[36]](#footnote-36)

**Nazarean note**: The [ten](ten.html) virgins, in Matityahu (Matthew) 25:1-13, picture this [Tikkun](tikkun.html) of erev Shavuot: The oil is the Shechinah and the virgins stayed awake all night And the ones that had oil for all the night, could receive the Torah at daybreak. The foolish ones are “[asleep](mashal.html)“.

(Rabbi Shimeon used to sit and learn Torah at night when the bride joined with her spouse. It is [taught](teacher.html): The members of the bride’s entourage are obligated to stay with her throughout the night before her [wedding](wedding.html) with her spouse to rejoice with her in those perfections (tikkunim) by which she is made perfect. [They should] learn Torah, Prophets and Writings, homilies on the verses and the secrets of wisdom, for these are her perfections and adornments. She enters with her bridesmaids and stands above those who [study](study.html), for she is readied by them and rejoices in them all the night. On the morrow, she enters the canopy with them and they are her entourage. When she enters the canopy, the Holy [One](one.html), blessed be He, asks about them, blesses them, crowns them with the bride’s adornments. Blessed is their destiny.)

A lesser [known](daat.html) custom is to recite the whole book of [Psalms](psalms1.html) by staying up late the second night of Shavuot. This is because of the tradition that King David was born and died on Shavuot.

**In The** [**Synagogue**](synagog.html)

*Akdamut* which is read in Ashkenazi [synagogues](synagog.html) on Shavuot, is not read by Sephardi Congregations. However, Megillat [Ruth](ruth.html), Azharoth, which is a poem enumerating the 613 [mitzvot](cmds613.html) and Tehillim ([Psalms](psalms1.html)) are read over the [two](two.html) days of Shavuot, in Sephardi congregations..

Part of AKDAMUT:

**Were the sky of parchment made,**

**a quill each reed, each twig and blade,**

**could we with ink the oceans fill,**

**were everyone a scribe of skill,**

**the marvelous story of G-d’s great glory**

**would still remain untold.**

(Effortlessly-created With the breath of the [letter](letters.html) Heh)

The poem Akdamut is read on the morning of Shavuot before the Torah reading. Every line ends with the syllable `ta’, which consists respectively of the last and the [first](one.html) [letters](letters.html) of the Aleph-Beit. The allusion is to the endlessness of the Torah. As soon as we reach the final [letter](letters.html) `Tav’, we immediately start to [dwell](dwelling.html) again on its infinite depth with the [first](one.html) [letter](letters.html), ‘Aleph’.[[37]](#footnote-37)

This reading would be followed by reading the [ten](ten.html) [commandments](cmds613.html) found in Shemot ([Exodus](exodus.html)) 20:2-17.

Azharoth

## Musical Instruments and [Psalms](psalms1.html) for Shavuot

***Sukkah 53b***[*MISHNA*](orallaw.html)*. THEY BLEW NEVER LESS THAN* [*TWENTY*](twenty.html)*-*[*ONE*](one.html) *BLASTS IN THE* [*SANCTUARY*](mikdash.html) *AND NEVER MORE THAN* [*FORTY*](forty.html)*-*[*EIGHT*](eight.html)*. THEY PLAYED NEVER ON LESS THAN* [*TWO*](two.html) *HARPS, OR MORE THAN* [*SIX*](six.html)*, NOR EVER ON LESS THAN* [*TWO*](two.html) *FLUTES OR MORE THAN* [*TWELVE*](twelve.html)*. ON* [*TWELVE*](twelve.html) *DAYS IN THE YEAR WAS THE FLUTE [HALIL] PLAYED BEFORE THE ALTAR: AT THE KILLING OF THE* [*FIRST*](one.html)[*PASSOVER*](passover.html)*-*[*SACRIFICE*](korbanot.html)*, AT THE KILLING OF THE SECOND* [*PASSOVER*](passover.html)*-*[*SACRIFICE*](korbanot.html)*, ON THE* [*FIRST*](one.html)[*FESTIVAL*](festival.html) *DAY OF* [*PASSOVER*](passover.html)*, ON THE* [*FESTIVAL*](festival.html) *DAY OF THE FEAST OF WEEKS, AND ON THE* [*EIGHT*](eight.html) *DAYS OF THE FEAST [OF* [*TABERNACLES*](succoth.html)*]. AND THEY DID NOT PLAY ON A PIPE [ABUB] OF BRONZE BUT ON A REED PIPE, BECAUSE ITS TUNE IS SWEETER. NOR WAS ANY BUT A PIPE SOLO USED FOR CLOSING A TUNE. BECAUSE IT MAKES A PLEASANT FINALE. THEY WERE SLAVES OF THE* [*PRIESTS*](priests.html)*. ACCORDING TO R. MEIR. R. JOSE SAID: THEY WERE OF THE FAMILIES BETH HAPEGARIM, BETH-ZIPPORUA AND FROM EMMAUS, FROM WHICH* [*PRIESTS*](priests.html) *WOULD MARRY [WOMEN]. R. HANINA B. ANTIGONOS SAID: THEY WERE LEVlTES.*

It is customary to practice immersion in a [mikveh](forty.html) (ritual bath) on Erev Shavuot (the eve of the feast of Shavuot), for [one](one.html) is obliged to [purify](purity.html) himself at the advent of a Yom Tov. There are some who practice immersion also on Yom Tov. morning, in remembrance of Israel’s purification during the `days-of-abstinence,’ prior to their receipt of the Torah.

**Nazarean note**: Here we have a hint as to when [Mashiach](mashiach.html) was immersed by Yochanan the baptizer. Yochanan’s preaching on Teshuva (Matityahu 3:2), or [Tikkun](tikkun.html), seems to be on Sefirat HaOmer, the counting of the [Omer](omer.html). This can be understood when we realize that there are only [two](two.html) periods of [time](time.html), in the year, when we actively repent and work on ourselves: Sefirat HaOmer and the period from [Elul](elul.html) 1 till Yom [HaKippurim](kippur.html). These [two](two.html) periods reflect the bimodality of the [Hebrew](hebrew.html) year. Sefirat HaOmer matches the circumstances of the Nazarean Codicil in that [Yeshua](yeshua.html) goes into the wilderness for [forty](forty.html) days of testing immediately after His immersion. If He did this on Yom [HaKippurim](kippur.html), He would not be able to go up to [Jerusalem](city.html) on Chag HaSuccoth as Torah [commands](cmds613.html). Therefore, we can surmise that [Yeshua](yeshua.html) was immersed, as observant [Jews](gen-jew.html) are today, just prior to Shavuot.

The descent of the dove (the emblem of the Ruach HaKodesh, the Holy Spirit), the Bath Kol, and The Voice from [Heaven](heaven.html), saying: “This is my beloved Son, in whom I am well pleased”, all allude to the [events](feasts.html) at Har [Sinai](stages.html). At [Sinai](stages.html), the Torah ministered, in Matityahu, the Living Torah ministered.

## Reasons for [eating](eating.html) Milk [foods](food.html)

Reasons for [eating](eating.html) Milk [foods](food.html) include:

**1.** Shavuot is an extension of [Pesach](passover.html) and its conclusion. Just as we [eat](eating.html) [two](two.html) cooked dishes on [Pesach](passover.html) in memory of the Paschal-Lamb and the Chagigah [offering](korbanot.html) of [Pesach](passover.html), we likewise [eat](eating.html) [two](two.html) cooked [foods](food.html) on Shavuot; [one](one.html) a milk dish, and the other a meat dish. before we begin our meat meal, we should have dairy [foods](food.html). This way, when we continue our meal and have meat, we will need another loaf of bread to [eat](eating.html) with it. This will result in our having [two](two.html) loaves of bread on our table, which is a remembrance of the [two](two.html) loaves that were offered in the [Temple](temple.html) on Shavuot. The [Mishna](orallaw.html) Berurah adds to this that [one](one.html) should make the [first](one.html) loaf dairy by adding butter to it, so that it will be absolutely necessary to have a second loaf when [eating](eating.html) the meat portion of the meal. Since [one](one.html) may not [eat](eating.html) from the same loaf of bread with both meat and milk dishes, this custom is a memorial of the [two](two.html), large, [leavened](chametz.html), loaves of breads brought on Shavuot[[38]](#footnote-38).

(A caveat - before [one](one.html) undertakes having milk and meat at the same meal, [one](one.html) should make sure that they act in accordance with proper Halachah - only meat can be [eaten](eating.html) after dairy. Dairy cannot be immediately [eaten](eating.html) after meat. Also, all vestiges of the dairy meal should be removed from the table before the meat is served. As there are many other applicable [laws](law.html) with varying levels of complexity, many people no longer [eat](eating.html) both milk and meat and the same meal. Some [eat](eating.html) only dairy at the meal, or they [eat](eating.html) [two](two.html) separate meals, [one](one.html) after another, the [first](one.html) being dairy, the second being meat. For any questions as to how [one](one.html) should conduct themselves, they should [speak](mashal.html) to their local Hakham.)

**Nazarean note**: The book of the [Bereans](bereans.html) ([Hebrews](bereans.html)), also makes a point of milk and meat. A careful look at this passage reveals several hints that relate directly to Har [Sinai](stages.html) and the giving of the Torah:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 5:12 – 6:3*** *For when for the* [*time*](time.html) *ye ought to be teachers, ye have need that* [*one*](one.html)[*teach*](teacher.html) *you again which [be] the* [*first*](one.html) *principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every* [*one*](one.html) *that useth milk [is] unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of* [*Mashiach*](mashiach.html)*, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of* [*hands*](fourteen.html)*, and of* [*resurrection*](techiyat.html) *of the dead, and of eternal judgment.*

What is the contrast, here, between meat and milk in [Bereans](bereans.html) ([Hebrews](bereans.html)) 5:12-14? To understand this, we need to [first](one.html) ask: What are the [first](one.html) principles of the oracles of G-d (v12)? In other words what came before the oracle at Har [Sinai](stages.html)? The Sages [teach](teacher.html) us that the [seven](seven.html) [laws](law.html) of [Noach](noachide.html) came [first](one.html). After we have mastered these [seven](seven.html), it is expected that we will go on to observe all 613, see [Bereans](bereans.html) 6:1.

From this we learn that the “milk” are the [seven](seven.html) [laws](law.html) of [Noach](noachide.html).

So then what is Meat? [Bereans](bereans.html) 5:12 indicates that with the meat we are to become teachers who are able to make Talmidim, disciples. The only way this can be done is to lay a hold of the 613 [commands](cmds613.html) plus the Torah Shebalpeh, the [Oral Torah](orallaw.html). Remember that it is the [Oral Torah](orallaw.html) which also must be [taught](teacher.html) to those who accept that [seven](seven.html) [laws](law.html) of [Noach](noachide.html).

From this we learn that the “meat” is Torah – Torah Shebiktav and Torah Shebalpeh, the Written Torah and the [Oral Torah](orallaw.html)..

Therefore, [first](one.html) we [eat](eating.html) the milk “loaf of bread” – the [seven](seven.html) [laws](law.html) of [Noach](noachide.html); then we [eat](eating.html) the meat “loaf of bread” – Torah Shebiktav and Torah Shebalpeh, the Written Torah and the [Oral Torah](orallaw.html).

Earlier in this paper, I noted that in Bereshit (Genesis) 11, where we read about the tower of [Babel](bavel.html), we see that all the [wicked](wicked.html) have their language confused. Since [Hebrew](hebrew.html) was the original language, we can conclude that the righteous are those who still [speak](mashal.html) [Hebrew](hebrew.html), i.e. the Shemites: Shem, Eber, [Avraham](avraham.html), Lot, … and the their families. Now go back and look at [Bereans](bereans.html) ([Hebrews](bereans.html)) 5:10.

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 5:10*** *Called of God an* [*high priest*](priests.html) *after the order of Melchisedec.*

Who is this Melech Tzadik (Melchisedec)? The Sages [teach](teacher.html) us that this was the title for a man whose [name](name.html) is Shem ([Midrash](orallaw.html) Rabbah - Genesis XLIV:7). Again, we have a [connection](connection.html) between [Bereans](bereans.html) chapter 5 and the [events](feasts.html) at Har [Sinai](stages.html).

**2.** The day when Moshe was drawn out of the water was the 6th of [Sivan](feasts.html), and he was willing to be nursed only by a [Hebrew](hebrew.html) woman. Therefore we recall this [merit](merit.html) of his, through [eating](eating.html) of milk [foods](food.html) on the same day[[39]](#footnote-39).

**Nazarean note**: Here we have another hint as to when [Mashiach](mashiach.html) was immersed in front of Yochanan the Baptizer.

**3.** Till the giving of the Torah, the [Jews](gen-jew.html) were permitted to [eat](eating.html) meat of animals which were not kosher as well as meat of animals that had not been slaughtered in accord with the [laws](law.html) of shechita. After the giving of the Torah, shechita and the [laws](law.html) of forbidden [foods](food.html) were prescribed for them. Since all their utensils and dishes thereby became prohibited and they were unable to make them kosher, they could only [eat](eating.html) dairy [foods](food.html)[[40]](#footnote-40).

**Nazarean note**: Again this is explained and hinted in [Bereans](bereans.html) 5:12-14 And 6:1-3, as we explained above.

**4.** The Numerical value of the [Hebrew](hebrew.html) [letters](letters.html) which constitute the [Hebrew](hebrew.html) for Milk, chalav, add up to [forty](forty.html), corresponding to the [forty](forty.html) days spent by Moshe on Mount [Sinai](stages.html)[[41]](#footnote-41).

**Nazarean note**: Recall that “milk” is also a hint to the [seven](seven.html) [laws](law.html) of [Noach](noachide.html). The [laws](law.html) of [Noach](noachide.html) test us to see if we are ready to follow [HaShem](hashem.html)‘s Torah. When we have completed this testing, the [laws](law.html) of [Noach](noachide.html) – the milk, we go on to the meat, the Torah – Torah Shebiktav and Torah Shebalpeh, the Written Torah and the [Oral Torah](orallaw.html). Recall that the Bet Din Gadol, the Sanhedrin, commanded that [Gentiles](gen-jew.html) start with the [laws](law.html) of [Noach](noachide.html). As they attend [Synagogue](synagog.html) on the [Shabbat](sabbath.html), they learn Torah, Moses, in order to grow to the point where they can [eat](eating.html) meat:

***II Luqas (***[***Luke***](luke.html)***) 15:21*** *For Moses of old* [*time*](time.html) *hath in every* [*city*](city.html) *them that preach him, being read in the* [*synagogues*](synagog.html) *every* [*Sabbath*](sabbath.html) *day.*

This progression was the expected course. The problem in [Bereans](bereans.html) ([Hebrews](bereans.html)) 5, was stagnation. The Talmidim were not learning and going on. That is why chalav (milk) = [forty](forty.html) days of testing in Bamidbar, the wilderness, by [Mashiach](mashiach.html).

**5.** In the Kol Bo[[42]](#footnote-42) it states: “There is an established custom to [eat](eating.html) honey and milk on the [Festival](festival.html) of Shavuot since the Torah is compared to honey and milk, as it is written ‘Honey and milk beneath your [tongue](spirit.html)‘“.

**6.** The Magen [Avraham](avraham.html)[[43]](#footnote-43) states another reason, based on the [Zohar](orallaw.html), that the [seven](seven.html) weeks which the [Jews](gen-jew.html) counted before receiving the Torah are analogous to the [seven](seven.html) [clean](purity.html) days counted by a woman in preparation for purification from the state of Niddah; and it is a principle of halachah that milk results from the decomposition of [blood](body.html).

**7.** The TORAT Chayim on Bava M’tzia[[44]](#footnote-44) writes that the custom is observed so that the [angels](angels.html) should see how carefully we observe the halachot of separation of meat and milk (to [eat](eating.html) [first](one.html) the dairy then to [clean](purity.html) and rinse the [mouth](body.html), together will all other rules), so that there should be no accusation from above, as there was at the [time](time.html) of the giving of the Torah that the Torah should not be given to man but to the [angels](angels.html).

**\* \* \***

**Does** [**HaShem**](hashem.html) **“hate” His** [**festivals**](festivals.html)**?**

***Isaiah 1:10-18*** *Hear the word of* [*HaShem*](hashem.html)*, you rulers of Sodom; listen to the* [*law*](law.html) *of our G-d, you people of Gomorrah! “The multitude of your sacrifices--what are they to me?” says* [*HaShem*](hashem.html)*. “I have more than enough of* [*burnt offering*](korbanot.html)*s, of rams and the fat of fattened animals; I have no pleasure in the* [*blood*](body.html) *of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your* [*incense*](ketoret.html) *is detestable to me.* [*New*](new.html) *Moons, Sabbaths and convocations--I cannot bear your evil assemblies. Your* [*New*](new.html)[*Moon*](chodesh.html)[*festivals*](festivals.html) *and your* [*appointed*](settimes.html) *feasts my soul hates. They have become a burden to me; I am weary of bearing them. When you spread out your* [*hands*](fourteen.html) *in* [*prayer*](prayer.html)*, I will hide my* [*eyes*](body.html) *from you; even if you offer many* [*prayers*](prayer.html)*, I will not listen. Your* [*hands*](fourteen.html) *are full of* [*blood*](body.html)*; Wash and make yourselves* [*clean*](purity.html)*. Take your evil deeds out of my sight! Stop doing wrong, Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow. “Come now, let us reason together,” says* [*HaShem*](hashem.html)*. “Though your* [*sins*](sin.html) *are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.*

Notice that [HaShem](hashem.html) did not say that he hated the feasts and the [new](new.html) [moon](chodesh.html), but rather, He hated “your” feasts and “your” [new](new.html) moons!

What is the difference between [HaShem](hashem.html)‘s Feasts and “YOUR” feasts? The difference is whether we celebrate them according to the Torah – according to the halachah (the way of [walking](walking.html)), as given at Har [Sinai](stages.html), or we celebrate them some other way. I would suggest that if we follow halachah, that they are [HaShem](hashem.html)‘s feasts. If we don’t then they are our feasts.

The last place we see Pentecost is in:

***I Corinthians 16:2-9*** *On the* [*first*](one.html) *day of every week, each* [*one*](one.html) *of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made. Then, when I arrive, I will give* [*letters*](letters.html) *of introduction to the men you approve and send them with your gift to* [*Jerusalem*](city.html)*. If it seems advisable for me to go also, they will accompany me. After I go through Macedonia, I will come to you--for I will be going through Macedonia. Perhaps I will stay with you awhile, or even spend the winter, so that you can help me on my* [*journey*](stages.html)*, wherever I go. I do not want to see you now and make only a passing visit; I hope to spend some* [*time*](time.html) *with you, if* [*HaShem*](hashem.html) *permits. But I will stay on at Ephesus until Pentecost, Because a great door for effective work has opened to me, and there are many who oppose me.*

Why is this collection before Shavuot? What is the [connection](connection.html) between Shavuot and a collection?

At Har [Sinai](stages.html), the [Jewish](gen-jew.html) people were separated from all the other peoples to receive Torah. A Torah that demands tzedaka, giving money to charity. Therefore, when we give tzedaka, we observe Torah and are separated from the [world](worlds.html), just as we were at Har [Sinai](stages.html).

***II Luqas (Acts) 11:26*** *And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the* [*church*](church.html)*, and* [*taught*](teacher.html) *much people. And the disciples were called “alms givers” (Christians)* [*first*](one.html) *in Antioch.*

The older manuscripts have Xrestos - ie. alms givers i.e.. Tithing is the opposite character quality to that which was found in Sodom and Gomorrah. In Antioch, the Righteous [Gentiles](gen-jew.html) started tithing and being alms givers for the [first](one.html) [time](time.html) in history! And this of course in gratitude for the gift of Ruach HaKodesh, the Holy Spirit and Torah, which links us back to Har [Sinai](stages.html). So that when these Righteous [Gentiles](gen-jew.html) sent their tithes to help the poor in Israel, they became. so to [speak](mashal.html), the [first](one.html) fruits to be sanctified.

# XIV. Messianic Aspects

What prophecies relate [Mashiach](mashiach.html) ben [Yoseph](joseph.html) to Shavuot?

We are getting to [know](daat.html) how the prophecies regarding [Pesach](passover.html), relate to [Mashiach](mashiach.html) ben [Yoseph](joseph.html) ([Yeshua](yeshua.html)), and we are beginning to get a glimpse of the [connection](connection.html) between [Mashiach](mashiach.html) ben [Yoseph](joseph.html) and [Succoth](succoth.html), so, what connections are there between [Mashiach](mashiach.html) ben [Yoseph](joseph.html) and Shavuot? Lets start with a very familiar Shavuot [event](feasts.html):

***II Luqas (Acts) 2:1-11*** *And when the day of Shavuot was fully come, they were all with* [*one*](one.html) *accord in* [*one*](one.html) *place. And suddenly there came a sound from* [*heaven*](heaven.html) *as of a rushing mighty wind, and it filled all the house where they were* [*sitting*](mashal.html)*. And there appeared unto them cloven* [*tongues*](spirit.html) *like as of* [*fire*](fire.html)*, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to* [*speak*](mashal.html) *with other* [*tongues*](spirit.html)*, as the Spirit gave them utterance. And there were* [*dwelling*](dwelling.html) *at* [*Jerusalem*](city.html)[*Jews*](gen-jew.html)*, devout men, out of every* [*nation*](nations.html) *under* [*heaven*](heaven.html)*. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them* [*speak*](mashal.html) *in his own language. And they were all amazed and marveled, saying* [*one*](one.html) *to another, Behold, are not all these which* [*speak*](mashal.html) *Galileans? And how hear we every man in our own* [*tongue*](spirit.html)*, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome,* [*Jews*](gen-jew.html) *and proselytes, Cretes and Arabians, we do hear them* [*speak*](mashal.html) *in our* [*tongues*](spirit.html) *the wonderful works of G-d.*

This Shavuot [event](feasts.html) was clearly at the [heart](body.html) of [Mashiach](mashiach.html) ben [Yoseph](joseph.html)‘s [command](cmds613.html):

***Luqas (***[***Luke***](luke.html)***) 24:49*** *And, behold, I send the promise of my Father upon you: but tarry ye in the* [*city*](city.html) *of* [*Jerusalem*](city.html)*, until ye be endued with power from on high.*

From [Pesach](passover.html) to Shavuot is the period [known](daat.html) as Sefirat HaOmer, the counting of the [Omer](omer.html). This is a period when the whole [Community](community.html) of Israel counts according to the [command](cmds613.html) of [HaShem](hashem.html):

***Vayikra (Vayikra (Leviticus)) 23:15-17*** *And ye shall count unto you from the morrow after the* [*Sabbath*](sabbath.html)*, from the day that ye brought the sheaf of the wave* [*offering*](korbanot.html)*;* [*seven*](seven.html) *Sabbaths shall be complete: Even unto the morrow after the seventh* [*Sabbath*](sabbath.html) *shall ye* [*number*](nchart.html) *fifty days; and ye shall offer a* [*new*](new.html) *meat* [*offering*](korbanot.html) *unto* [*HaShem*](hashem.html)*. Ye shall bring out of your habitations* [*two*](two.html) *wave loaves of* [*two*](two.html) *tenth deals: they shall be of fine flour; they shall be baken with* [*leaven*](chametz.html)*; [they are] the firstfruits unto* [*HaShem*](hashem.html)*.*

From these passages we learn that this expectant counting, which accompanies the work of character building, is a period of preparation for receiving the Torah and the designating of leadership. This *ordination* bears fruit in the souls that seek the [covenant](covenant.html) on Shavuot.

**Nazarean note**: Our Sages understood that the Torah was delivered, at Mount [Sinai](stages.html), in [seventy](seventy.html) languages to all of the [nations](nations.html). They understood that the Spirit of [HaShem](hashem.html) appeared as a [tongue](spirit.html) of [fire](fire.html) which went out from the stone tablets to each of the children of Israel and asked if they would accept this [covenant](covenant.html). When the answer was “yes” the [tongue](spirit.html) went back and helped carve the [ten](ten.html) words. Does this remind you of II Luqas (Acts) chapter 2? So why was the Torah delivered in 70 languages? The most obvious answer is because there were a “great multitude” of peoples besides the descendants of [Jacob](israelja.html). But, in a larger sense, [HaShem](hashem.html) is delivering the Torah to the whole [world](worlds.html).

(**Targum Pseudo Jonathan for: Shemot 20:2** The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Israel, and returned, and was engraved on the tables of the covenant that were given by the hand of Mosheh, and were turned in them from side to side: and then called He, and said: Sons of Israel My people, I am the Lord your God, who brought you out free from the land of Mizraim, from the house of the bondage of slaves.)

Therefore, II Luqas (Acts) 2 seems to be a confirmation of [new](new.html) leadership – by [fire](fire.html), just as Moshe was confirmed as the leader at Mt. [Sinai](stages.html) amidst the [fire](fire.html).

We can see that the [fire](fire.html) conveys smikha (ordination), i.e. the baptism by [fire](fire.html).

**\* \* \***

The sermon on the mount, in Luqas ([Luke](luke.html)) 6:12-49, seems to be an [event](feasts.html) which took place on Shavuot from its similarity to the [events](feasts.html) at [Sinai](stages.html). We also see a key word phrase to connect them:

**“In those days...”, Luqas 6:12, that is, in the days of the counting of the** [**Omer**](omer.html)**.**

Even as Shavuot is called the “Day of the Congregation” so also did [Mashiach](mashiach.html) call His “congregation” on this day.

Notice, in the above scripture, that there are people from all over. This is probably due to the fact that this was a pilgrimage [festival](festival.html).

Even as the Torah was given on [Sinai](stages.html) on Shavuot, so, also did [Yeshua](yeshua.html) explain the [law](law.html) on Shavuot.

Luqas ([Luke](luke.html)) 6:12-49 sounds like a passage that occurred during Sefirat HaOmer, the counting of the [Omer](omer.html), or indeed even at Shavuot

# XV. Observations

It is often said that there is a bit of Shavuot in Yom [HaKippurim](kippur.html), because the second tablets were given on Yom [HaKippurim](kippur.html). We can also say the reverse as well; that there is a bit of Yom [HaKippurim](kippur.html) in Shavuot, being that a cheshbon ha-Nefesh (soul searching) is necessary on Shavuot to see if we have succeeded in genuinely rejoicing in receiving the Torah.

**\* \* \***

[HaShem](hashem.html) chose not to give the Torah in [Nisan](feasts.html) or [Iyar](feasts.html), for the Mazal of [Nisan](feasts.html) is a lamb and the Mazal of [Iyar](feasts.html) is a bull and neither is capable of singing praise. Rather, He gave the Torah in [Sivan](feasts.html), for the Mazal of [Sivan](feasts.html) is twins, who have [hands](fourteen.html) with which to clap and [legs](body.html) with which to dance.[[45]](#footnote-45) Also because twins point to the [two](two.html) Torot (Torah Shebiktav and Torah Shebalpeh) of the same essence but different like twins. As well as the [two](two.html) loaves and the dual nature of [Mashiach](mashiach.html) – [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David.

# XVI. The Reading of The Torah

*Every man, woman and child, including young infants, should attend services at least on the* [*first*](one.html) *day of Shavuot and hear the Torah reading of the* [*Ten*](ten.html)[*Commandments*](cmds613.html)*.*

The Torah records that the tablets were written on both sides:

***Shemot (***[***Exodus***](exodus.html)***) 32:15*** *Moshe turned and went down the mountain with the* [*two*](two.html) *tablets of the Testimony in his* [*hands*](fourteen.html)*. They were inscribed on both sides, front and back.*

Megilah 2b-3a, shows that Moshe had [known](daat.html) of the word-end form of the [letters](letters.html). The tradition stated that [two](two.html) [letters](letters.html), ‘mem’ and ‘samech,’ had hung in the tablets miraculously[[46]](#footnote-46). The [letters](letters.html) engraved in the tablets of stone had been bored completely through. To bore holes completely through stone is not in itself unheard of. The [letters](letters.html) *mem* and *samech*, though, are rectangular and circular, respectively. if they were bored completely through, how would the ‘doughnut hole’ insert of the [letter](letters.html) remain in the stone? Answered the [Talmud](orallaw.html): The insert had “hovered miraculously.” This had been cited as proof that Moshe had used the word-end form of the [letters](letters.html), for only the word-end form is completely [four](four.html)-sided. So, too, it is proof that Moshe [knew](daat.html) of the [letters](letters.html) as we use them today. Only the contemporary Ktav Ashurith [letters](letters.html) have a ‘mem’ and ‘samech’ which are completely [four](four.html)-sided!

The tablets were of hard stone, yet they rolled up!

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs V:19*** *19. HIS* [*HANDS*](fourteen.html) *[ARE AS RODS OF GOLD]. This refers to the tablets of the* [*covenant*](covenant.html)*, as it says, And the tables were the work of G-d (Ex. XXXII, 16). RODS (GELILE) OF GOLD: this refers to words of Torah of which it is said, More to be desired are they than gold, yea, than much fine gold (Ps. XIX, 11). R. Joshua b. Nehemiah said: They [the tablets] were of a miraculous nature: they were of hard stone, and yet they rolled up (niglalin).R. Menahema said in the* [*name*](name.html) *of R. Abun: They were hewn from the orb of the* [*sun*](hachama.html)*. How were they inscribed?* [*Five*](five.html)[*commandments*](cmds613.html) *on* [*one*](one.html) *tablet and* [*five*](five.html) *on the other, as it says, HIS* [*HANDS*](fourteen.html) *ARE AS RODS OF GOLD: this follows the view of R. Hanina b. Gamaliel, who adduced the verse, And He wrote them upon* [*two*](two.html) *tables of stone (Deut. IV, 13). The Rabbis say there were* [*ten*](ten.html) *on each tablet, as it says, And He declared unto you His* [*covenant*](covenant.html)*, which He commanded you to perform, even the* [*ten*](ten.html) *words; and He wrote [all of] them upon [each of]* [*two*](two.html) *tables of stone (ib.). R. Simeon b. Yohai said: There were* [*twenty*](twenty.html) *on each tablet, as it says, ‘And He wrote them upon* [*two*](two.html) *tables of stone’1-that is,* [*twenty*](twenty.html) *on each. R. Simeon said: There were* [*forty*](forty.html) *on each stone, as it says, Tables that were written on both their sides; on the* [*one*](one.html) *side and on the other (Ex. XXXII, 15)--in a square.*

# XVII. [Betrothal](betroth.html) and [Marriage](mashal.html)

We have previously shown that Shavuot is a mikra, a [rehearsal](rehearse.html). This suggests that we are rehearsing for an “opening night”, a [time](time.html) when we put our rehearsing to practical application. It seems to me that we need to understand the significance of this “opening night”. We need to have a glimpse into the [future](future.html) to try to understand why we are rehearsing.

In this [study](study.html) we examined the names that were given to this [festival](festival.html). These names provide a bit of a glimpse into the [future](future.html) of Shavuot. The Hakhamim called Shavuot the “day of congregational unity”. This suggests that all Israel will be [ONE](one.html) on this day. They will be united into a single entity: **The** [**Body**](body.html) **of** [**Mashiach**](mashiach.html).

***Romans 7:4*** *Wherefore, my brethren, ye also are become dead to the* [*law*](law.html) *by the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

The Torah was a [marriage](mashal.html) (erusin – [betrothal](betroth.html)) [covenant](covenant.html) between those who had already agreed to a [marriage](mashal.html) [covenant](covenant.html). This [covenant](covenant.html) defines the rule of behavior for the bride.

Many Sephardic [synagogues](synagog.html) celebrate Shavuot as the [wedding](wedding.html) (erusin or [betrothal](betroth.html)) between [HaShem](hashem.html) and Israel, as the episode of [Sinai](stages.html) is described by many commentaries. Most Sephardic siddurim have a special text of the Ketubah that includes the list of the 613 [mitzvot](cmds613.html). That text is read along with the tenaim (conditions of matrimony), when the Torah is taken from the Ark on Shavuot morning.

The Torah is the Ketubah or [marriage](mashal.html) [covenant](covenant.html) which defines the responsibilities of the bride and groom. If the bride and groom were perfect, there would be no need of a Ketubah, but because of transgressions, we have a Ketubah.

In Talmudic times the *erusin* (similar to an engagement or [betrothal](betroth.html)) would take place up to a year in advance of the *nisuin* (the actual [marriage](mashal.html)). At the *erusin* (literally “forbidden,” as in the bride and groom were forbidden to others) the couple signed a document of agreement; the bride accepted an item of value from the groom, usually a coin or a ring; and the blessing over the wine was recited. The couple were legally married but did not consummate the [marriage](mashal.html) and lived separately for up to a year, during which [time](time.html) the couple prepared a home for their [new](new.html) family. The *nisuin* was a festive ceremony when the groom escorted the bride to his home. Blessings were recited over wine and the couple were left alone together to consummate the [marriage](mashal.html).

Shavuot was the [betrothal](betroth.html).

Shavuot and the Book of [Ruth](ruth.html) are linked together by the theme of [marriage](mashal.html).

The revelation at [Sinai](stages.html) was a [wedding](wedding.html). It is written (Song of Songs 3:11), “His mother crowned him on the day of his [wedding](wedding.html).” This is the revelation at [Sinai](stages.html). (Taanit 4:8 – 26b)

***Vayikra (Leviticus) 23.15*** *You shall count for yourselves…*

The Mystics see the revelation at Mount [Sinai](stages.html) as a mystic union between the Holy [One](one.html) Blessed Be He (the groom) and the *Knesset Israel,* the Mystic [Community](community.html) of Israel (the bride). The outcome of this union is the conception by Israel of the Torah. For conception to be effective, the union must take place when Israel is receptive to divine [seed](flower.html) or thought. A woman is fertile from approximately [seven](seven.html) days after menstruation, so she counts [seven](seven.html) clear days before union with her husband. By analogy, the [Community](community.html) of Israel is deemed to be in a state of [purity](purity.html) on the [first](one.html) day of [Pesach](passover.html), from which day [seven](seven.html) clear weeks are counted in anticipation of the Mystic Union. (cf. The [Zohar](orallaw.html), Emor)

[Tikkun](tikkun.html) Leil Shavuot On the basis of the shared [number](nchart.html) [seven](seven.html), the [Zohar](orallaw.html) drew a comparison between a woman’s menstrual [cycle](cycles.html) and the period of [forty](forty.html)-[nine](nine.html) days between [Passover](passover.html) and Shavuot. After a woman stops bleeding, she must still count another [seven](seven.html) days before she is deemed ritually [clean](purity.html): “When she becomes [clean](purity.html) of her discharge, she shall count off [seven](seven.html) days, and after that she shall be [clean](purity.html) (Leviticus 15:28).” By analogy, the Israelites in Egypt were mired in [impurity](purity.html). The [Exodus](exodus.html) did not effect a total cleansing. To receive the Torah they had to count another [seven](seven.html) weeks, after which they were deemed wholly pure.

As so often in the [Zohar](orallaw.html), the intensity of the religious [experience](experience.html) can only be conveyed in erotic terms. Both periods of waiting terminate in intimacy. At the end of the additional [seven](seven.html) days in the evening, a married woman undergoes a ritual immersion in the [mikveh](forty.html) in order to spend the night once again with her husband. [Tikkun](tikkun.html) Leil Shavuot is the functional equivalent, a ceremony of cleansing followed by union, symbolically between the [male](male%2Bfemale.html) and [female](male%2Bfemale.html) aspects of [HaShem](hashem.html), historically between [HaShem](hashem.html) and Israel. In short, the [Zohar](orallaw.html) shifted the imagery of Shavuot from [covenant](covenant.html) to [marriage](mashal.html), making the night before a [time](time.html) of preparation, of adorning the bride with ornaments worthy of her royal consort ([Zohar](orallaw.html) III, 97a).

\* \* \*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XV:31*** *THIS MONTH SHALL BE UNTO YOU. Another interpretation: It can be compared to a king who betrothed a woman and promised her but few presents in writing; but when he actually took her unto himself, he promised her many more presents as her husband. Similarly, this* [*world*](worlds.html) *is like the* [*betrothal*](betroth.html)*, for it says: And I will* [*betroth*](betroth.html) *thee unto Me in faithfulness (Hos. II, 22).1 Hence He gave them only the* [*moon*](chodesh.html)*, as it says: THIS MONTH SHALL BE UNTO YOU. The actual* [*marriage*](mashal.html) *ceremony (Between* [*HaShem*](hashem.html) *and Israel. The idea is that* [*one*](one.html) *acquires the Torah by* [*study*](study.html) *and devotion. At* [*first*](one.html)*,* [*one*](one.html) *possesses it only partially, like a betrothed; but the* [*time*](time.html) *will come when its* [*teaching*](teacher.html) *shall completely have taken possession of the* [*heart*](body.html) *and mind, like the married woman.) will take place in the Messianic days, as it says: For thy Maker is thy husband (Isa. LIV, 5), and then He will* [*hand*](fourteen.html) *over everything to them, as it says: And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the* [*stars*](mazaroth.html) *for ever and ever (Dan. XII, 3).*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XXXIII:7*** *Another explanation of ‘morashah’. Do not read the word as ‘morashah’ but me’orasah (betrothed), for just as a bridegroom, so long as he has not married his betrothed, is a visitor at the house of his father-in-*[*law*](law.html)*; after he has married her, her father comes to her. Thus before the Torah was given to Israel ‘Moses went up unto God’ (Ex. XIX, 3),2 but after the Torah had been given, God said to Moses: ‘And let them make Me a* [*sanctuary*](mikdash.html)*, that I may* [*dwell*](dwelling.html) *among them’ (ib. XXV, 8). Another explanation: Do not read ‘morashah’ but ‘me’orasah’ (betrothed); this is to* [*teach*](teacher.html) *that the Torah was betrothed to Israel, as it says, And I will* [*betroth*](betroth.html) *thee unto Me for ever (Hos. II, 21). Whence do we* [*know*](daat.html) *that the Torah is like the wife of another to the heathen? Because it says, Can a man take* [*fire*](fire.html) *in his bosom, and his clothes not be burned? Or can* [*one*](one.html)[*walk*](walking.html) *upon hot coals, and his* [*feet*](heel.html) *not be scorched? So he that goeth in to his neighbor’s wife; whosoever toucheth her shall not go unpunished (Prov. VI, 27 ff).*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XII:8*** *Hiyya son of Abba,* [*teaches*](teacher.html) *that the golden clasps in the* [*Tabernacle*](mikdash.html) *looked like* [*stars*](mazaroth.html) *set in the sky. In the day of his* [*espousals*](betroth.html) *(S.S. III, 11). This alludes to the revelation at* [*Sinai*](stages.html) *which was, as it were, a* [*wedding*](wedding.html) *ceremony (Between* [*HaShem*](hashem.html) *and Israel.); as is borne out by the text,* [*Betroth*](betroth.html) *them (E.V. ‘ sanctify ‘. The same word denotes both.) to-day and tomorrow (Ex. XIX, 10). And in the day of the gladness of his* [*heart*](body.html) *(S.S. Ioc. cit.). This alludes to the giving of the* [*law*](law.html)*, as may be inferred from the text, And He gave unto Moses, when He had made an end (kekallotho) of* [*speaking*](mashal.html) *with him... the* [*two*](two.html) *tables, etc. (Ex. XXXI, 18), for the written form is ‘kekallatho’ (as his bride). Another explanation is that ‘In the day of his* [*espousals*](betroth.html)*‘ alludes to the Tent of Meeting, while ‘In the day of the gladness of his* [*heart*](body.html)*‘ alludes to the permanent* [*Temple*](temple.html)*. How do we* [*know*](daat.html) *that the Tent of Meeting symbolized a* [*wedding*](wedding.html)*? Because it is written, AND IT CAME TO PASS ON THE DAY THAT MOSES HAD MADE AN END (KALLOTH) OF SETTING UP THE* [*TABERNACLE*](mikdash.html) *(VII, 1); the written form is ‘kallath’ (bride of) and the verse means, ‘On the day when the bride (I.e. the Torah.) entered the bridal chamber.’*

# XVIII. From My [Teacher](teacher.html)

**What Shall We Do?**

**What Does It Mean To Be A Nazarean** [**Jew**](gen-jew.html)**?**

By: Hakham Dr. [Yosef](joseph.html) ben Haggai

[One](one.html) of the unknown correlations between the [festival](festival.html) of Shavuot and the [events](feasts.html) that transpired in 2 Luqas (Acts) Chapter 2, is an obscure but pivotal bridge Torah passage which many seem to miss or even discount. However, in this Shiur, I shall point to the tremendous underpinnings that 2 Luqas Chapter has upon this particular Torah text, as well as being [one](one.html) of the main themes projected through page after page in the Nazarean Codicil. Let us for a moment systematically describe the [events](feasts.html) that lead to the account of 2 Luqas Chapter 2, the [events](feasts.html) that took place, and the outcomes of that [event](feasts.html). In doing so, I remind all to understand that this approach is of a necessity a Judaic [one](one.html), and viewed from an entirely Hebraic rabbinical perspective.

The reason for the [event](feasts.html): Just before the ascension of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) Ha-[Mashiach](mashiach.html) to the [Heavens](heaven.html) (2 Luqas 1:9-11), [His Majesty](yeshua.html) the Master Hakham [commands](cmds613.html) his Talmidim Hakham (Rabbinical Students) to:

***2 Luqas (Acts) 1:4-5*** *And being synagogued with him, he commanded them from* [*Yerushalayim*](city.html) *not to depart, but to await the promise of the Father, which you heard of me. For Yochanan indeed immersed you with water, but you will be immersed with the spirit of Holiness not after many days.*

Now, if I have trained diligently and thoroughly a group of Talmidim Hakham (Rabbinical Students) and I am about to depart for a long, long [time](time.html), what would be expected of me? Of course, Smikha (Rabbinical Ordination)! So from a strictly logical perspective we would expect that this immersion in the spirit of Holiness would be equivalent to a Rabbinical Ordination.

Now, if my calculations do not fail this was said on or very close to [Lag B’Omer](omer.html) which we celebrated not many days ago. Thus the expression “not after many days” (2 Luqas 1:5) indeed would have been understood clearly as a [Gemara](orallaw.html) hint pointing to the [coming](coming.html) [festival](festival.html) of Shavuot. Therefore, a [connection](connection.html) is established between Smikha (Rabbinical Ordination) and the [festival](festival.html) of Shavuot.

Now the Talmidim (Rabbinical students) interject, Master, we have been your faithful Rabbinical students but please tells us before you leave “will you as [Mashiach](mashiach.html) restore again self-rule to Bnei Israel?” (2 Luqas 1:6) The question hints also at “What will be our place as Hakhamim in the Messianic Kingdom that you are about to establish now?”

The answer from the Master Hakham is swift to his Talmidim Hakham -

***2 Luqas (Acts) 1:7*** *And he said to them, not yours it is to* [*know*](daat.html) *the duration of* [*time*](time.html) *or ages which the father placed in his own* [*authority*](authority.html)*.*

This reminds us of the Torah text “The [secret](sod.html) things belong [HaShem](hashem.html), our G-d” (Devarim 29:28). In other words the kingdom certainly will be restored to Israel. When? That is none of your business. As Hakhamim you will bring this process about by [teaching](teacher.html) Torah (Matityahu 28:19-20) and by establishing reputable courts of Torah justice, Batei Din (Matityahu 6:33) throughout all the [world](worlds.html). This is important since from these [two](two.html) passages we understand what the office of a Rabbi (Hakham) is, not a Pastor, not a [Priest](priests.html), but a Torah Scholar and a Judge.

After this brief interruption of what the Master Hakham was saying. The Master Hakham continues explaining:

***2 Luqas (Acts) 1:8*** *but you will receive power, having come the spirit of Holiness upon you, and you will be to me witnesses both in* [*Yerushalayim*](city.html) *and in all Judaea and Samaria and to uttermost part of the earth.*

Now instead of your ruling the [world](worlds.html) as the [Gentiles](gen-jew.html) do by the power of the gun, or by political power, you will rule the earth through both a didactic and judiciary program starting in [Yerushalayim](city.html). But [first](one.html) you will need to receive power from the spirit of Holiness. Now, question: Do we have a precedent in the Tanakh where a Prophet shares of the spirit by which he was anointed as a confirmation of Smikha (Rabbinical ordination)?

The Pivotal Torah Passage

I propose that undergirding this brief introduction in 2 Luqas Chapter 1 and the whole of Chapter 2, is none other than Bamidbar 11:24-30. In this portion we read about the Smikha (ordination) of the [seventy](seventy.html) Elders (the [Hebrew](hebrew.html) word Elder always denote the modern term Hakham) and how the spirit that had been imparted on Moshe Rabeinu was caused to emanate from him and be bestowed upon the [Seventy](seventy.html) Hakhamim (a whole Sanhedrin).

Let us look and compare some of the phrases used in this passage and those used in 2 Luqas, Chapter 2.

a) The miracle of [HaShem](hashem.html)‘s presence.

Bamidbar 11:25 - [HaShem](hashem.html) descends in the cloud and it envelops Moshe Rabeinu and the [seventy](seventy.html) Elders.

2 Acts 2:2 - a sound from [heaven](heaven.html) like as a rushing mighty wind envelops the [Temple](temple.html).

On this pasuk (verse) from the Torah Hakham Samson Raphael Hirsch comments: “and [HaShem](hashem.html) descended ... and [spoke](mashal.html) with him” The text does not tell us the words that [HaShem](hashem.html) uttered to Moshe on this occasion. Was this omission, perhaps intended to make clear to all further Sanhedrins that not everything that [HaShem](hashem.html) said to Moshe is recorded in Scripture? Was this meant to remind them that the field of competence for which they had been [appointed](settimes.html) at that moment was the Oral [Law](law.html), that Word of [HaShem](hashem.html) which was to remain unwritten, handed down only by word of [mouth](body.html)?

b) The Emanation of the spirit from [one](one.html) Hakham to many.

***Bamidbar (***[***Numbers***](nchart.html)***) 11:25*** *He caused the spirit that had been imparted on Moshe to emanate, and He (*[*HaShem*](hashem.html)*) bestowed it upon the* [*seventy*](seventy.html) *Elders.*

***2 Luqas (Acts) 2:3*** *And appeared to them divided* [*tongues*](spirit.html) *of as* [*fire*](fire.html)*, and sat upon each* [*one*](one.html) *of them*

Now there may well be a [connection](connection.html) here with the beginning of Parasha Beha’alotekha (Bamidbar 8:1ff.) concerning the lighting of the Menorah and the [tongue](spirit.html) of [fire](fire.html) [coming](coming.html) out of each candlestick. But also the [connection](connection.html) here of the spirit emanating from Moshe towards the [seventy](seventy.html) elders, contrasted with the spirit that was in [Mashiach](mashiach.html) emanating from the [heavens](heaven.html), now towards his Talmidim Hakham.

c) The Result

Bamidbar 11:25 - When the spirit rested on them (the 70 Elders) they began ([Hebrew](hebrew.html): YITNABEU - “were made” or “were impelled”) to prophesy without ceasing.

***2 Luqas (Acts) 2:4*** *And they were all filled with the spirit of Holiness and began to* [*speak*](mashal.html) *with other languages as the as the spirit gave them to utter forth.*

Now it is important to note that [one](one.html) of the requirements according to Chazal, our Sages, of members of the Sanhedrin was the ability to [speak](mashal.html) not only in Ivrit, but also in several other languages of the [seventy](seventy.html) [Gentile](gen-jew.html) [Nations](nations.html). This point again reconfirms that the major theme of this [event](feasts.html) at the [Beit HaMikdash](mikdash.html) (the [Temple](temple.html)) was a Smikha, and with this [Mashiach](mashiach.html) indicating to the people of Israel that the legal [authority](authority.html) amongst the [Jewish](gen-jew.html) people was to be transferred from the [Kohanim](priests.html) ([Priests](priests.html)) to the Rabbinate until his return.

What other important theme also undergirds this [event](feasts.html) at the [Temple](temple.html)? The clue to this most important question is given to us in Bamidbar ([Numbers](nchart.html)) 11:29:

“I only wish that all of [HaShem](hashem.html)‘s people would have the gift of prophecy! Let [HaShem](hashem.html) grant His spirit to them all!”

In other words, that the pedagogic objective of the miracle at the [Temple](temple.html), by which the Talmidim of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) HaMashiach received Smikha indicated that the goal of every Nazarean should be to be indentured under a Hakham, become a Talmid Hakham and at some point become Hakhamim themselves. Look at this statement of Hakham Shaul:

“Faithful is the Torah, if any stretches forward (makes [sacrifice](korbanot.html) and studies) to attain overseership (the Rabbinate) a good work he is desirous.”

Now, this is evidence enough that what Hakham Shaul is alluding with the phrase “if any stretches forward” is an echo of Moshe’s words “would G-d that all of [HaShem](hashem.html)‘s people were prophets.” That is, the intention here is that every man ought to keep stretching forward towards the goal of receiving Smikha.

A further piece of evidence leading to this conclusion are the words of Hakham Yochanan as recorded in:

***1 Yochanan (John) 3:1*** *“See what Ahavah (steadfast love) has given to us the Father that B’ne Elohim we should be called.”*

Now, again the phrase “B’ne Elohim” has been literally translated as “Children of G-d,” but the title of a Hakham is also “Ben Elohim” (son of G-d to indicate his role as a Judge), a title which is also given by G-d to Melech David and to [His Majesty](yeshua.html) King [Yeshua](yeshua.html) HaMashiach as Chief of all Hakhamim. Thus the above pasuk states that Ha-Shem, Most blessed be He, has given to us so much Ahavah that he calls and expects every Nazarean [Jew](gen-jew.html) to become a Hakham a genuine Ben Elohim.

And after this [Event](feasts.html) They Started a [Church](church.html), Nu?

Good question, Christians [teach](teacher.html) so, but we [know](daat.html) that the [church](church.html) started at [Sinai](stages.html) (Acts 7:38). So what did the Nazareans start, a [new](new.html) religion, a [new](new.html) denomination, or what? In 2 Luqas 3:41 we read that by the end of Shavuot that year at the [Temple](temple.html) 3,000 [male](male%2Bfemale.html) [Jews](gen-jew.html) and Converts were added. But the question still remains added to what?

Again we have many hints in 1 Luqas 2:42, which when carefully read, more aptly describes a Yeshivah to train [future](future.html) Hakhamim than it does a [Church](church.html), a [new](new.html) religion, or a [new](new.html) [Jewish](gen-jew.html) denomination. Yes 3,000 [Jews](gen-jew.html) that day decided to drastically turn their lives around and matriculate in that Great Nazarean Yeshivah using as their classrooms the various courts within the [Temple](temple.html) grounds.

**Conclusion[[47]](#footnote-47)**

In summary, Shavuot is not only a [festival](festival.html) by which we receive the Torah afresh from [HaShem](hashem.html), Most Blessed be He, but also a [festival](festival.html) that reminds us year by year what should be our goal in life, to sit at the [feet](heel.html) a genuine [Jewish](gen-jew.html) Rabbi (Hakham) a Torah Scholar like Gamaliel[[48]](#footnote-48), and work hard, stretching ourselves towards receiving Smikha[[49]](#footnote-49) and becoming Hakhamim.[[50]](#footnote-50) Truly then we shall gradually see the fulfillment of the words of the prophet Yiremeyahu (Jeremiah), “They will no longer [teach](teacher.html) each man his fellow, each man his brother saying, ‘[Know](daat.html) [HaShem](hashem.html)!’ For all of them will [know](daat.html) Me, from their smallest to their greatest, the Word of [HaShem](hashem.html), when I will [forgive](forgive.html) their lawlessness and will no longer recall their [sin](sin.html)“ (Yiremeyahu 31:33).

May you all have a very good Chag Sameach on Shavuot, and much Torah [study](study.html) and decide like the valiant 3,000 [Jewish](gen-jew.html) men on that day of Shavuot to turn around their lives and stretch forward towards the goal of receiving Smikha as a Hakham!

**Halachot**

Clear Halachah, and Halachic decisions according to the order of the Shulchan Aruch, according to the decisions of Maran The Rishon Letzion, Rabeinu Ovadia [Yosef](joseph.html) Shlita.

It is a custom of Israel to [eat](eating.html) dairy [foods](food.html) on the [festival](festival.html) of Shavuot. The reason for this custom is because, on the [festival](festival.html) of Shavuot, all the parts and [commandment](cmds613.html) of the Torah were revealed to Israel (As Rav Sa’adyah Gaon wrote, that the [ten](ten.html) [commandments](cmds613.html) include all the [commandments](cmds613.html) of the Torah). Thus, when Bnei Israel returned from Mount [Sinai](stages.html), they were not able to cook and [eat](eating.html) meat because the meat needed much preparation: slaughtering with a knife checked for nicks, checking the meat, picking out the fat, salting, and rinsing the meat to remove the [blood](body.html). They also could not cook meat in their old vessels, because they cooked [foods](food.html) in them before the giving of the Torah that were not kosher, such as meat and milk together. Thus, they had to [eat](eating.html) dairy [foods](food.html) whose preparations do not require as much work, and in memory of that, we also [eat](eating.html) dairy [foods](food.html). There are those who have a custom to [eat](eating.html) milk and honey on Shavuot, because our holy Torah is compared to milk and honey, as it says (Shir HaShirim 4:11) “Honey and milk under your [tongue](spirit.html).”

Even though we have the custom of [eating](eating.html) dairy [foods](food.html) on Shavuot, it is also a [commandment](cmds613.html) to [eat](eating.html) meat on the [festival](festival.html) of Shavuot as well, for there is no joy without meat and wine. It is also proper to be stringent and [eat](eating.html) the meat of an animal, for there is no joy without the meat of an animal. If he does not want to [eat](eating.html) animal meat, or if animal meat is bad for his health, or if he is nervous that the animal is not “[halak](walking.html)“ “glatt” (without lesions on the lung), then he should [eat](eating.html) the meat of a bird. [One](one.html) must be careful not to [eat](eating.html) dairy [foods](food.html) within [six](six.html) hours of [eating](eating.html) meat; instead he should [eat](eating.html) the dairy [foods](food.html) [first](one.html) and after wiping and rinsing [one](one.html)‘s [mouth](body.html) properly, he may [eat](eating.html) meat. There are those who have the custom of [eating](eating.html) meat on the night of Shavuot and dairy for the meal on the day of Shavuot. Every person should be careful not to drink too much wine and meat, especially on the night of Shavuot when it is likely to cause an interruption in the learning of Torah all that night. He should also be wary of silliness and light-headedness, which is not true joy but vanity. We are only commanded to have joy in which there is worship of [HaShem](hashem.html).

It is a custom of Israel to stay awake all night on the night of Shavuot, and to learn Torah the whole night until dawn. This is said in the holy [Zohar](orallaw.html)[[51]](#footnote-51): “The early pious ones would not [sleep](mashal.html) the whole night, but would deal in Torah and say: Let us [inherit](inherit.html) this [inheritance](inherit.html) of holiness for us and our children in [two](two.html) [worlds](worlds.html).” It also says in the holy [Zohar](orallaw.html) that all those stay up on this holy night and are joyous on it, are marked down and written in the Book of Memories, and [HaShem](hashem.html) blesses them with [seventy](seventy.html) blessings and crowns of the upper [world](worlds.html). About them it is said: “Then those who fear [HaShem](hashem.html) talked [one](one.html) to another, and [HaShem](hashem.html) heard and listened and wrote in the Book of Memory for those who fear [HaShem](hashem.html) and value His [name](name.html).” The later sages based the custom of staying awake the whole night of Shavuot on what is written in the [Midrash](orallaw.html) (Shir HaShirim Raba 1:56) about the verse: “while the king is [sitting](mashal.html).” The [nation](nations.html) of Israel slept the whole night of the receiving of the Torah, and since the [sleep](mashal.html) of Shavuot is pleasant for a man and the night is short, they kept [sleeping](mashal.html) [two](two.html) hours into the day. G-d came to Mount [Sinai](stages.html) and found them [asleep](mashal.html)! About this Yeshayahu criticized them: “Why have I come and there is no man? I have called and no [one](one.html) answers?” Then He began to awaken them with sounds and lightning and a heavy cloud on the mountain and the very strong sound of the [shofar](shofar.html) and the whole [nation](nations.html) in the [camp](stages.html) trembled. Moshe woke them up and brought them to Mount [Sinai](stages.html), as it says “Moshe brought the [nation](nations.html) to greet [HaShem](hashem.html) from the [camp](stages.html).”

Why were they [asleep](mashal.html)?

Because they were expecting to be like any other prophet who receives their prophecy while [asleep](mashal.html). They had no idea that they would be awake when they confronted [HaShem](hashem.html).

***Bamidbar (***[***Numbers***](nchart.html)***) 12:6*** *To the prophets among you when I appear I reveal Myself only in a vision, and* [*speak*](mashal.html) *in a* [*dream*](dreams.html)*.*

[HaShem](hashem.html)’s communication was direct to Moshe when he was in a wake state and not in a [sleep](mashal.html)-state. All prophets, other than Moshe, were only able to receive their prophetic vision while in a [sleep](mashal.html)/[dream](dreams.html) state.

Rav Dessler explains that the [Jewish](gen-jew.html) people had specifically gone to [sleep](mashal.html) the night before in advance of the giving of the Torah, specifically to receive It the next morning. They had every reason to assume that was the way to do it, and Moshe Rabbeinu had every reason to assume that they were correct in their assumption.

Who would have thought that 3,000,000 [Jews](gen-jew.html) would [experience](experience.html) [HaShem](hashem.html) on the level of their leader, while conscious and in control over their senses?

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: http://www.betemunah.org/

(360) 918-2905

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Send comments to Greg Killian at his email address: gkilli@aol.com

1. See Rosh HaShanah 6b; Shulchan Aruch HaRav 494:1; Likkutei Sichot, Vol. III, p. 997 ff. [↑](#footnote-ref-1)
2. Rabbi Akiva is the essence of the Oral Law. Moses brings the written Law down to the world; Rabbi Akiva is the nucleus around which the Oral Law is transmitted and generated within the world.

There are many parallels between Moses and Rabbi Akiva (Sifrei, Devarim 357; both lived 120 years...); but Moses comes from within, Rabbi Akiva from without (he is the offspring of converts; Moses descends from Jacob, Rabbi Akiva from Esau). Jacob is the root of the Written Law, Esau is the root of the Oral Law (Genesis 25:28 *ki tzayid b'piv*). Jacob and Esau are twins; at one level Esau is the firstborn, at another Jacob fulfils that destiny. (This is also the root of Moses’ apparent inability to understand the Torah of Rabbi Akiva and his suggestion that the Torah be given through Rabbi Akiva; in fact, in a very deep way, it was.) [↑](#footnote-ref-2)
3. There were several groups who followed the lead of the Saducees in denying the Oral Torah including the Karaites. [↑](#footnote-ref-3)
4. Sabbath – Shabbat is how we would transliterate the Hebrew word - שבת. [↑](#footnote-ref-4)
5. When the [sun’s](hachama.html) rays would have a beneficial effect upon the sowing. [↑](#footnote-ref-5)
6. Hakhamim (Lit. Wise One) is how Sefardic [Jews](gen-jew.html) refer to their Rabbis. [↑](#footnote-ref-6)
7. The [Hebrew](hebrew.html) [letter](letters.html) Nun (נ) has the value of fifty (50). [↑](#footnote-ref-7)
8. Tanchuma, Ki Tissa, 9; Bamidbar Rabbah 2, 11; Pesikta de Rav Kahana, Parshat Shekalim. [↑](#footnote-ref-8)
9. Taanit, 26b. [↑](#footnote-ref-9)
10. ‘Azereth’ means detention, gathering, concluding feast. ‘Azereth in general designates ‘Azereth [Pesach](passover.html)’, i.e., Shabuoth (the Feast of Weeks, Pentecost) to be distinguished from [Shemini ‘Azereth](shemini.html), the concluding festival of [Succoth](succoth.html). Azereth, lit., ‘the closing’; the Feast of Weeks being regarded as the closing festival to [Passover](passover.html). [↑](#footnote-ref-10)
11. *Aruch HaShulchan* [↑](#footnote-ref-11)
12. Menachoth 97a; Yad, Temidim 8:10 3. [↑](#footnote-ref-12)
13. The Book of (mitzvah) Education, by Rabbi Aharon HaLevi of Barcelona. [↑](#footnote-ref-13)
14. Kohanim (Heb.) = Priests [↑](#footnote-ref-14)
15. Lev. XXIII, 17. The Two Loaves of Shewbread were of wheat. [↑](#footnote-ref-15)
16. V. Lev. XXIII, 10 ff 17; Num. XXVIII, 26. [↑](#footnote-ref-16)
17. Menachoth 15a - In the thank-offering the breast was waved before HaShem (Lev. VII, 30) but not in conjunction with the bread-offering; on the Feast of Weeks, however, the lambs were waved together with the loaves (ibid. XXIII, 20). [↑](#footnote-ref-17)
18. Rabbi Samson Raphael Hirsch [↑](#footnote-ref-18)
19. ‘Azereth. [↑](#footnote-ref-19)
20. This is learnt from the words, And ye shall keep it as a [feast](festival.html) to HaShem . . . seven days (Ex. XII, 14, 15). V. Chag. 9a. [↑](#footnote-ref-20)
21. Judgment [↑](#footnote-ref-21)
22. [Rosh Hashana](file:///F%3A%5CWord%5CShavuot%5Cteruah.html) 16a [↑](#footnote-ref-22)
23. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg [↑](#footnote-ref-23)
24. The Magen Avraham (490:8) [↑](#footnote-ref-24)
25. Midrash Rabbah - Exodus XXIX:9 [↑](#footnote-ref-25)
26. I heard this from my teacher, Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-26)
27. Deut. XVI, 8 [↑](#footnote-ref-27)
28. Num. XXIX, 35 [↑](#footnote-ref-28)
29. A mnemonic is a word or phrase, whose letters or words respectively each stand for a tithe or catchword of a subject, strung together as an aid to the memory. Here ‘a \_ ‘azereth’ B \_ [Shabbath](sabbath.html); M \_ Purim. [↑](#footnote-ref-29)
30. Lit., ‘the [solemn assembly](rehearse.html)‘ — without a further determinant this always means the Feast of Weeks. [↑](#footnote-ref-30)
31. Therefore we must demonstrate our joy in it by feasting. [↑](#footnote-ref-31)
32. Shemot 34:3 [↑](#footnote-ref-32)
33. The Levush [↑](#footnote-ref-33)
34. Mishneh Berurah 494:1 [↑](#footnote-ref-34)
35. Orech Chayim 494 [↑](#footnote-ref-35)
36. Sefer Minhagei Yisrael Torah [↑](#footnote-ref-36)
37. Rabbi Yaakov Asher Sinclair [↑](#footnote-ref-37)
38. Rabbi Moshe Isserles - Rama [↑](#footnote-ref-38)
39. Sefer Matamim [↑](#footnote-ref-39)
40. Ge’ulat Israel [↑](#footnote-ref-40)
41. Rabbi Shimshon of Ostropol [↑](#footnote-ref-41)
42. 52 [↑](#footnote-ref-42)
43. 494:6 [↑](#footnote-ref-43)
44. 86 s.v. d’kama kama [↑](#footnote-ref-44)
45. *The Book of Our Heritage* by Eliyahu Kitov. [↑](#footnote-ref-45)
46. According to tradition, the letters on the tablets of Moshe were cut completely through the stone, and therefore a letter which was wholly closed could keep in place only by a miracle. Hence the mem to which R. Hisda refers must have been wholly enclosed; which shows that such a mem must have been used already by Moshe. This objection against R. Jeremiah is valid only if we suppose him to have been speaking of the closed forms of the letters, which is not necessarily the case. Cf. Shab. 104. [↑](#footnote-ref-46)
47. From my [Teacher](teacher.html), His Eminence Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-47)
48. II Luqas(Acts) 22:3 [↑](#footnote-ref-48)
49. ***Smikha*** ([Hebrew](hebrew.html): סמיכה‎, “leaning [of the [hands](fourteen.html)]”), also *semichut* ([Hebrew](hebrew.html): סמיכות‎, “ordination”), or *semicha lerabbanut* ([Hebrew](hebrew.html): סמיכה לרבנות‎, “rabbinical ordination”) is derived from a [Hebrew](hebrew.html) word which means to “rely on” or “to be authorized”. It generally refers to the ordination of a rabbi within Judaism. In this sense it is the “transmission” of rabbinic [authority](authority.html) to give advice or judgment in Jewish [law](law.html). Although presently most functioning [synagogue](synagog.html) rabbis hold *Smikha* by some rabbinical institution or academy, this was until quite recently not always required, and in fact many Haredi rabbis may not be required to hold a “formal” *Smikha* even though they may occupy important rabbinical and leadership positions. [↑](#footnote-ref-49)
50. Hakhamim (plural of Hakham) is the title Sefardim give to their Rabbis. [↑](#footnote-ref-50)
51. Emor 98a [↑](#footnote-ref-51)