

Introduction: Shavuot – The Middle Child of Feasts

A feast that is often forgotten and seldom understood in its fullness.

- The oldest child is usually given enormous responsibility. As first born, they are expected to be responsible for their siblings and other duties as the oldest.
- The youngest child usually gets the most attention because they are the most vocal
- While the middle child tends to be forgotten because they are not as dominant

Rabbi's had suggested that Torah is the equivalent to milk and honey for the soul. However, it is so much more than just milk and honey that by not expanding upon the meaning of Shavuot is an injustice to Adonai and the Feast that He placed on the calendar.

Lev 23:15 " 'From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks,

Lev 23:16 until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to Adonai.

Lev 23:17 You must bring bread from your homes for waving — two loaves made with one gallon of fine flour, baked with leaven — as firstfruits for Adonai.

Lev 23:18 Along with the bread, present seven lambs without defect one year old, one young bull and two rams; these will be a burnt offering for Adonai, with their grain and drink offerings, an offering made by fire as a fragrant aroma for Adonai.

Lev 23:19 Offer one male goat as a sin offering and two male lambs one year old as a sacrifice of peace offerings.

Lev 23:20 The cohen will wave them with the bread of the firstfruits as a wave offering before Adonai, with the two lambs; these will be holy for Adonai for the cohen.

Lev 23:21 On the same day, you are to call a holy convocation; do not do any kind of ordinary work; this is a permanent regulation through all your generations, no matter where you live.

Lev 23:22 " 'When you harvest the ripe crops produced in your land, don't harvest all the way to the corners of your field, and don't gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am Adonai your God.' "

Deu 16:9 "You are to count seven weeks; you are to begin counting seven weeks from the time you first put your sickle to the standing grain.

Deu 16:10 You are to observe the festival of Shavu'ot [*weeks*] for Adonai your God with a voluntary offering, which you are to give in accordance with the degree to which Adonai your God has prospered you.

Deu 16:11 You are to rejoice in the presence of Adonai your God - you, your sons and daughters, your male and female slaves, the L'vi'im living in your towns, and the foreigners, orphans and widows living among you - in the place where Adonai your God will choose to have his name live.

Deu 16:12 Remember that you were a slave in Egypt; then you will keep and obey these laws.

Exo 19:1 In the third month after the people of Isra'el had left the land of Egypt, the same day they came to the Sinai Desert.

Deu 16:16 "Three times a year all your men are to appear in the presence of Adonai your God in the place which he will choose - at the festival of matzah, at the festival of Shavu`ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed,

Deu 16:17 but every man is to give what he can, in accordance with the blessing Adonai your God has given you.

Three teachings from the Talmud in relation to the reasons why we have this moadim.

Israel is forever

Midrash Rabbah, Exodus 32:7

Exo 32:7 Adonai said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt!

When Israel stood at Sinai and received the Torah, the Holy One, blessed be He, said to the Angel of Death: 'You have power over all the nations but not over this people, for they are My portion, and just as I live for ever, **so will My children be eternal**'; as it says, "When the Most High gave to the nations their inheritance... for the portion of the Lord is His people, Jacob the lot of His inheritance (Deut. 32:8ff). God said [to Jacob]: 'Do not be afraid, for just as I will never fall from My greatness, so **neither you nor your children will ever descend from their greatness**'.

Deu 32:7 "Remember how the old days were; think of the years through all the ages. Ask your father — he will tell you; your leaders too — they will inform you.

Deu 32:8 "When `Elyon gave each nation its heritage, when he divided the human race, he assigned the boundaries of peoples according to Isra'el's population;

Deu 32:9 but Adonai's share was his own people, Ya`akov his allotted heritage.

Deu 32:10 "He found his people in desert country, in a howling, wasted wilderness. He protected him and cared for him, guarded him like the pupil of his eye,

Deu 32:11 like an eagle that stirs up her nest, hovers over her young, spreads out her wings, takes them and carries them as she flies.

Deu 32:12 "Adonai alone led his people; no alien god was with him.

The Ten Commandments' location in Torah

Mechilta de-Rabbi Ishmael, Exodus 20:2

Exo 20:2 ✕ "I am Adonai your God, who brought you out of the land of Egypt, out of the abode of slavery.

Why were the Ten Commandments not said at the beginning of the Torah?

The Rabbis gave a parable.

A king who entered a province said to the people, "May I be your king?" But the people said to him, "Have you done anything good to us that you should rule over us?" What did he do then? He built the city wall for them, he brought in the water supply for them, and he fought their battles. Then when he said to them, "May I be your king?", they said, "Yes".

Likewise, God. He brought the Israelites out of Egypt, divided the sea for them, sent down the manna for them, brought up the well for them, brought the quails for them. He fought for them the battle with Amalek. Then He said to them, "I am to be your king". And they said to him, "Yes, yes"

The Ten Commandments

(Adapted from Sefer HaTodaah of Rabbi Eliyahu Kitov)

"Maamad Har Sinai" - The Stand at Mt. Sinai

When the Jewish People stood at the foot of Mt. Sinai, and accepted the Torah, was probably the most momentous event in the history of the human race. At that time, what occurred taught the following profound lessons:

- There is a God in the World
- The World was created by God
- God established rules for the behavior of Man and, at the root of them, are these ten:

"I am Adonai, your God, Who has taken you out of the land of Egypt, from the house of slavery. You shall not recognize the gods of others in My presence." (Shemot 20,2)

1. Rabbi Moshe ben Nachman (RAMBAN) asks, "Why did Adonai introduce Himself to the Jewish People as the One Who had taken them out of slavery in Egypt?"

Great as that was, wasn't He also the One Who had done something even greater; namely, created the universe? And RAMBAN answers that while it's true that Adonai had created the universe, there had been no human witnesses present at that event! Whereas, there had been millions of witnesses to the Exodus of the Jews from Egypt. And these witnesses were expected to pass that testimony onward from generation to generation, till our day.

2. The Ten Commandments are written as commands to individuals, so that each individual should know and realize that the Commandments are meant for him, and he cannot say, "let them be fulfilled by others."

3. Since Adonai had appeared to the Jewish People at the Sea as a warrior, and at Sinai as a Teacher of Torah, and He would appear to them in the time of Shlomo as a young man, and in the time of Daniel as an old man full of mercy - the Holy One Blessed be He said to them, "Although you see different manifestations, you should realize that I Was the One at the Sea, I Am the One here at Sinai, I Am the One at all times - I Am the L-rd your God."

This very same one who manifested Himself in these many different ways also manifested Himself in the form of a man, born of a woman who would come and

Redeem His people
Redeem the nations
Empower them through the essence of His Spirit

The same one who was at the sea is the very living water mentioned of by the Prophets:

Jer 2:12 Be aghast at this, you heavens! Shudder in absolute horror!" says Adonai.

Jer 2:13 "For my people have committed two evils: they have abandoned me, the fountain of living water, and dug themselves cisterns, broken cisterns, that can hold no water!

Jer 17:12 Throne of Glory, exalted from the beginning! Our Holy Sanctuary,

Jer 17:13 Hope of Isra'el, Adonai! All who abandon you will be ashamed, those who leave you will be inscribed in the dust, because they have abandoned Adonai, the source of living water.

Jer 17:14 Heal me, Adonai, and I will be healed; save me, and I will be saved, for you are my praise.

Is the same one who became a man and dwelt amongst us...

Joh 7:38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

The same one who was at Sinai and provided bread to eat in the desert...

Joh 6:31 Our fathers ate man in the desert — as it says in the Tanakh, 'He gave them bread from heaven to eat.'

Joh 6:32 Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;

Joh 6:33 for God's bread is the one who comes down out of heaven and gives life to the world."

Joh 6:34 They said to him, "Sir, give us this bread from now on."

Joh 6:35 Yeshua answered, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty.

Joh 6:45 It is written in the Prophets, 'They will all be taught by Adonai.' Everyone who listens to the Father and learns from him comes to me.

Joh 6:46 Not that anyone has seen the Father except the one who is from God — he has seen the Father.

Joh 6:47 Yes, indeed! I tell you, whoever trusts has eternal life:

Joh 6:48 I am the bread which is life.

Joh 6:49 Your fathers ate the man in the desert; they died.

Joh 6:50 But the bread that comes down from heaven is such that a person may eat it and not die.

Joh 6:51 I am the living bread that has come down from heaven; if anyone eats this bread, he will live forever. Furthermore, the bread that I will give is my own flesh; and I will give it for the life of the world."

The Same one who divided the sea...

Exo 14:21 Moshe reached his hand out over the sea, and Adonai caused the sea to go back before a strong east wind all night. He made the sea become dry land, and its water was divided in two.

And brought the sea back...

Exo 15:10 You blew with your wind, the sea covered them, they sank like lead in the mighty waters.

Is the same one who brought forth His Spirit...

Act 2:2 Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting.

Shavuot is a time to remember all of this, in its fullness.

The Jewish community recognizes Shavuot, but is missing one extremely important element, the very essence of Adonai. His Ruach ha Kodesh.

Likewise some denominations in the church celebrate the giving of the Ruach ha Kodesh, but don't celebrate Shavuot or the foundation of how we are to live our lives. Pentecost is viewed as the birth of the church yet is not recognized in the manner it was intended.

Torah without the Ruach ha Kodesh, is the equivalent of a power outage. You have the infrastructure, the wires, generators, transformers, ect...but you don't have the power that brings life to the system

The Ruach ha Kodesh without Torah is like lightening. It is enormously powerful but that power can not be harnessed and used productively.

Combined, Adonai provides the perfect balance of instruction and power to live by for every believer who understands and embraces that you can't have one without the other.

Haftarah associated with Shavuot...Isaiah 2:1 - 5

Isa 2:1 This is the word that Yesha`yahu the son of Amotz saw concerning Y'hudah and Yerushalayim:

Isa 2:2 In the acharit-hayamim (end of days) the mountain of Adonai's house will be established as the most important mountain. It will be regarded more highly than the other hills, and all the Goyim will stream there.

Isa 2:3 Many peoples will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya`akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim.

Isa 2:4 He will judge between the nations and arbitrate for many peoples. Then they will hammer their swords into plow-blades and their spears into pruning-knives; nations will not raise swords at each other, and they will no longer learn war.

Isa 2:5 Descendants of Ya`akov, come! Let's live in the light of Adonai!

Ki Mitzion

Havdalah Service:

The Havdalah service marks the end of Shabbat. It should be performed no earlier than nightfall on Saturday night.

- The first of the four havdalah blessings is made over wine or another liquid – grape juice
- The second blessing is recited over fragrant spices. The spices represent a compensation for the loss of the special sabbath spirit.
- The third blessing is recited over the special, multi-wicked Havdalah candle.

Lighting a flame is a vivid way of marking the distinction between the sabbath and the weekday, because we cannot kindle a flame on the sabbath.

After the blessing is recited, hold your hands up to the flame with curved fingers, so you can see the shadow of your fingers on your palms. This is done because it would be improper to recite a blessing for something and then not use the thing.

- The final blessing is the havdalah blessing itself, the blessing over the separation of different things. The blessing is recited over the wine. After the blessing is complete, drink the wine. A few drops of wine are used to extinguish the flame from the candle.