



Chag Shabua 2018

Feast of Weeks - Shavuot

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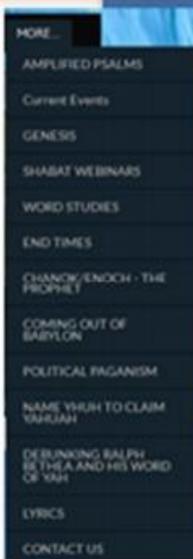
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My Presence will go with you,
And I will give you Rest
Shemoth/Exodus 33:14

Shabuwa

2016

He did not
leave us as
orphans.

3434
by 2164



Feasts of Weeks Chag Shabua- חג שבוע 2017

Looking at Immersion By The Ruach and By
Fire – Part 1

This year we thought we would look at some specifics about Shavuot and maybe some misconceptions.

The holiday of Shavuot is unique among the biblical festivals in two respects. First, it is the only holiday without its own set date in any calendar; its celebration is determined by counting from another event (the bringing of the *omer* or wave offering) whose date is also ambiguous (Lev 23:15-16; Deut 16:9). Second, it is the only holiday which has no historical context or event explicitly associated with the origins of its observance. The earliest source for a set date for the festival and its connection to the Sinaitic revelation, is Jubilees, a Jewish work composed in the second century BCE. The entire book is presented as a revelation to Moses on Mt. Sinai, through an angelic intermediary referred to as the Angel of Presence (מלאך הפנים).

What Should we call Shavuot?

The festival is described first as *Chag Hakatzir* (Exodus 23.16) with mention of *Bikurim*, the First of the Harvest (23.19). It appears eleven chapters later as *Chag Shavuot* (Exodus 34.22) together with the command to bring the First of the Harvest. In Leviticus (23.16-17) the festival is unnamed, referred to only as the culmination of the 49 days of the *Omer*, although the term *Bikurim* is once again used. In *Bemidbar* (28.26) again the name *HaBikurim* appears but as *Yom* instead of *Chag*. And in Deuteronomy (16.9) it is *Chag Hashavuot* as in Exodus 34 but with the definite article.^[3] Why does the Torah use different names in seemingly random fashion?

חג שבועות

Chag Shavuot ("The Festival of Weeks"); the Hebrew word *sheva* means seven, *shavu'ah* means week, and *Shavuot* means weeks. Exodus 34:22; Deut. 16:10

חג הקציר

Chag Hakatzir ("The festival of the Harvest") Exodus 23:16

יום הבכורים

Yom Habikkurim ("The Day of First Fruits") Num. 28:26 (not to be confused with the festival of First Fruits (Lev. 23:9-12)).

בכורי קציר חטים

Bikkurei Ketzir Chittim ("The first fruits of the wheat harvest") Exodus 34:22

יום הקהל

Yom HaKahal ("The Day of Assembly") Deut. 18:16

זמן מתן תורתנו

Z'man Mattan Torateinu
"The season of the giving of the Torah"



Perhaps because this is a harvest feast and for us who are "not in the land", a lot of what is instructed does not pertain to us now, but this feast is a bit overlooked. It can not be forgotten, it is still one of 3 feasts that are mandatory for at least the men to make the journey to Yahrushalom. So it must be important and Yahuah would still require special attention to this day in the capacity in which we can still observe it. Unlike Pesach/unleavened bread and Sukkot which are 7 day feasts this is only one day, which makes it a bit easier to disregard. Here are some of the instructions. Please forgive the places where we were not able to edit the offensive titles for Yahuah.

Exodus 23:14-16

8141 [e]		2287 [e]	7272 [e]	7969 [e]	
baš-šā-nāh.	lī	tā-hōg	rə-gā-līm,	šā-lōš	
בַּשָּׁנָה:	לִי	תַחֲג	רִגְלִים	שְׁלֹשׁ	14
in the year	to me	you shall keep a feast	times	Three	
Noun	Prep	Verb	Noun	Noun	

Exodus 23:14

LEB OT RI | בַּשָּׁנָה לִי בַשָּׁנָה: | שְׁלֹשׁ רִגְלִים תַחֲג לִי “Three times in the year you will hold a festival for me. | LEB

14 Three times a year you shall keep a feast to me.] The Dead Sea Scrolls

The Tau prefix on H2287 is a verb (action word) and Yiqtol (imperfect) meaning it is unfolding and a continuing thing. Not a once time completed action.
From Parkhurst page 138.

As a V. either, *to celebrate a periodical festival or feast*, the sense of the V. being taken from the N. according to Bate; or, *to dance round in circles, to celebrate a feast with such dances*. See inter al. Exod. v. 1. xii. 14. Montanus generally renders the V. in this view by *tripudio to dance*, and the N. by *tripudium a dancing*.

834 [e] ka-'ā-šer	4682 [e] maṣ-šō-wṭ	398 [e] tō-ḵal	3117 [e] yā-mīm	7651 [e] šib-'aṭ	8104 [e] tiš-mōr	4682 [e] ham-mas-šō-wṭ	2282 [e] ḥaḡ	853 [e] 'eṭ-	15
כַּאֲשֶׁר	מַצּוֹת	תֹּאכַל	יָמִים	שִׁבְעַת	תִּשְׁמֹר	הַמַּצּוֹת	חֵג	אֶת-	
as	unleavened bread	you shall eat	days	seven	you shall keep	of unleavened bread	the feast	-	
Prt	Noun	Verb	Noun	Noun	Verb	Noun	Noun	Acc	

3808 [e] wa-lō-	4714 [e] mim-miṣ-rā-yim;	3318 [e] yā-šā-ṭā	ḵōw	3588 [e] kī-	24 [e] hā-'ā-ḇiḇ,	2320 [e] ḥō-ḡeš	4150 [e] lə-mō-w-'êḡ	6680 [e] šiw-wī-ti-ḵā,
וְלֹא-	מִמִּצְרַיִם	יָצָאתָ	בּוֹ	כִּי-	הַאֲבִיב	חֹדֶשׁ	לְמוֹעֵד	צִוִּיתִךָ
And none	from Egypt	you came out	in it	for	Abib	of the month	in the time appointed	I commanded you
Adv	Noun	Verb	Prep	Conj	Noun	Noun	Noun	Verb

15 The feast of unleavened bread [shall you keep; seven] days [you shall eat unleavened bread,] as I commanded you, [at the time appointed in the month Abib, for in it] you [ca]me out from Egypt. And no [ne shall appear before me empty-handed.]The Dead Sea Scrolls

7387 [e] rê-qām.	6440 [e] pā-nay	7200 [e] yé-rā-'û
רִיקָם:	פָּנַי	יֵרָאוּ
empty-handed	before me	shall appear
Adv	Noun	Verb

Exodus 23:15

אֶת-חֵג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים
תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ
הַאֲבִיב כִּי-בּוֹ יָצָאתָ מִמִּצְרַיִם וְלֹא-יֵרָאוּ

פָּנַי רִיקָם: | LEB OT RI

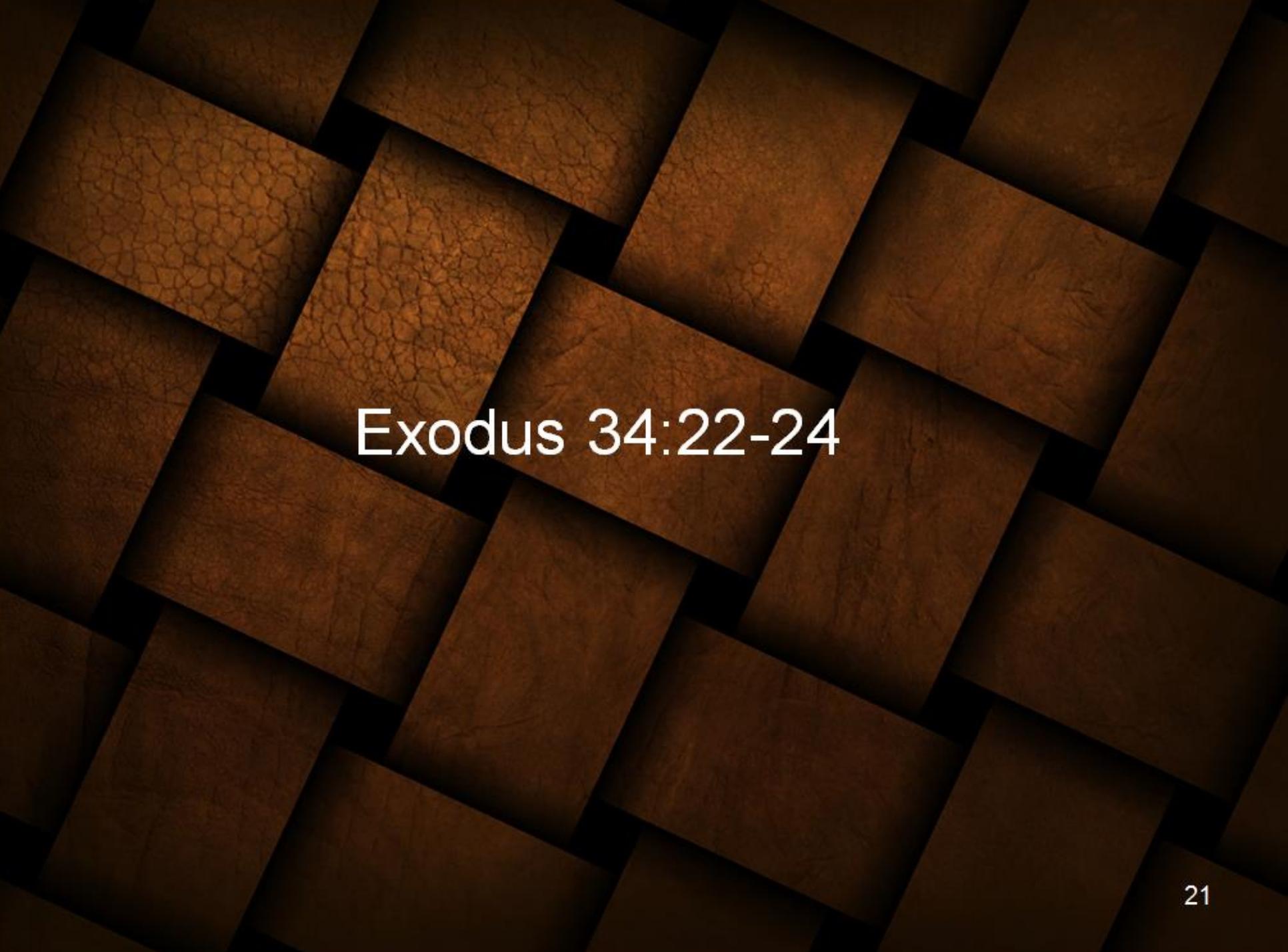
You will keep the Feast of Unleavened Bread; for seven days you will eat unleavened bread, as I commanded you at the appointed time, the month of Abib, because in it you came out from Egypt, and no one will appear before me empty-handed. | LEB

2282 [e] wə-ḥaḡ	7704 [e] baš-šā-deh;	2232 [e] tiz-ra'	834 [e] 'ā-šer	4639 [e] ma-'ā-še-kā,	1061 [e] bik-kū-ré	7105 [e] haq-qā-šir	2282 [e] wə-ḥaḡ	16
וַחַג	בַּשָּׂדֶה	תִּזְרַע	אֲשֶׁר	מֵעֲשִׂיךָ	בְּכוֹרֶי	הַקָּצִיר	וַחַג	
and the feast	in the field	you have sown	that	of your labors	of the firstfruits	of harvest	And the feast	
Noun	Noun	Verb	Prt	Noun	Noun	Noun	Noun	
7704 [e] haš-šā-deh.	4480 [e] min-	4639 [e] ma-'ā-še-kā	853 [e] 'et-	622 [e] bē-'ā-se-pe-kā	8141 [e] haš-šā-nāh,	3318 [e] bē-šēt	614 [e] hā-'ā-sif	
הַשָּׂדֶה:	מִן־	מֵעֲשִׂיךָ	אֶת־	בְּאֶסְפָּךָ	הַשָּׁנָה	בְּצֵאתָ	הָאֶסֶף	
the field	out of	your labors	-	when you have gathered in	of the year	at the end	of ingathering	
Noun	Prep	Noun	Acc	Verb	Noun	Verb	Noun	

Exodus 23:16

וַחַג הַקָּצִיר בְּכוֹרֵי מֵעֲשִׂיךָ אֲשֶׁר תִּזְרַע And you will keep the Feast of Harvest, with
 בַּשָּׂדֶה וַחַג הָאֶסֶף בְּצֵאתַת הַשָּׁנָה בְּאֶסְפָּךָ the firstfruits of your work, what you sow in
 אֶת־מֵעֲשִׂיךָ מִן־הַשָּׂדֶה: Harvest Gathering when the year goes out,
 when you gather your work from the field. |
 LEB

[16 Also you shall observe the feast of harvest, the] first fruits of your [a]bors [which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labors out of the field]▲The Dead Sea Scrolls

The background consists of numerous overlapping rectangular shapes in various shades of brown, from dark chocolate to light tan. Each rectangle has a distinct, cracked, leather-like texture. The rectangles are arranged in a non-uniform, interlocking pattern that creates a sense of depth and movement.

Exodus 34:22-24

Exodus 34:22

וַחֲגַגְתֶּם לְךָ בְּכוּרֵי קִצִּיר חֲטָיִם וְחֲגַגְתֶּם אֶת־תְּשׁוּבַת הַשָּׁנָה׃ | LEB OT RI

And you yourself will observe the Feast of Weeks— the firstfruits of the wheat harvest— and the Feast of Harvest Gathering at the turn of the year. | LEB

614 [e]	2282 [e]	2406 [e]	7105 [e]	1061 [e]	6213 [e]	7620 [e]	2282 [e]	
hā-'ā-sîḇ,	wə-ḥaḡ	ḥit-ṭîm;	qə-sîr	bik-kū-rê	lə-ḵā,	ta-'ā-śeh	šā-bu-'ōṭ	wə-ḥaḡ
הַאֲסִיף	וַחֲגַגְתֶּם	חֲטָיִם	קִצִּיר	בְּכוּרֵי	לְךָ	תְּשׁוּבַת	שָׁבוּעַת	וַחֲגַגְתֶּם
of ingathering	and the feast	of wheat	harvest	of the firstfruits	to you	you shall observe	of weeks	and the feast
Noun	Noun	Noun	Noun	Noun	Prep	Verb	Noun	Noun

2 And you shall observe the feast of weeks, the] first fruits of [he wheat harve[st, and the feast of ingathering at the turn of the year. The Dead Sea Scrolls

8141 [e]	8622 [e]
haš-šā-nāh.	tə-qū-ḡaṭ
הַשָּׁנָה׃	תְּקוּפַת
of the year	at the end
Noun	Noun

This part is interesting.. Yah
promises to protect them as they
journey there.



Exodus 34:24

כי־אֹרִישׁ גּוֹיִם מִפְּנֵיךָ וְהִרְחַבְתִּי אֶת־גְּבוּלְךָ וְלֹא־יִחְמַד אִישׁ אֶת־אֶרְצְךָ בְּעֹלְתְךָ לְרֹאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה׃ | LEB

because I will evict nations *before* you, and I will enlarge your territory, and no one will covet your land when you go up to appear *before* Yahweh your three times in the year. | LEB

Eternal

853 [e]	376 [e]	2530 [e]	3808 [e]	1366 [e]	853 [e]	7337 [e]	6440 [e]	1471 [e]	3423 [e]	3588 [e]
'eṭ-	'iš	yah·mōd	wə-lō-	gə·bū·le·kā;	'eṭ-	wə·hir·ḥab·tī	mip·pā·ne·kā,	gō·w·yim	'ō·w·rīš	kī-
אֶת־	אִישׁ	יִחְמַד	וְלֹא־	גְּבוּלְךָ	אֶת־	וְהִרְחַבְתִּי	מִפְּנֵיךָ	גּוֹיִם	אֹרִישׁ	כִּי־
-	any man	shall desire	neither	your borders	-	and enlarge	before you	the nations	I will cast out	For
Acc	Noun	Verb	Adv	Noun	Acc	Verb	Noun	Noun	Verb	Conj

8141 [e]	6471 [e]	7969 [e]	430 [e]	3068 [e]	6440 [e]	853 [e]	7200 [e]	5927 [e]	776 [e]
baš·šā·nāh.	pə·'ā·mīm	šā·lōš	'ē·lō·he·kā,	Yah·weh	pə·nê	'eṭ-	lê·rā·'ō·wṭ	ba·'ā·lō·ṭə·kā,	'ar·ṣə·kā,
בַּשָּׁנָה׃	פְּעָמִים	שְׁלֹשׁ	אֱלֹהֶיךָ	יְהוָה	פְּנֵי	אֶת־	לְרֹאוֹת	בְּעֹלְתְךָ	אֶרְצְךָ
in the year	times	three	your God	the LORD	before	-	to appear	when you shall go up	your land
Noun	Noun	Noun	Noun	Noun	Noun	Acc	Verb	Verb	Noun

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land, when you go up to appear before the Lord your God three times in the year.]▲ The Dead Sea Scrolls.

Deuteronomy 16:16

4725 [e]	430 [e]	3068 [e]	6440 [e]	853 [e]	2138 [e]	3605 [e]	7200 [e]	8141 [e]	6471 [e]	7969 [e]	
bam-mā-qō-wm	'ē-lō-he-ḱā,	Yah-weh	pə-nē	'et-	ze-ḱū-rə-ḱā	ḱāl	yê-rā-'eh	baš-ša-nāh	pe-'ā-mīm	ša-lō-wōš	16
בַּמָּקוֹם	אֱלֹהֶיךָ	יְהוָה	פְּנֵי	אֶת-	זְכוּרְךָ	כָּל-	יִרְאֶה	בַּשָּׁנָה	פְּעָמִים	שְׁלוֹשׁ	
in the place	your God	the LORD	before	-	your males	all	appear	in a year	times	Three	
Noun	Noun	Noun	Noun	Acc	Noun	Noun	Verb	Noun	Noun	Noun	

2282 [e]	7620 [e]	2282 [e]	4682 [e]	2282 [e]	977 [e]	834 [e]
ū-bə-ḥaḡ	haš-ša-bu-'ō-wṭ	ū-bə-ḥaḡ	ham-mas-šō-wṭ	bə-ḥaḡ	yib-ḥār,	'ā-šer
וּבַחַג	הַשְּׁבִעוֹת	וּבַחַג	הַמִּצּוֹת	בַּחַג	יִבְחָר	אֲשֶׁר
and in the feast	of weeks	and in the feast	of unleavened bread	at the Feast	he shall choose	that
Noun	Noun	Noun	Noun	Noun	Verb	Prt

7387 [e]	3068 [e]	6440 [e]	853 [e]	7200 [e]	3808 [e]	5521 [e]
rē-qām.	Yah-weh	pə-nē	'et-	yê-rā-'eh	wə-lō	has-suk-kō-wṭ;
רִיקָם:	יְהוָה	פְּנֵי	אֶת-	יִרְאֶה	וְלֹא	הַסִּבּוֹת
empty	the LORD	before	-	do appear	and not	of tabernacles
Adv	Noun	Noun	Acc	Verb	Adv	Noun

Deuteronomy 16:16

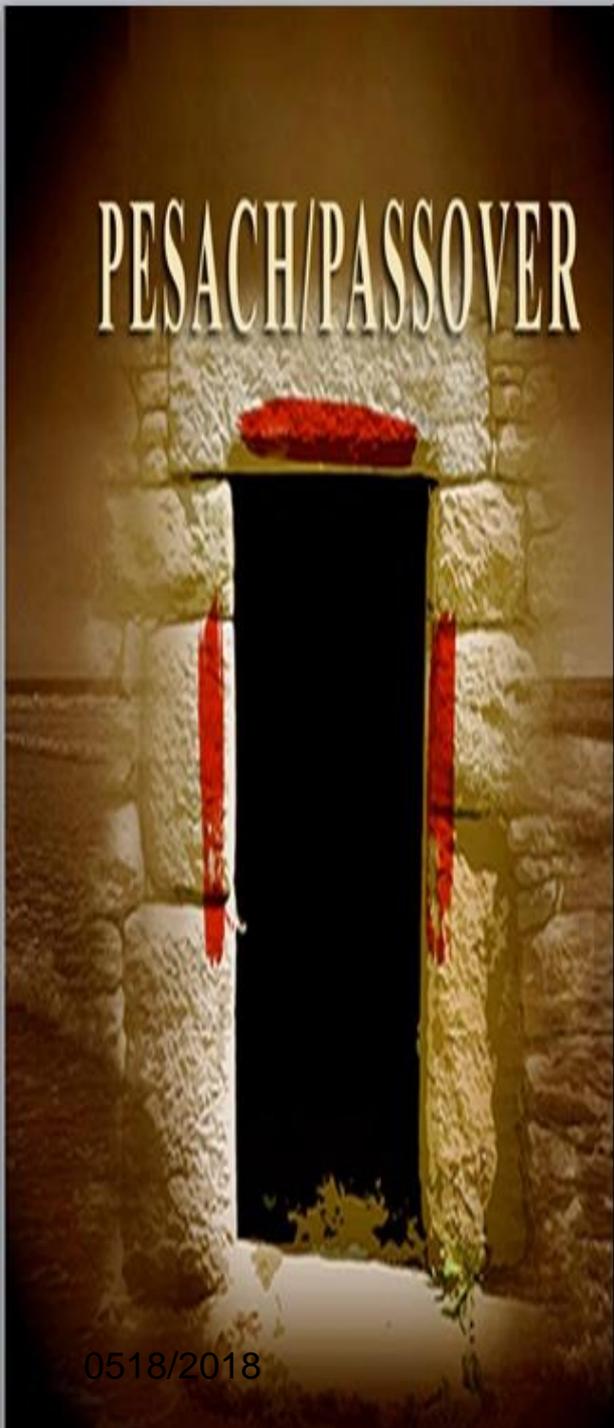
שְׁלוֹשׁ פְּעָמִים | בַּשָּׁנָה יִרְאֶה כָּל-זְכוּרְךָ אֶת-פְּנֵי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בַּחַג הַמִּצּוֹת וּבַחַג הַשְּׁבִעוֹת וּבַחַג הַסִּבּוֹת וְלֹא יִרְאֶה אֶת-פְּנֵי יְהוָה רִיקָם: |

LEB OT RI

LEB

Three times in the year all of your males shall appear before Yahweh your God at the place that he will choose, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before Yahweh empty-handed. |

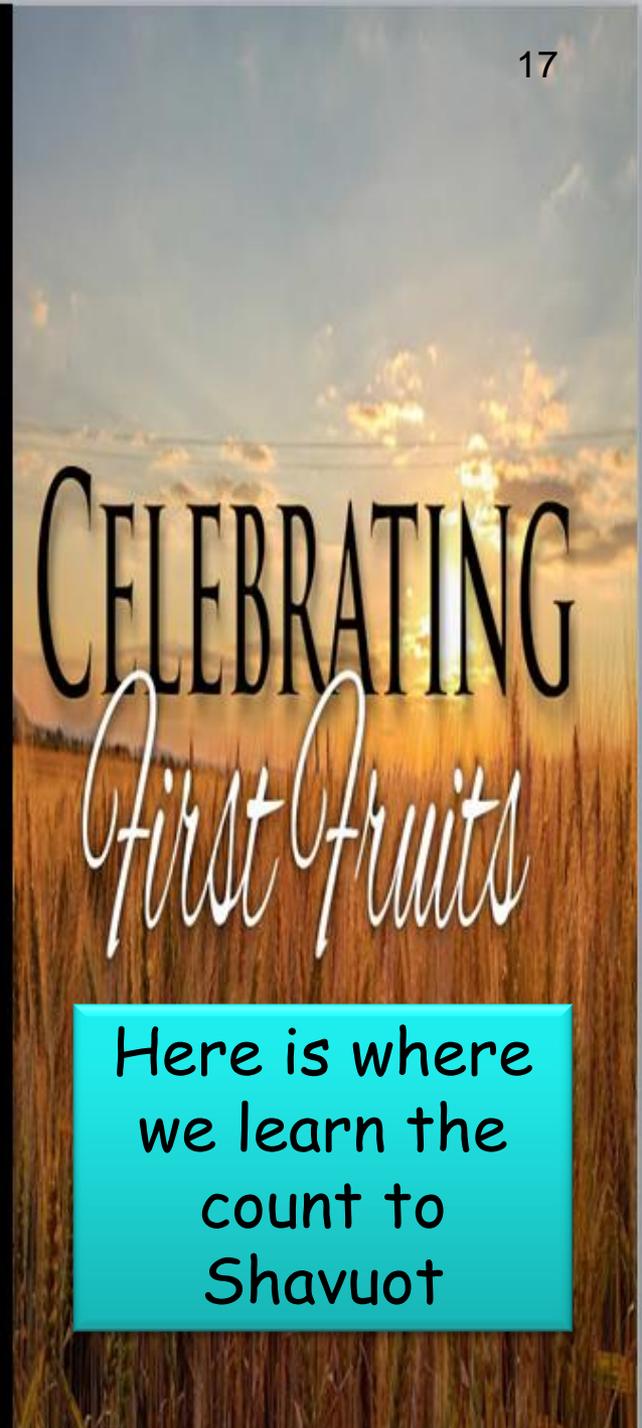
PESACH/PASSOVER



FEAST OF THE UNLEAVENED BREAD



CELEBRATING *First Fruits*



Here is where we learn the count to Shavuot

The background consists of numerous overlapping rectangular shapes, each with a different shade of brown and a leather-like texture. The rectangles are arranged in a non-uniform, interlocking pattern, creating a sense of depth and movement. The colors range from dark, almost black browns to lighter, golden-browns.

LEVITICUS 23: 6-22

Lev 23:6 And on the fifteenth^{H2568 H6240} day^{H3117} of the same^{H2088} month^{H2320} is the feast^{H2282} of unleavened bread^{H4682} to Yahuah:^{H3068} seven^{H7651} days^{H3117} you eat^{H398} unleavened bread.^{H4682}

Lev 23:7 In the first^{H7223} day(Sunday)^{H3117} you have^{H1961} an set-apart^{H6944} convocation:^{H4744} you shall do^{H6213} no^{H3808 H3605} servile^{H5656} work^{H4399} therein.

Lev 23:9 And Yahuah^{H3068} spoke^{H1696} to^{H413} Moses,^{H4872} saying,^{H559}

Lev 23:10 Speak^{H1696} to^{H413} the children^{H1121} of Israel,^{H3478} and say^{H559} to^{H413} them, When^{H3588} you be come^{H935} into^{H413} the land^{H776} which^{H834} I^{H589} give^{H5414} to you, and shall reap^{H7114} as a strong covenant mark (H853) the harvest^{H7105} thereof, then you shall bring^{H935} as a strong covenant mark (H853) a sheaf^{H6016} of the firstfruits^{H7225} of your harvest^{H7105} to^{H413} the priest:^{H3548}

Lev 23:11 And he shall wave^{H5130} as a strong covenant mark (H853) the sheaf^{H6016} before^{H6440} Yahuah,^{H3068} to be accepted^{H7522} for you: on the morrow^{H4480 H4283} after the sabbath^{H7676} the priest^{H3548} shall wave^{H5130} it.

Lev 23:14 And you shall eat^{H398} neither^{H3808} bread,^{H3899} nor parched corn,^{H7039} nor green ears,^{H3759} until^{H5704} the selfsame^{H2088 H6106} day^{H3117} that^{H5704} you have brought^{H935} as an strong covenant mark (H853) an offering^{H7133} unto your Eternal:^{H430} *it shall be* a statute^{H2708} for ever^{H5769} throughout your generations^{H1755} in all^{H3605} your dwellings.^{H4186}

Lev 23:15 And you shall count^{H5608} to you **from the**
morrow^{H4480 H4283} **after the sabbath** (a Sunday),^{H7676}
from the day^{H4480 H3117} that you brought^{H935} as a strong covenant
mark (H853) the sheaf^{H6016} of the wave offering (a Tuesday)
;^{H8573} seven^{H7651} sabbaths^{H7676} shall be^{H1961} complete:^{H8549}

7
7
7
7
7
7
7
7
+ 1
= 50

5/20/2017

Lev 23:16 Even to^{H5704} the morrow^{H4480 H4283} after the seventh^{H7637} sabbath(which would make it a Sunday)^{H7676} shall you number^{H5608} fifty^{H2572} days;^{H3117} and you shall offer^{H7126} a new^{H2319} meat offering^{H4503} to Yahuah.^{H3068}

Lev 23:17 You shall bring^{H935} out of your habitations^{H4480 H4186} two^{H8147} wave^{H8573} loaves^{H3899} of two^{H8147} tenth deals:^{H6241} they shall be^{H1961} of fine flour;^{H5560} they shall be baked^{H644} **with leaven**;^{H2557} *they are* the firstfruits^{H1061} to Yahuah.^{H3068}

Here is the count as we understand it.

- The 15th day of the first month is the official start of the feast of Unleavened bread which would start Saturday night to Sunday night. It is treated as a Shabbat-no work.
- When they went into the promise land they were to then, after the 15th (no work) bring the wave sheaf to the priest to wave. So anytime after the 15th they could do this.
- However, they could not eat any bread or parched corn or green ears until they had given the wave sheaf to the priest.
- This does not have a specific day-just as soon or quick after the 15th so they could eat. This could not be *on the 15th* as that is a Shabbat and cutting down a sheaf for the priest would be considered work.
- By default you have to pass to the next Sabbath to start as it is the only Sabbath (on the 21st) after the sheaf is waved. Not the Sunday or 15th after Pesach.
- The first *completed* Sabbath, the 28th is week 1. It has to be the Sabbath after the Sunday the 27th where we start to count 50 days.

Lev 23:20 And the priest^{H3548} shall wave^{H5130} them (2 lambs) with^{H5921} the bread^{H3899} of the firstfruits^{H1061} *for* a wave offering^{H8573} before^{H6440} Yahuah,^{H3068} with^{H5921} the two^{H8147} lambs:^{H3532} they shall be^{H1961} Set Apart^{H6944} to Yahuah^{H3068} for the priest.^{H3548}

Lev 23:21 And you shall proclaim^{H7121} on the selfsame^{H2088 H6106} day, (that Sunday)^{H3117} *that* it may be^{H1961} an Set Apart^{H6944} convocation^{H4744} to you: you shall do^{H6213} no^{H3808 H3605} servile^{H5656} work^{H4399} *therein: it shall be* a statute^{H2708} for ever^{H5769} in all^{H3605} your dwellings^{H4186} throughout your generations.^{H1755}

Lev 23:22 And when you reap^{H7114} as a strong covenant mark (H853) the harvest^{H7105} of your land,^{H776} you shalt not^{H3808} make clean riddance^{H3615} of the corners^{H6285} of your field^{H7704} when you reap,^{H7114} neither^{H3808} shalt you gather^{H3950} any gleaning^{H3951} of your harvest:^{H7105} you shall leave^{H5800} them to the poor,^{H6041} and to the stranger:^{H1616} I^{H589} *am* Yahuah^{H3068} your Eternal.^{H430}

Even though we are not in the land, there are 2 messages. This is tied to the Exodus and we at this time, since we have not reached our homeland, are asked to give to the poor and needy, just as Yahuah has given to us. There is a great witness to this coming up, in a bit. Now let us look at Deuteronomy and see if this is consistent. We skipped over the animal sacrifice in Leviticus as that is not required now- no priest, no temple, we are not in the land.

The background consists of numerous overlapping rectangular shapes in various shades of brown, from dark chocolate to light tan. Each rectangle has a distinct texture, resembling cracked leather or aged parchment. The rectangles are arranged in a non-uniform, overlapping pattern that creates a sense of depth and movement.

Numbers 28:26

Num 28:26 Also in the day of the first fruits, when you offer a new present to Yahuah in your *fulfilled* weeks, you shall have a **Set Apart** convocation; you shall do no servile work.



DEUTERONOMY
26:1- 19

Deu 26:1 And it shall be, ^{H1961} when ^{H3588} you *art* come in ^{H935} to ^{H413} the land ^{H776} which ^{H834} Yahuah ^{H3068} your Eternal ^{H430} gives ^{H5414} you *for* an inheritance, ^{H5159} and possessest ^{H3423} it, and dwell ^{H3427} therein;

Deu 26:2 That you shall take ^{H3947} of the first ^{H4480} ^{H7225} of all ^{H3605} the fruit ^{H6529} of the earth, ^{H127} which ^{H834} you shall bring ^{H935} of your land ^{H4480} ^{H776} that ^{H834} Yahuah ^{H3068} your Eternal ^{H430} gives ^{H5414} you, and shall put ^{H7760} *it* in a basket, ^{H2935} and shall go ^{H1980} to ^{H413} the place ^{H4725} which ^{H834} Yahuah ^{H3068} your Eternal ^{H430} shall choose ^{H977} to place ^{H7931} His name ^{H8034} there. ^{H8033}

Deu 26:3 And you shall go ^{H935} to ^{H413} the priest ^{H3548} that ^{H834} shall be ^{H1961} in those ^{H1992} days, ^{H3117} and say ^{H559} to ^{H413} him, I profess ^{H5046} this day ^{H3117} to Yahuah ^{H3068} my Eternal, ^{H430} that ^{H3588} I am come ^{H935} to ^{H413} the country ^{H776} which ^{H834} Yahuah ^{H3068} swore ^{H7650} to our fathers ^{H1} for to give ^{H5414} us.

Deu 26:4 And the priest ^{H3548} shall take ^{H3947} the basket ^{H2935} out of your hand, ^{H4480} ^{H3027} and set it down ^{H5117} before ^{H6440} the altar ^{H4196} of Yahuah ^{H3068} your Eternal. ^{H430}

Same instruction, more detail- this is for when we are in the land, and we have possession of it and actually live there.

Deu 26:5 And you shall speak^{H6030} and say^{H559} before^{H6440} Yahuah ^{H3068} your
Eternal,^{H430} **A Syrian or Armenian** ^{H761} ready to perish^{H6} *was* my father,^{H1}
and he went down^{H3381} into Egypt,^{H4714} and sojourned^{H1481} there^{H8033} with a
few,^{H4962 H4592} and became^{H1961} there^{H8033} a nation,^{H1471} great,^{H1419} mighty,^{H6099}
and populous:^{H7227}

A Syrian or Armenian? Were they not considered Hebrews? Let us look at this. H761 ar-am-me is used 11 times in the Tanakh. 10x as Syrian and 1 time Aramite.

Lexicon :: Strong's H761 - 'Arammiy

Aa

אַרְמִי

Transliteration

'Arammiy

Pronunciation

ar·am·mē' (Key)



Part of Speech

adjective

Root Word (Etymology)

Patrial from אַרְם (H758)

KJV Translation Count — Total: 11x

אַרְמִי [Syrian, Aramites], Gent. noun, *Aramaean*, western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; 28:5; 31:20, 24. f. אַרְמִיָּה 1 Ch. 7:14. Pl. אַרְמִיִּים 2 Ki. 8:29, and by Aphæresis אַרְמִיִּים for אַרְמִיִּים 2 Ch. 22:5.

Youngs Literal Translations

- ☐ **Gen 25:20** and Isaac is a son of forty years in his taking Rebekah, daughter of Bethuel the Aramaean, from Padan-Aram, sister of Laban the Aramaean, to him for a wife.
- ☐ **Gen 28:5** And Isaac sendeth away Jacob, and he goeth to Padan-Aram, unto Laban, son of Bethuel the Aramaean, brother of Rebekah, mother of Jacob and Esau.
- ☐ **Gen 31:20** and Jacob deceiveth the heart of Laban the Aramaean, because he hath not declared to him that he is fleeing;
- ☐ **Gen 31:24** And God cometh in unto Laban the Aramaean in a dream of the night, and saith to him, 'Take heed to thyself lest thou speak with Jacob from good unto evil.'
- ☐ **Deu 26:5** 'And thou hast answered and said before Jehovah thy God, A perishing Aramaean is my father! and he goeth down to Egypt, and sojourneth there with few men, and becometh there a nation, great, mighty, and numerous;
- ☐ **2Ki 5:20** And Gehazi, servant of Elisha the man of God, saith, 'Lo, my lord hath spared Naaman this Aramaean, not to receive from his hand that which he brought; Jehovah liveth; surely if I have run after him, then I have taken from him something.'
- ☐ **2Ki 8:28** And he goeth with Joram son of Ahab to battle with Hazael king of Aram in Ramoth-Gilead, and the Aramaeans smite Joram,
- ☐ **2Ki 8:29** and Joram the king turneth back to be healed in Jezreel of the wounds with which the Arameans smite him in Ramah, in his fighting with Hazael king of Aram, and Ahaziah son of Jehoram king of Judah hath gone down to see Joram son of Ahab in Jezreel, for he is sick.
- ☐ **2Ki 9:15** and king Joram turneth back to be healed in Jezreel, of the wounds with which the Aramaeans smite him, in his fighting with Hazael king of Aram) -- and Jehu saith, 'If it is your mind, let not an escaped one go out from the city, to go to declare it in Jezreel.'
- ☐ **1Ch 7:14** Sons of Manasseh: Ashriel, whom Jaladah his Aramaean concubine bare, with Machir father of Gilead.

אַרַם

Transliteration

'Aram

Pronunciation

arām' (Key)



Part of Speech

masculine noun, proper masculine noun

Root Word (Etymology)

From the same as אַרְמוֹן (H759)

Dictionary Aids

TWOT Reference: 163

KJV Translation Count — Total: 132x

The KJV translates Strong's H758 in the following manner: Syria (67x), Syrians (56x), Aram (7x), Syriadamascus (with H4601) (1x), Syriamaachah (with H4601) (1x).



KJV Translation Count — Total: 132x

The KJV translates Strong's H758 in the following manner: Syria (67x), Syrians (56x), Aram (7x), Syriadamascus (with H4601) (1x), Syriamaachah (with H4601) (1x).

Outline of Biblical Usage [?]

n pr m

- I. Aram or Arameans = "exalted"
 - A. Aram or Syria the nation
 - B. the Syrian or Aramean people

n m

- II. Aram = "exalted"
 - A. fifth son of Shem
 - B. a grandson of Nahor
 - C. a descendant of Asher

Strong's Definitions [?] (Strong's Definitions Legend)

אַרָם 'Ārām, arawm'; from the same as H759; the highland; Aram or Syria, and its inhabitants; also the name of the son of Shem, a grandson of Nahor, and of an Israelite:—Aram, Mesopotamia, Syria, Syrians.

אָרַם an unused root i. q. רוּם, רָמַם, הָרַם, עָרַם, רָאָם,
to be high (comp. Arab. رَمَّ to swell up, to exalt one-
self). Hence אָרְמוֹן and —

אָרַם const. state אָרַם [Aram, Mesopotamia,
Syria], pr. n. ("height, high region" ḥōḥland,
opp. to פְּנֵעַן *Niederland*).

(1) *Aramæa, Aramæans; or Syria, Syrians*,
construed with a verb m. sing.; 2 Sa. 10:14, 15, 18;
1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more
rarely with sing. f. Isa. 7:2. This ancient and do-
mestic name of Syria, was not altogether unknown to
the Greeks, see Hom. Il. ii. 783; Hesiod. Theog. 304;
Strabo xiii. 4, § 6; xvi. 4, § 27. The name of *Ara-
mæa* however extends more widely than that of *Syria*,
and also includes Mesopotamia, although Pliny (v. 15,
§ 12), and Mela (i. 11), give the same more extended
limit to Syria. When it simply stands אָרַם we should
generally understand western Syria, or that properly
so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18;
especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5;
more accurately called אָרַם דְּפִשֶׁק, 2 Sa. 8:5. Where
Mesopotamia is intended, it is called אָרַם נְהַרַיִם [Mesopotamia, *Aram-naharaim*] "Syria of the two
rivers," Gen. 24:10; Deut. 23:5; Jud. 3:8 or אָרַם;
פְּדַן אָרַם [Padan-aram] "the plain of Syria," Gen. 25:20;
28:2, 5, 6, 7; and ellipt. פְּדַן 48:7; rarely simply אָרַם.
Numbers 23:7, when a more exact description has
preceded (comp. אָרְמִי). In western Syria (not in

Mesopotamia, as is commonly thought), there were
besides in the time of David, certain other kingdoms,
אָרַם בֵּית רְחוֹב [Aram-zobah] (see צוֹבָה),
אָרַם מַעֲכָה [Aram-beth-rehob] (see בֵּית רְחוֹב),
אָרַם מַחֲמַת, etc., which were how-
ever afterwards subject to the kings of Damascus
(1 Ki. 20:1). Comp. Gent. אָרְמִי אָרְמִי.

(2) pr. n. m. — (a) *Aram*, the grandson of Nahor
through Kemuel (Gen. 22:21), who seems to have
given his name to the region of Syria. Comp. אָרַם.
— (b) 1 Ch. 7:34.

In a very real application we see just
how related the Syrian's/Aramæans
are related to the Hebrews!
Through the bloodline of Isaac and
Rebecca and Yac'cob and Rachel.
But they have been feuding a very
long time up to the present day.
Now back to Shavout.

Deu 26:6 And the Egyptians^{H4713} evil entreated^{H7489} us, and afflicted^{H6031} us, and laid^{H5414} upon^{H5921} us hard^{H7186} bondage:^{H5656}

Deu 26:7 And when we cried^{H6817} to^{H413} Yahuah ^{H3068} Eternal ^{H430} of our fathers,^{H1} Yahuah ^{H3068} heard^{H8085} as a strong covenant mark (H853) our voice,^{H6963} and looked on^{H7200} as a strong covenant mark (H853) our affliction,^{H6040} and our labour,^{H5999} and our oppression:^{H3906}

Deu 26:8 And Yahuah ^{H3068} brought us forth^{H3318} out of Egypt^{H4480} ^{H4714} with a mighty^{H2389} hand,^{H3027} and with an outstretched^{H5186} arm,^{H2220} and with great^{H1419} terribleness,^{H4172} and with signs,^{H226} and with wonders:^{H4159}

Deu 26:9 And he has brought^{H935} us into^{H413} this^{H2088} place,^{H4725} and has given^{H5414} us as a strong covenant mark (H853) this^{H2063} land,^{H776} *even* a land^{H776} that flowes ^{H2100} with milk^{H2461} and honey.^{H1706}

Deu 26:10 And now,^{H6258} behold,^{H2009} I have brought^{H935} as a strong covenant mark (H853) **the first fruits** ^{H7225} ^{H6529} of the land,^{H127} which^{H834} You, O Yahuah,^{H3068} has given^{H5414} me. And you shalt set^{H5117} it before^{H6440} Yahuah ^{H3068} thy Eternal,^{H430} and worship^{H7812} before^{H6440} Yahuah ^{H3068} your Eternal :^{H430}

We see this is also tied to the Exodus. And now being good stewards of the land and for the bounty Yahuah provides us, He now asks...

Deu 26:11 And you shall rejoice^{H8055} in every^{H3605} good^{H2896} *thing* which^{H834} Yahuah^{H3068} your Eternal^{H430} has given^{H5414} to you, and to your house,^{H1004} you,^{H859} and the Levite,^{H3881} and the stranger^{H1616} that^{H834} *is* among^{H7130} you.

Deu 26:12 When^{H3588} you have made an end^{H3615} of tithing^{H6237} as a strong covenant mark^(H853) all^{H3605} the tithes^{H4643} of your increase^{H8393} **the third**^{H7992} **year**,^{H8141} *which is the year*^{H8141} **of tithing**,^{H4643} and **have given**^{H5414} *it* to the Levite,^{H3881} **the stranger**,^{H1616} **the fatherless**,^{H3490} **and the widow**,^{H490} that they may eat^{H398} within your gates,^{H8179} and be filled;^{H7646}

Deu 26:13 Then you shall say^{H559} before^{H6440} Yahuah^{H3068} your Eternal,^{H430} **I have removed**^{H1197} the Set Apart things^{H6944} out of^{H4480} *mine* house,^{H1004} and also^{H1571} have given^{H5414} them to the Levite,^{H3881} and to the stranger,^{H1616} to the fatherless,^{H3490} and to the widow,^{H490} according to all^{H3605} Your Mitzvah-ordinances^{H4687} which^{H834} You have laid charge on^{H6680} me: I have not^{H3808} transgressed^{H5674} Your Mitzvah-ordinances,^{H4480} ^{H4687} neither^{H3808} have I forgotten^{H7911} *them*:

Here is the 2nd witness that we are to give to those less fortunate. Interesting that the tithe was only every three years..

The Prayer continues...

Deu 26:14 I have not^{H3808} eaten^{H398} thereof^{H4480} in my mourning,^{H205} neither^{H3808} have I taken away^{H1197} *ought* thereof^{H4480} for *any* unclean^{H2931} use, nor^{H3808} given^{H5414} *ought* thereof^{H4480} for the dead:^{H4191} *but* I have hearkened^{H8085} to the voice^{H6963} of Yahuah^{H3068} My Eternal,^{H430} *and* have done^{H6213} according to all^{H3605} that^{H834} You have laid charge upon^{H6680} me.

Deu 26:15 Look down^{H8259} from Your Set apart^{H6944} habitation,^{H4480} ^{H4583} from^{H4480} heaven,^{H8064} and bless^{H1288} as a strong covenant mark (H853) Your people^{H5971} as a strong covenant mark (H853) Israel,^{H3478} and the land^{H127} which^{H834} You have given^{H5414} us, as^{H834} You swore^{H7650} to our fathers,^{H1} a land^{H776} that flowes^{H2100} with milk^{H2461} and honey.^{H1706}

Deu 26:16 This^{H2088} day^{H3117} Yahuah^{H3068} Your Eternal^{H430} has laid charge upon^{H6680} you to do^{H6213} as a strong covenant mark (H853) these^{H428} statutes- choq^{H2706} and judgments- mishpat:^{H4941} You shalt therefore keep-guard shamar^{H8104} and do^{H6213} them with all^{H3605} your heart,^{H3824} and with all^{H3605} your soul.^{H5315}

Deu 26:17 You have spoken and promised to^{H559} as a strong covenant mark (H853) Yahuah^{H3068} this day^{H3117} to be^{H1961} your Eternal,^{H430} and to walk^{H1980} in His ways,^{H1870} and to keep/guard shamar^{H8104} His statute-choq,^{H2706} and his Mitzwah-terms and condtions,^{H4687} and his judgments-mishpat,^{H4941} and to listen and pay attention- shama^{H8085} to His voice:^{H6963}

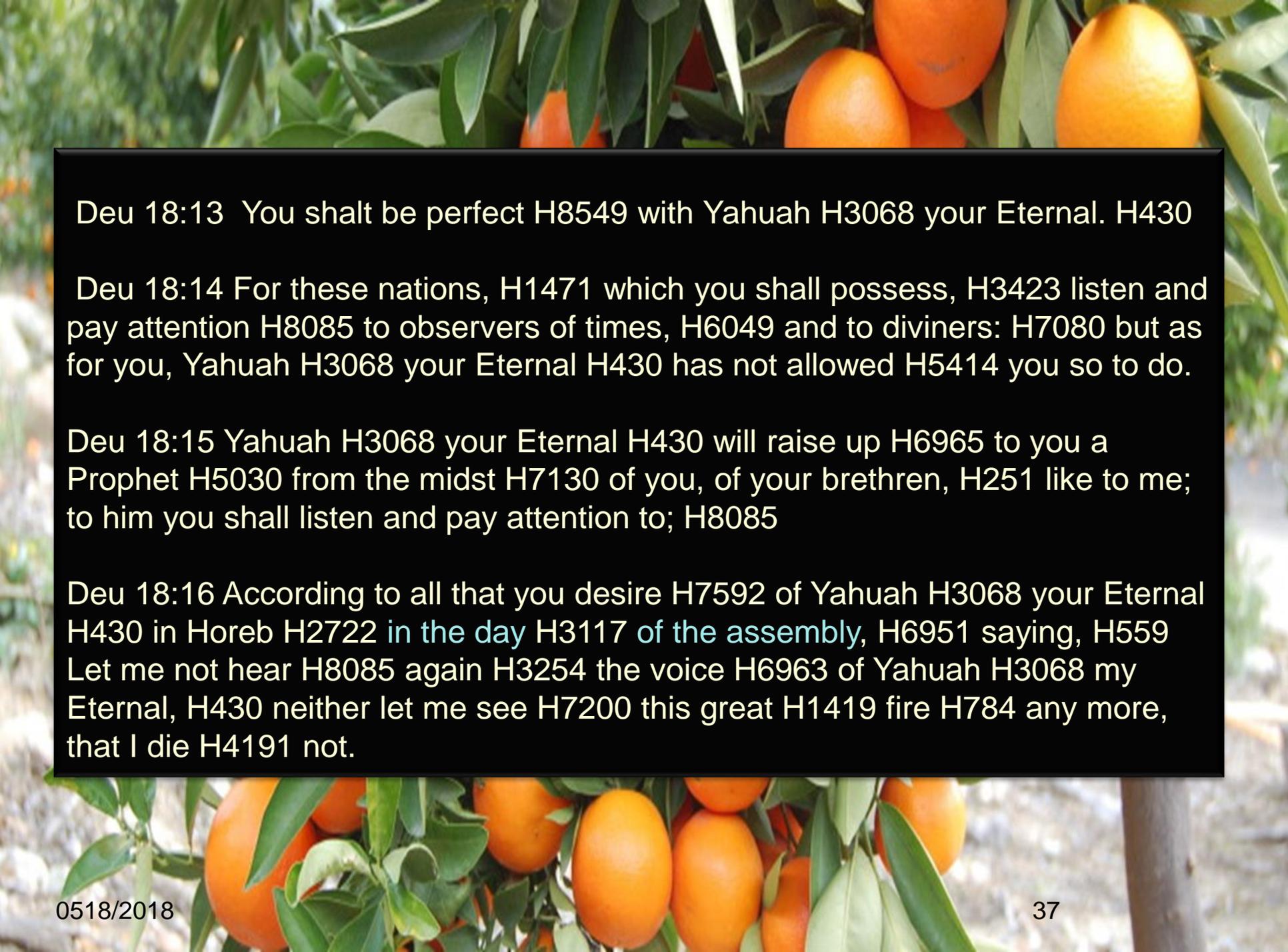
Deu 26:18 And Yahuah ^{H3068} has spoken and promised ^{H559} you this ^{H3117} to be^{H1961} His property of high value, shut up like a jewel, peculiar, ^{H5459} people, ^{H5971} as^{H834} He has promised^{H1696} you, and that *thou* should keep/guard shamar^{H8104} all^{H3605} His mitzwah-code of wisdom;^{H4687}

Deu 26:19 And to make^{H5414} you high^{H5945} above^{H5921} all^{H3605} nations^{H1471} which^{H834} He has made, ^{H6213} in praise, ^{H8416} and in name, ^{H8034} and in honour;^{H8597} and that you may be^{H1961} a Set Apart ^{H6918} people^{H5971} unto Yahuah ^{H3068} your Eternal, ^{H430} as^{H834} He has spoken.^{H1696}

Wow this is just such an awesome promise. I can see why even though we can not confirm it - it is in the same month as the giving of the Torah at Mount Sinai- where Yahuah first made covenant with His people and they agreed. Sounds a lot like the above where we renew our commitment to guard His ways and love Him with all our heart and souls.

The background consists of numerous overlapping rectangular shapes, each with a different shade of brown and a leather-like texture. The rectangles are arranged in a non-uniform, interlocking pattern, creating a sense of depth and movement. The colors range from dark, almost black browns to lighter, more golden-browns.

DEUTERONOMY
18:16

A background image showing several bright orange fruits hanging from a tree with green leaves. The oranges are in various stages of ripeness, and the leaves are vibrant green. The image is slightly out of focus, emphasizing the text in the foreground.

Deu 18:13 You shalt be perfect H8549 with Yahuah H3068 your Eternal. H430

Deu 18:14 For these nations, H1471 which you shall possess, H3423 listen and pay attention H8085 to observers of times, H6049 and to diviners: H7080 but as for you, Yahuah H3068 your Eternal H430 has not allowed H5414 you so to do.

Deu 18:15 Yahuah H3068 your Eternal H430 will raise up H6965 to you a Prophet H5030 from the midst H7130 of you, of your brethren, H251 like to me; to him you shall listen and pay attention to; H8085

Deu 18:16 According to all that you desire H7592 of Yahuah H3068 your Eternal H430 in Horeb H2722 in the day H3117 of the assembly, H6951 saying, H559 Let me not hear H8085 again H3254 the voice H6963 of Yahuah H3068 my Eternal, H430 neither let me see H7200 this great H1419 fire H784 any more, that I die H4191 not.

We are now going to double check our calendar by what Yahusha son of Nun did when they first went over. Remember here are the instructions minus the animal offerings..

Lev 23:10 Speak^{H1696} to^{H413} the children^{H1121} of Israel,^{H3478} and say^{H559} to^{H413} them, When^{H3588} you be come^{H935} into^{H413} the land^{H776} which^{H834} I^{H589} give^{H5414} to you, and shall reap^{H7114} as a strong covenant mark (H853) the harvest^{H7105} thereof, then you shall bring^{H935} as a strong covenant mark (H853) a sheaf^{H6016} of the firstfruits^{H7225} of your harvest^{H7105} to^{H413} the priest:^{H3548}

Lev 23:11 And he shall wave^{H5130} as a strong covenant mark (H853) the sheaf^{H6016} before^{H6440} Yahuah,^{H3068} to be accepted^{H7522} for you: on the morrow^{H4480} ^{H4283} after the sabbath (the first day Sunday)^{H7676} the priest^{H3548} shall wave^{H5130} it.

Lev 23:14 And you shall eat^{H398} neither^{H3808} bread,^{H3899} nor parched corn,^{H7039} nor green ears,^{H3759} until^{H5704} the selfsame^{H2088} ^{H6106} day^{H3117} that^{H5704} you have brought^{H935} as an strong covenant mark (H853) an offering^{H7133} unto your Eternal:^{H430} *it shall be* a statute^{H2708} for ever^{H5769} throughout your generations^{H1755} in all^{H3605} your dwellings.^{H4186}



Jos 5:10 And the children^{H1121} of Israel^{H3478} encamped^{H2583} in Gilgal,^{H1537} and kept^{H6213 (H853)} the **Passover-(Friday night to sat night)**^{H6453} on the **fourteenth**^{H702} **day**^{H3117} of the month^{H2320} at even^{H6153} in the plains^{H6160} of Jericho.^{H3405}

So far so good. Next we see they are still eating the old corn not the new corn on the 15 the Sunday that was as a Shabbat.

Jos 5:11 And they did eat^{H398} of the old corn^{H4480 H5669} of the land^{H776} on the **morrow after** ^{H4480 H4283} **the Passover- (the 15th - Sat night to Sunday night),**^{H6453} unleavened cakes,^{H4682} and parched^{H7033} *corn* in the selfsame^{H6106 H2088} day.^{H3117}

We know this because the manna did not cease on that Sunday – it was a Shabbat! – it did not cease until the next day – Monday. When they got done with the old corn they ate the new or first fruits of the land.

Jos 5:12 And the manna^{H4478} ceased^{H7673} on the **morrow- (Sunday night to Monday night 16th)** ^{H4480 H4283} after they had eaten^{H398} of the old corn^{H4480 H5669} of the land;^{H776} neither^{H3808} had^{H1961} the children^{H1121} of Israel^{H3478} manna^{H4478} any more;^{H5750} **but they did eat**^{H398} **of the fruit**^{H4480 H8393} of the land^{H776} of Canaan^{H3667} that^{H1931} year.^{H8141}

They don't tell us about the ceremony of first fruits but it falls in nicely. They could start eating the new corn once they did the wave offering.

Let us double check we are right on our
count.



2018/2019 Calendar

1st Day (Sun)	2nd Day (Mon)	3rd Day (Tue)	4th Day (Wed)	5th Day (Thur)	6th Day (Fri)	7th Day (Sat)	
1 st Day of Year 3/25	2 3/26	3 3/27	4 3/28	5 3/29	6 3/30	7 Shabat/Sabbath - 1 3/31	
8	9 4/2	10 4/3	11 4/4	12 4/5	13 Pesach/Passover Starts @ Sundown 4/6	14 ✓ Pesach/Passover Shabat/Sabbath - 2 4/7	
15 Matzah/ Feast of Unleavened Bread. Lev. 23:6-8 Nu. 28 - 17 4/8 Read Below	16 Matzah/ Feast of Unleavened Bread. First Fruits. 4/9	17 Matzah/ Feast of Unleavened Bread.	18 Matzah/ Feast of Unleavened Bread.	19 Matzah/ Feast of Unleavened Bread.	20 Matzah/ Feast of Unleavened Bread.	21 Matzah/ Feast of Unleavened Bread. / Last Day. Ex. 15:1-21 Shabat/Sabbath - 3 4/14	
22 4/15	23 4/16	24 4/17	25 4/18	26 4/19	27 4/20	28 4/21	
29 4/22	30 4/23	<p>Lev 23:15 And you shall count^{H5608} to you from the morrow^{H4480 H4283} after the sabbath (a Sunday),^{H7676} from the day^{H4480 H3117} that you brought^{H935} as a strong covenant mark (H853) the sheaf^{H6016} of the wave offering (a Tuesday) ;^{H8573} seven^{H7651} sabbaths^{H7676} shall be^{H1961} complete:^{H8549}</p>				28 4/21	
15 Exodus 24:18 Wave Sheaf Lev. 23: 10-11						<p>My Scars tell a story... They are reminders of when life tried to break me, but failed.</p> <p>YAHUSHA</p> 	



First Fruits is Tues we have to wait till the Shabbat AFTER the sheaf was waved to count which is the 21st or 4/14/2018



50 Start count 1

1 wk completed

2

3

4

5

6

7

8

9

2nd Month

Apr/May 2018

1 st Day (Sun)	2 nd Day (Mon)	3 rd Day (Tue)	4 th Day (Wed)	5 th Day (Thur)	6 th Day (Fri)	7 th Day (Sat)
		1 4/24 10	2 4/25 11	3 4/26 12	4 4/27 13	5 Shabat/Sabbath -5 4/28 14 2
6 4/29 15	7 4/30 16	8 5/1 17	9 5/2 18	10 5/3 19	11 5/4 20	12 Shabat/Sabbath -6 5/5 21 3
13 5/6 22	14 Passover Mercy Day Nu.9:10-13 5/7 23	15 5/8 24	16 5/9 25	17 5/10 26	18 5/11 27	19 Shabat/Sabbath -7 5/12 28 4
20 5/13 29	21 5/14 30	22 5/15 31	23 5/16 32	24 5/17 33	25 5/18 34	26 Shabat/Sabbath -8 5/19 35 5
27 5/20 36	28 5/21 37	29 5/22 38	30 5/23 39			
0518/2018						

3rd Month

May/June 2018

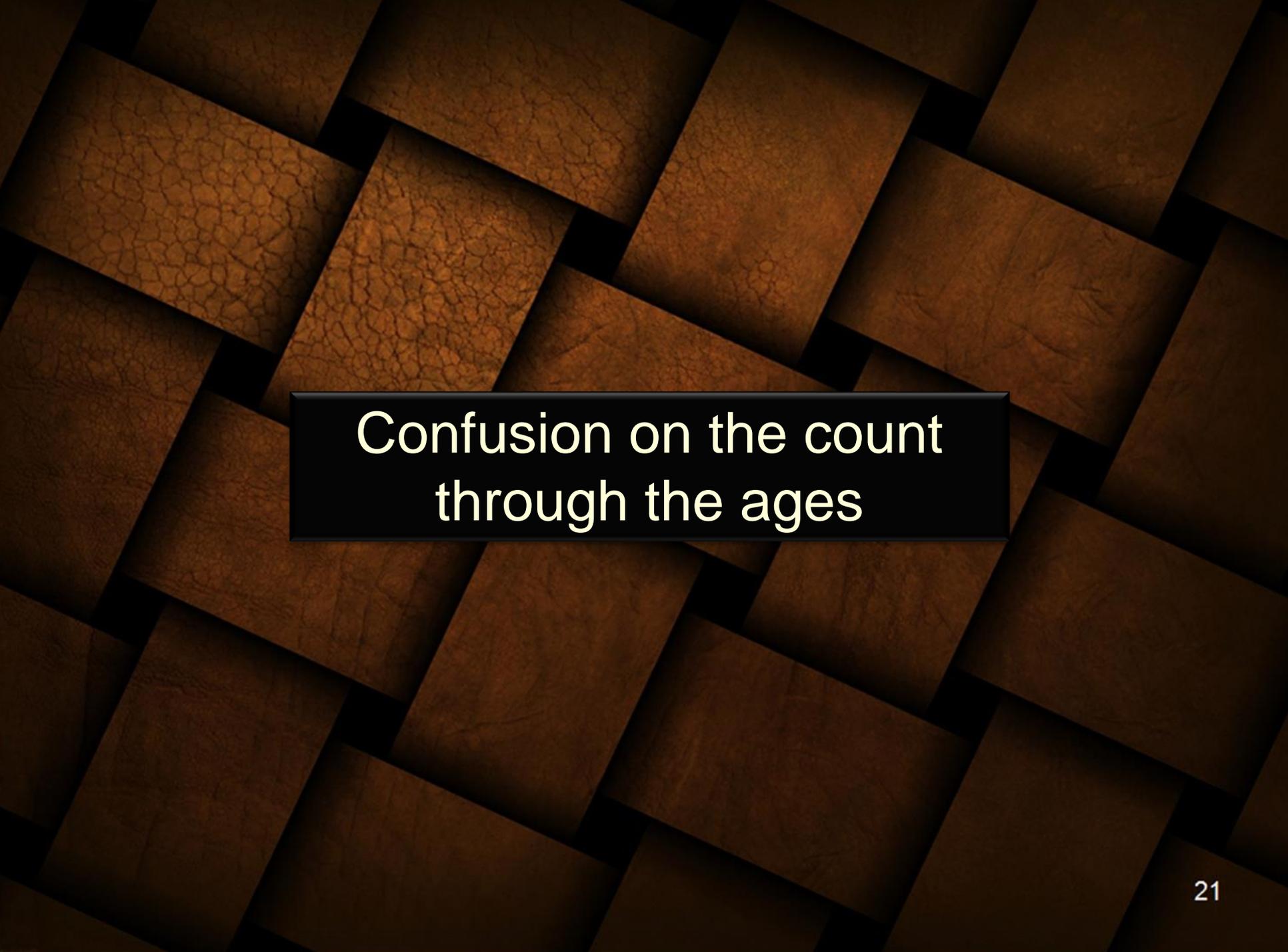
1 st Day (Sun)	2 nd Day (Mon)	3 rd Day (Tue)	4 th Day (Wed)	5 th Day (Thur)	6 th Day (Fri)	7 th Day (Sat)
				1 5/24 40	2 5/25 41	3 Shabat/Sabbath -9 42 5/26
4 5/27 43	5 5/28 44	6 5/29 45	7 5/30 46	8 5/31 47	9 6/1 48	10 Shabat/Sabbath -10 6/2 7-- 49 days
11 Shabua/ Feast of Weeks Lev. 23: 15-16 Ex. 34: 22 Ex. 23: 16 6/3	12 6/4	13 6/5	14 6/6	15 6/7	16 6/8	17 Shabat/Sabbath -11 6/9
18 6/10	19 6/11	20 6/12	21 6/13	22 6/14	23 6/15	24 Shabat/Sabbath -12 6/16
25 6/17	26 6/18	27 6/19	28 6/20	29 6/21	30 6/22	31 Shabat/Sabbath -13 6/23
<p>seven^{H7651} sabbaths^{H7676} shall be <u>H1961</u> complete:^{H8549}</p>						

50 days

6/3
50
D
A
Y
S

7-- 49 days

6

The background consists of numerous overlapping rectangular shapes in various shades of brown, from dark chocolate to light tan. Each rectangle has a different texture, some appearing like cracked leather, others like crumpled paper, and some like smooth wood. The rectangles are arranged in a non-uniform, overlapping pattern that creates a sense of depth and movement.

Confusion on the count through the ages

The Omer Controversy and the date of Shavuot- Hebrew4Christians

One of the reasons for the confusion is that there is some play with when the wave sheaf is waved since no date is given.

“ This controversy is not insignificant, since Shavuot is one of the three mo’edim (appointed times) in which all males are directly commanded to appear before Yahuah in Jerusalem.” Incorrectly they say, “**Since the date of Shavuot depends on the first day of omer**, starting the count on the wrong day would imply the festival would be observed at the wrong time.

The way we read it, the day of the omar helps start it, but you have to wait for the next Shabbat after you wave it and then that Sunday is day one. You could wave the omer from Monday- Friday and the “next Shabbat after the Omer” would be the same”. This make sense since it gives a little play with the agriculture.

Lev 23:15 And you shall count^{H5608} to you **from the morrow**^{H4480 H4283} **after the sabbath** (a Sunday),^{H7676} **from the day**^{H4480 H3117} that you brought^{H935} as a strong covenant mark (H853) the sheaf^{H6016} of the wave offering (a Tuesday) ;^{H8573} seven^{H7651} sabbaths^{H7676} shall be^{H1961} complete.^{H8549}

Eventually, three main viewpoints developed regarding the meaning of the phrase “after the Sabbath”.

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- The *Tzaddukim* (Sadducees) believed that the word "Sabbath" was used in its regular sense, as the seventh day of the week, and therefore began the countdown on the first Sunday after Passover (Talmud: Menachot 65). Now since Shavuot occurs 7 weeks later to the day, this implies that it also fell on a Sunday. Moreover, since the day of the week for Passover varies over the year, the date of Shavuot would likewise vary.
- The *Perushim* (Pharisees), on the other hand, believed that "the day after the Shabbat" referred to not the weekly Sabbath but to the first day of Passover (which is a shabbaton or day of work restrictions), and therefore began counting the following day, that is, the day after Passover (which is also the second day of Unleavened Bread). This is supported in Joshua 5:11-12 when Israel first entered the land and ate of its firstfruits. Now since Passover always occurs on Nisan 15, this established a fixed date for Shavuot 49 days later on Sivan 6.
- The *Karaites* rejected both these methods but instead relied upon the sighting of the new moon (Rosh Chodesh) and the appearance of the first sheaves of barely to determine the month of Aviv and the festival of First Fruits, respectively. After these observations, the wave offering of the first fruits would then be presented at the temple on the day after the weekly Sabbath, and only then would the 49 day countdown to Shavuot begin. Therefore, since the appearance of the first barely sheaves is not constant, the date Shavuot could not be foreknown with any certainty.

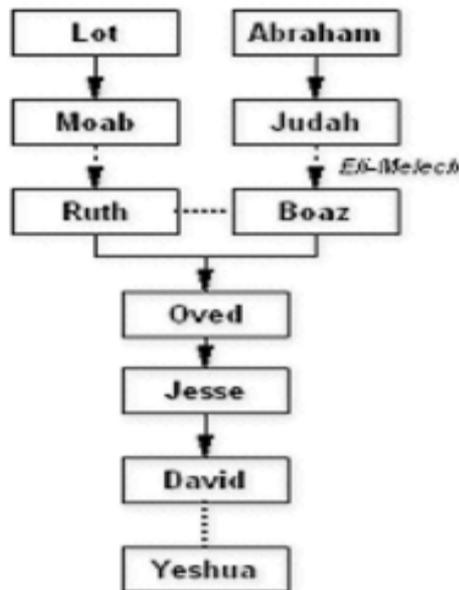
Historically, the Pharisee's position prevailed in the Jewish tradition, and the modern Rabbinical calendar marks Shavuot on the fixed date of **Sivan 6** (in May/June), exactly 49 days after the second day of Passover (Nisan 16). This accords with the testimony of first century historians Josephus and Philo, who both state that the "day after the Sabbath" meant the day after the holiday Sabbath.

Megillat Ruth - the Book of Ruth



Megillat Rut, the Book of Ruth, is read in the synagogue at this time, since the events recounted took place during the time of the spring harvest (linking it to the agricultural aspect of Shavuot), and Ruth is a picture of willing acceptance of a Jewish lifestyle (linking it to the events of Sinai).

Ruth was a Moabitess, a non-Jew who converted to the Jewish faith and became part of the lineage of King David and the Messiah Yeshua through the love of a *goel*, or kinsman redeemer:



As the *Goel* (kinsman-redeemer), Boaz was a wealthy man of the tribe of Judah who married a Gentile bride. Boaz's name means "in Him is strength," a picture of the Mashiach Yeshua, his greater Descendant, who also redeemed for himself a bride from among the Gentile nations.

עַמִּיךָ אֶלֹהֶיךָ וְאֱלֹהֶיךָ אֵלֹהֵי

*Your people shall be my people,
and your God my God.*

Deu_16:9-12

With regard to the Feast of Weeks (see at [Exo_23:16](#)), it is stated that the time for its observance was to be reckoned from the Passover. Seven weeks shall they count “*from the beginning of the sickle to the corn,*” i.e., from the time when the sickle began to be applied to the corn, or from the commencement of the corn-harvest. As the corn-harvest was opened with the presentation of the sheaf of first-fruits **on the second day of the Passover**, this regulation as to time coincides with the rule laid down in [Lev_23:15](#). “*You shalt keep the feast to Yahuah your Eternal according to the measure of the free gift of your hand, which thou give as Yahuah your Eternal blessed you.*” The [ἀπ. λεγ. ἄριστος](#) is the standing rendering in the Chaldee for [אִי](#), sufficiency, need; it probably signifies abundance, from [מַסָּךְ = מָסַךְ](#), to flow, to overflow, to derive.



The idea is this: Israel was to keep this feast with sacrificial gifts, which every one was able to bring, according to the extent to which **Yahuah** had blessed him, and (**Deu_16:11**) to rejoice before **Yahuah** at the place where His name dwelt with sacrificial meals, to which the needy were to be invited (cf. **Deu_14:29**), in remembrance of the fact that they also were bondmen in Egypt (cf. **Deu_15:15**). The “*free-will offering of the hand*,” which the Israelites were to bring with them to this feast, and with which they were to rejoice before **Yahuah**, belonged to the free-will gifts of burnt-offerings, meat-offerings, drink-offerings, and thank-offerings, which might be offered, according to **Num_29:39** (cf. **Lev_23:38**), at every feast, along with the festal sacrifices enjoined upon the congregation. The latter were binding upon the priests and congregation, and are fully described in Num 28 and 29, so that there was no necessity for Moses to say anything further with reference to them.

All the feasts of the whole year, for example, formed a cycle of feast-days, arranged according to the number seven, which had its starting-point and centre in the Sabbath, and was regulated according to the division of time established at the creation, into weeks, months, years, and periods of years, ascending from the weekly Sabbath to the monthly Sabbath, the sabbatical year, and the year of jubilee. In this cycle of **Set Apart** periods, regulated as it was by the number seven, and ever expanding into larger and larger circles, there was embodied the whole revolution of annually recurring festivals, established to commemorate the mighty works of **Yahuah** for the preservation and inspiration of His people. And this was done in the following manner: in the *first* place, the number of yearly feasts amounted to exactly seven, of which the two leading feasts (*Mazzoth* and the feast of *Tabernacles*) lasted *seven* days; in the *second* place, in all the feasts, some of which were of only one day's duration, whilst others lasted seven days, there were only *seven* days that were to be observed with sabbatical rest and a **Set Apart** meeting; and in the *third* place, the seven feasts were formed into two large festal circles, each of which consisted of an introductory feast, the main feast of *seven* days, and a closing feast of one day.

The *first* of these festal circles was commemorative of the elevation of Israel into the nation of Yahuah, and its subsequent preservation. It commenced on the 14th Abib (Nisan) with the Passover, which was appointed to commemorate the deliverance of Israel from the destroying angel who smote the first-born of Egypt, as the introductory festival. It culminated in the *seven* days' feast of unleavened bread, as the feast of the deliverance of Israel from bondage, and its elevation into the nation of Yahuah; and closed with the feast of Weeks, Pentecost, or the feast of Harvest, which was kept *seven* weeks after the offering of the sheaf of first-fruits, **on the second day of Mazzoth.** This festal circle contained only three days that were to be kept with sabbatical rest and a *Set Apart* meeting (viz., the first and seventh days of Mazzoth and the day of Pentecost).



Celebrate the Feast of Weeks when you gather
the first grain of the wheat harvest. NCV™
- **Exodus 34:22**

The Samaritan Shavuot

A Seven-Day Celebration of the Feast of Weeks

By: **Benyamim Tsedaka**



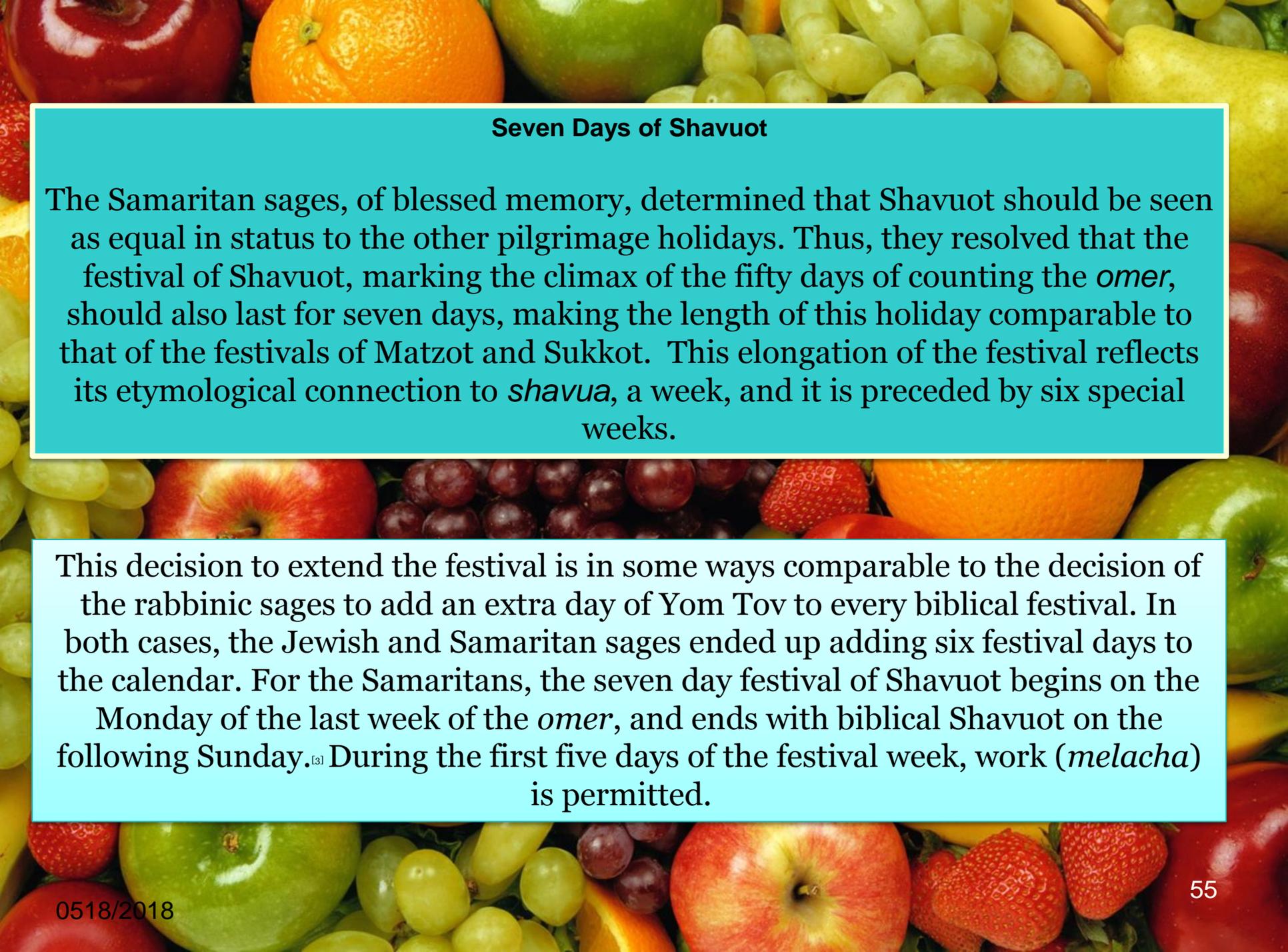
Note: All pictures of the Shavuot celebration were taken by non-Samaritans since Samaritans do not use any form of electricity on Yom Tov. Photo credits Ori Orhof, Modi'in, Israel.



The Date of Samaritan Shavuot[1]

The Torah teaches that the holiday of Shavuot (Assaba'ot in Israelite-Samaritan parlance) (For the sake of clarity, the readers should know that we do not refer to ourselves as Samaritans, but as “the Sons of Israel, Keepers of the Truth of the Torah.” Nevertheless, since we have been called Samaritans from ancient times until the present, we make use of the term when discussing ourselves with members of the outside world for simplicity’s sake. Thus, I adopt this convention here as well.) should be observed seven weeks from the day after the Shabbat (ממחרת (תהשבת) of the omer wave offering (Lev. 23:11, 15-16). According to the Samaritan interpretation, “Shabbat” literally means Shabbat, and thus Shavuot must fall out on a Sunday. This understanding of the term Shabbat is shared by the book of Jubilees, the Essenes of Qumran, the Sadducees, and the Karaites.

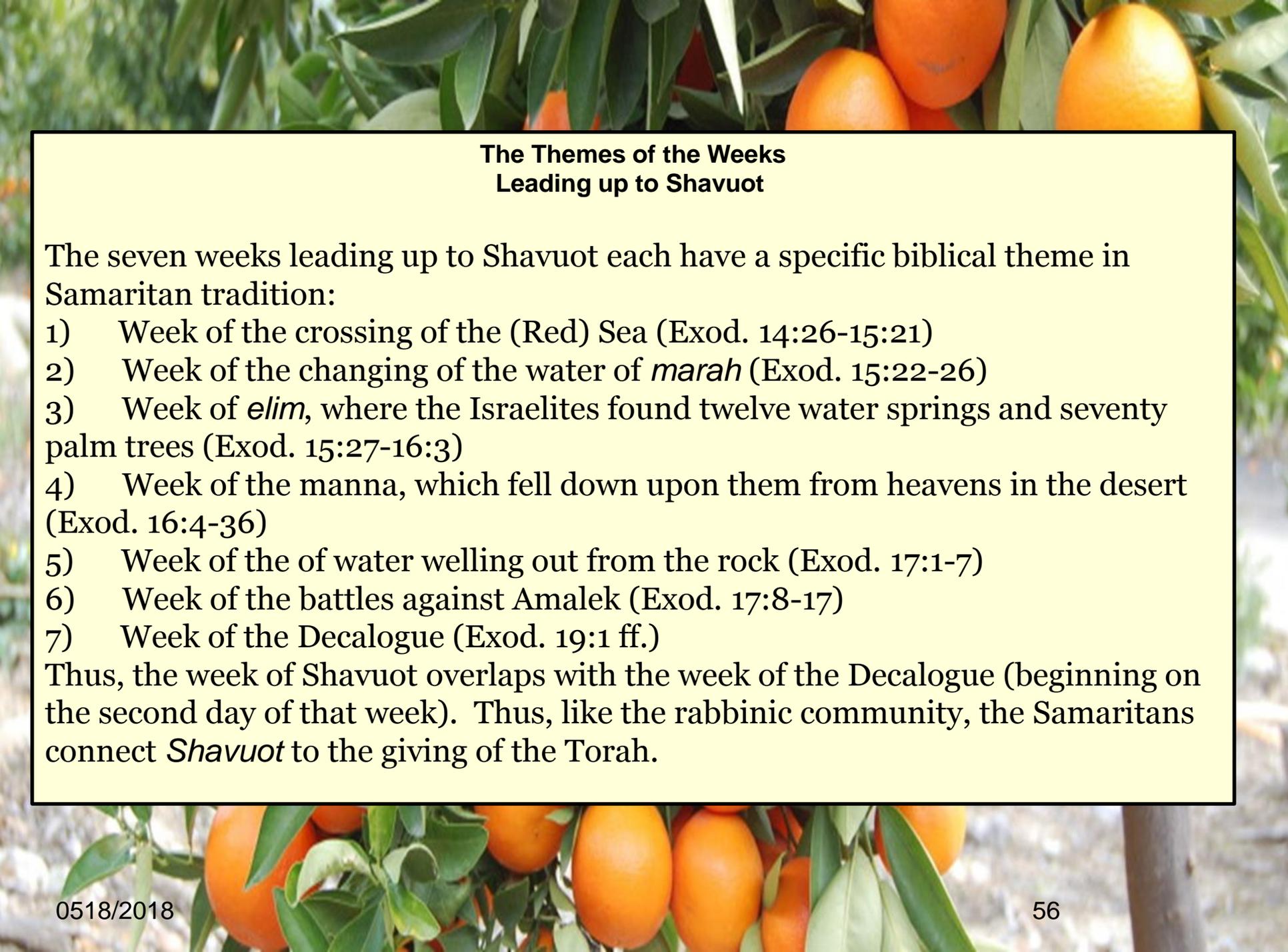
Moreover, since the Torah discusses the waving of the omer immediately after the description of the Festival of Matzot, this must mean that the omer is waved on the first Sunday after Matzot, with Shavuot taking place 50 days, or seven Sundays, later. Thus, the Israelite-Samaritan community always celebrates Shavuot on the eighth Sunday after the Matzot festival ends, with the exact date varying slightly depending on what day of the week Matzot falls on in any given year.



Seven Days of Shavuot

The Samaritan sages, of blessed memory, determined that Shavuot should be seen as equal in status to the other pilgrimage holidays. Thus, they resolved that the festival of Shavuot, marking the climax of the fifty days of counting the *omer*, should also last for seven days, making the length of this holiday comparable to that of the festivals of Matzot and Sukkot. This elongation of the festival reflects its etymological connection to *shavua*, a week, and it is preceded by six special weeks.

This decision to extend the festival is in some ways comparable to the decision of the rabbinic sages to add an extra day of Yom Tov to every biblical festival. In both cases, the Jewish and Samaritan sages ended up adding six festival days to the calendar. For the Samaritans, the seven day festival of Shavuot begins on the Monday of the last week of the *omer*, and ends with biblical Shavuot on the following Sunday.^[3] During the first five days of the festival week, work (*melacha*) is permitted.

A background image of a tree with green leaves and several ripe, bright orange oranges hanging from the branches. The oranges are in various stages of ripeness, with some showing a slight green at the stem.

The Themes of the Weeks Leading up to Shavuot

The seven weeks leading up to Shavuot each have a specific biblical theme in Samaritan tradition:

- 1) Week of the crossing of the (Red) Sea (Exod. 14:26-15:21)
- 2) Week of the changing of the water of *marah* (Exod. 15:22-26)
- 3) Week of *elim*, where the Israelites found twelve water springs and seventy palm trees (Exod. 15:27-16:3)
- 4) Week of the manna, which fell down upon them from heavens in the desert (Exod. 16:4-36)
- 5) Week of the of water welling out from the rock (Exod. 17:1-7)
- 6) Week of the battles against Amalek (Exod. 17:8-17)
- 7) Week of the Decalogue (Exod. 19:1 ff.)

Thus, the week of Shavuot overlaps with the week of the Decalogue (beginning on the second day of that week). Thus, like the rabbinic community, the Samaritans connect *Shavuot* to the giving of the Torah.

The Laws and Customs of the Seven-Day Festival

For the Samaritans, the *Set Apart* site upon which Yahuah chose to rest Yahuah's name is not the Temple Mount in Jerusalem, but Mount Gerizim-Bet El.[4] This, in Samaritan belief, was the site of the binding of Isaac[5] and the site of the Tabernacle[6]; it is the site of the future Garden of Eden and the future Temple.[7]

Samaritan Mount Gerizim-Bet El



It is the custom for Samaritans to share the story of the giving of the Ten Commandments with their families.

Day 7 – The Festival of Weeks, The Harvest Festival

Sunday is the festival of Shavuot. The day begins with a cold meal, mostly salads and cheeses (since Samaritans do not cook on Shabbat, and Shavuot always falls out after Shabbat.) The prayers begin after midnight in the synagogue at Kiryat Luza on Mount Gerizim. The all night service is similar to the Jewish custom to learn Torah all night on Shavuot, *Tikkun Leil Shavuot*. At about 4:00 a.m. the congregation leaves the synagogue and makes the pilgrimage to the mountaintop. On the way up, the Song of the Sea will be sung, while singing and praying. They move from station to station:



1. The first station is the Place of the Stones [The Twelve Stones, Deut. 27:4; in the Samaritan version of the Torah: Mount Gerizim].
 2. The second stop is the site of the altar of Adam and his son Seth.
 3. The next is the site of Yah Will Provide [Yah Will Provide, Gen. 22:8], where Abraham saw a ram in the thicket when he was about to sacrifice his son, Isaac.
 4. The following stop is the site of the Altar of Isaac.
 5. The next station is the Altar of Noah.
 6. The next stop is the site of the Everlasting Hill. [The Everlasting Hill, Deut. 33:15]. (Note: In the past, two monuments of Jacob marked the place and this had been the third station. It is now the last station.)
- At each one of these six stations, the Kohen Gadol (high priest) will wave the *Sefer Torah*. The prayers are devoted to the Harvest Festival, the main theme of the festival in both the Masoretic and Samaritan Bibles, neither of which connect Shavuot explicitly too the giving of the Torah.



The Shavuot festive meal

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Samaritans eat several traditional foods Samaritans on Shavuot, including the Sarah and Hagar dish, a half white (Sarah) and half red (Hagar) custard dish. There are also *labneh* cheese balls (made from yogurt), salt cookies called *meqamar*, and a roasted wheat soup called *freakah* (the word means “newly plucked wheat”). Passages from the Torah including the Decalogue are combined with hymns in prayer during this meal.

Other traditional foods are grape leaves stuffed with rice and meat, and zucchini stuffed with chicken breast and spices. These are not eaten at the same meal with the dairy foods, as Samaritans do not mix milk and meat (including poultry) and even wait 3 hours after the consumption of dairy before eating meat (6 hours for dairy after meat).

After the meal and our all night prayers, we sleep. Thus ends the festival of Shavuot and a weeks' worth of prayer and Torah study; a fitting way to celebrate the second pilgrimage of the year and Yahuah's revelation to Israel at Sinai 3692 years ago (Samaritan counting).



Benyamim Tsedaka is the founder and head of the A.B. Institute of Samaritan Studies. He is the editor of A.B. – The Samaritan News Magazine, A Founder of the Society of Samaritan Studies in Paris 1985, and the conductor of the Choir of Ancient Israelite Music. He has written and published over 100 books and thousands of articles, essays, and posts on Samaritan Studies. Tsedaka is also the chairperson of the Samaritan Medal Foundation in Washington D.C. He recently published the first English translation of the Samaritan Pentateuch, in a side-by-side edition comparing it with the Masoretic Text with notes on the margins to the most important differences between the two versions.

Shavuot in Other Texts



The Book of Tobit

Written 200-179 BC in
Aramaic shows a true spirit
of Shavuot

Tobit 2:1 Context

1Now when I was come home again, and my wife Anna was restored to me, with my son Tobias, in the feast of Pentecost, which is the Set-Apart feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat. 2And when I saw abundance of meat, I said to my son, Go and bring what poor man so ever you shalt find out of our brethren, who is mindful of Yahuah; and, lo, I will wait for you. 3But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace. 4Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

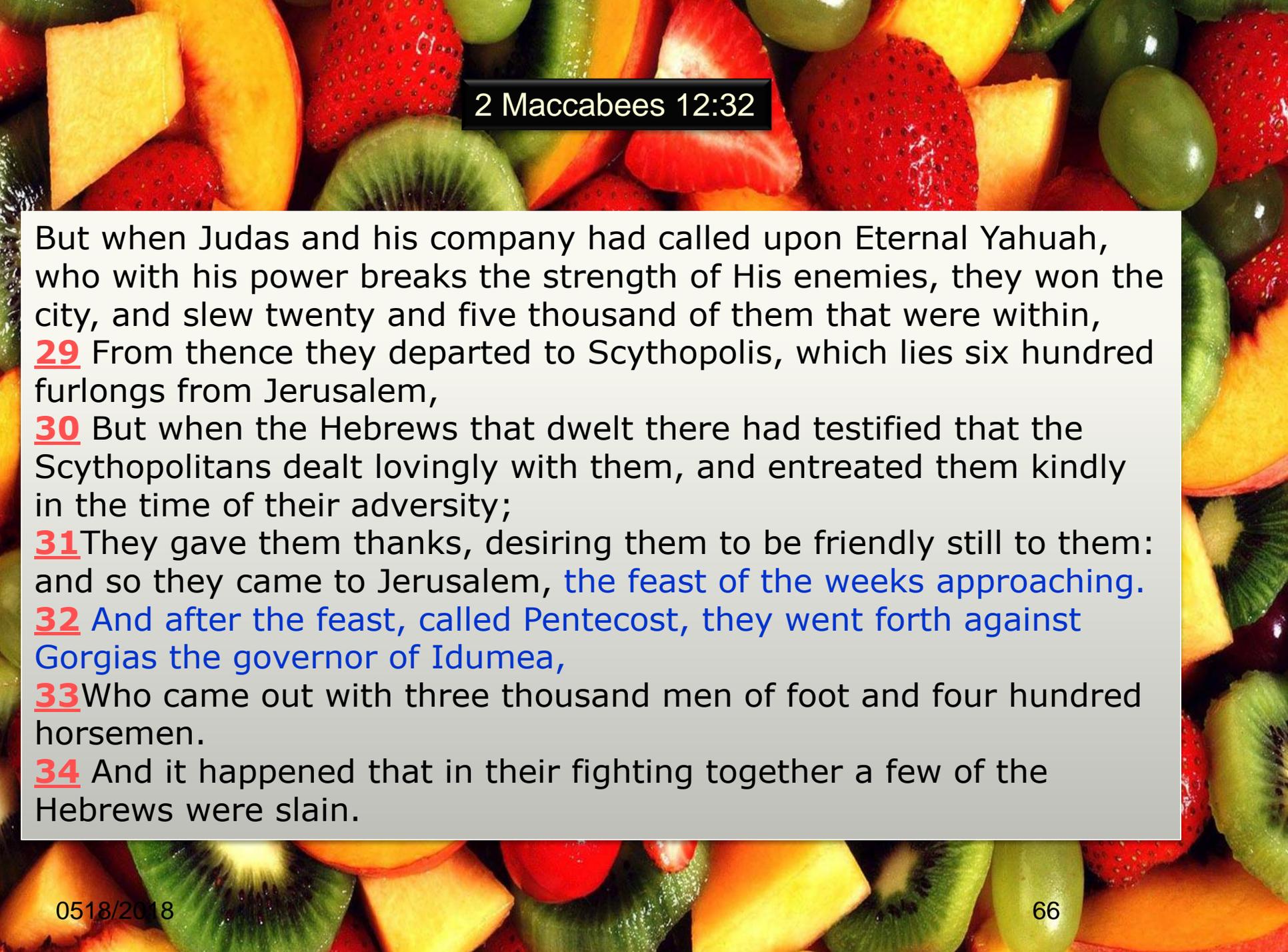
5 Then I returned, and washed myself, and ate my meat in heaviness,
6 Remembering that prophecy of Amos, as he said, Your feasts shall
be turned into mourning, and all your mirth into lamentation.
7 Therefore I wept: and after the going down of the sun I went and
made a grave, and buried him.



2nd Maccabees

Written around 124
BC





2 Maccabees 12:32

But when Judas and his company had called upon Eternal Yahuah, who with his power breaks the strength of His enemies, they won the city, and slew twenty and five thousand of them that were within,

29 From thence they departed to Scythopolis, which lies six hundred furlongs from Jerusalem,

30 But when the Hebrews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still to them: and so they came to Jerusalem, **the feast of the weeks approaching.**

32 And after the feast, called Pentecost, they went forth against **Gorgias the governor of Idumea,**

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Hebrews were slain.

Jubilees

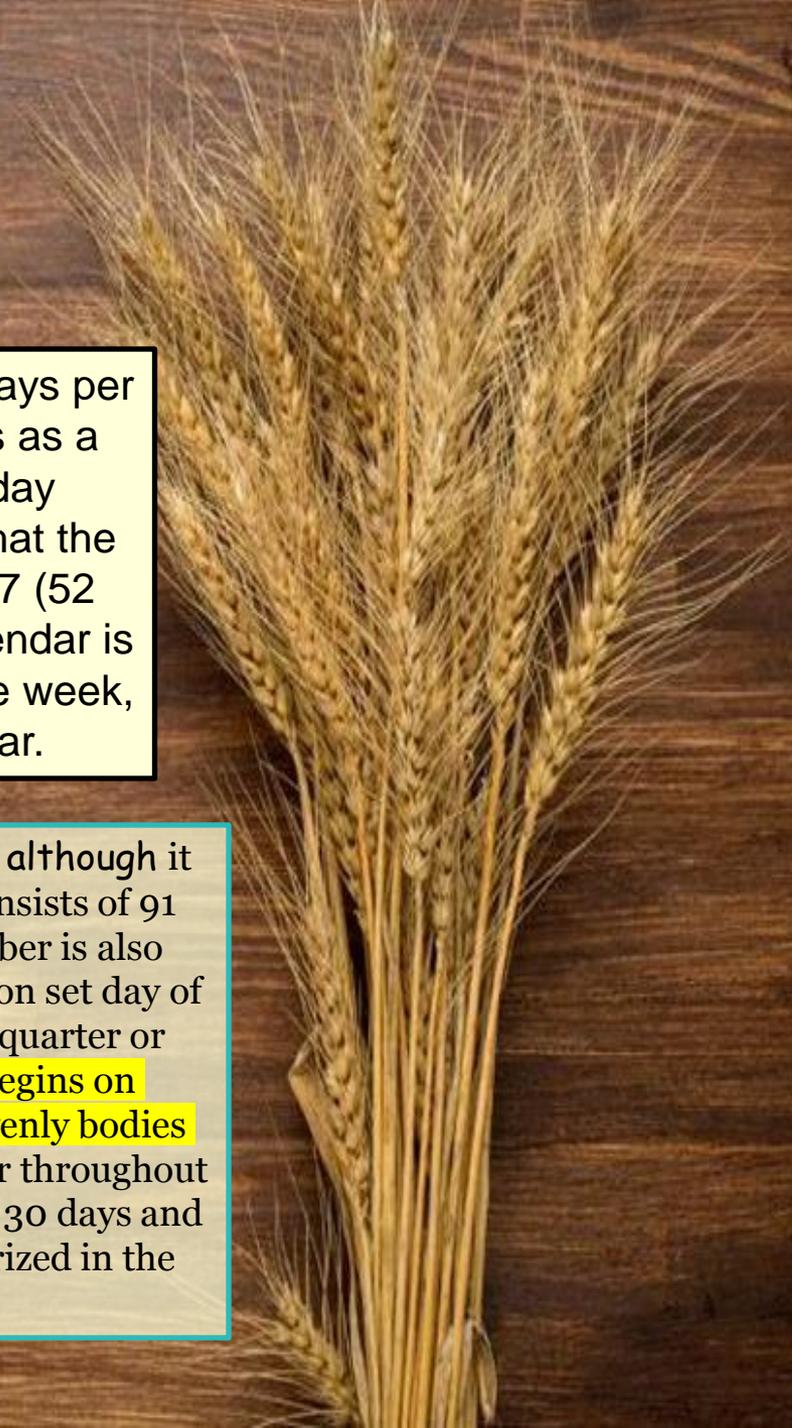
European scholars believe based on internal evidence that the Book of Jubilees was written in Hebrew between the year that Hyrcanus became high priest (135 BC) and his breach with the Pharisees some years before his death in (105 BC), and that the author was a Pharisee. Jewish Sanhedrin declared it and several other books to be no longer included in the Hebrew Bible at the Council of Jamnia, ca. 85 AD.

***The Book of Jubilees*, probably written in the 2nd century B.C.E., is an account of the Biblical history of the world from creation to Moses. It is divided into periods ('Jubilees') of 49 years. For the most part the narrative follows the familiar account in Genesis, but with some additional details such as the names of Adam and Eve's daughters, and an active role for a demonic entity called 'Mastema'. The anonymous author had a preoccupation with calendar reform, and uses *Jubilees* as a platform for proposing a solar calendar of 364 days and 12 months; this would have been a radical departure from the Jewish Calendar, which is lunar-based. There are also a couple of messianic, apocalyptic passages, although quite a bit less than the Book of Enoch.**

Jubilees

Jubilees follows a solar calendar of 364 days per year, similar to Enoch, to which it refers as a “complete year” (שנה תמימה). A 364-day calendar is useful from the perspective that the number of days in a year is divisible by 7 (52 weeks = 364 days). Every date in the calendar is therefore anchored to a specific day of the week, and does not change from year to year.

The issue with The Jubilees calendar is that although it is divided into four quarters, each of which consists of 91 days (13 weeks of 7 days), and since this number is also divisible by 7, each date in the quarter falls out on set day of the week, without any shifts from quarter-to-quarter or year-to-year, **each quarter in the calendar begins on Wednesday, the day of the creation of the heavenly bodies relevant to time keeping (1:14-19)**. Every quarter throughout history is identical, consisting of two months of 30 days and third day of 31. The entire calendar is summarized in the following chart:



Months 1, 4, 7, 10

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Months 2, 5, 8, 11

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Months 3, 6, 9, 12

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Yahuah never said to start counting on Wednesday with the creation of the sun and moon. He counted His Calendar week from a first day. This is why this calendar is off. All the other aspects however are correct with Enoch.

Jubilees –First Fruits



The *Book of Jubilees*, written before 150 BCE, provides the earliest and clearest hint. This book, now found in collections of Pseudepigrapha, is considered canonical by the Ethiopian Jews, *Bete Israel*, who call it by its Ge'ez name *Mets'hafe Kufale* (“Book of Division”). In Chapter 6 the author describes how Noah emerged from Ark on “the new moon of the third month” (i.e. Sivan) and, after making atonement by suitable offerings, established a new Covenant with *Yahuah*. This was to be an “eternal covenant,” and was observed by the Patriarchs but forgotten by their descendants until renewed at Mount Sinai: “One day in the year in this month they shall celebrate the festival. For it is the feast of weeks and the feast of first fruits” (6:21). Clearly, the author sees *Mattan Torah* itself as a renewal of Noah’s eternal covenant, and associated with Shavuot, though he stops short of actually renaming the festival.

The Feast of First-fruits Circumcision instituted. The Promise of Isaac's Birth. Circumcision ordained for all Israel (xv. 1-34; cf. Gen. xvii.).

XV. And in the fifth year of the †fourth/should be 3rd† 1 week of this jubilee, in the third month, in the middle of the month, 2 **Abram celebrated the feast of the first-fruits 3 of the grain harvest.** 2. **And he offered new offerings on the altar, the first-fruits of the produce,** to Yahuah, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto Yahuah; their fruit-offerings and their drink-offerings he offered upon the altar with frankincense. 4 3. And Yahuah appeared to Abram, and said unto him: "I am Yahuah Almighty; approve yourself before Me and be you perfect. 4. And I will make My covenant between Me and you, and I will multiply thee exceedingly."

Abraham at Beersheba. Birth and Circumcision of Isaac (cf. Gen. xxi. 1-4). Institution of the Feast of Tabernacles (xvi. 10-31).

10. And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains 1 of Gerar. 11. And in the middle of the fifth month he moved from there, and dwelt at the Well of the Oath. 2 12. 3 And in the **middle of the sixth month Yahuah visited Sarah and did unto her as He had spoken, and she conceived.** 13. **And she bare a son in the third month, and in the middle of the month,** 4 at the time of which Yahuah had spoken to Abraham, **on the festival of the first-fruits of the harvest,** 5 **Isaac was born.** 14. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever. 15. And in the sixth year of the †fourth†(read 3rd) 6 week we came to Abraham, to the Well of the Oath, and we appeared to him [*as we had told Sarah that we should return to her, and she would have conceived a son.* 16. *And we returned in the seventh month, and found Sarah with child before us-added Charles says they should be omitted.*] 7 and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, 8 and should see (them) before he died; but (that) in Isaac should his name and seed be called: 9 17. And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a Set-Apart seed, and should not be reckoned among the Gentiles. 1

Isaac, Ishmael and Jacob join in Festival with Abraham for the Last Time.

Abraham's Prayer (xxii. 1-9).

XXII. And it came to pass in the †first† (read 6th) 2 week in the †forty-fourth†(read 42nd) 3 jubilee, in the †second† year, that is, **the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks--that is, the feast of the first-fruits of the harvest--to Abraham, their father, and Abraham rejoiced because his two sons had come.** 2. For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father. 3. And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt-offering, and presented it on the altar of his father which he had made in Hebron. 4. And he offered a thank-offering and made a feast of joy before Ishmael, his brother: **and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his (grand)father, from the first-fruits of the land, that he might eat and bless the Creator of all things before he died.** 5. And Isaac, too, sent by the hand of Jacob to Abraham a best thank-offering, that he might eat and drink. 6. And he ate and drank, and blessed the Most High Yahuah, Who has created heaven and earth, Who has made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

**Jacob, celebrates the Feast of First-fruits and journeys to Egypt. List of his Descendants.
(xliv. 1-34; cf. Gen. xlii. 1-28).**

XLIV. And Israel took his journey from †Haran†(prob Hebron) 1 from his house on the new moon of the third month, and he went on the way of the Well of the Oath, 2 (Beersheba) and he offered a sacrifice to the Eternal of his father Isaac on the seventh of this month. 2. And Jacob remembered the dream that he had seen at Bethel, 3 and he feared to go down into Egypt. 3. And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he should see a vision as to whether he should remain or go down. 4. **And he celebrated the harvest festival of the first-fruits 1 with old grain, for in all the land of Canaan there was not a handful of seed (in the land), for the famine was over all the beasts and cattle and birds, and also over man.** 5. And on the sixteenth Yahuah appeared to him, and said to him, "Jacob, Jacob"; and he said, "Here am I." And He said to him: "I am the Eternal of your fathers, the Eternal of Abraham and Isaac; fear not to go down into Egypt, for I will there make of you a great nation. 6. I shall go down with you, and I shall bring you up 2 (again) (to show the way), and in this land will you be buried, and Joseph will put his hands upon thy eyes. Fear not; go down into Egypt." 7. And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons. 8. And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

Deu 26:5 And you shall speak^{H6030} and say^{H559} before^{H6440} Yahuah ^{H3068} your Eternal,^{H430} **A Syrian or Armenian** ^{H761} ready to perish^{H6} *was* my father,^{H1} and he went down^{H3381} into Egypt,^{H4714} and sojourned^{H1481} there^{H8033} with a few,^{H4962} ^{H4592} and became^{H1961} there^{H8033} a nation,^{H1471} great,^{H1419} mighty,^{H6099} and populous:^{H7227}

Dead Sea Scrolls



Dead Sea Scrolls

The Dead Sea Scrolls, which include many copies of *Jubilees* may give another clue. Both the *Rule of the Community* and the *Damascus Document* describe at length a ceremony of Renewal of the Covenant by which an acolyte was accepted into the Qumran community; this is a re-enactment of the Covenant at Sinai, with fulsome commitment to Torah. Some scholars, the late Geza Vermes among them, have claimed that the ceremony took place annually on Shavuot. If it could be proved that this was so (I have not seen convincing evidence that it was) it would demonstrate the association of Shavuot with *mattan Torah* well before the time of the rabbis. The Qumran community, like the Sadducees, celebrated Shavuot 50 days from the Sunday after Pesach, which in their fixed calendar always worked out on Sunday 15 Sivan, so if they thought the Torah was given on Shavuot, they would have calculated the date differently from the rabbis.



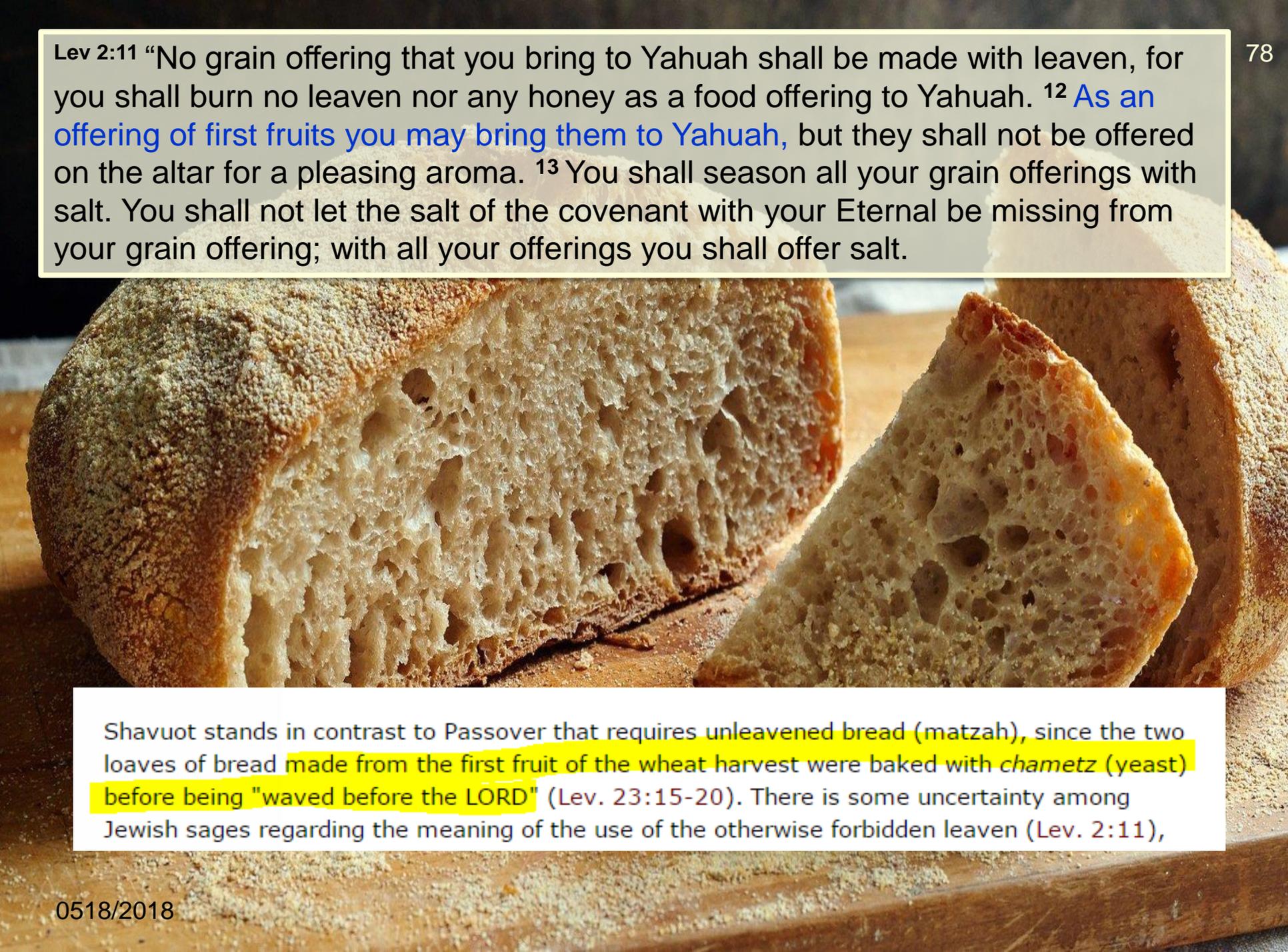
Elsewhere (*On the Contemplative Life*, #75) Philo describes a wonderful ceremony, replete with Torah discourses and even an all-night vigil (#83), held on Shavuot by an ascetic Jewish sect he calls *Therapeutae* (“healers”), but there is no explicit link with the event of *mattan Torah*.



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Lev 2:11 “No grain offering that you bring to Yahuah shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to Yahuah. ¹² As an offering of first fruits you may bring them to Yahuah, but they shall not be offered on the altar for a pleasing aroma. ¹³ You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your Eternal be missing from your grain offering; with all your offerings you shall offer salt.



Shavuot stands in contrast to Passover that requires unleavened bread (matzah), since the two loaves of bread made from the first fruit of the wheat harvest were baked with *chametz* (yeast) before being "waved before the LORD" (Lev. 23:15-20). There is some uncertainty among Jewish sages regarding the meaning of the use of the otherwise forbidden leaven (Lev. 2:11),

We have looked at a lot of aspects of First Fruits over the last couple years. We pray you have a wonderful day with Yahuah and lift up to Him the very best you have to offer and let that spill over to those less fortunate around you from all of the bounty from Yahuah.

