

† ׀ ׁ ׂ ׃, SHABUAUT (SHAVUOT)

Shabuaut (Shavuot/Shah-buu-a-uu) - The Abry (Hebrew) word for "weeks". Shabuaut (Shavuot) is also shorthand for the Feast of Weeks (see **Exodus 34:22, Leviticus 23:15-16**). Singular "Shabua" (Strongs #7620) a period of seven (days, years), heptad, week. Shabuaut is called "Pentecost" in Greek.

† ׀ ׁ ׂ ׃ (ShBUAUT)

׃ (Shin), Sharp, Press, Eat, Consume, Destroy.

ׂ (Bet) Tent, House, In, Floor Plan.

ׁ (Yad/Yod), Add, Secure, Hook, Nail, Peg.

׀ (Ayin) To See, Experience, Watch, Know, Shade.

ׁ Add, Secure, Hook, Nail, Peg.

† Mark, Sign, Covenant, Signature, Monument.

׃ Consume, ׂ the house (Tent), ׁ Secure, ׀ to See (Experience), ׁ the Nail, establishing † the Covenant. So, this tells us that Shabuaut reveals that when we reach this day in our Omer count of 50, we see that he has:

׃ (Shin), Consumed us, as he Destroyed the works of Sin and Death, as we Pressed. ׂ (Bet) In, as the Tent, the House (of Yahuah) the Temple of the Ruch. ׁ (Yad/Yod), Adding and Securing us through the work of the Nail/Peg. ׀ (Ayin) To See, Experience, Watch, and Know ׁ you have been Added, Secured, through the Nail/Peg. † Marking us through his Covenant, Sign, his Commandments and his promised Ruch Ah Qudesh, both given on this very day.

Shabuaut (Shavuot), also called Pentecost, ("Festival of the Weeks"), second (2nd) of the three (3) Pilgrim Festivals of the Abry (Hebrew) calendar. It was originally an agricultural festival, marking the beginning of the wheat harvest. The festival is associated with the giving of the Turah at Mount Sinai, which is recounted in the Turah readings during the feast. It became customary during Shabuaut (Shavuot) to study the Turah and to read the Book of Ruth.

COUNTING THE OMER OF SHABUAUT (Shavuot)

The Turah instructs us to count the weeks between the first (1st) barley harvest during the Feast of Weeks. These seven (7) weeks, known as the Omer, connect the Qadosh days of Pesach (Passover) and Shabuaut (Shavuot).

Celebration of Shabuaut (Shavuot) occurs on the 50th day, or seven (7) weeks, after the sheaf offering of the harvest celebrated during Pesach (Passover). The feast is therefore also called Pentecost from the Greek Pentēkostē ("50th"). Pentecost is the Greek name for Shabuaut (Shavuot) and literally means "fiftieth day." Just as Pesach (Passover) is observed seven (7) weeks from Shabuaut (Shavuot), Christians observe the Pentecost seven (7) weeks after their pagan holiday called Easter.

YOM HABIKURIM – יום הבכורים (Day of the First Fruits)

On the day of firstfruits, when you present an offering of new grain to ׀ׂ׃ (Yahuah) during the Feast of Weeks, you are to hold a sacred assembly; you must not do any regular work. **Numbers 28:26**

Yom Habikurim (Day of the First Fruits) comes from ancient times, when people would bring

Bikkurim (the first ripe fruits), their first (1st) and best fruits, as an offering to אֱלֹהֵינוּ (Yahuah) in the Qadosh Temple. Bikkurim were brought from the Seven (7) Species for which the land of Yasharal (Israel) is praised: barley, wheat, grapes, figs, pomegranates, olives, and dates **Deuteronomy 8:8**.

Exodus 23:16 You are also to keep the Feast of Harvest with the first fruits of the produce from what you sow in the field. And keep the Feast of Ingathering at the end of the year, when you gather your produce from the field.

Exodus 34:22 And you are to celebrate the Feast of Weeks with the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.

Matthew 13:30-39 Let both grow together until the Harvest. At that time, I will tell the Harvesters: First (1st) collect the weeds and tie them in bundles to be burned; then gather the Wheat and bring it into my barn.” 31 He told them another parable: “The kingdom of Shamym (Heaven) is like a mustard seed, which a man took and planted in his field. 32 Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.” 33 He told them still another parable: “The kingdom of Shamym (Heaven) is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.” 34 **וַיְסַפֵּר** (Yahusha) spoke all these things to the crowd in parables; he did not say anything to them without using a parable. 35 So was fulfilled what was spoken through the prophet: “I will open my mouth in parables, I will utter things hidden since the creation of the world.” 36 Then he left the crowd and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds in the field.” 37 He answered, “The one (1) who sowed the good seed is the Son of Man. 38 The field is the World, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one, 39 and the enemy who sows them is HaSatan (the devil). The harvest is the end of the age, and the harvesters are Malakym (Angels).

HISTORY OF SHABUAUT (SHAVUOT)

The festival of Shabuaut (Shavuot) is one (1) of the three (3) major Feast Days (Holy days). The Turah Commands us to celebrate this day as a harvest festival, but the day has also become a celebration of when אֱלֹהֵינוּ (Yahuah) gave the Turah to the Abry (Hebrew) people and when the promised Ruch (comforter) descended upon his people as the seal of his renewed Covenant.

Shabuaut (Shavuot), which comes from the Abry (Hebrew) meaning “weeks,” Also known as the “Feast of the Harvest” celebrating the wheat harvest and the giving of the Turah on Mount Sinai.

Shabuaut, the “Feast of Weeks,” is celebrated Seven (7) weeks after Pesach (Passover). Since the counting of this period (sefirat ha-omer) begins on the second (2) evening of Pesach (Passover), Shabuaut (Shavuot) takes place exactly 50 days after Pesach. Although its origins are to be found in an ancient grain harvest festival, Shabuaut (Shavuot) has long been identified with the giving of the Turah on Mount Sinai.

Pentecost which comes from the Greek meaning “fifty (50),” commemorates the descent of the Ruch Ah Qudesh (Holy Spirit) on the Disciples and the birth of the early Assembly.

Both Shabuaut (Shavuot) and Pentecost are celebrated after a count of seven (7) weeks. Shabuaut (Shavuot) is celebrated Seven (7) Sabbaths after Pesach (Passover), and Pentecost is celebrated seven (7) weeks after Easter. This is not a coincidence. The Greek term “Pentecost” is used by some authors of the Septuagint (an ancient Greek translation of the Abry (Hebrew) Bible).

Shabuaut (Shavuot) combines two (2) major religious observances. First (1st) is the grain harvest of the early summer. Second (2nd) is the giving of the Turah on Mount Sinai seven (7) weeks after the exodus

from Mitsrym (Egypt). The first (1st) determines the ritual for the Qadosh Day, which was one (1) of the three (3) pilgrimage festivals of ancient Yasharal (Israel), when Yasharalites (Israelite) males were Commanded to appear before אַיָּהוָה (Yahuah) in Yarusalym (Jerusalem), bringing offerings of the first fruits of their harvest. The second (2nd) determines the significance of the Qadosh Day for believers, tying it in with the seminal event of Abry (Hebrew) religious memory, namely the entering into a Covenant between אַיָּהוָה (Yahuah) and Yasharal (Israel).

Shabuaut (Shavuot) or “The Feast of Weeks” is one of the three (3) Scriptural pilgrimage festivals, along with Pesach (Passover) and Sukkot. The scripture describes Shabuaut (Shavuot) festival as an agricultural celebration: the festival of Reaping (**Jeremiah 5:24, Deuteronomy 16:9–11, Isaiah 9:2**). Today, Shabuaut (Shavuot) is most widely known as the Abry (Hebrew) holiday that commemorates the day אַיָּהוָה (Yahuah) gave his Turah, the Commandments to the nation of Yasharal (Israel) at Mount Sinai, although Scriptural references to Shabuaut (Shavuot) refer only to a spring harvest festival.

According to the Turah, it took seven (7) weeks for the Yasharalites (Israelites) to travel from Mitsrym (Egypt) to Mount Sinai. The name Shabuaut (Shavuot), means “weeks,” and refers to this seven (7) week period. Each day is counted, which is known as the Counting of the Omer, or Sefirat HaOmer. In the days of the Temple, the counting marked the seven (7) weeks from the Barley harvest on the spring festival of Pesach (Passover), to the harvesting of Wheat on Shabuaut (Shavuot).

On Pesach (Passover), the people of Yasharal (Israel) were liberated from Mitsrym (Egyptian) slavery; on Shabuaut (Shavuot), they were given the Turah and committed themselves to serving אַיָּהוָה (Yahuah). While Pesach (Passover) marks their liberation from slavery, Shabuaut (Shavuot) marks the renewal of their commitment and dedication to אַיָּהוָה (Yahuah).

It is this national decision (often referred to as a “Marriage” between אַיָּהוָה (Yahuah) and the Yasharalites (Israelites) that created the Abry (Hebrew) people. After accepting the Commandments at Sinai, the Abry (Hebrew) people were no longer just descendants of Abraham, Yitshaq (Isaac), and Yaaqob (Jacob). Now, they became אַיָּהוָה (Yahuah)’s chosen people, who had chosen אַיָּהוָה (Yahuah) in return, and would study and abide by the guidance and direction of the Turah as part of their service to the Almighty. This is a joyous time, since it is the moment at which אַיָּהוָה (Yahuah) and Yasharal (Israel) enter into the Marriage Covenant with each other.

The spring Abry (Hebrew) feast day of Shabuaut (Shavuot) has many names and meanings, each of which can teach us something about the nature of the festival. Shabuaut (Shavuot) is predominately known as the Time of the Giving of the Turah.

Shabuaut (Shavuot) means “weeks” in Abry (Hebrew), which is why it is also known as “The Festival of Weeks” in English.

Festival of Weeks – **הַגַּ הַשְּׁבִיעוֹת (Exodus 34:22, Deuteronomy 16:10)**. The name is derived from the seven (7) weeks of counting from Pesach (Passover) that culminate at the feast of Shabuaut (Shavuot).

Festival of Reaping – **הַגַּ הַקִּצִּיר (Exodus 23:16)**.

Each of the three (3) pilgrimage festivals marks a new period in the agricultural season:

1. Pesach (Passover), the Spring Festival, which marks the new planting season and the harvesting of the Barley. The basic meaning of the word abib is the stage of growth in grain when the seeds have reached full size but have not yet dried.
2. The Abry (Hebrew) Harvest Festival of Reaping, is when the Wheat crop is ready for harvest. This happens during the time of Shabuaut (Shavuot).

3. The next agricultural step is for all of the crops to be gathered. This happens with the third (3rd) pilgrimage festival, Sukkot, which is also referred to as the festival of in Gathering.

SHABUAUT (SHAVUOT) TURAH READING

The Book of Ruth, one (1) of the five (5) scrolls of Tanakh is read on Shabuaut (Shavuot). The Book of Ruth mostly takes place during the harvest season (**Ruth 1:22**), so it is read on the Harvest of Shabuaut (Shavuot) as a reminder.

There are several other reasons why the Book of Ruth is read on Shabuaut (Shavuot):

1. King David, Ruth's descendant, was born and died on Shabuaut (Shavuot).
2. Ruth was a convert, entering the covenant with אַיָּהוָה (Yahuah) of her own accord. The Yasharalites (Israelites) did the same when they entered their covenant with אַיָּהוָה (Yahuah) on Shabuaut (Shavuot) by receiving the Turah.
3. In the Turah, there is a command stating that no Moabite may marry into אַיָּהוָה (Yahuah)'s nation (**Deuteronomy 23:4**). Ruth was only able to marry Boaz because of the Oral Law's interpretation of that command, which states that this law only applies to the Moabite men. The story of Ruth is told on Shabuaut (Shavuot) to highlight the necessity of the Turah.

OVERVIEW OF THE BOOK OF RUTH

During the era of the Judges, there was famine in the land of Yahudah (Judah). An Yasharalite (Israelite) family—Elimelech, his wife Naomi, and their sons, Mahlon and Chilion—leave their home in Bethlehem and journey to Moab. Shortly thereafter, Elimelech dies and the sons marry Moabite women. Chilion marries Orpah and Mahlon marries Ruth. Ten (10) years pass, and Mahlon and Chilion die without heirs.

Naomi hears that the famine has ended in Yahudah (Judea) and decides it is time to return home. As she prepares to leave, her daughters-in-law begin to follow, but Naomi tells them to return to their families. Ruth and Orpah cry and protest, telling Naomi they wish to return with her to her people. But Naomi continues to resist, urging her daughters-in-law to go back to their own homes, saying she has nothing left to give them.

Again, the two (2) women break down, and Orpah kisses Naomi farewell, but Ruth clings to her mother-in-law. Naomi tries to persuade her to leave, but Ruth is not swayed. She then says her famous lines of loyalty:

“Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your Alhym my Aluhym” **Ruth 1:16**.

When Naomi sees how steadfast Ruth is, she consented, and the women return to Bethlehem together. Naomi and Ruth arrive in Bethlehem at the beginning of the barley harvest. Ruth goes to find sustenance for herself and her mother-in-law, hoping someone will let her gather their leftover grain. The field she finds belongs to Boaz, a close relative of her deceased father-in-law, Elimelech. Boaz asks about the strange woman in his fields and discovers his relation to her. Learning of the great loyalty she has towards Naomi, Boaz shows her special kindness and generosity.

When Ruth returns and tells Naomi all that has transpired, Naomi is thrilled by this coincidence as Boaz is one of Ruth's redeeming kinsmen. This means that because Boaz is a close relative of Elimelech's family, he is obligated by Abry (Hebrew) customs to marry Mahlon's widow, Ruth, to carry on the family's lineage.

Naomi instructs Ruth to go to Boaz in the middle of the night, uncover his feet, and lie there. Ruth does

so and when Boaz wakes up in shock, she tells him who she is and says, “Spread your robe over your handmaid, for you are a redeeming kinsman” (**Ruth 3:9**). Doing so would be considered a formal act of espousal **Ezekiel 16:8**.

Boaz understands her intent and says that these actions show an even greater loyalty than remaining with Naomi, because now she is demonstrating loyalty to her deceased husband by seeking to perpetuate his legacy.

Although Boaz is a close relative, he tells Ruth that there is another, closer relative who is truly next in line to “redeem” her by Abry (Hebrew) customs. Boaz tells Ruth he will see if this other man will redeem her, and if not, he will marry her himself.

In the morning, Boaz meets a friend (Ploni Almoni, which is the Abry (Hebrew) version of John Doe, Joe Schmo, without giving the name of the person) before ten (10) elders to discuss the matter. Ploni Almoni, not wanting to jeopardize his own estate, relinquishes his right of redemption. Boaz was now free to marry Ruth. Ploni, in accordance with the Ancient Abry (Hebrew) practice, takes off his sandal and hands it to Boaz. Boaz proclaims that he is now acquiring all of Elimelech’s estate and acquiring Mahlon’s wife to perpetuate Mahlon’s name. Boaz and Ruth marry and have a son named Obed. Obed is the father of Yesse, who is the father of King David.

SHABUAUT (SHAVUOT) IN THE BRIT HA DASHAH (NT)

At the end of Luke’s gospel there’s a wonderful scene in which **OWYAZL** (Yahusha) opens the minds of his disciples to understand the Scriptures, the central message of which was that “the Mashiach should suffer and on the third (3rd) day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations.” “You are witnesses of these things,” he told them. “And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high” **Luke 24: 44–49**.

In **Acts 1** Luke summarizes many of the things that he already covered at the end of his gospel account and highlights the fact that after his resurrection **OWYAZL** (Yahusha) presented himself alive to his disciples over a period of forty (40) days, teaching them about the kingdom of **AYAZL** (Yahuah). Then in verse 4 we read, “And while staying with them [**OWYAZL** (Yahusha)] ordered them not to depart from Yarusalym (Jerusalem), but to wait for the promise of the Father, which, he said, ‘you heard from me; for Yohanen (John) baptized with water, but you will be baptized with the Ruch Ah Qudesh (Holy Spirit) not many days from now.’”

The promise of the Father to which **OWYAZL** (Yahusha) referred was that which the Apostle Yahukanon (John) had mentioned in chapters 15 and 16 of his gospel concerning the coming of the advocate, our helper our intercessor. This “Ruch (Spirit) of truth,” **OWYAZL** (Yahusha) says, “will bear witness about me.” There are a lot of mistaken assumptions about what the Ruch Ah Qudesh (Holy Spirit) does for us today. Many associate his work with ecstatic experiences, emotional comfort, or even supernatural healing, but how often do we associate the role of the Ruch Ah Qudesh (Holy Spirit) with leading and guiding us into all truth? (**John 16:13**). How many of us connect the work of the Ruch (Spirit) to Mashiach-centered preaching? Yet, **OWYAZL** (Yahusha) actually said this was what the Ruch (Spirit) would come to do, that he would “bear witness about me” (**John 15:26**). The point is that you know the Ruch (Spirit) is at work, not in places where the Ruch (Spirit) himself is the focus, but rather where Mashiach and his finished work are proclaimed and magnified. This, I believe, is the central point being made in **Acts 2** on the day of Shabuaut (Shavuot) (Pentecost).

In **Acts 1**, just before the resurrected **OWYAZL** (Yahusha) was taken up into Shamym (Heavens), he told the disciples about the Father's promised gift of the Ruch Ah Qudesh (Holy Spirit), which would soon

be given to them. He told them to wait in Yarusalym (Jerusalem) until they received the gift of the Ruch Ah Qudesh (Holy Spirit), which would empower them to go out into the world and be his witnesses.

A few days later, on the Day of Shabuaut (Shavuot) (Pentecost), the disciples were all together when the sound of a mighty rushing wind came down from Shamym (Heavens), and tongues of fire rested on the believers. Scripture says, "All of them were filled with the Ruch Ah Qudesh (Holy Spirit) and began to speak in other tongues as the Ruch (Spirit) enabled them." The believers communicated in languages they had never before spoken. They spoke with Abry (Hebrew) pilgrims of various languages from all across the Mediterranean world.

The crowds observed this event and heard them speaking in different languages. They were amazed and thought the disciples were drunk on wine. Then Kepha (Peter) got up and preached the Good News of the kingdom and 3000 people accepted the message of **OWYAZL** (Yahusha). That same day they were immersed (baptized) and added to the family of **AYAZL** (Yahuah).

The book of Acts continues to record the miraculous outpouring of the Ruch Ah Qudesh (Holy Spirit) that began on the Feast of Shabuaut (Shavuot) (Pentecost). The Tanakh (OT) feast revealed a shadow of the things to come through **OWYAZL** (Yahusha) HaMashiach. After Moshah (Moses) went up to Mount Sinai, the Word of **AYAZL** (Yahuah) was given to the Yasharalites (Israelites) at Shabuaut (Shavuot). When the Abry (Hebrew)s accepted the Turah, they became servants of **AYAZL** (Yahuah). Similarly, after **OWYAZL** (Yahusha) went up to Shamym (Heavens), the Ruch Ah Qudesh (Holy Spirit) was given at Shabuaut (Shavuot) (Pentecost). When the disciples received the gift, they became witnesses for Mashiach. Abry (Hebrew)s celebrate a joyous harvest on Shabuaut (Shavuot), and the body of believers celebrate a harvest of reborn from above souls on Shabuaut (Shavuot) (Pentecost).

When the Day of Shabuaut (Shavuot/Pentecost) came, a prophecy was fulfilled that Yoel had written about hundreds of years earlier, where he wrote "And it shall come to pass afterward, that I will pour out my Ruch (Spirit) on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Ruch (Spirit)" (**Joel 2:28**) and that's just what happened here, on the Day of Shabuaut (Shavuot/Pentecost).