



A Family Friendly Guide to the Celebration of Shavuot





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Letter from Manna



If you're not careful, when you first begin to study and keep the Feasts (and even sometimes when you've been doing it for years!) it can be easy to get caught up in the "do's and don'ts" so much that we miss the beauty of the festival & they become a burden!

Shavuot is rich in history serving as a foundational concept for both Jews & Christians alike! Whether you're familiar with it as the time Israel was at Mt. Sinai, or if it is connected with Pentecost and the experience of the Upper Room, it is a powerful festival with much to teach us!

The festivals were to be the highlight of our year! There are many traditions that surround each one because they each have thousands of years of history! But if we get so caught up in trying to "keep the traditions", we can miss the entire point of the feast itself!

First and foremost, this is a Divine Appointment with Yahweh! It's all about Him! Secondly, these festivals were to be a joyous time and they were family oriented! This "guide" is to help explain the basics of the festival and also give you and your family ideas to help make it your

own.





Introduction

Leviticus 23:16 – *“Even unto the morrow after the seventh Sabbath shall ye number fifty days; & ye shall offer a new meat offering unto Yahweh.”*

Shavuot is clearly listed in **Leviticus 23** as one of the Festivals of Yahweh on His Calendar. It is quite interesting, because unlike the other Feasts, it has no set date! It completely depends upon the counting of the fifty days or seven weeks following the celebration of Passover! The term Shavuot שְׁבִיעוֹת itself is translated as meaning weeks, based off of the counting of the seven weeks. It is a festival rich in tradition, marked by major events that define our faith, and one that crosses the majority of “denominational lines”, accepted by Judah as well as the majority of Christians under the name of Pentecost.

Shavuot is the last of the Spring Festivals, one of the three Pilgrimage Feasts (the other being Passover/Unleavened Bread & Sukkot) when Israel was commanded to appear before Yahweh, and it is a celebration of the first fruits! It commemorates the giving of the Torah upon Mt. Sinai, as well as the pouring out of the Ruach in the Upper Room in the book of Acts.

In fact in the Scriptures, this day is also referenced as the Festival of Reaping / Chag Haqatsir חַג הַקָּצִיר in **Exodus 23:16** and Day of the First Fruits / Yom HaBikkurim יוֹם הַבִּכּוּרִים in **Numbers 28:26**.

But to truly understand the meaning of Shavuot, we must understand the significance of the season known as Sefirat Ha'Omer – the Counting of the Omer, the time frame of the fifty days or seven weeks which lead up to this Festival. It is a unique aspect, only seen connected with leading up to Shavuot. With its unique placement here in Leviticus 23 among the list of the Feasts of Yahweh, it seems to hold just as much significance as any of the festivals themselves! It is seen as a time of purging, cleansing, and preparation leading up to the union between the Bride & Husband and the giving of the Torah! What weight does it carry for us today? And what then does it mean for Shavuot?



Sefirat Ha'Omer

As we've stated, the time of the Sefirat Ha'Omer is the time of the counting leading up to Shavuot. This specific time of counting is strategically placed between the two festivals of First Fruits. The counting begins after Chag HaBikkurim – the Festival of Early First Fruits, which dealt with the harvest of the first grains. And then upon the end of the counting we come to Shavuot, also known as Yom HaBikkurim – the Day of First Fruits, dealing with the harvest of the wheat presented/waved in the form of 2 loaves!

Leviticus 23:9 – “Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before Yahweh, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.”

Both of these festivals dealt with a wave offering being lifted up of the first fruits of their respective harvests. It is interesting to note here that all three of the Pilgrimage festivals were Harvest Festivals!

And in **Deuteronomy 16:16 – “Three times in a year shall all thy males appear before Yahweh thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before Yahweh empty:”**

Israel (and you and I today!) are expected to appear before the King with our fruit! In Israel, an agriculture society, they brought the first of their crops thanking the Father for His provision and bringing them into the Promised Land. Though we may not be in Israel or live an agriculture lifestyle, this does not negate this principle. We bring a portion of what He has blessed us with (finances, or the work of our hands). But it also goes beyond this I believe.

In **Matthew 7:20 – “Wherefore by their fruits ye shall know them.”** It would seem these festivals and the harvest offerings carry a deeper lesson! When we appear before the King, the fruit of our lives is also being offered up and waved before Him. And it is by our fruit that we are known – whether we are offering up something pleasing and good, or whether we are offering up rotten fruit, or perhaps have produced no fruit at all.

With this understanding, we can now better examine the command to count the days. In Hebrew, the term count is caphar סָפַר and it means to count, recount, relate, to rehearse, but also to declare!

The first part is Caph פֶּקֶד meaning a threshold, doorway, and describes one who functions as a doorkeeper. The second part is Par פֶּרֶךְ meaning the fruit of the lips. The word picture within the Hebrew language is that of one who guards and watches the threshold of what is passing across their lips – the words that are spoken (the fruit released). The counting of the omer is the season where we guard the words we speak with the understanding that there is a harvest change!

At Passover we are redeemed and delivered out of bondage – our walk, the fruit we produce, and the words we speak will be based off of coming out of bondage and still having a “slave” mentality. Yet come Shavuot, through the season of the counting of the omer (learning to guard the words we speak, the fruit we produce), there is a shift! The counting of the omer is the season where we allow the WORD/Torah of Yahweh to renew our minds, and by guarding the words we allow to cross the threshold of our lips, there’s a harvest change by Shavuot. It’s about a maturing process that takes place over the course of the fifty days.

The term Omer in Hebrew refers to a measure of grain. Yet it is from the root word ‘amar meaning to treat as a slave, to deal tyrannically with, to make a servant, or to heap up. The concept of to “heap up” refers to the practice of heaping up stones in order to ratify or show agreement to Covenant terms. It would seem then this season does indeed have a profound impact upon what takes place at Shavuot. This season we choose who will be our master, who we will serve, and what Covenant we will agree to.

Our Words Are What Determines This!

Two numbers are associated with this season, the number 7 and the number 50!

7

The Number of Covenant, Completion, Perfection

50

The Number of Jubilee & Life (Debts Forgiven, Slaves Set Free, Inheritance Restored)



7 Weeks 7 Nations



When studying the time of the counting of the omer, an interesting parallel is seen with the seven weeks that must be counted and the seven nations that inhabit the Promised Land or inheritance of Israel! In fact, Israel under the leadership of Joshua would have entered the Promised Land during the season of the Counting of the Omer! It raises the question, could these seven weeks be revealing something concerning the seven nations that must be removed and eradicated for Israel to possess their inheritance from Yahweh? And if this is the case, then does this establish a pattern in our lives as well during this season? Does the counting during this seven week period deal with us exposing and removing certain things in our lives in order for us to access the inheritance and promises Yahweh has made us? Let's look!

Deuteronomy 7:1 – “When the Yahweh thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;”

Hittites:

Means terror – from the root meaning to be confounded, shattered, broken, dismayed, to be broken down with fear.

1st week of the omer count, Yahweh deals with the spirit of fear that breaks us down and shatters us!

2 Timothy 1:7 – “For Yahweh hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Girgashites:

Means dwelling on a clayey soil; throughout the Scriptures the connection is made that we're clay vessels, this physical body is made from clay; גר = Stranger & רגש = a crowd, company, word refers to worshippers going to the Temple in a large group!

Do you think that maybe once we deal with the spirit of fear the first week and are no longer broken down and confounded but now operating in a sound mind, that the next step is to learn to worship? To go beyond the flesh (clay vessel) and enter into the worship of our King? Girgashites – Strangers to worship, unable to deal with their flesh and go beyond the veil...

Amorites:

Means sayers – from the root meaning to say, utter, speak; but the same Hebrew letters that form this term if rearranged form the word mara' מַרְאָה filthy, unclean, rebellious, bitter; the 3rd week deals with our words! Our unclean words have the potential to lead to the root of bitterness and rebellion!

Hebrews 12:15 – “Looking diligently lest any man fail of the grace of Elohim; lest any root of bitterness springing up trouble you, and thereby many be defiled;”

Canaanites:

Means lowly – from the root to be humble, subdued, be brought low, brought into subjection, to bow the knee, to fall to the knees, to collect, to bind together; Canaan's birth via Ham's compromising of His father's bed is emphasized in his name – what you allow yourself to be bound together with can bring you to your knees, cause you to be humbled, brought into subjection;

Is it possible the 4th week is dealing with what we allow in the house? Have we given the enemy free reign and allowed ourselves to be brought into subjection voluntarily?

Perizzites:

Means belonging to a village - from פָּרָץ root which means to go beyond, exceed, to go beyond the border; have we crossed borders/boundary lines that we weren't supposed to? **Deut. 19:14 – “Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that Yahweh thy God giveth thee to possess it.”**

A characteristic of these nations was crossing the boundary lines! Do we as well?



Hivites:

Means belonging to a village (just like the Perizzites, but different roots) - comes from the same roots as Chavvah – Eve meaning to tell, declare, show, make known, to breathe; Eve was to declare, show, and tell of the Adam (Messiah)!

During this 6th week, we're charged with inspecting who/what we declare, show, and make known! It's a direct indicator of who we're allowing to function in the role of the Adam in our lives! Eve's words changed upon the encounter with the Serpent, she began to tell, show, and declare him instead of Adam!

Jebusites:

Means the threshing floor – from the root meaning to tread down, reject, trample, something neglected & despised. This was the ancient name for the City of Jerusalem – city of Shalom (peace = wholeness, completeness, unbrokenness); could it be that by the time we arrive to this final week of the count, and we find ourselves at the threshing floor (Shavuot) that what we've chosen to trample, tread down, and reject is going to determine whether we have shalom or not? Could it be about inspecting what we've done in these areas, whether we've allowed the Torah to humble us and we've circumcised our hearts, or whether the flesh has ruled over us?

Peace/shalom from a Hebrew perspective is quite different than our western idea! In Hebrew peace-making means whole-making, not in the sense of compromising your beliefs to make peace and not be difficult, but it conveys the notion of putting forth the effort to gain intimate knowledge of one's opponent! **Matthew 5:44** – “**Love your enemy**” now takes on a whole new meaning – from a Hebrew mindset they would have understood it did not mean allow yourself to be mistreated, it meant study and understand his method of operation, by doing so understand the steps necessary to end the conflict!

This is the message of the counting of the omer! It's 7 weeks of taking a deep look into the eyes of what has the potential to be our biggest enemy – our self. The giants in the land aren't the issue it's how we choose to look at them! The counting of the omer is Yahweh's mercy in which He gives us a time frame to be sifted, go through an inspection process, and deal with these issues that would cause us to be hindered, so that come Shavuot we can gain access to our inheritance, we can subdue and have dominion, and we can expel the giants because we've already dealt with the very characteristics the enemy will exploit in our own minds!





How Do We Count?

As with all things Calendar related...of course there's confusion and arguments that abound regarding how to count the omer, when to start the count, and therefore when exactly is Shavuot! We would like to share with you how from our own personal look into the Scriptures we feel is the proper timing to begin the count – and also why it fits the pattern and makes sense. If you choose to count differently, wonderful! This season is about each us doing the introspection and drawing near to Him – not about us arguing over who is right or wrong.

According to many Rabbi's and the traditional Jewish calendars, you will find that the count begins after the High Sabbath of Unleavened Bread. The disconnect and confusion arrives with the question of does the Scripture mean to start the count after the High Sabbath or the weekly Sabbath? The verse states:

Leviticus 23:16 – “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete.”

The Omer count is strategically tied to beginning after the Feast of Yom HaBikkurim (Early First Fruits). When does this festival fall? Is it the day after the High Sabbath of Unleavened Bread, or is it the day after the weekly Shabbat following Passover? This is actually an argument that was going on during Yahshua's day! The Saducees and Pharisees argued this exact point back then!

The significance of this rehearsal cannot be overstated: Properly counting the Omer not only determines the next Spring festival – Shavuot/Pentecost – yet, must also be reliable in order to correctly reveal the prophetic nature of the Spring festivals which not only expose but, confirm the true identity of Yahshua as Messiah! The argument around this count is so profuse how can we know the truth? Simply by remembering the cyclical patterns used by Yahweh to teach us such basics as: The weekly calendar, Keeping Shabbat, the Millennial cycles, etc.

In fact, knowing there had to be consistency in the 'timing' of Yahshua's execution and subsequent resurrection also helps to confirm that same calendar and shows how He could prophetically fulfill *5-different facets of the first Spring Festival cycle*: Pesach – Unleavened Bread – Yom HaBikkurim – Weekly Sabbath – and the Beginning of the Omer Count!

The key that unlocks this mystery is found in the Sign of Jonah!

Matthew 12:40 – “For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

For 3 days and 3 nights, 72 hours, Jonah was in the belly of the great fish, just as Messiah would be in the bowels of death for a 72 hour period! This 72 hour period would obviously have to start upon the death of Yahshua. In the Messiah's role as the Passover Lamb, it is simple to pinpoint when his death would have taken place in order to fulfill to the smallest detail his role as the Lamb!

The Passover Lamb was slain at 3pm on Nissan 14. The method of calculating time during this period was that the Night (6pm to 6am) was divided into watches of 3-hours each. The day exactly opposite: 6am to 6pm)

Matt. 27:45, 46 – Mark 15: 33, 34 – Luke 23: 44 all tell us Yahshua was hung on the stake from the 6th hour [being 12pm calculating 6 hrs. from sunrise 6am to noon] to the 9th hour – 3pm [counting 3 hrs. from 12pm to “between the evenings” – 3pm: noon 12pm being when the sun begins to go down until 6pm sunset]. 12 hours daylight 12 hours night. **[John 11:9 Yahshua answered, Are there not twelve hours in the day...?**

First 3-stages of Feast...

Thus far, we can surmise that Yahshua fulfilled the role of Passover Lamb being killed Wednesday at 3pm – stage 1; He is taken off the Stake in time for the High Sabbath of the Feast of Unleavened Bread – stage 2: His body is placed in the tomb before the beginning of the 15th of Nissan. [Incidentally, Moshe goes into the tomb of Joseph and removes his body on this same day! The “Grave” could not hold either one! Yahshua testifies in Sheol to

those who died in Torah from Adam until the crucifixion.

[Accordingly, Israel leaves Egypt and 3-days later they exit the Red Sea, which is another ‘Sign of Jonah’ – resurrection or First Fruits]

Stage 3: At this time (the events of the 14th - Passover) the count begins toward the 3-days for the Yom HaBikkurim – waving of the First Fruits Offering. *Remember: Exactly 72 hours – 3-days and 3-nights fulfill the Sign of Jonah! In order to fulfill this sign the count could not begin on the High Sabbath after Pesach and give us the 3-days/3-nights required!

Tradition tells us the High Priest would have to finish his duties in the Temple upon Passover, go to the Mount of Olives, mark the 1st sheaf of the standing grain and go into seclusion until it was time to present the wave offering upon Yom HaBikkurim. Whereupon, as in **Lev. 23: 10,11 on the morrow after the Sabbath** in this case the 17th of Nissan, which was also at the close of the weekly Shabbat the High Priest would go harvest the sheaf parch the grain, sift it and present it before YHVH in the Temple!



In our Passover illustration Yahshua would have been presenting the First Fruits of the Resurrection the former occupants all those Graves marked on the side of the Mt. of Olives which had opened during the earthquake of the crucifixion: marking them just like the grain sheaf and allowing Him to present those former occupants to YHVH as shown in **Eph. 4:8!** Earlier, when He sees Mary in the Garden in **John 20** He tells her not to touch Him because He has not yet ascended unto the Father to present the Wave offering!

Yahshua the Gardener?

Another key yet, misinterpreted event takes place in **John 20:11 – 17** whereupon discovering the empty tomb, and while in her distress, Yahshua accosts Mary whom she supposes is the gardener: Why? Was He trimming roses? NO – HE WAS HARVESTING THE LITERAL FIRSTFRUIT OF THE GRAIN HARVEST!

The Rabbis want to interpret this festival and the counting of the Omer as having its beginning at the High Sabbath after Pesach i.e. The Feast of Unleavened Bread rather than the weekly Sabbath, in order to nullify the significance of Yahshua's resurrection 3-days and 3-nights later! The bringing of the first fruit was to mark the STARTING OF THE COUNT OF THE OMER! It had to start in conjunction with the appearance of Yahshua after His resurrection 72-hours after His execution, when He is appearing in the Heavenly Tabernacle in His role as the Kohen HaGadol– not the next 'High Sabbath' day as some suppose!

However, the evidence we've presented to refute the Rabbinic position is the only remedy allowing Yahshua to fulfill the First Fruit requirement!

This is the pattern we believe the Calendar of Yahweh is revealing – it's about pointing towards and revealing the role of our Redeemer in every facet of these Feasts. By starting the omer count after the weekly Shabbat we honor the role of Yahshua as our resurrected Messiah and acknowledge the powerful sign of Jonah!





Blessings for Counting the Omer



Every evening during this season of the Counting of the Omer the following blessing is recited before stating the count of the omer.

Barukh Attah Adonai Eloheinu Melekh Ha'Olam 'asher kiddeshanu bemitsvotav vetsivanu 'al sefirat ha'omer.

ברוך אתה אדני אלהינו מלך העולם אשר קדשנו במצותיו וצונו על ספירת העמר

Blessed are you, Yahweh our God, King of the Universe, who sanctified us with His commandments and commanded us about the counting of the omer.

The Count is then declared:

Today is the ___ day of the Omer, which is ___ weeks and ___ days of the Omer.

Following this it is tradition to read **Psalm 67**, which consists of 7 verses and 49 words in the Hebrew.

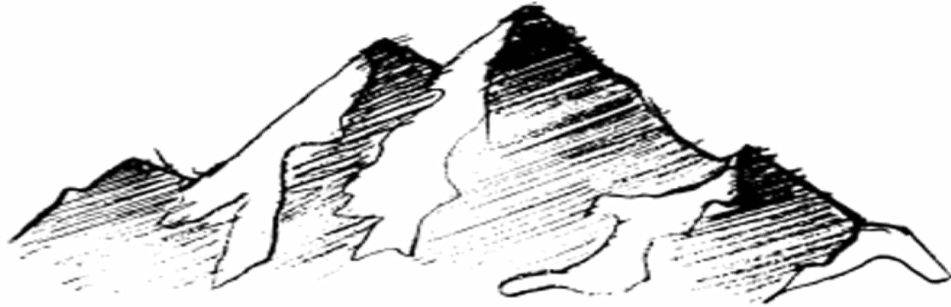
A Prayer closes out the count for the day.

It is customary to say this short prayer:

HaRachaman hu Yachazir Lanu ("O Compassionate One! May He Return for Us!")

Avodot Beit HaMikdash Li'mekomo ("The service of the Temple to its Place")

Bimhayra be'yameinu. Amen. Selah ("Speedily and in our time. Amen. Selah")



SHAVUOT & SINAI

It was at Shavuot that Israel arrived at the base of Mt. Sinai and gathered to be given the Torah and accept the terms of the Covenant. Shavuot is likened unto the betrothal of a Groom to His chosen Bride. The Torah/Commandments that were spoken forth are the Ketubah – Wedding Covenant given to the Bride (Israel) from her Groom to ensure that her needs are met and she is secure and taken care of!

The seven week journey it took to arrive at Sinai was a time filled with testing to see if Israel would trust Yahweh to be their provider, their healer, their protector, and so on. Each stop along the way not only exposed the doubt and complaints stored within Israel's hearts, but also revealed the heart of our Creator for His People! It was upon the arrival at Sinai that every point that had been made previously regarding His willingness to provide for them, was now reiterated with the giving of the Ketubah – the Torah!

While Passover marks our liberation from slavery and bondage, Shavuot marks the renewal of our commitment and dedication to Yahweh! It is when we choose, as a free people, to acknowledge that He is our King, we choose to serve Him! We choose to accept the terms of the wedding covenant He has presented us (the Torah), we choose to accept Him as our Beloved, and we choose to draw near in intimacy and worship. It is no accident that it is while Israel is encamped at Sinai that they have revealed to them the Tabernacle pattern and plans. Because of their acceptance, their King will now dwell among them and have His habitation among them.

This same concept is still carried within the meaning of this Feast. It is a time where once again we are given the opportunity to declare that we choose Yahweh, we choose to worship and honor Him, we choose to make a dwelling place in our hearts for His Presence to dwell.

Reflecting on the Torah as the wedding Ketubah, it is interesting to note that the Ketubah was designed for the protection of the Bride. In fact, according to the Sages, to live with a wife without a ketubah is regarded as concubinage – the difference between a wife and a concubine is that the wife has a ketubah and the concubine does not. Now we can truly understand that huge disservice we did to ourselves by declaring that the "Law" (Torah/Ketubah) was done away with! We made ourselves concubines! But the love of our King teaches us that His desire is to protect us and guard us – He gives us the Torah for our benefit and blessing!

The patterns of Shavuot do not end at Sinai though! We find an equally powerful encounter in the book of Acts commonly known as Pentecost – but in fact is Shavuot!

This event seems characterized by the “Promise of the Father” i.e. the outpouring of the Holy Spirit.

Acts 1:4 – “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.”

This Promise entailed being endued with Power from on high, I.E. the Ruach HaKodesh: This word power, G#1411, dunamis, is a miraculous power bestowed on one by permission or law! Where, what and whom does that power represent?

***See Deut. 8:3 – “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of Yahweh doth man live.”**

You can see the Promise or Covenant Marriage Vow in this verse if you change a couple of words: ... that the Husband might make thee know that His Bride doth not live by bread only, but by every word that proceedeth out of the mouth of her Husband - Yahweh doth the

Bride live.

This is a Promise to take care of her! She walks in His authority now! **Matt. 28:18 - “And Yahshua came and spake unto them, saying, All power is given unto me in heaven and in earth.”**

Coincidentally, the arrival of this POWER came with the sound of a rushing wind and a visual fire, with the same Voice being heard by all the Nation(s) just as the Mt. Sinai event - at the exact moment that those gathered were reading the traditional Shavuot Haftorah portion of **Ezekiel 1:4 – “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.”**

Acts 2: 2-4 – “And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Ruach HaKodesh, and began to speak with other tongues, as the Spirit gave them utterance.”

Notice the similarities as well to the Sinai Encounter in **Exodus 20!**



The Midrash [R. Johanan] speaks of flames of fire which came to each individual at Sinai: *"On the occasion of the giving of the Torah, the Children of Israel not only heard the LORD's Voice, but actually saw the sound waves as they emerged from the LORD's mouth. They visualized them as a fiery substance. Each commandment that left the LORD's mouth traveled around the entire camp and then came back to every Jew individually."*⁷

The second miracle the Midrash preserves, is the voice of God speaking in every language known to man.⁸ It says: "And all the people witnessed the thunderings" (Exodus 20:15). Note that it does not say "the thunder," but "the thunderings"; wherefore R. Johanan said that God's voice, as it was uttered, split up into seventy voices, in seventy languages, so that all the nations should understand.

All those assembled at Pentecost would have been familiar with this Midrash and its connection to the giving of Torah – THE PROMISE OF THE FATHER – IN A WEDDING CONTRACT! That Promise came in the Presence of the Ruach HaKodesh!

I believe the additional connection to the "Cloven Tongues of Fire" were not several languages, but rather the One Tongue of Fire which separated and SAT upon each individual – NOTE THIS – SAT - it's the same word in **Luke 24: 49** for Tarry (G#2523), *kathizo*, to make to sit down, to confer a Kingdom on one!

One Tongue like the One Spirit or Ruach – which became available for all men! I believe this tongue was the language of Creation, the language of the Kingdom – Hebrew! That same fiery language revealed at Sinai! That same Pure language being restored by Fire according to **Zephaniah 3: 8, 9!** Even the name of Zephaniah means a treasure stored up, hidden until the appointed time of YHVH!





Shavuot Blessings



One of the blessings traditionally said at Shavuot is the Shehichyanu Blessing – commonly said at many milestones!

Baruch 'Attah 'Adonai Eloheinu Melech Ha'Olam Shehichyanu vekiyemanu vehigianu lazman hazeh.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Blessed are You, Yahweh our God, King of the Universe, who has granted us life and sustained us and who enabled us to reach this time.”

It is also tradition to say the blessing over the bread. Since this is the harvest of the wheat, raised baked loaves are made! This is also known as the HaMotzi Blessing.

Baruch 'Attah Yahweh Eloheinu Melech Ha'Olam, Hamotzi' lechem min ha'eretz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נֹטִילַת יָדַיִם:

Blessed are You, Yahweh our God, King of the Universe, who brings forth bread from the earth.



Shavuot Customs



There are several Shavuot customs rich in tradition that really make this festival special and unique!

1.) **Tikkun Leil** – All Night Torah Study, the connection is easy to see! This Festival is about the giving of the Torah, and so many choose to share that passion and hunger by an all night Torah Study! What a fun way to include your children and do an all night event where the Scriptures are studied and made to come alive!

2.) **Eating Dairy Foods** – There are several reasons that are said to be the reason for this custom. One is that King Solomon compared the Torah to milk! In **Song of Solomon 4:11** – “...**honey and milk are under thy tongue;**” Shavuot also happens to occur during the milking season when dairy is fresh and plentiful.

3.) **Traditional Scripture Reading** – the following verses are usually read at Shavuot: **Exodus 19:1-20:23, Numbers 28:26-31, Ezekiel 1:1-28, 3:12, John 1:32-34, Matthew 3:11-17, Acts 2:1-21, 37-41, Habakkuk 3:1-19, Deuteronomy 14:22-16:17**

4.) **Reading the Megillat Ruth/Book of Ruth** – it is also customary to read the entire story of Ruth which takes place during the festival of Shavuot! The book of Ruth not only is set during the season of Shavuot, but it is also an agriculture setting, as well as a story that reveals the role of the kinsman redeemer and our role as the Bride.

*A fun way to incorporate this tradition would be to do a play, acting out the story of Ruth!

Megillat Ruth



The Book of Ruth is one rich in imagery, teaching us of the choices we make, the consequences those choices have, our relationship with Yahweh and those around us, the importance of honoring the Torah in the midst of difficult situations, and what it means to return...

The story of Ruth deals with a young Moabite woman who marries into one of the families of Israel during the time of the Judges. The stage is set and told through the lives of this family. Elimelech and Naomi, their two sons Mahlon and Chilion, fleeing from famine they take refuge in Moab and the sons find their wives Ruth and Orpah through whom the saga continues. Many are familiar with the way the story goes: Elimelech, Mahlon, and Chilion all pass away, and it is only Ruth who makes the famous declaration and chooses to journey to Israel and stay with Naomi. There we find the beauty of the Kinsman Redeemer story play out as Ruth is married to Boaz and becomes part of the lineage of Messiah Himself.

Ruth is a story of redemption, yet its complexity is more that meets the eye. With the return of Naomi and Ruth to Israel, we see the redemption or return of the house of Elimelech who had left his people. With the arrival of Ruth, we find the redemption and return of the lineage of Lot. Ruth was a Moabite, Moab was the descendent of the incestuous relationship between Lot and his daughter. Lot had chosen to remove himself from Abraham (Torah & Covenant), his choices led him down a far path away from the blessings of Yahweh. It is not until Ruth that we see this branch of Abraham's lineage once again redeemed and brought back in.

It is interesting because the term Lot in Hebrew infers a covering, and in fact is symbolic of the covering of our flesh. Abraham had Lot "circumcised" from himself (symbolic of a circumcision of his flesh and heart). Yet the story of Ruth teaches us that when we are obedient to circumcise our heart to follow and honor Yahweh, there comes a time when our "flesh" no longer represents the carnality of man's fallen condition, an improper covering, but it now becomes something redeemed. Another word for flesh in Hebrew is Basar – it's the root of the word Besorah – the Good News (the message of Salvation)!

This same picture is seen in the Spring Festivals themselves. The leaven must be removed at Passover and the Week of Unleavened Bread. It represents decay, death, and sin. Yet come Shavuot this same leaven is required – the raised loaves made from the wheat harvest are offered. Does this mean that the sin comes back in and is accepted? Certainly not! It teaches the same lesson found here in Ruth! It's about an act of redemption that has taken place, the very thing that at one time represented sin and death (Lot and his descendants Moab, the leaven), now through the redeeming power of Yahweh represent new life and promise (Ruth, the raised loaves of Shavuot)!

Looking further at the tale of Ruth, we find the significance of choices and the lasting affects those choices have throughout the generations. Ruth chooses to accept the God of the Torah, the God of Naomi, and join with the people of Israel. Orpah, though unwilling to leave Naomi at first, does not stay the course. In Rabbinical literature it is quite interesting to point out that Orpah is said to be the ancestor of the giant Goliath, just as Ruth is the ancestor of King David! The choosing of these two very different paths would come to a head in the lives of the future generations.

The meaning of the names of the key figures in this tale truly reveal the deeper meaning found here:

Elimelech: My God is King

Naomi: My Delight

Mahlon: Sick

Chilion: Wasting Away

Ruth: Friend (Roots specifically are connected with one who is a shepherd, one who grazes in the pasture)

Orpah: Neck (Roots deal with one who is proud or stiff necked)

Boaz: Strong One Who Comes

Obed: Obey & Worship (Son of Ruth & Boaz)

Goliath: Exile, to uncover and remove

The names reveal that when we honor My God as our King (Elimelech) we can live in delight (Naomi)! Yet when God is removed as our King (the death of Elimelech), we now are in a state of sickness (Mahlon) and a time of wasting away (Chilion). Yet the Strong One Who Comes (Boaz/shadow picture of Messiah) will redeem those who choose to graze and feed in His Pasture/Word/Torah (Ruth) producing a people who obey and worship the True King (Obed). The stiff-necked proud individuals (Orpah) who refuse will be uncovered, and exiled/removed (Goliath)!



Shavuot Recipes



Cheese Blintzes

Yields: 8 blintzes

Blintz Leaf Ingredients

- 1 cup flour
- 2 eggs
- 1 cup milk
- 1 tsp oil (any kind except olive)
- 1 tsp white sugar

Blintz Leaf Directions

1. Blend all ingredients until smooth.
2. Put batter in the fridge for an hour to set. (If you're in a rush, skip this step.)
3. Pour 1-2 Tbsp of oil into a non-stick frying pan.
4. When the oil is heated, pour in just enough batter so the floor of the pan is covered.
Tilt the pan slightly – if necessary – to make a perfect (or imperfect) circle.
5. Fry until the edges of the blintz leaf begin to curl up. This will happen sooner than you think so hover over your pan. This isn't the time to multi-task.
6. Flip and let the blintz cook briefly on the other side. (Some people don't flip. They just remove the blintz from the pan at this point and add filling to the cooked side.)

Filling Ingredients

- 1 1/3 cup farmer cheese (ricotta works too)
- 1/3 cup white sugar
- 1 egg yolk
- 1 tsp fresh lemon juice

Filling Directions

1. Blend filling ingredients together until smooth.
2. Spoon 2 tablespoons of cheese filling into the center of a blintz leaf.
3. Roll the blintzes in the same way you would roll a wrap.
4. Refry the rolled blintzes in a small amount of oil, butter or margarine.
5. Serve plain or sprinkled with confectioner's sugar.

Note

You can make filled blintzes ahead of time, refrigerate and reheat just before serving.



Classic Cheesecake

Prep
20 m
Ready In
5 h 45 m

Recipe by: Kraft

Ingredients

1 1/2 cups HONEY MAID
Graham Cracker Crumbs
3 tablespoons sugar
1/3 cup butter or margarine,
melted
4 (8 ounce) packages PHILADELPHIA Cream Cheese, softened
1 cup sugar
1 teaspoon vanilla
4 eggs



Directions

Preheat oven to 325 degrees F.

Mix crumbs, 3 tablespoons sugar and butter; press firmly onto bottom of pan.

Beat cream cheese, 1 cup sugar and vanilla with mixer until well blended. Add eggs, 1 at a time, mixing on low speed after each just until blended.

Pour over crust.

Bake for 55 minutes or until center is almost set. Loosen cake from rim of pan; cool before removing rim.

Refrigerate 4 hours.

Manna's Challah Bread Recipe

Made famous by Brenda Mathews

Ingredients:

¼ Cup Sugar
1Tbsp Yeast
½ Cup Warm Water

(Put above ingredients in bowl and let sit for 10 minutes)

Approximately 3 Cups Flour
1 ½ Tsp Salt
¼ Cup Vegetable Oil
¾ Cup Warm Water
Honey to Taste

Directions:

Mix/stir 1 ½ cup of flour, salt, vegetable oil, warm water, and honey to taste. Add yeast mixture to this. Slowly add 1 cup of flour, if needed add up to another ½ cup of flour for right texture.

Remove from bowl, roll it in flour, and place back in bowl and cover to allow to rise.

After it rises, punch down the dough, roll it out on floured surface, and braid the loaf.

*Makes 2 loaves!





Shavuot Crafts



Ruth's Wheat Threading Craft

To make this cute quiet craft, print off the PDF on the following page onto cardstock paper. You will also need a single hole punch/craft punch, tape, and your choice of color ribbon (approximately 50cm per card and around 2cm wide).

Cut out the threading card and get punching those holes. Each hole is marked by a small circle.

Create a threading end to your ribbon. You may have access to some craft needles, but more likely you'll need to fold the end of the ribbon repeatedly and wrap it with some sticky tape. I'd recommend trimming the end once you're done.

Thread the ribbon through the first hole (the one nearest the bottom of the stem) and pull through until there is only about 1cm of ribbon left. Stick this piece down with some sticky tape.

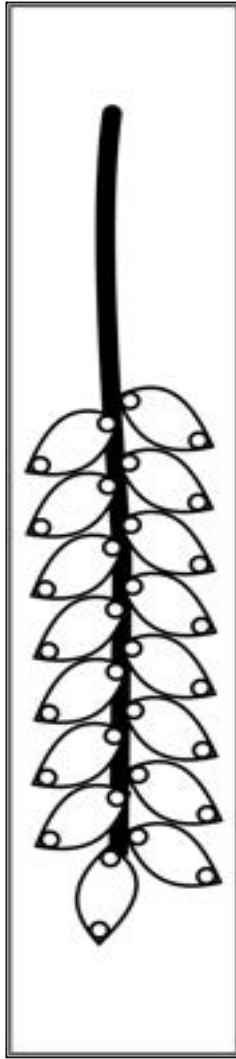
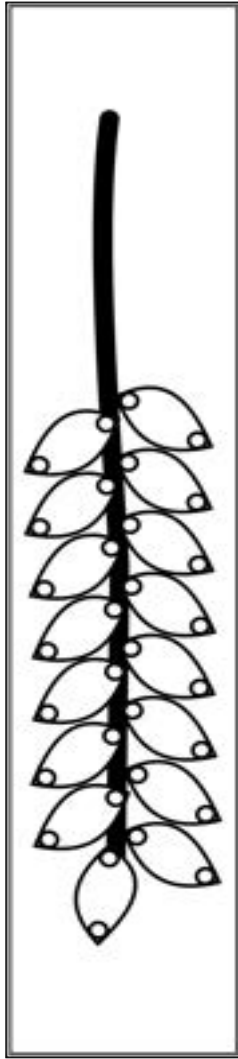
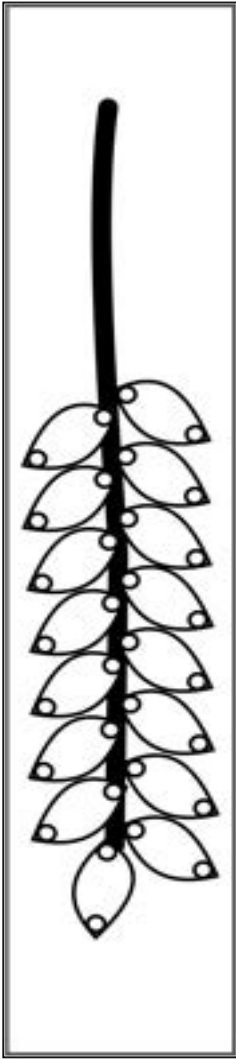
Now for the threading. Ideally you want to work grain by grain up one side and down the other.

Once you are done thread the ribbon end back through one of the stitches if you wish to use the cards again, if not cut 1.5cm from the last hole and tape down.

Completed cards can be enhanced with writing names, Bible verses, or other ideas. Great for bookmarks or decoration!

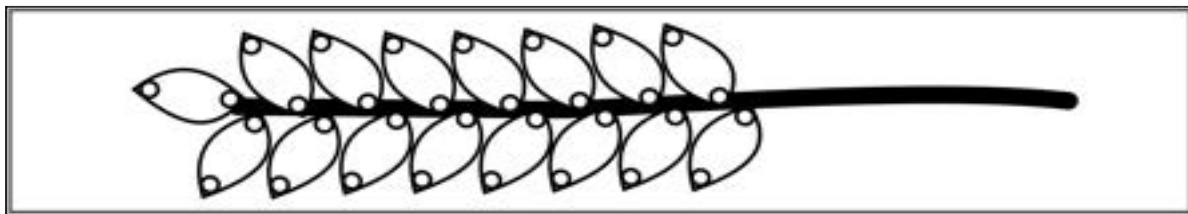
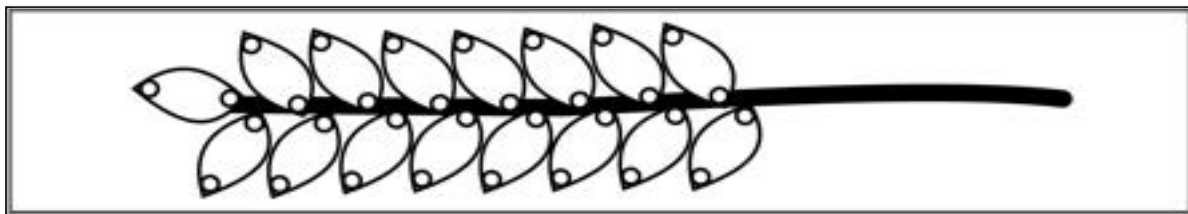
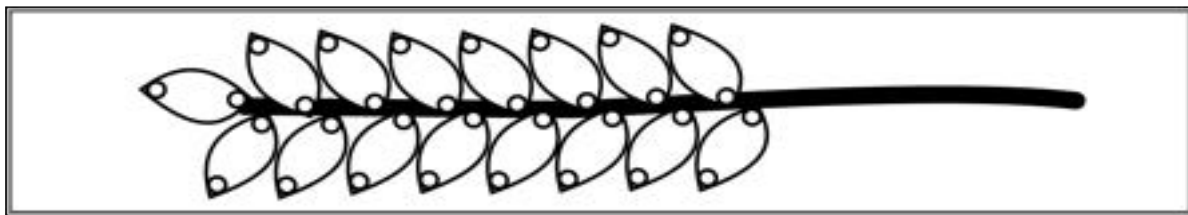
This craft idea was found at jesus-without-language.net





Instructions

Cut out, punch holes where circles are. thread ribbon through bottom hole and stick with tape to secure. thread round the whole piece of barley. snip off excess ribbon and stick end down.



DIY Color Wrapped Wheat



This craft works great as a centerpiece decoration, party favor, or add individual stalks with nametags for place settings! The possibilities are endless!

For this project you will need:

Dried Wheat Stalks
Embroidery Floss (In any color/colors you choose)
Scissors

Start off with a few stalks of wheat (around 5-7 stalks). Bunch the wheat together near the top, wrap around once with the embroidery floss, and tie a knot to hold everything in place.

Then start to wrap the embroidery floss around the stalks. Cover about 2 inches of the stalks with the floss and then tie another knot to hold everything in place. That's it! Trim the stems as needed depending on how you plan to use them.

Craft found at inspiredbycharm.com

Artful Mt. Sinai Collage

Craft found at creativejewishmom.com



You'll Need:

- A cereal box or piece of cardboard for the mountain
- A piece of cardboard, preferably white on one side, for the background
- Tissue paper in a few colors, we used brown, pink, red and black
- Heavy metallic gold paper or cardboard (for the luchot - Commandments)
- Gold glitter
- A few shades of blue acrylic craft paint and a paint brush
- A potato
- Thick colored popsicle sticks, or paint some plain ones yourself (these are actually the width of tongue depressors, so technically they're not popsicle sticks as far as I know)
- Fine permanent markers in a few colors

How To:

Step 1: Decorate the background cardboard piece by printing cloud shapes with a potato! Cut the potato in half, carve a cloud shape, and print by applying paint to the potato and pressing onto cardboard.



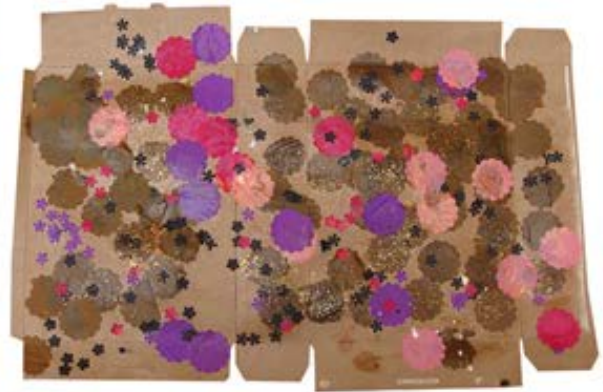
Step 2: Decorate the cardboard from which you'll cut your Har Sinai. Apply tissue paper shapes to cardboard with diluted white glue by brushing on glue, laying shapes in glue, smoothing out shapes and applying another coat of glue on top. Sprinkle gold glitter into areas where glue is particularly thick.

Step 3: Cut a mountain shape from your decorated cardboard, and cut out the luchot from metallic gold cardboard or heavy paper. Draw 5 horizontal lines on each of the luchot, if you like, to represent the 10 commandments. Attach the luchot to the back of the top of the mountain with hot glue.

Step 4: Attach the mountain to the background with hot glue.

Step 5: Cut varying heights of popsicle sticks and using hot glue, arrange them around the base of the mountain, with some overlapping to create the feeling of a crowd. Draw on simple faces and details with permanent markers.

Step 6: Hang or display for the whole family to enjoy and have a wonderful Shavuot!



שבועות SHAVUOT



מִמִּזְבְּחֵיכֶם תָּבִיאוּ לַחֵם תְּנוּפָה שְׁתֵּים שָׁנִי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חֲמֵץ תֵּאֲפִינָה בְּכֹרִים לַה'

You shall bring from your settlements two loaves of bread as an elevation offering;
each shall be made of two-tenths of a measure of choice flour,
baked after leavening, as first fruits to the Lord.



Ruth gleaned in the fields and won the heart of Boaz.
Her son was the grandfather of King David.

Bible Pathway Adventures



WORD SEARCH

RUTH

J Q I R U T H M O C R Z O J X T K U J E
G H O S P I Y C Y E G Y V S Y T U G C H
O M H E R P K Q Q L C S B H S O F U A L
T W O F W A A M I D G H O K X R F X W H
H Y O W I W E L E E H T A Z M A E W Q O
R Y D U B V F L O R V X Z E A H F A D S
E Y L F I E L D I S Y Q V B C Y P O Z M
S H K M P V T O Y T Z W X M W J V R G O
H D U G M Q P H N R E N O J M L L P R A
I F E S C G Q Y L K X S W D H K U A A B
N S C D S I D P A E Z I X H L Z N H I O
G T H J A H T S Q E H Y S D C I O I N S
F R H E G H A Y K A O E G M I D N M G N
L G O L A K R V G S L S M H X Q E O T L
O X W G V V N O U A B X U B L D K I N Q
O O B E D B E X X O T D T T N N O A A G
R V G K J U G S N V T E E I Y V P D O K
R R O T A B A R L E Y H A R V E S T M I
M P J O W B J L C D T R M P A Y M X I X
I E K V N B O U T L R E D E E M E D O Q

SHEAVES

MOAB

SHAVUOT

BARLEY HARVEST

FIELD

OBED

ELDERS

TORAH

NAOMI

ORPAH

BETHLEHEM

BOAZ

REDEEMED

GRAIN

ISRAELITES

THRESHING FLOOR

RUTH

CITY GATE

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Bible Pathway Adventures

WORD SEARCH

PENTECOST - SHAVUOT

P S R Y T U Z O X F T Z E M T K Q B P Q
I T H C Q F I X O O E T B M P M S U E X
F A N A A P P O I N T E D T I M E N N I
E O E Y V M V W L Q C M D M U C V P T D
Y A Z G I U Q J Z C J P Z W A R Z I E C
Y U K M P S O N P E P L N R G K N Y C G
Z E Y A I H R T S A J E H B H Z E J O U
E E S B X K L A P A P O S T L E S E S T
N M P H G X B W E G A P R I E S T R T O
R F O Y U D H S Z L M K W U B S R U V R
P Q H U Y A Y B L C I G L Z M K M S E A
X U H G N F O H X E P T S H P P C A J H
S M B R P T C G W X Z X E U G P Z L R W
N A E S N E S L G H H Z F S E Q F E E D
C P Y W I R D I Q M L M D B V M S M L Z
D R A K S J L U N U N H A R V E S T Z O
L A N G U A G E S A M O S E S B R F E J
B H E K U J N Q B P I L G R I M A G E Q
M G D I V F Z B I K K U R I M B N H D A
Y O V D H O L Y S P I R I T J A D N E Q

APOSTLES
SHAVUOT
MOSES
PILGRIMAGE
HOLY SPIRIT
MOUNT SINAI

LANGUAGES
BIKKURIM
HARVEST
TEMPLE
TORAH
YHWH

ISRAELITES
JERUSALEM
PRIEST
PENTECOST
YESHUA
APPOINTED TIME

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In Conclusion

Shavuot is a beautiful holiday rich in history, significance, and tradition. There are many customs that help bring this meaning to life for us today. A key theme of Shavuot that runs from beginning to end is that it is a time of giving. Yahweh gave us His Torah to be a blessing to His people. He blesses us every year with the harvests that sustain us. He poured out His Spirit imbuing us with power. In the story of Ruth, we see opportunities being given to restore what had once been cut off. And this same theme of giving is supposed to be reciprocated by you and I at this season. We are to come before Him offering up the first and best of our harvest. We don't appear empty handed.

Shavuot also emphasizes our need for both Truth and the Spirit of Yah who empowers us to live holy lives. The Torah teaches us what a holy life is to look like, and the Spirit of Yah gives us the strength to do so.

John 4:24 – “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

We pray that this season is a time where corporately as a body we see a fresh outpouring of the Presence of Yahweh as we each come before Him to honor Him and draw near, presenting the best that we have to the one who gave all!

Chag Sameach!