



Question: How should you celebrate Shavuot?

In Hebrew Shavuot means “weeks” or “feast of weeks”. The Greek name for Shavuot is Pentecost or “the fiftieth day” because it falls on the 50th day. The festival of Shavuot marks the completion of the seven-week counting period between Passover and Shavuot. This is a time to celebrate the giving of the Ten Commandments at Mount Sinai 49 days after the Exodus. It is also called Feast of Harvest or Day of the First Fruits.

Exodus 23:16 And the Feast of Harvest (*Shavuot*), the firstfruits of your labors, which you have planted in the field: and the Feast of Ingathering (*Sukkot*), which is at the end of the year, when you have gathered in your labors out of the field. C-MATS

Numbers 28:26 On the day of the firstfruits, when you bring a new grain *offering* to יהוה in your feast of *Shavuot* (*Pentecost*), you will have a sacred convocation; you will do no ordinary work. C-MATS

Yahusha was the first fruits of the resurrection. **1 Corinthians 15:20** But now is Mashiach risen from the dead, and become the firstfruits of them that slept. **23** But every man in his own order: Mashiach the firstfruits; afterward they that are Mashiach's at his coming. C-MATS

Question: When should you celebrate Shavuot?

YOU SHOULD COUNT SEVEN WEEKS OR FORTY-NINE DAYS FROM THE FEAST OF UNLEAVENED BREAD TO SHAVUOT.

Deuteronomy 16:9 You will number seven weeks: begin to number *the* seven weeks from the time you begin *to put* the sickle to the standing grain. C-MATS

Leviticus 23:15 And you will count from the next day after the Sabbath (*of the Feast of Unleavened Bread*), from the day that you brought *the* sheaf of the wave *offering*; you are to count seven complete Sabbaths (*weeks*): **16** Until the day after the Sabbath, the seventh you will number (count) fifty days and you will offer a new grain *offering* to יהוה. **21** And you will proclaim on the same day a sacred convocation for you: you will do no ordinary work: *it will be* a law forever in all your homes throughout *all* your generations. C-MATS

Question: What commandments were given for Shavuot?

YOU SHOULD GIVE A VOLUNTARY OFFERING TO ELOHIM DURING SHAVUOT.

Deuteronomy 16:10 And you will keep the Feast of Weeks (*Shavuot*) to יהוה your Elohim *with a voluntary offering*, which you will give according as has blessed you יהוה your Elohim. C-MATS

Exodus 23:14 Three times in the year you will keep a feast to Me. **15** Feast of Unleavened Bread you will keep seven days: You will eat unleavened bread as I commanded you, in the time appointed in the month of Abib; because in it *you came out* from Egypt: And none will appear before me empty *handed*. **16** And the Feast of Harvest (*Shavuot*), the firstfruits of your labors, which you have planted in the field: and the Feast of Ingathering (*Sukkot*), *which is* at the end of the year, when you have gathered in your labors out of the field. **17** Three times in the year all your males will appear before Adonai יהוה. **18** You will not offer the blood of My sacrifice with leavened bread; neither will the fat of My sacrifice remain until the morning. **19** The first (*best*) of the firstfruits of your land you will bring into the House of יהוה your Elohim. C-MATS

Give to the poor at this time or a local charity that feeds the hungry. Be led by His Spirit as to where you should give your gift to Him.

YOU SHOULD REJOICE DURING SHAVUOT.

Deuteronomy 16:11 And you will rejoice before יהוה your Elohim, *you* and your son and daughter, your male and female servant, the Levite who lives in your town, the stranger, fatherless and the widow, who *are* among you, in the place which יהוה your Elohim has chosen to place His name. **12** And you will remember that you were a bondman in Egypt: and you will obey *these* statutes. C-MATS

YOU SHOULD REST ON SHAVUOT.

YOU SHOULD NOT WORK ON SHAVUOT.

Leviticus 23:15 And you will count from the next day after the Sabbath (*of the Feast of Unleavened Bread*), from the day that you brought *the* sheaf of the wave offering; *you are to count* seven complete Sabbaths (*weeks*): **16** Until the day after the Sabbath, the seventh you will number (*count*) fifty days and you will offer a new grain offering to יהוה. **21** And you will proclaim on the same day a sacred convocation for you: you will do no ordinary work: *it will be* a law forever in all your homes throughout *all* your generations. C-MATS

YOU SHOULD HAVE A FEAST ON SHAVUOT.

Exodus 23:14 Three times in the year you will keep a feast to Me. **15** Feast of Unleavened Bread you will keep seven days: You will eat unleavened bread as I commanded you, in the time appointed in the month of Abib; because in it *you came out* from Egypt: And none will appear before me empty *handed*. **16** And the Feast of Harvest (*Shavuot*), the firstfruits of your labors, which you have planted in the field: and the Feast of Ingathering (*Sukkot*), *which is* at the end of the year, when you have gathered in your labors out of the field. C-MATS

Question: What gift was given to you on Shavuot (Pentecost)?

The baptism of the Holy Spirit was given on Pentecost.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the entire house where they were sitting. 3 And there appeared to them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Ruach haKodesh, and began to speak with other tongues, as the Spirit gave them utterance. 12 And they were all amazed, and were in doubt, saying one to another, What means this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judaea, and all you that dwell at Jerusalem, be this known to you, and hearken to my words: 15 For these are not drunken, as you suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, says Elohim, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

(Taken from *How to Celebrate the Biblical Feast Days* by Debra Stuart Sanford)

Exodus 19:1 In the third month, *after the Children of Israel had לָצֵאתָ gone forth out of the land of Egypt, on the same day they came into the wilderness of Sinai.* 2 For they departed from Rephidim and came to the desert of Sinai and had pitched *their tents* in the wilderness; and there Israel camped before the mountain. 3 And Moses went up to Elohim and יהוה called to him out of the mountain saying, You will say to *the House of Jacob* and tell *the Children of Israel*; 4 אַתָּה You, אַתָּה you see what I did to the Egyptians and how I bore אֶתְכֶם you on eagle's wings and brought אֶתְכֶם you to Myself. C-MATS



I bore אֶתְכֶם you on eagle's wings

Question: What did יהוה mean by “I bore אֶתְכֶם you on eagle’s wings”? All other birds place their young between their feet since they fear another bird flying above them. The eagle, however, fears only man, lest he shoot an arrow at it, because no other bird flies above it. Therefore, it places its young on its wings. It says, “Rather the arrows pierce me and not my children.” When young eagles are learning to fly, the mother eagle flies under them with her wings spread out to catch them. יהוה too did that: “Then the angel of יהוה...moved ...And he came between the camp of Egypt, and the Egyptians shot arrows and catapult stones, and the cloud absorbed them. *Chumash*

Exodus 19:5 Now therefore, if you will obey My voice and keep אֶת־ My covenant, then you will be a peculiar treasure to Me above all people: for all the earth is Mine: 6 And וְאַתֶּם and you will be a kingdom of priests and a sacred nation to Me. These *are* the words which you will speak to *the* Children of Israel. C-MATS

Question: What does it mean by “kingdom of priests”? The Torah is a system of living in which יהוה reveals the blueprint for ultimate personal and societal happiness. From the time that we received the Torah we were given the special responsibility of being the world's 'priests', by demonstrating this system by living it, and thus setting an example for the rest of the world, of a lifestyle which, by adopting some of its values, would bring them to greater peace and happiness. You should be set apart from others, because you remove yourself from the temptations and urges that drag human beings down from the Divine state to which they should aspire. While this responsibility doesn't make us better than anyone else, it does give us a different function within the community of mankind. *Chumash*

1 Peter 2:9 But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light: 10 Which in time past were not a people, but are now the people of Elohim: which had not obtained mercy, but now have obtained mercy. C-MATS

Exodus 19:7 And Moses came *down the mountain* and called for the elders of the people and *told them to their faces* אֶת all these words which יהוה commanded him. C-MATS

Wedding Vows

Exodus 19:8 And all the people answered together and said, All that יהוה has spoken we will do. And returned Moses אֶת words of the people to יהוה. C-MATS

Question: Why was this day like a wedding? יהוה reached out from the heavenlies at Mt. Sinai and kissed the face of Israel under יהוה's Chuppah (marriage canopy) which is what the thick cloud hovering over Mt. Sinai represented. The marriage canopy or Chuppah is what people get married under in a traditional Hebrew wedding. The Chuppah symbolizes יהוה's covenants, promises, and covering. *Chumash*

Question: What was the Marriage Contract? The Ketubah is Hebrew for a marriage contract and has been a tradition since Mt. Sinai and the giving of Torah. The intent of this tradition is powerful and universal. The word "Ketubah" comes from the root Kaf-Tav-Bet, meaning "writing". The ketubah is the marriage contract between a man and woman. The ketubah spells out the husband's obligations to the wife during marriage and is a binding document of confidence, trust, conditions of inheritance, and obligations regarding the support of children. The "Ketubah" (marriage contract) is read aloud before the marriage ceremony just as Moses did with the Torah after Mt. Sinai. The signing of the Ketubah shows that the bride and groom see marriage as more than a physical and emotional joining, but as a legal and moral commitment according to biblical law and customs. The same is true with the Word of יהוה, the Bible! The Bible is יהוה's promises of how He will provide and support us, the bride, in truth and the instructions to us concerning how we are to live and remain pure for our betrothed! How will that promise be fulfilled? Through the groom, the Son of יהוה! Yahusha! *Chumash*

Question: How was The Torah constructed? A Torah is made up of lamb skins and takes approximately 4-5 years to construct. The Torah is written by a specially trained scribe on approximately 80 sheets of meticulously prepared lamb parchment. The lamb skin is soaked in lime water to remove hairs and then stretched over a wooden frame to dry. When dried, the scribe cuts the lamb skin into a rectangle. The scribe then makes lines for writing on the parchment with a stylus, which makes a mark in the skin similar to running your fingernail across a sheet of paper. The scribe then prepares (freshly made daily) hand mixed ink by combining powdered gall nuts, copper sulfate crystals, gum Arabic, and water. Using a quill pen, the scribe writes one letter at a time on the Torah while singing the letter over and over again out loud until the letter is complete. This prohibits errors in his Holy Work. When the parchments are complete, they are pierced on the ends and sewn together with lamb sinew called giddin. Then the completed scroll is sewn onto wooden rollers called Eitzei Chayim (Hebrew for "trees of life"). What an incredible יהוה we serve! The entire universe is orchestrated and created to reflect and honor Yahusha! The Torah is striped and pierced lamb hanging on the Tree of Life! The Torah is a photo of the groom, Yahusha who was the word and who is the word! The Torah itself is a foreshadow of what was and is to come! The Torah is the introduction of the Messiah to the world. יהוה had an arranged marriage and at Mt. Sinai we were given a photo of the groom, the Lamb, the Son of יהוה, Yahusha! We are His betrothed bride. The Torah is יהוה's Ketubah, the wedding contract and the groom!

Question: Who were the witnesses to the ceremony? Every legal procedure in Hebrew life is corroborated by two or more witnesses. The witnesses vouch that all aspects of the marriage are in accordance with biblical understanding. Two witnesses are called upon to stand under the Chupah and witness the marriage procedures. At the original wedding the entire Nation of Israel was called to be the witness of יהוה's holy betrothal on Mt. Sinai. When Yahusha was crucified, all of Jerusalem could see and there were many witnesses.



Mount Sinai

Exodus 19:9 And יהוה said to Moses, I *will* come to you in a thick cloud, so that the people may hear when I speak with you and believe *in* you forever. And told Moses אֶת words of the people to יהוה. 10 And יהוה said to Moses, Go to the people and sanctify them today and tomorrow and let them wash their clothes, 11 and be ready *on* the third day: *because on* the third day יהוה will come down in the sight of all the people upon Mount Sinai. 12 And you will set boundaries around אֶת the people saying, Be careful *that you* do not go up on the mountain or touch the border of it: whoever touches the mountain will be put to death: 13 *No one's* hand *should* touch it or he will be stoned or shot through; whether *it is a* beast or man, it will not live: when the shofar sounds long, they will come up to the mountain. 14 And Moses went down from the mountain to the people and sanctified אֶת the people; and they washed their clothes. 15 And he said to the people, Be ready on the third day: *have no sexual relations with your wives.* C-MATS



יהוה speaks to the Israelites

Exodus 19:16 And it came to pass on the third day *in* the morning that there were voices (*thunderings*) and lightning and a thick cloud upon the mountain and the voice of the shofar *was* exceedingly loud; so that all the people that *were* in the camp trembled. 17 And brought out Moses אָתְּ the people of the camp to meet Elohim; and they stood at the foot of the mountain. 18 And Mount Sinai was completely in smoke, because יְהוָה descended upon it in fire: and the smoke from it rose like the smoke of a furnace and the whole mountain *shook violently*. 19 And when the voice of the shofar sounded long and became louder and louder, Moses spoke and Elohim answered him *with His* voice. 20 And יְהוָה came down upon Mount Sinai, on the top of the mountain: and יְהוָה called Moses *up* to the top of the mountain; and Moses went up. C-MATS



Moses Forbids the People to Follow Him
(watercolor circa 1896–1902 by James Tissot)

Exodus 19:22 And let the priests who come near to יְהוָה, sanctify themselves, otherwise יְהוָה will break out upon them. 23 And Moses said to יְהוָה, The people cannot come up to Mount Sinai: because אָתְּהָ you warned us saying, Set boundaries around אָתְּ the mountain and sanctify it (*Him*). 24 And יְהוָה said to him, Go down and *when you come back up, bring אָתְּהָ you* and Aaron with you: but do not let the priests and the people break through *the boundaries* to come up to יְהוָה, otherwise He *will* break out upon them. C-MATS



Moses Receives God's Holy Commandments
(woodcut by Julius Schnorr von Carolsfeld from the 1860 Die Bibel in Bildern)



Moses Receiving the Tablets (painting circa 1900 by Gebhard Fugel)

Exodus 19:25 So Moses went down to the people and spoke to them. **Exodus 20:1** And spoke Elohim אלה all these words saying. C-MATS

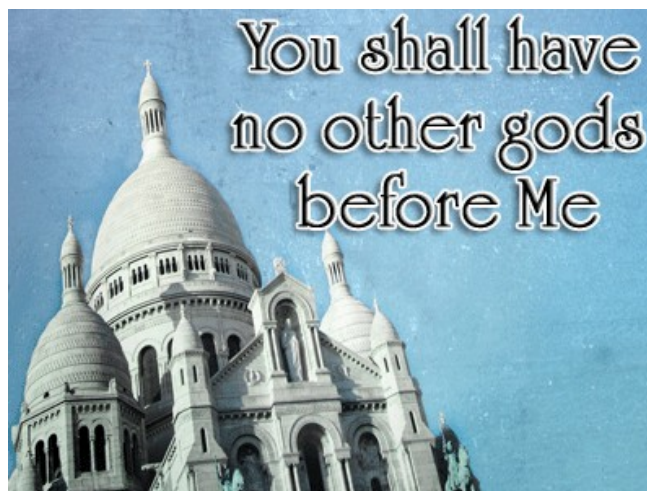
Question: What happened when יהוה spoke? When יהוה gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the angels stirred a wing, the seraphim did not say "Holy, Holy," the sea did not roar, the creatures did not speak, the whole world was hushed into breathless silence and the voice went forth: "I am יהוה your Elohim." The world watched as Israel accepted the Torah. *Chumash*



I AM

1st Commandment: Exodus 20:2 I am יהוה your Elohim who has brought you out of the land of Egypt out of the house of bondage (*believe in Me*). C-MATS

Question: Why is this verse considered the First Commandment? To believe in יהוה as the only Elohim is a necessary prerequisite to being able to keep any of the other commandments. You must accept יהוה's sovereignty before you can accept his decrees. *Chumash*



2nd Commandment: Exodus 20:3 You will have no other gods before Me. C-MATS



Question: What idols does America have? Idols from Hollywood, music idols, athletic idols are given praise as if they are gods.

Spiritual Exercise: What idols may be in your possession that יהוה wants you to remove from your presence? What do you put first before יהוה? This week put יהוה before everything else in your life.



Exodus 20:4 You will not make *any* graven image or any likeness of *anything* that is in the heavens above or that is in the earth below or that is in the water under the earth. C-MATS

Question: Getting angry is similar to worshipping an idol. How do you think the two things might be similar? יהוה is able to do anything He wants, is directly involved in every detail of our lives, and is constantly placing us in the best possible situation for our ultimate spiritual well-being. Worshipping an idol (or anything else other than יהוה) is so wrong because it denies the above. So too, when we get angry, we are in effect saying that we don't agree with the way יהוה is running our lives at the moment and that we know better than He does.

Spiritual Exercise: If יהוה is allowing this to happen in your life, why are you becoming angry? Who is really making you angry? Think through every situation and control your anger this week.

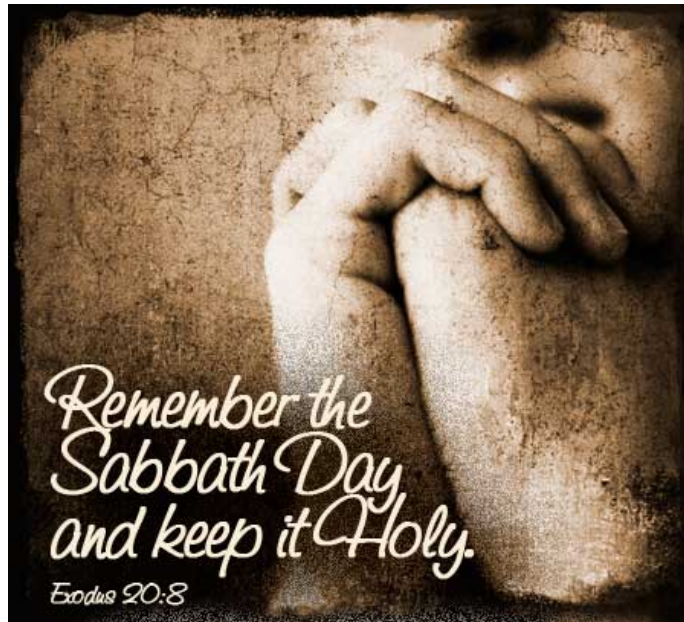
Exodus 20:5 You will not bow down to them or serve them: because I יהוה your Elohim *am* a jealous Elohim, visiting the iniquity of the אבות fathers upon the children to the third and fourth generation of them that hate me; 6 But showing mercy to thousands of them that love Me and keep My commandments. C-MATS



Question: Should you bow down or worship statues of saints? No, prostrate yourself only before יהוה, King of the Universe.



3rd Commandment: Exodus 20:7 You will not take אֶת־ name of יהוה your Elohim in vain; for will not hold him guiltless יהוה אֶת that takes אֶת־ His name in vain. C-MATS



4th Commandment: Exodus 20:8 Remember אֶת־ Day, the Sabbath and keep it (*Him*) consecrated (*set apart*). C-MATS

Question: What is יהוה commanding us to do? You must remember that יהוה is the Creator by observing the Sabbath, for it is the constant reminder that יהוה created for six days and rested on the seventh day. *Chumash*



Sabbath Rest

Exodus 20:9 Six days you will labor and do all your work. C-MATS

Question: Is this also a command? This, too, is a divine decree. Just as the people of Israel were commanded to rest on Shabbat, so, too, were they commanded to work on the other days of the week? *Chumash*

Question: Is it then possible for a person to do "all his work" in six days? When the Sabbath arrives, it should seem to you as if all your work is done, so that you do not think about work. Let your mind also rest from the burden of work. *Chumash*

Exodus 20:10 But the seventh day is the Sabbath to ליהוה your Elohim: in it you will not do any work, אַתָּה you or your son or your daughter, your male servant or your female servant, or your cattle, or the stranger who is within your gates. C-MATS



Exodus 20:11 For in six days made אֶת־יהוה the heavens אֶת־וְאֶת־ and earth and אֶת־ the sea אֶת־ and all that is in them and He rested on the seventh day and blessed אֶת־יהוה Day, the Sabbath and consecrated (set apart) it. C-MATS

Question: What blessing is on the Sabbath Day? The Sabbath is blessed in that it is the source of blessing for the rest of the week. How you keep Sabbath will limit or prosper your blessings during the week. יהוה created the world to last for only six days plus the Sabbath. Then the Sabbath gives the world the spiritual energy to exist for another week, and the cycle goes on continuously. Without Sabbath we have no life. *Chumash*

5th Commandment: Exodus 20:12 Honor אֶת־ your father אֶת־ and your mother: so that your days may be long upon the land which יהוה your Elohim gives you. C-MATS



Question: Why is this commandment important? There are three partners in man: **יהוה**, his father, and his mother. When a man honors his father and his mother, **יהוה** says: "I consider it as though I had dwelt among them and they had honored Me." The commentaries point out that the Ten Commandments were engraved on two tablets--five on the first and five on the second. The first tablet contains commandments that refer to man's relationship with **יהוה**, while the commandments on the second tablet govern the relationship between people. When people honor their parents, **יהוה** regards this as if they honor Him. Respect for parents is a cornerstone of faith in the entire Torah, for our tradition is based on the chain from Abraham and Sinai to all successive generations of parents and children. This commandment is the guarantor of the previous four commandments. *Chumash*

Question: What punishment will you pay for not obeying your father and mother? If you honor your parents, your life will be lengthened, and if not, they will be shortened. *Chumash*

Ephesians 6:1 Children, obey your parents in Adonai: for this is right. 2 Honor your father and mother; which is the first commandment with promise; 3 That it may be well with you, and you may live long on the earth. C-MATS

Question: Do you think a person is still required to honor his parents after he himself grows up and is on his own? The concept of honoring ones parents really has nothing to do with age, or being under parents' supervision. It is a lifetime expression of gratitude and respect toward the people who gave us our lives, and so much more. While the ways in which a person will express this honor will change according to his age, the basic value remains the same.

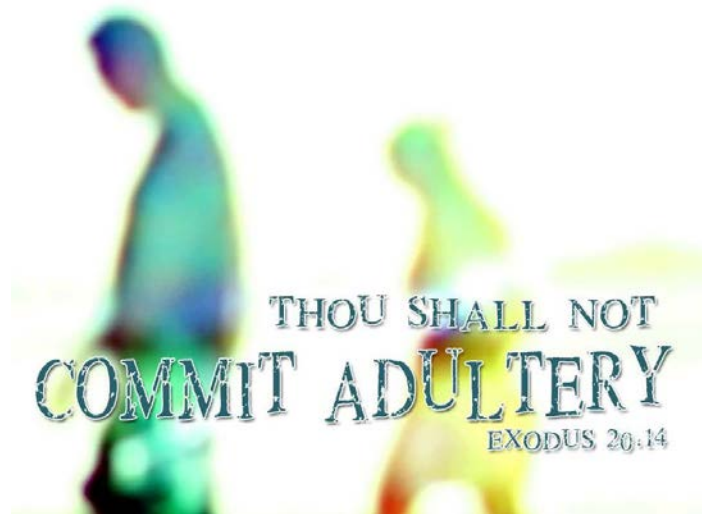


6th Commandment: Exodus 20:13 You will not murder. C-MATS

Question: In what order were the Ten Commandments given? They were placed five on one tablet and five on a second tablet. This means that "Do not murder" on one tablet corresponds to "I am יהוה your Elohim" on the other tablet. The Torah is telling us that one who sheds blood it is as if he has reduced the image of יהוה, as it is written in **Genesis 9:6 Whoever sheds man's blood, by man will his own blood be shed, because in the image of Elohim made He אדם Adam (man). Chumash**

Question: Humiliating someone can be compared to murdering them or 'murdering' their reputation. How can you understand these harsh terms? A human being is more than just his physical body. Each person also has thoughts and emotions that are just as real as his body. When a person gets humiliated, true, his body may live on, but inside, even if he doesn't show it, he has just suffered a devastating blow that could cause him intense pain for the rest of his life. Who would want to be responsible for doing that to someone?

Question: What does Yahusha say about murder? **Matthew 5:21 You have heard that it was said by them of old time, You shall not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother *without a cause* shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of Gehenna fire. 23 Therefore if you bring your gift to the altar, and there remember that your brother has ought against you; 24 Leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, whiles you are in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 26 Verily I say unto you, You shall by no means come out thence, till you have paid the uttermost farthing. C-MATS**



7th Commandment: Exodus 20:14 You will not commit adultery. C-MATS

Question: What is adultery? This term refers to a married man or woman who has intercourse with someone besides his or her marriage partner. It is parallel to the second commandment, which forbids idolatry, for someone who betrays the marital relationship can be expected to betray יהוה. This commandment also extends to improper flirting and other behavior that can incite sensual lust as being considerable to adultery itself. *Chumash*

Question: What does Yahusha say about adultery? **Matthew 5:27 You have heard that it was said by them of old time, You shall not commit adultery: 28 But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart. 29 And if your right eye offend you, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into Gehenna. 30 And if your right hand offend you, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into Gehenna.**



8th Commandment: Exodus 20:15 You will not steal. C-MATS



9th Commandment: Exodus 20:16 You will not give false testimony against your neighbor. C-MATS

Question: What is the meaning of this commandment? Its literal meaning is false testimony in court, but this commandment also prohibits gossip and slander. This commandment is parallel to the fourth commandment of the Sabbath. The Sabbath is a testimony that **יהוה** created the world in six days, thus one who lies in court may well come to deny **יהוה** as the Creator. *Chumash*



Spiritual Exercise: Are you guilty of gossiping? Ask **יהוה** to help you control your tongue today.

Proverbs 11:13 He that goes about as a tale-bearer reveals secrets; but he that is of a faithful spirit conceals a secret. C-MATS

Proverbs 16:28 A perverse man scatters abroad strife; and a whisperer separates chief friends. C-MATS

Proverbs 20:19 He that goes about as a tale-bearer reveals secrets; therefore, company not with him that opens wide his lips. C-MATS

2 Corinthians 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as you would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. C-MATS

Question: If you want to have a good life filled with good things, what should you do?

1 Peter 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of יהוה are over the righteous, and his ears are open unto their prayers: but the face of יהוה is against them that do evil. C-MATS

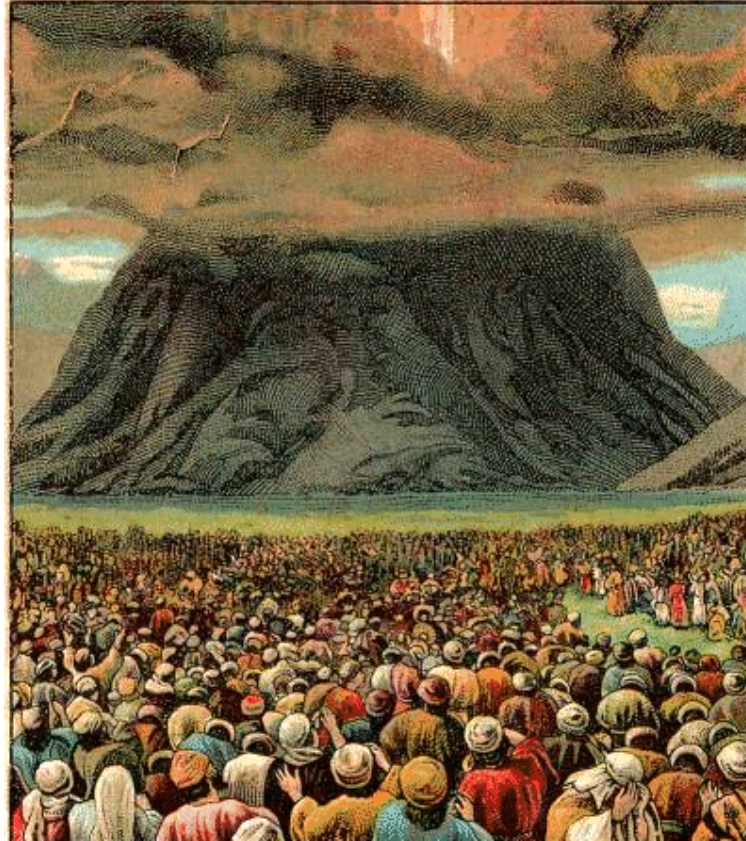


10th Commandment: Exodus 20:17 You will not covet your neighbor's house; you will not covet your neighbor's **אִשָּׁה** wife or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbors. C-MATS

Question: What does it mean to covet? To covet means to be jealous and desire someone else's possessions. If someone had complete faith in יהוה, he would recognize that property that יהוה wanted his neighbor to have is necessary to him in his life. One who covets what is not his demonstrates a lack of faith in יהוה. This parallels the fifth commandment by showing that a covetous person will have children who dishonor him, because selfishness can lead people to overstep all bounds of decent conduct, putting selfish desires above all other considerations. *Chumash*

Question: Jealousy can make a person physically ill. Why do you think that is? One reason is that when we are jealous we are out of balance and disconnected from the flow of life. In truth, יהוה gives each of us what is for our best and when we are jealous we are in a state of denial of that truth which causes anguish, anxiety and damages our health.

Spiritual Exercise: Can you think of a time you got something that you thought you wanted but it didn't make you happy? What is something that you really want now? Is it what יהוה wants you to have or what you think that you need? Ask יהוה if this desire is from Him and if not to take the desire away from you.



The Ten Commandments (illustration from a Bible card published 1907 by the Providence Lithograph Company)

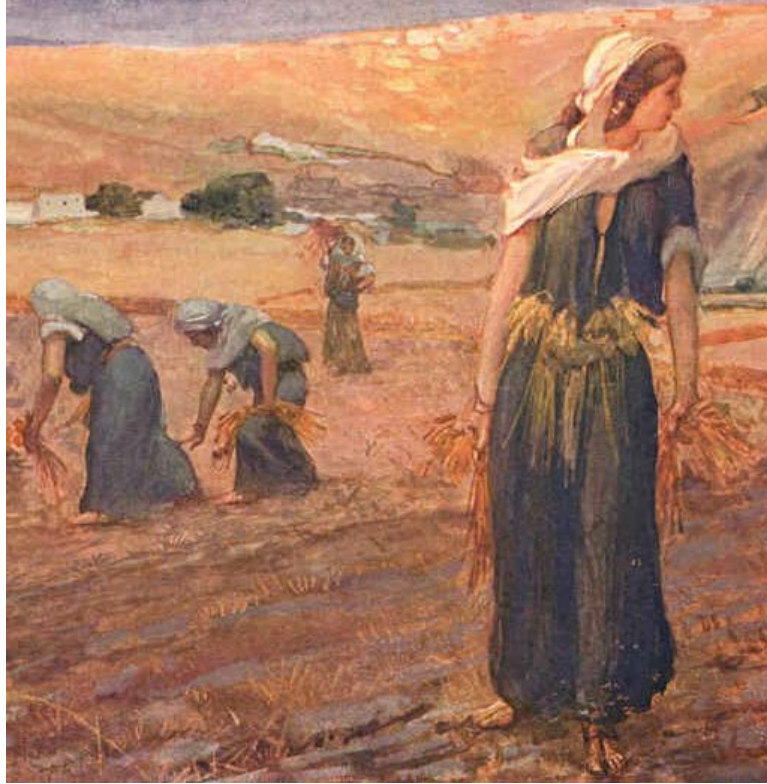
Question: What is the difference between the Israelites at Mount Sinai and our arrival at Mount Zion? **Hebrews 12:18** For you are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, **19** And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: **20** For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: **21** And so terrible was the sight, that Moses said, I exceedingly fear and quake: **22** But you are come unto mount Sion (Zion), and unto the city of the living Elohim, the heavenly Jerusalem, and to an innumerable company of angels, **23** To the general assembly and assembly of the firstborn, which are written in heaven, and to Elohim the Judge of all, and to the spirits of just men made perfect, **24** And to Y'shua the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel. **25** See that you refuse not him that speaks. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaks from heaven: **26** Whose voice then shook the earth: but now he has promised, saying, Yet once more I shake not the earth only, but also heaven. **27** And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. **28** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve Elohim acceptably with reverence and godly fear: **29** For our Elohim is a consuming fire. C-MATS

Leviticus 23:15 And you will count from the next day after the Sabbath, from the day that you brought **אֶת־** the sheaf of the wave offering; you are to count seven complete Sabbaths (weeks): 16 Until the day after the Sabbath, the seventh you will number (count) fifty days and you will offer a new grain offering to ליהוה. 17 You will bring from your homes two wave loaves made of two tenth deals (one gallon) of fine flour; they must be baked with leaven; they are the firstfruits to יהוה. 18 And you will offer with the bread seven lambs without blemish one year old and one young bullock and two rams: they will be a burnt offering to ליהוה, along with their grain offering and their drink offerings, an offering made by fire, a sweet savor to ליהוה. 19 Then you will sacrifice one male goat **לְחַטָּאת** for sin [offering] and two lambs one year old for a sacrifice of peace offerings. 20 And the priest will wave **אֹתָם** them with the bread of the firstfruits for a wave offering before יהוה, with the two lambs: they will be sacred to ליהוה for the priest. 21 And you will proclaim on the same day a sacred convocation for you: you will do no ordinary work: it will be a law forever in all your homes throughout all your generations. C-MATS

Numbers 28:26 On the day of the firstfruits, when you bring a new grain offering to ליהוה in your feast of Shavuot (Pentecost), you will have a sacred convocation; you will do no ordinary work: 27 But you will offer the burnt offering as a sweet savor to ליהוה: two young bullocks, one ram, seven lambs in the first year; 28 and their grain offering of flour mixed with oil will consist of three tenths of an ephah (six quarts) to one bullock, two tenths of an ephah (four quarts) to one ram, 29 One tenth of an ephah (two quarts) for each of the seven lambs; 30 And one male goat to make atonement for you. 31 You will offer them in addition to the continual burnt offering and its grain offering, (they will be without blemish) and their drink offerings. C-MATS



Question: Why is it appropriate to read the Book of Ruth on Shavuot? The Book of Ruth was recorded by the prophet Samuel. It is appropriate to read the Book of Ruth on Shavuot for two reasons: First, because Shavuot is a harvest festival and the Book of Ruth gives us a picture of the harvest, and how the poor were treated in the harvest season with sympathy and love. Secondly, Shavuot is the anniversary of the passing of King David, who was the great-grandson of Ruth and Boaz, whose story is told in the Book of Ruth.



Ruth

Ruth 1:1 And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem-Judah went to dwell in the country of Moab, he and his wife and his two sons. **2** And the name of the man was Elimelech and the name of **אשתו** *his wife* Naomi and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab and continued there. C-MATS

Question: Why did Elimelech move his family to Moab? The children of Israel had become lax in their observance of the Torah and had brought יהוה's punishment upon themselves. A terrible famine ravished the land. Elimelech was a wealthy merchant who was not used to hunger and poverty, and so he thought he would escape from the misery by moving elsewhere. He took his wife, Naomi, and their two sons, and settled in Moab.

Ruth 1:3 And Elimelech, Naomi's husband, died; and she was left and her two sons. **4** And they took them wives of the women of Moab; the name of **ראשונה** *the one* was Orpah and the name of the other Ruth. C-MATS

Question: Why did Ruth marry Elimelech's son? Ruth befriended this family from Judah and began comparing their different way of life to her own. As her admiration for their laws and customs grew, she became more and more dissatisfied with the meaningless idol-worship of her own people. When one of Naomi's sons asked her to marry him, she was happy and proud to accept.

Ruth 1:4 And they lived there about ten years. 5 And Mahlon and Chilion died both of them; and the woman survived her two children and of her husband. 6 Then she rose with her daughters-in-law that she might return from the country of Moab: for she had heard in the country of Moab how that had visited יהוה אֱתֵי- his people in giving them bread. 7 And she went forth out of the place where she was and her two daughters-in-law with her; and they went on the way to return to the land of Judah. 8 And Naomi said to her two daughters-in-law, Go, return each of you to her mother's house: יהוה deal kindly with you, as you have dealt with the dead and with me. 9 יהוה grant you that you may find rest, each of you in the house of her husband. Then she kissed them and they lifted up their voice and wept. 10 And they said to her, No, but we will return אִתְּךָ with you to your people. 11 And Naomi said, Turn again, my daughters: why will you go with me? Have I yet sons in my womb, that they may be your husbands? 12 Turn again, my daughters, go your way; for I am too old to have a husband. If אֲמַרְתִּי I say, I have hope, if I should even have a husband to-night and should also bear sons; 13 Would you therefore, wait till they were grown? Would you therefore, stay from having husbands? No, my daughters, for it grieved me much for your sakes, for the hand of יהוה is gone forth against me. 14 And they lifted up their voice and wept again: and Orpah kissed her mother-in-law, but Ruth clave to her. C-MATS



Naomi entreating Ruth and Orpah to return to the land of Moab by [William Blake](#), 1795

Ruth 1:15 And she said, Surely, your sister-in-law is gone back to her people and to her Elohim: return you after your sister-in-law. 16 And Ruth said, Entreat me not to leave you and to return from following after you, for where you go, I will go; and where you lodge, I will lodge; your people shall be my people and your Elohim my Elohim; 17 Where you die, אֲמוּתָהּ will I die and there will I be buried: יהוה do so to me and more also, if anything but death part you and me. 18 And when she saw that she was stead fast minded to go with אִתָּהּ her, she left off speaking to her. C-MATS

Question: Why did Ruth go to Judah with Naomi? Ruth was dissatisfied with the idol-worship of her own people, and when the opportunity arose, she gladly discarded the roots in her land and accepted a life of poverty among people whom she admired.

Ruth 1:19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that the entire city was moved about them and *the women* said, Is this Naomi? **20** And she said to them, Call me not Naomi, call me Mara; for the Almighty has dealt very bitterly with me. **21** I went out full and *ויהוה* has brought me home again empty; why call you me Naomi, seeing *יהוה* has testified against me and the Almighty has afflicted me? **22** So Naomi returned and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest. C-MATS

Question: Why was Naomi bitter? Naomi was the poorest person in Israel, but her kinsman was the richest man in Israel. Because of the death of her husband and two sons, she and her daughter-in-laws lost all income and their homestead. Naomi was living in a foreign land and sensed the loss of her homeland and relatives. She became bitter and decided to return to her land.

Ruth 2:1 And Naomi had a kinsman of her husbands, a mighty man of wealth, of the family of Elimelech and his name was Boaz. C-MATS

Question: Who was Boaz? Boaz was the judge of the people of Judah at that time. Boaz was a kinsman of Elimelech, Naomi's deceased husband.



Ruth and Boaz

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me now go to the field and glean among the ears of grain after him in whose sight I shall find favor. And she said to her, Go, my daughter. 3 And she went and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging to Boaz, who was of the family of Elimelech. 4 And, behold, Boaz came from Bethlehem and said to the reapers, יהוה be with you. And they answered him, יהוה bless you. 5 Then said Boaz to his servant that was set over the reapers, whose damsel is קְנִיזָה this? 6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: 7 And she said, Let me glean, I pray you and gather after the reapers among the sheaves. So she came and has continued even from the morning until now, save that she tarried a little in the house. 8 Then said Boaz to Ruth, Do you not hear, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. 9 Let your eyes be on the field that they do reap and go you after them: have I not charged אֲתָּה the young men that they shall not touch you? And when you are thirsty, go to the vessels and drink of that which the young men have drawn. 10 Then she fell on her face and bowed herself to the ground and said to him, Why have מִצָּאתִי I found grace in your sight, that you should take knowledge of me, seeing I am a foreigner? 11 And Boaz answered and said to her, It has fully been showed me, all that you have done to אֲתָּה your mother-in-law since the death of your husband; and how you have left your father and your mother and the land of your nativity and are come to a people that you knew not before. 12 May יהוה recompense your work and a full reward be given to you of יהוה, the Elohim of Israel, whom בָּאתָּ you came to trust under His wings. 13 Then she said, Let me find favor in your sight, my master, for that you have comforted me and for that you have spoken kindly to your handmaid, though I am not as one of your handmaidens. C-MATS



Ruth and Boaz

Ruth 2:14 And at meal-time Boaz said to her, Come here and eat of the bread and dip your morsel in the vinegar. And she sat beside the reapers and they reached her parched grain and she did eat and was sufficed and left there. 15 And when she was risen up to glean, commanded Boaz אֶת his young men, saying, Let her glean even among the sheaves and reproach her not. 16 And also pull out some for her from the bundles and leave it and let her glean and rebuke her not. 17 So she gleaned in the field until even; and she beat out אֶת that which she had gleaned and it was about an ephah of barley. 18 And she took it up and went *into* the city; and saw her mother-in-law אֶת what she had gleaned: and she brought forth and gave אֶת to her that which she had left after she was sufficed. 19 And her mother-in-law said to her, Where have you gleaned today? And where have you worked? Blessed be he that did take knowledge of you. And she showed her mother-in-law אֶת with whom she had worked and said, The man's name with whom I worked today is Boaz. 20 And Naomi said to her daughter-in-law, Blessed be he to ליהוה, who has not left off his kindness to אֶת the living וְאֶת and to the dead. And Naomi said to her, The man is near of kin to us, one of our near kinsmen. 21 And Ruth the Moabitess said, Yes, he said to me, You shall keep fast by my young men, until they have ended אֶת all my harvest. 22 And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that you go out with his maidens and that they meet you not in any other field. 23 So she kept fast by the maidens of Boaz, to glean to the end of barley harvest and of wheat harvest; and she lived *with* אֶת her mother-in-law. C-MATS

Ruth 3:1 And Naomi her mother-in-law said to her, My daughter, shall I not seek rest for you that it may be well with you? 2 And now is not Boaz our kinsman, whose you were *with* אֶת maidens? Surely, he winnowed *in* אֶת threshing-floor barley to-night. 3 Wash yourself therefore, and anoint you and put your raiment upon you and get you down to the threshing-floor, but do not make yourself known to the man, until he shall have done eating and drinking. 4 And it shall be, when he lies down, that you shall mark אֶת the place where he shall lie וְבָאת and you [*will*] *come* in and uncover his feet and lay you down; and he will tell you אֶת what you shall do. 5 And she said to her, All that you say I will do. 6 And she went down to the threshing-floor and did according to all that her mother-in-law bade her. C-MATS



Ruth and Boaz

Ruth 3:7 And when Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain: and she came softly and uncovered his feet and laid her down. 8 And it came to pass at midnight, that the man was afraid and turned himself; and, behold, a woman lay at his feet. 9 And he said, Who **are אַתְּ (you?)*** And she answered, I am Ruth **אִמְתְּךָ your maidservant: spread therefore, your skirt over אִמְתְּךָ your maidservant; for אַתְּךָ you are a near kinsman.** C-MATS

Question: What is The Law of the Kinsman Redeemer? The Law of the kinsman redeemer is found in Leviticus. The idea of a kinsman redeemer in Old Testament times was to help someone in poverty who was unable to redeem their inheritance and redeem his relatives from slavery. Besides this gracious act of redemption towards one's own kind, the kinsman redeemer could also preserve the family line of a deceased male relative by marrying his widow and providing an heir (Deut. 25:5-6).

Ruth 3:10 And he said, Bless **אַתְּ (you?)*** in **יהוה** my daughter: you have showed more kindness in the latter end than at the beginning, inasmuch as you followed not young men, whether poor or rich. 11 And now, my daughter, fear not; I will do to you *all that you say*; for do know all the city of my people that a worthily **אִשְׁתְּךָ wife אַתְּ (you?)***. 12 And now it is true that I am a near kinsman; however there is a kinsman nearer than I. 13 Wait this night and it shall be in the morning, that if he will perform to you the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to you, then will I do the part of a kinsman to you, as **יהוה** lives: lie down until the morning. 14 And she lay at his feet until the morning. And she rose up before *either* could recognize one **אֶתְּ** another. For he said, Let it not be known that the woman came to the threshing-floor. 15 And he said, Bring the mantle that is upon you and hold it; and she held it; and he measured six *measures of* barley and laid it on her: and he went into the city. 16 And when she came to her mother-in-law, she said, Who **are אַתְּ, (you?)*** my daughter? And she told her **אֶתְּ** all that the man had done to her. 17 And she said, These six *measures of* barley he gave to me; for he said, Go not empty to your mother-in-law. 18 Then said she, Sit still, my daughter, until you know how the matter will fall; for the man will not rest, until he has finished the thing this day. (*there is 47 **אַתְּ** translated suspiciously as “you?” in the Tanakh) C-MATS



Boaz at the city gate

Ruth 4:1 Now Boaz went up to the gate and sat him down there: and, behold, the near kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside and sat down. **2** And he took ten men of the elders of the city and said, Sit you down here. And they sat down. **3** And he said to the near kinsman, Naomi that is come again out of the country of Moab, sold the parcel of land, which was our brother Elimelech's: **4** And אֶמְרָתִי I thought to disclose it to you, saying, Buy it before them that sit here and before the elders of my people. If you will redeem it, redeem it: but if you will not redeem it, then tell me, that I may know; for there is none to redeem it besides you; and I am after you. And he said, I will redeem it. **5** Then said Boaz, What day you buy the field of the hand of Naomi, you must buy it also of Ruth the Moabitess, the אִשָּׁת wife of the dead, to raise up the name of the dead upon his inheritance. **6** And the near kinsman said, I cannot redeem it for myself, lest I mar my own אֶת inheritance: take אִתָּךְ you אֶת my right of redemption on you; for I cannot redeem it. **7** וְזֹאת And this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe and gave it to his neighbor; וְזֹאת and this was the manner of attestation in Israel. **8** So the near kinsman said to Boaz, Buy it for yourself. And he drew off his shoe. C-MATS

Question: Why did Boaz go to the city gate and call 10 elders as a witness to his business transaction? The nearer kinsman had the first right to the property and Boaz came next after him. If Ruth's closer relative would not redeem or purchase it, Boaz was prepared to do so. The man who was nearest of kin agreed to redeem the piece of land until he found out there was a young widow involved. He graciously backed out! That left Boaz as the rightful nearest of kin who had the privilege of paying the redemption price for her land and her with it. The Moabitess and the Israelite became one.

Question: Why did the kinsman-redeemer give Boaz his sandal? His footprint was impressed in the leather sandal just like someone's fingerprint, which showed his identity. This was like a signature on a document that can always be used as a witness to a business transaction.

Ruth 4:9 And Boaz said to the elders and to all the people, אַתֶּם You are witnesses this day, that I have bought אֶת all that was Elimelech's אֶת and all that was Chilion's and Mahlon's, of the hand of Naomi. *Prophecy Fulfilled-Ruth 4:4-9 Messiah, our kinsman, has redeemed us-Eph. 1:3-7.* **10** Moreover, אֶת Ruth the Moabitess, the אִשָּׁת wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place: אַתֶּם you are witnesses this day. **11** And all the people that were in the gate and the elders, said, We are witnesses. Make אֶת יְהוּה the woman that is come into your house like Rachel and like Leah, which did build together אֶת House of Israel: and do you worthily in Ephrathah and be famous in Bethlehem: **12** And let your house be like the house of Perez, whom Tamar bare to Judah, of the seed which יְהוּה shall give you of הַזֹּאת this young woman. **13** So took Boaz אֶת Ruth and she became his wife; and he went in to her and יְהוּה gave her conception and she bore a son. C-MATS



Ruth and Boaz

Ruth 4:14 And the women said to Naomi, Blessed be יהוה, who has not left you this day without a near kinsman; and let his name be famous in Israel. 15 And he shall be to you a restorer of life and nourish אֶת your old age, for your daughter-in-law, who loved you, who is better to you than seven sons, has borne him. 16 And took Naomi אֶת the child and laid it in her bosom and became nurse to it. 17 And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed (*servant*): he is the father of Jesse, the father of David. 18 Now these are the generations of Perez: Perez gave birth to אֶת Hezron, 19 And Hezron gave birth to אֶת Ram and Ram gave birth to אֶת Amminadab, 20 And Amminadab gave birth to אֶת Nahshon and Nahshon gave birth to אֶת Salmon, 21 And Salmon gave birth to אֶת Boaz and Boaz gave birth to אֶת Obed, 22 And Obed gave birth to אֶת Jesse and Jesse gave birth to אֶת David.
C-MATS

Matthew 1:1 The book of the generation of Yahusha haMashiach (*the Messiah*), the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the guardian of Mary, of whom was born Yahusha, who is called Mashiach (*Messiah*). C-MATS

Question: Who were the four women of faith in the lineage of Yahusha?

1. **Tamar** was the daughter-in-law of Judah who played the harlot to right the wrong of her father-in-law who was supposed to give her in marriage to his son according to the law of Torah.

2. **Rahab** was the harlot who hid the spies sent out by Joshua. This woman of ill reputation to whom יהוה guided became the wife of Salmon.

3. **Ruth** was the daughter-in-law of Naomi who loved the ways of יהוה more than her own gods and returned with her Mother-in-law Naomi to Naomi's home town of Bethlehem. While living in Bethlehem, Naomi guides Ruth to meet with her dead husbands relative Boaz. Ruth marries Boaz and bears him a child whose name is Obed. Obed was the Grandfather of King David.

4. **Mary**, the Mother of Yahusha was directly contacted by the angel Gabriel who was sent from יהוה, and told she would bear a child named Yahusha who would sit on the throne of His father David.

Abraham to David	David to Captivity	Release to Christ
Abraham	David	Jeconiah
Isaac	Solomon	Shealtiel
Jacob	Rehoboam	Zerubbabel
Judah	Abijah	Abiud
Perez	Asa	Eliakim
Hezron	Jehoshaphat	Azor
Ram	Joram	Zadok
Amminadab	Uzziah	Achim
Nashon	Jotham	Eliud
Salmon	Ahaz	Eleazar
Boaz	Hezekiah	Matthan
Obed	Manasseh	Jacob
Jesse	Amon	Joseph
David	Josiah	Jesus Christ

Do You Know?

1. Shavuot means “_____” because it marks the completion of the seven-week counting period between Passover and Shavuot.
2. Shavuot also means “oaths” because it is compared to a ____ between יהוה and His people.
3. Shavuot is the Anniversary celebration of the giving of the ____ on Mount Sinai.
4. Pentecost is the Greek word for “_____”.
5. _____ people were slain at Mt. Sinai, but _____ people were saved when the Holy Spirit came at Pentecost.
6. The Israelites received the commandments on Mount _____.
7. The first commandment is ____ ____ ____.
8. The second commandment is “Do not make an _____”.
9. The third commandment is “Do not take the ____ of יהוה in vain”.
10. The fourth commandment is to ____ the Sabbath Day.
11. Six days you should ____ but on the seventh day you should ____.
12. The fifth commandment is to “honor your _____”.
13. What is the reward for keeping the fifth commandment?
14. The sixth commandment is “Do not _____”.
15. The seventh commandment is “Do not commit _____”.
16. The eighth commandment is “Do not _____”.
17. The ninth commandment is “Do not give false ____ against your neighbor”.
18. The tenth commandment is “Do not ____ anything that is your neighbor’s”.
19. ____ was Naomi’s daughter-in-law who followed her back to Judah.
20. ____ was a relative of Naomi’s husband and a kinsman redeemer.
21. Ruth marries Boaz and bears him a child whose name is Obed who is the Grandfather of King _____.
22. Tamar, Rahab, Ruth, and Mary are the only four women listed in the lineage of _____.

Answers:

1. Weeks
2. Wedding
3. Torah
4. Fifty
5. 3000, 3000
6. Sinai
7. I AM יהוה
8. Idol
9. Name
10. Remember
11. Work, rest
12. Parents
13. Long life
14. Murder
15. Adultery
16. Steal
17. Witness (Lie)
18. Covet
19. Ruth
20. Boaz
21. David
22. Yahusha

Haftorah

Question: After the commandments were given at Mount Sinai, when were the heavens opened again and Elohim spoke? **Ezekiel 1:1** Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I was among the captives by the river Chebar that the heavens were opened and I saw visions of Elohim. **2** In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity, **3** The word of יהוה came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of יהוה was there upon him. **4** And I looked and behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself and a brightness round about it and out of the midst thereof as the color amber, out of the midst of the fire. **5** And out of the midst there came the likeness of four Living Creatures (*cherubim according to Eze 10:20*). And this was their appearance: they had the likeness of a man. **6** And everyone had four faces and every one of them had four wings. **7** And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass. **8** And they had the hands of a man under their wings on their four sides; and each four had their faces and their wings *so*: **9** Their wings were joined one to another; they turned not when they went; they went everyone straight forward. **10** As for the likeness of their faces, they had the face of a man; and each of the four had the face of a lion on the right side; and the four had the face of an ox on the left side; the four had also the face of an eagle. C-MATS

Ezekiel 1:11 And their faces and their wings were separate above; two *wings* of everyone were joined one to another and two covered אָתּ their bodies. 12 And they went everyone straight forward: where the spirit wanted to go, they went; they turned not when they went. 13 As for the likeness of the Living Creatures, their appearance was like burning coals of fire, like the appearance of torches: *the fire* went up and down among the Living Creatures; and the fire was bright and out of the fire went forth lightning. 14 And the Living Creatures ran and returned as the appearance of a flash of lightning. 15 Now as I beheld the Living Creatures, behold, one wheel upon the earth beside the Living Creatures, for each of the four faces thereof. 16 The appearance of the wheels and their work was like to a beryl: and the four had one likeness; and their appearance and their work was as it were a wheel within a wheel. 17 When they went, they went in their four directions: they turned not when they went. 18 As for their rims, they were high and dreadful; and the four had their rims full of eyes round about. 19 And when the Living Creatures went, the wheels went beside them; and when the Living Creatures were lifted up from the earth, the wheels were lifted up. 20 Wherever the spirit wanted to go, they went, because there the spirit went: and the wheels were lifted up beside them; for the spirit of the Living Creature was in the wheels. 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the Living Creature was in the wheels. 22 And over the head of the Living Creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above. 23 And under the firmament were their wings straight, the one toward the other: everyone had two which covered on this side and everyone had two which covered on that side, אָתּ their bodies. 24 And when they went, I heard אָהֳרַי sound of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the sound of a host: when they stood, they let down their wings. 25 And there was a voice above the firmament that was over their heads: when they stood, they let down their wings. 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. 27 And רָאִיתִי *I saw* as it were the color amber, as the appearance of fire within it round about, from the appearance of His loins and upward; and from the appearance of His loins and downward I saw as it were the appearance of fire and there was brightness round about Him. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of יהוה. And when I saw it, I fell upon my face and I heard a voice of one that spoke. Ezekiel 3:12 Then the Spirit lifted me up and I heard behind me the voice of a great rushing, *saying*, Blessed be the glory of יהוה from His place. C-MATS

Habakkuk 3:1 A prayer of Habakkuk the prophet set to Shigionoth. 2 O יהוה, I have heard the report of You and יִרְאַתִּי *I feared*: O יהוה, revive You, Your work in the midst of the years; in the midst of the years make it known; in wrath remember mercy. 3 Eloah came from Teman and the Holy One from mount Paran. Selah. His glory covered the heavens and the earth was full of His praise. 4 And *His* brightness was as the light; He had rays *coming forth* from His hand; and His power *was* hidden. 5 Before Him went the pestilence and fiery bolts went forth at His feet. 6 He stood and measured the earth; He beheld and drove asunder the nations; and the eternal mountains were scattered; the everlasting hills did bow; His goings were *as* of old. 7 רָאִיתִי *I saw* the tents of Cushan in affliction; the curtains of the land of Midian did tremble. C-MATS

Habakkuk 3:8 Was יהוה displeased with the rivers? Was Your anger against the rivers or Your wrath against the sea that You did ride upon Your horses, upon Your chariots of salvation (*Yeshuwah*)? 9 Your bow was made quite bare; the oaths to the tribes were a *sure* word. Selah. You did cleave the earth with rivers. 10 The mountains saw You and were afraid; the tempest of waters passed by; the deep uttered its voice and lifted up its hands on high. 11 The sun and moon stood still in their habitation, at the light of Your arrows as they went, at the shining of Your glittering spear. 12 You did march though the land in indignation; You did thresh the nations in anger. 13 יִצְאֵתָּ You came out for the salvation of Your people, *even* for salvation with אֶתָּ Your anointed; You wound the head out of the house of the wicked man, laying bare the foundation even to the neck. Selah. 14 You did pierce with his own staves the head of his warriors: They came as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly. 15 You did tread the sea with Your horses, the heap of mighty waters. 16 I heard and my body trembled, my lips quivered at the voice; rottenness enters into my bones and I tremble in my place; because I must wait quietly for the day of trouble, for the coming up of the people that invade us. 17 For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no food; the flock shall be cut off from the fold and there shall be no herd in the stalls: 18 Yet I will rejoice in ביהוה, I will joy in the Elohim of my salvation. 19 יהוה, Adonai is my strength; and He makes my feet כְּאַיִלֹת as hinds [feet] and will make me to walk upon my high places. C-MATS

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