



5-20-18

Shavuot-Feast of Weeks-Pentecost

Exodus 19:1-20:23

Ezekiel. 1:1-28, 3:12

Zephaniah 3:9

John 1:32-34, Mt. 3:11-17, Acts 2:1-12

God spoke to Moses in the Sinai Desert. The Torah was given to us in the barren, ownerless desert to emphasize that no man may claim any superior right to the word of God. It is equally the heritage of every Believer, man, woman, and child, equally accessible to the accomplished scholar and the simplest of Believers.

Exodus-Shemot 19:1

1 In the third month from the Exodus of the Children of Israel from Egypt, on this day, they arrived at the Wilderness of Sinai.

The climax of the Exodus is now at hand. Moses' early doubts about Israel's worthiness to be redeemed are being answered by the nation's readiness to serve God at Sinai.

Exodus 19:16-19

16 On the third day when it was morning, there was thunder and lightning and a heavy cloud on the mountain, and the sound of the shofar was very powerful, and the entire people that was in the camp shuddered. **17** Moses brought the people forth from the camp toward God, and they stood at the bottom of the mountain. **18** All of Mount Sinai was smoking because God had descended upon it in the fire; its smoke ascended like the smoke of the furnace, and the entire mountain shuddered exceedingly. **19** The sound of the shofar grew continually much stronger; Moses would speak, and God would respond to him with a voice.

Interestingly, in verse 19 the word God when used in the Hebrew is Elohim-the plural form meaning Mighty Ones or God's. So, the full expression of God was present there that day on Mount Sinai. The Father, Son and Holy Spirit.

Heralded by an awesome display of thunder, lightning, smoke, shofar blasts, and fire, God's Presence descended upon Mount Sinai. Thus, the stage was set for one of the most auspicious moment in history: God's declaration of the Ten Words.

Exodus 20:15

15 The entire people saw the thunder and the flames, the sound of the shofar and the smoking mountain; the people saw and trembled and stood from afar.

The Hebrew word for saw is:

רָאָה {rah-ah'} to see, look at, inspect, perceive, consider, regard, look after, see after, learn about, observe, watch, look upon, look out, find out, gaze at, to appear, present oneself, to be seen, to be visible, to cause to see, show, to cause to look intently at, behold, cause to gaze at, to be caused to see, be shown, to be exhibited to, to look at each other, face

Ezekiel 1:4, 13

4 I saw and behold! There was a stormy wind coming from the north, a great cloud with flashing fire and a brilliance surrounding it... **13** there was a brilliance to the fire, and from the fire went forth lightning.

Matthew 3:11-17

11 It's true that I am immersing you in water so that you might turn from sin to God; but the one coming after me is more powerful than I – I'm not worthy even to carry His sandals – and He will immerse you in the Ruach HaKodesh and in fire. **12** He has with Him His winnowing fork; and He will clear out His threshing floor, gathering His wheat into the barn but burning up the straw with unquenchable fire!" **13** Then Yeshua came from the Galilee to the Jordan to be immersed by John. **14** But John tried to stop Him. "You are coming to me? I ought to be immersed by you!" **15** However, Yeshua answered him, "Let it be this way now, because we should do everything righteousness requires." Then John let Him. **16** As soon as Yeshua had been immersed, He came up out of the water. At that moment heaven was opened, He saw the Spirit of God coming down upon Him like a dove, **17** and a voice from heaven said, "This is My Son, whom I love; I am well pleased with Him."

John 1:32-34

32 Then John gave this testimony: "I saw the Spirit coming down from heaven like a dove and remaining on Him. **33** I myself did not know who He was, but the one who sent me to immerse in water said to me, 'The one on whom you see the Spirit descending and remaining, this is the one who immerses in the Ruach HaKodesh.' **34** And I have seen and borne witness that this is the Son of God."

The Children of Israel were released from bondage, the waters of the Red Sea parted before them, and their hated oppressors were dead on the shore of the Red Sea. They saw God's great power, beholding it with their own eyes. Nourished by the manna from heaven, their thirst satisfied by the water from Miriam's well, a throng of 600,000 marched into the wilderness at God's command. In a spectacular display of pure faith, casting aside all doubt and fear, they advanced toward an unknown destination.

How long could the joy last? How long before liberty would be confused with license, before freedom would degenerate into anarchy?

Once before, God had revealed Himself to humankind. When He created the universe, He revealed Himself through His works, through nature. In His creation He revealed Himself to humanity, that the Creator did exist. But man, seeking only possessions and pleasure, failed to recognize the Master of the universe; arrogantly man established himself as master of the earth. Beginning with Adam and for 2,000 years, generations came and went, and God was eliminated from life and from nature.

Since contemplation of nature had not led people to recognize the Creator, how was God's design for the world to be realized? It became necessary that a people be introduced into the ranks of nations, which through its history and its life should declare God as the cause of existence.

On the 6th of Sivan, in the year 2448 of Creation, God revealed Himself to the nation of Israel. In the wilderness, Israel received the Torah and its mission to be "a kingdom of priests and a holy nation." It was through Israel that God's master plan for the universe would be carried out. Israel was to be "a light unto the nations," and its mission was to show the peoples of the earth that God is the Source of all blessing and that fulfillment of His will means the attainment of all happiness.

We must come together as a people united under God. We must carry through the promise that began that day at Mount Sinai – one people united under the Creator doing His will, carrying His word to all the world. In Zephaniah 3:9 it says:

Zephaniah 3:9

9 I will make the peoples pure of speech that they will call upon the name of God and serve Him with one purpose.

In this verse the Hebrew Amim means peoples. This is different than the Hebrew Goyim for nations. Amim brings forward the idea of a people, a family, indeed we become related to each other when we accept Yeshua as Messiah. We become Amim-one people.

How will this come about? The whole world has already become filled with mention of the Messiah and Torah. This message has been spread to the farthest islands and to many stubborn-hearted nations, and they discuss these things. When Messiah returns the promise of Mount Sinai will happen. But guess what? He gave us a little more of a taste of Mount Sinai. Something on a more intimate level. Listen to these words from the Book of Acts.

Acts 2:1-12

1 The festival of Shavu'ot arrived, and the believers all gathered together in one place. **2** Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. **3** Then they saw what looked like tongues of fire, which separated and came to rest on each one of them. **4** They were all filled with the Ruach HaKodesh and began to talk in different languages, as the Spirit enabled them to

5 Now there were staying in Jerusalem religious Jews from every nation under heaven. 6 When they heard this sound, a crowd gathered; they were confused, because each one heard the believers speaking in his own language. 7 Totally amazed, they asked, "How is this possible? Aren't all these people who are speaking from the Galilee? 8 How is it that we hear them speaking in our native languages? 9 We are Parthians, Medes, Elamites; residents of Mesopotamia, Judah, Cappadocia, Pontus, Asia, 10 Phrygia, Pamphylia, Egypt, the parts of Libya near Cyrene; visitors from Rome; 11 Jews by birth and proselytes; Cretans, Arabs...! How is it that we hear them speaking in our own languages about the great things God has done?" 12 Amazed and confused, they all went on asking each other, "What can this mean?"

I'll close with this: Torah Man says: What does this mean? Every year, we celebrate Shavuot and commit ourselves anew to the task that God has entrusted to us. That job will be completed with the coming of the Messiah Yeshua, when ***"the glory of God will be revealed, and all flesh together will see that the mouth of God has spoken"*** (Isaiah 40:5)

Blessings in Messiah Yeshua,

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