

# Pentecost – a Day of Awesome Revelation

**What is the real meaning of Pentecost? How does it figure  
In God’s Great Plan? What happened on this fateful day?  
What does it portray for us? And when should it really be  
observed?**

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The first mention of Pentecost (Shavuot) is in Exodus 23:14-16 where we read: “Three times you shall keep a feast unto me in the year. You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month Abib (Nisan); for in it you came out of Egypt: none shall appear before me empty). And the *Feast of Harvest, the first-fruits* of your labors, which you have sown in the field: and the Feast of Ingathering, at the end of the year, when you have gathered in the fruit of your labors from the field.’

Pentecost is again mentioned in Exodus 34:22—“and you shall observe the *Feast of Weeks of the first fruits* of wheat harvest, and the feast of ingathering at the year’s end.”

In Greek (Strong’s Concordance #4005) the word Pentecost means “50<sup>th</sup> day,” because it is the 50<sup>th</sup> day that you count toward on the day after the annual Passover holy day. Pentecost occurs on the 50<sup>th</sup> day, and so it was named the 50<sup>th</sup> day after counting 49 days.

In Leviticus 23:10-11, God says, “Speak to the children of Israel, and say unto them, When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest; he shall wave the sheaf before the Lord, to be accepted in your behalf; on *the day after the Sabbath* (annual Sabbath— Passover) the priest shall wave it.”

“And you shall count for yourselves *from the day after the Sabbath (after Passover), from the day that you brought the sheaf of the wave offering*, seven Sabbaths shall be complete (that is, 7 weeks x 7 days = 49 days to complete the time period).” (v.15-16). The word Sabbath here literally means “rest period,” or “cessation,” and refers to a period of seven days or a “week.” It is used in the sense of ‘week’.

Pentecost itself is not named in this passage. God simply says: “You shall bring from your dwellings two wave loaves of two tenths of an ephah. They shall be of fine flour; they shall be baked with leaven; they are the *first-fruits* to the Lord.” (Lev.23:17).

These are two large luxurious loaves of bread. Verse 21—“You shall proclaim on the same day, that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute *forever* in all your dwellings throughout your generations.”

Did you notice that there is no name for this festival given in this passage? What does all this mean? What does it have to do with us?

The next mention about Pentecost is found in Numbers 28:26. “Also on the *day of the first-fruits*, when you bring a new grain offering to the Lord at your *feast of weeks*, you shall have a holy convocation. Do no customary work on this day.”

In Hebrew, this day is called *yom ha bikkurim*. It refers to the “day of the first-fruits.”

When was this Feast Day – commanded to be observed FOREVER –to be kept? Much controversy has arisen over this question. It is still controversial, today!

### ***The Battle over Pentecost***

Josephus, himself a Pharisee, in the first century, tells us:

“But on the second day of unleavened bread, which is the 16<sup>th</sup> day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. . . . They offer the first-fruits of their barley . . . and after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God.

“6. When a week of weeks has passed over after this sacrifice, (which week contains forty and nine days,) on the fiftieth day, which is PENTECOST, *but is called by the Hebrews Asartha*, which signifies PENTECOST, they bring to God a loaf . . .” (Josephus, *Antiquities of the Jews*, bk.III, x, 5-6).

This controversy raged until the destruction of the Temple and the passing of the Sadducees in 70 A.D.

The controversy is discussed by Alfred Edersheim in his book *The Temple: Its Ministry and Services* –

“The expression ‘the morrow after the Sabbath’ (Lev.23:11), has sometimes been misunderstood as implying that the presentation of the so-called ‘first sheaf’ was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the ‘Boethusians’ and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word ‘Sabbath’ (Lev.23:24, 32, 39). As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus . . . of Philo . . . and of Jewish tradition leaves NO ROOM

TO DOUBT that in this instance we are to understand by the ‘Sabbath’ the 15<sup>th</sup> of Nisan, on whatever day of the week it may fall” (p.203-204).

As Edersheim noted, many facetious arguments have been raised to contradict the practice and ruling of the Pharisees on this subject. Who is right?

What does the apostle Paul have to say on this issue? On whose side would he weigh in?

### *A Close-Up View of the Apostle Paul*

The apostle Paul wrote more Scripture in the New Testament than any other writer. Whose example – whose teaching – did he follow?

The apostle Paul, of course, was a Pharisee. As a strict Pharisee, all his life he observed Pentecost on the same day as all the Pharisees did – normally on Sivan 6 – counting 50 days from the day of the wave sheaf offering, which the Pharisees offered the day after the first High Holy Day of Passover.

Paul, who himself was a Pharisee, was brought up and taught at the feet of the leading Pharisee of his day, Gamaliel. Paul says, “I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city *at the feet of Gamaliel*, and TAUGHT according to the *PERFECT MANNER OF THE LAW* of the fathers” (Acts 22:3).

The word translated “PERFECT” here in the Greek is *akribeia* and means “exactness, perfect manner.” Says *Thayer’s Greek-English Lexicon*, it means “in accordance with the strictness of the Mosaic law.” Paul was taught the Law of Moses in a very strict manner.

### *“Perfect Manner of the Law”*

Says the Amplified Parallel Bible in this verse: “At the feet of Gamaliel I was educated according to the strictest care in the Law of our fathers, being ardent [even a zealot] for God, as all of you are today.” Gamaliel was the leading Pharisee teacher of that generation, and Paul was his direct pupil learning the Torah from him.

Those churches today who follow the Sadducean Pentecost reckoning make a LIAR out of the apostle Paul,

Paul says he was taught the Law of God perfectly, as a Pharisee, at the feet of the leading Pharisee of that day, Gamaliel, then he is really saying he was taught correctly concerning Pentecost calculation and observation! If the Pharisees were wrong, then this statement of Paul's would be an out-and-out LIE or FALSEHOOD!

On another occasion, Paul said to the Sanhedrin or Supreme Court or Council of the Jewish nation, “Men and brethren, *I am a Pharisee, the son of a Pharisee*” (Acts

23:6). Paul obviously was not embarrassed to have been a Pharisee – he boasted of it! Like all the Pharisees, he believed in the hope of the resurrection (Acts 23:6). The apostate Sadducees, however, denied the truth of the resurrection! (Acts 23:7-9).

Paul wrote to the Philippians about his religious training and upbringing. He declared, “If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; AS TOUCHING THE LAW, A PHARISEE; concerning zeal, persecuting the church; TOUCHING THE RIGHTEOUSNESS WHICH IS IN THE LAW, *BLAMELESS*” (Philippians 3:4-6).

But how could this be? If the Pharisees were IN ERROR on Pentecost and its calculation, then Paul could not have been “blameless” as concerns the Law of God, the divine instructions for Pentecost! If the Sadducean reckoning was correct, then the Pharisees had to be wrong, making Paul himself in error, and certainly NOT “blameless”! Therefore, did Paul LIE when he made this clear and obvious declaration?

The Greek word for “blameless” here is *amemptos* and means, “irreproachable, faultless, unblameable.” Notice that definition again – “IRREPROACHABLE, FAULTLESS, UNBLAMEABLE.”

*Thayer’s Greek English Lexicon* defines the word, “**blameless, deserving no censure; free from fault or defect.**”

Those who keep Pentecost by counting like the Sadducees face an inevitable predicament. They are in an awkward position. In fact, they find themselves disagreeing with both the apostle Paul and Jesus Christ, Yeshua the Messiah, himself! But if this is the case, then they *find themselves FIGHTING AGAINST PAUL AND AGAINST CHRIST!*

Rabbi Gamaliel told the Jewish Sanhedrin, when the apostles had been called on the carpet to answer for their teachings, “Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will *only find yourselves FIGHTING AGAINST GOD*” (Acts 5:38-39).

### *Counting to Pentecost*

*Kiehl and Delitzsch, Commentary on the Old Testament*, Vol.1, page 612, declares: “When the Israelites had come into the land to be given them by the Lord, and had reaped the harvest, they were to bring a sheaf as first-fruits of their harvest to the priest, that he might wave it before Jehovah on the day after the Sabbath, i.e, after the first day of *Mazzoth* (unleavened bread). According to Josephus and Philo, it was a sheaf of barley; but this is not expressly commanded, because it would be taken for granted in Canaan, where the harvest began with the barley.”

“The priest was to wave the sheaf before Jehovah, i.e., to present it symbolically to Jehovah by the ceremony of waving, without burning any of it upon the altar.” This is called the Omer offering, and it was offered at the Temple (waved) for 49 days before the Lord as they were commanded to count the Omer each day.

Says the Commentary: “(the morrow after the Sabbath) signifies the *next day after the first day of the feast of Mazzoth*, i.e., the 16<sup>th</sup> Abib (Nisan), not the day of the Sabbath which fell in the seven days’ feast of *Mazzoth*, as the Baethoseans supposed, still less the 22<sup>nd</sup> of Nisan, or the day after the conclusion of the seven days’ feast, which always closed with a Sabbath. . .”

In a footnote, the Commentary declares: “The view advocated by the Baethoseans, which has been lately supported by W. Schultz, is refuted not only by Joshua 5:11, but by the definite article used [Ha Shabat], which points back to one of the feast-days already mentioned, and still more decisively by the circumstance, that according to verse 25 the Sabbath; and if Sabbath was not fixed, but might fall upon any day of the seven days’ feast of *Mazzoth*, and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals.”

### ***Joshua 5:11***

How does Joshua 5:11 figure into how we count Pentecost? In reading it, we find that on the “morrow after the Passover” the manna ceased, and Israel ate the new grain in the promised Land, yet according to the law they were forbidden to eat any fruit of the land until the wave sheaf was offered. This shows that the wave sheaf had to be offered the day after Passover, then the manna ceased and they began to bake and eat bread. They could not have eaten of that harvest unless the wave sheaf had been offered, and it was the “morrow of the Passover” – or Nisan 16. The wave sheaf, then, was waved on the day after the Passover holy day, Nisan 15, and the count to Pentecost began on that day – Nisan 16 – and NOT on “Sunday”, the day after the weekly Sabbath!

How clear!

### ***The First-Fruits***

Says *Hastings Dictionary of the Bible*, Vol. 3, page 739-741, “*Pentecost*.—This term, adopted from the Greek, means ‘fiftieth’, and was applied by Greek-speaking Jews . . . to the second of the three chief Heb. Festivals, because it fell on the fiftieth day after the offering of the barley-sheaf during the feast of unleavened bread.”

*Hastings Dictionary of the Bible* goes on: “The meaning of this phrase, on which the computation of Pentecost depends, has been much disputed. *The Jews of Christ’s time understood it to designate Nisan 16<sup>th</sup>*, without regard to the day of the week; the Sabbath being interpreted as the *first day of the feast of unleavened bread* (Nisan 15<sup>th</sup>).”

Notice! The Jews of Christ's time designated Nisan 16, the day after the Passover holy day, as the "morrow after the Sabbath" from which Pentecost was counted! And throughout His ministry, Jesus Christ NEVER REBUKED OR CORRECTED THIS CONCLUSION! His silence speaks volumes, showing that they must have figured it correctly. Christ rebuked them for many other errors and false doctrines. If they were keeping Pentecost on the wrong day, surely He would have mentioned it, and warned His disciples of this "egregious error"! But He did not. Why? Because *they were counting CORRECTLY!*

In the days of Christ, the priests at the Temple determined the waving of the barley sheaf was to be done on Nisan 16. Says the Commentary, "It is at any rate certain that the Jews celebrated the sheaf-waving on Nisan 16, and Pentecost on the fiftieth day after (usually Sivan 6), without regard in either case to the day of the week" (p.741).

The Commentary continues: "The Feast of Weeks or Pentecost, therefore, as it appears in the Pentateuch, was a joyful acknowledgement of the completion of the harvest in the land which God had given Israel. The whole harvest season was in a sense sacred time. Hence Pentecost lasted but one day. By its prelude, the sheaf-waving, it was dependent on Passover, commemorative of Israel's redemption; and by the interval of seven weeks between it and Nisan 16, it was brought into the sabbatical system in accordance with which the Hebrew feasts were arranged." (*ibid.*).

So this *whole season of the harvest is sacred* to God. The Feast of "First-fruits" pictures the spiritual harvest of those whom God is calling into His Kingdom at this time! That is, the Church of God, the body of Christ, those who serve and worship the true God of Israel! The harvest between Passover and Pentecost pictures the REDEEMED OF THE LORD!

God says, "For, lo, I will command, and I will *sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least GRAIN fall upon the earth*" (Amos 9:9).

The "grain" represents ISRAEL! This "omer" represented the firstfruits of ISRAEL -- that is, the "*Israel of God*" (Gal.6:16) -- the Church of God!

In the book of James we read, "that we should be a *KIND OF FIRSTFRUITS of his creatures*" (James 1:18). We in God's Church are those who have "the *firstfruits of the Spirit*" (Rom.8:23). In Revelation we read: "And I looked, and, lo, a Lamb stood on the mount Sion, and *with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . These are they which follow the Lamb, whithersoever he goeth. These were redeemed from among men, being the FIRSTFRUITS unto GOD and to the Lamb*" (Rev.14:1-4).

### ***The REAL Meaning of Pentecost***

Why is Pentecost so important? What is its real meaning and significance? Let us review that first Pentecost, when Israel came out of Egypt, and see what happened on that awesome day.

What was revealed on Pentecost that year that Israel came out of Egypt? What was the great thing that the Israelites were marching toward, counting the Omer day by day and week by week for 49 days until the 50 day?

### *The Day of “Revelation”*

Exodus 19 tells us the Israelites came to the wilderness of Sinai on the first day of the *third month* (v.1). On Sivan 2, God had Moses tell Israel: “You see what I did to the Egyptians, and saw how I bore you on eagles’ wings and brought you unto myself. Now if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine: You shall be unto me a kingdom of priests, and a holy nation” (v.4-6).

On Sivan 3, “Moses called for the elders of the people, and laid before their faces all the words which the Lord commanded him and the people answered together, all that the Lord has spoken we will do” (verse 7).

On Sivan 4, “the Lord said to Moses, ‘Behold, I come unto you in a thick cloud, that the people may hear when I speak with you, and believe you forever,’ and Moses told the people. God said to Moses, Go to the people; sanctify them today and tomorrow (Sivan 4-5). Let them wash their clothes and be ready the *third day* (Sivan 6) for the Lord will come down in the sight of all the people upon Mt. Sinai (Sivan 6). When the trumpet sounds long, they shall come near the mount. Set bounds around the mountain. Warn the people not to go up into the Mount or touch it or they will be put to death; whether it be beast or man, it shall not live” (v.9-13).

On Sivan 6 in the morning 3 million people came out to meet God. Mt. Sinai was on fire and “smoking like a furnace with thunders and lightning, with a thick cloud upon the mount and the voice of the trumpet was exceeding loud, so that all the people in the camp trembled. God descended upon the top of the mount in fire, and the whole mount quaked greatly. As the trumpet grew louder and louder, Moses spoke and God answered him by a voice and called him to the top of the mount and Moses went up.”

Sivan 6 that year was 50 days from Passover – it was Pentecost! On Pentecost, the Ten Commandments were given to all Israel, who heard God speaking them, amidst thunder, fire, and lightning! It was the day God “married” Israel and took her for His bride!

Leslie Koppelman Ross in *Celebrate! The Complete Jewish Holidays Handbook*, writes: “The legacy of the Pharisees, who identified the first day of the Omer as Nisan 16, served them well. Through a process of interpretation of the time markers in Exodus 19, and comparison of certain phrases in that text with similar ones in other parts of the Bible, the Rabbis determined that the Revelation [on Mount Sinai] had taken place on Sivan 6 – fifty days after Passover, fifty days after the first count of the Omer, *the same day as Shavuot [Pentecost]*” (p.112).

Shavuot arrives at the end of a period of seven times seven weeks (*shavuah* = *week*), the same root as the word *shevuah*, which means taking a vow, or oath. This holy day is all about “exchanging vows,” between God and Israel – marriage vows. With this understanding, the seven weeks of counting the Omer took on new radiant meaning, as the spiritual link between Exodus and Revelation, or Betrothal and Marriage.

What was revealed at Mount Sinai, on Pentecost? The Ten Commandments – the basis of God’s covenant with His people! God chose Israel to be His bride. They had to agree to His terms. His terms are the Torah – His commandments, statutes and judgments.

Says Ross, “Revelation at Sinai continued beyond the tenth commandment, encompassing an additional 603 ethical and ritual laws, a total of 613 *mitzvot* (commandments . . .)” (p.115).

Now do you begin to see the awesome significance of Pentecost? It was the Day of the Great Wedding! And as such, it is a “type” of the Day of Christ’s return, when He will marry His bride, the Church of God!

### *A Love Story*

During Shavuot, or Pentecost, the book of Ruth is read in the synagogue. The story of Ruth took place “at the beginning of barley harvest” (Ruth 1:22), which coincides with Counting the Omer and Pentecost. Ruth pictures the essence of *chesed* or “loving-kindness.” She was the ancestor, a Moabite woman, of king David, who was himself born and died on Shavuot!

Ruth’s uncompromising loyalty and love and devotion are shown in her words to Naomi, her mother-in-law, when she told her: “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; where you lodge, I will lodge; your people are my people, and your God is my God; where you die, I will die, and there I will be buried. Thus may God do to me—and more—if anything but death separates me from you” (Ruth 1:16-17).

The book of Ruth is suffused with tragedy, suffering, and even with betrayal. The land of Judah suffered famine, and Ruth’s husband – to be and father-in-law abandoned it to save themselves. In Moab they died suddenly without children, unknown on a foreign soil, their lives untimely ended.

What is the meaning of all this? Ruth loved her husband even after his death and did not want his name to die with his childless family. This illustrates that the covenant of love extends beyond the grave. Although there was no hope or visible redeemer to keep the family name alive, Ruth loved Naomi her living mother-in-law, and would not let her go away alone and insisted on going with her.

Says Rabbi Irving Greenberg in *The Jewish Way*, “Despite its surface gentleness, Megillat Ruth is suffused with tragedy, with suffering, even with betrayal. The land of Judah suffered famine, and Ruth’s husband-to-be and father-in-law abandoned it to save themselves. In Moab they died suddenly, without children, unknown on a foreign soil, their lives untimely ended. In this welter of pain the questions arose: Is life absurd? What is the meaning of all this? The answers grew out of a woman named Ruth. She loved her husband even after his death and did not want his name to die with his childless family.

“The covenant of love extends beyond the grave. Ruth loved Naomi, her living mother-in-law, and would not let her go away alone and impoverished. . . Ruth insisted on going with Naomi. She acted out of *chesed*, a loving kindness that saw not only the bleak reality but the possibilities of redemption that may still break through the harsh surface of an unredeemed world. Ruth remained faithful. She joined Naomi’s people and embraced Naomi’s God. God used the love of Ruth to infuse the line of David. And incredibly, out of this barren, rocky soil grew hope—an act of kindness, a relative who cared. Out of faithfulness comes hope; out of suffering comes redemption; out of love comes renewed life” (p.88-89).

Says Eliyahu Kitov in *The Book of Our Heritage*, “What is the connection between the Book of Ruth and Shavuot—the time when the Torah (God’s Law) was given? Yalkut Shimoni explains: Reading *Ruth* on Shavuot comes to teach us that the Torah can become part of man only through suffering and affliction.

“Abudraham says: *Ruth* is read then because the story of Ruth took place during the time of barley harvest and this period is also the time of Shavuot. . . .

“Bechor Shor says: *Ruth* was written by the Prophet Samuel, in order to record King David’s genealogy and to indicate that there was Divine assent in the matter [i.e. anointing him as king]. David was born on Shavuot and died on Shavuot; thus, it is fitting to read the Megillah that records his background” (p.815)..

Says Eliyahu Kitov, “Ruth exemplified the attribute of *Chesed – lovingkindness*. And through her loving kindness she attained every other excellent quality as well” (p.819).

Ruth, a Moabite, completely devoted herself to Naomi from the depth of her being until her dying day (renounced being a Moabite). “The ten years that Ruth spent in her mother-in-law Naomi’s home were all equally good. Ruth brought Naomi no grief. Rather, she made every effort to bring joy to the heart of the widow who had fallen from greatness, until Ruth herself was widowed. . . . The first recorded act of kindness toward Naomi transpired after the death of Ruth’s own husband and it typifies the unique kindness that is the trait of Abraham. We are told of a person who forgets her own troubles and anguish and concerns herself solely with the needs of another. When Ruth comes to act kindly toward her mother-in-law, she does so without reservation and without any thought about her own needs. . . . She did not simply act kindly toward

Naomi – she transformed herself into a source of kindness, giving to Naomi without leaving anything for herself.” (p.828).

As Naomi’s daughter, Ruth did all she perceived as being pleasing to Naomi and all that Naomi instructed her to do. Ruth was so closely drawn to Naomi that no one could cause them to part. She abandoned the royal house of Moab to travel to Bethlehem, to serve there as a simple maidservant to pay honor to her God and her people.

“This kindness was outweighed by the second act, for later Ruth gave Naomi more than she had herself. She transformed herself into a new being solely for Naomi’s benefit. Ruth saw that all that she had been was insufficient to fill the needs of Naomi. Ruth had nothing to give Naomi that would replace what she had lost. Ruth could give only herself. What did Ruth do? She went to Boaz as her mother-in-law had commanded”(p.828-829).

After Naomi returned from the fields of Moab, she sent Ruth to the fields of Boaz to gather ears of corn after the reapers. She found grace in the eyes of Boaz who was a near kinsman of Naomi and a mighty man of wealth, of the family of Elimelech. Boaz joyfully redeemed the young maiden Ruth to be his wife and fulfilled the part of a kinsman which also ensured that *sovereignty* might not depart from the house of Naomi.

According to tradition, Boaz who was advanced in age died a day after the marriage ceremony. Says Eliyahu Kitov: “Our Sages taught: The very night when Boaz took Ruth into his home was his last night. The next morning all arose to attend his funeral. The One Whose counsel is hidden had a deep purpose in this matter. It is said that Boaz’s lifespan had not been prerecorded in the Book of Life. God kept him among the living until Boaz would implant his seed in Ruth, to give rise to David who was the descendant of these two spiritual giants. When Boaz had fulfilled the Divine will, the purpose of his creation, he departed from the world” (p.835-836i).

When Boaz went in unto Ruth, the Lord gave her conception and she bore a son, Obed, which means “Servant,” or “Serving.” He was the father of Jesse, the father of David who became the anointed king of Israel.”

This became the line of Jesus Christ our Savior.

### ***The Spiritual Antitype***

Shavuot or Pentecost pictures the Covenant God is willing to make with mankind, collectively and individually. Like a marriage covenant, it has terms and conditions – and it is a perpetual, ongoing, living covenant.

As we study the Word of God, we see unfolding new dimensions of truth and revelation hidden for ages – new dimensions which were not previously or initially apparent. When God says to His people, “These words which I command you THIS DAY,” He means that every day – including TODAY – the Torah is new, and renewed.

In other words, the revelations of the Torah, and the Word of God, are not complete, or finished. They will continue, and go on, forever. In the broadest sense, the Torah, the Word of God, is not complete. Continuing and further revelation must be absorbed, as we continue to study, ponder, pray, meditate, and seek God, and His revelation, and continue to GROW in grace and in knowledge (II Pet.3:18).

Shavuot is the holy day of Continuous Giving of the Torah – and the day of the Unfinished Covenant. The true dimension of Shavuot is infinite and eternal.

Shavuot in a very profound sense pictures the marriage of Christ and the church. In Ephesians 5:22-30, we read: “Wives submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and he is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their husbands in everything. The church is subject unto Christ who loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word of God, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (fault). Husbands love, nourish and cherish their wives as their own body even as the Lord loves, nourishes, and cherishes the church for we are members of his body, of his flesh, and of his bones.”

When Christ returns to this earth the voice of a great multitude is heard saying “Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Write, Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God” (Revelation 19: 6-9).

How joyous, how meaningful, how glorious is the Feast of Pentecost!

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