



# *Shavuot*

# שבועות

THE HIDDEN TREASURES  
OF PENTECOST

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# INTRODUCTION

We live in historical times, ones that the prophets spoke about.

In over 20 years of ministry in Israel, I saw with my very own eyes just how many biblical prophecies have come to pass in recent years. What seemed impossible for centuries, have all become a reality in our generation.

Seeing the unveiling of these events, witnessing God's faithfulness to His word and to His people, fills my heart with unspeakable joy and gratitude.

The Bible speaks about Israel's restoration and the return of the people of Israel to their ancient homeland. The prophets also speak about the outpouring of the Holy Spirit, which we see is being revealed more and more in our generation during these days.

The Gospel is being preached once again in Israel and is allowing the people of this nation to hear the

good news of their Messiah, Yeshua. The response to the Gospel has been overwhelming. Yeshua is being worshipped again by tens of thousands of Israeli believers, in Hebrew, in the land of the patriarchs, after two thousand years. Hallelujah!

As a pastor in Israel, it has been such a tremendous privilege and humbling experience to be able to preach the Gospel to my fellow Israelis. I marvel at the grace of God every time I see hundreds of Israelis respond to altar calls at our Galilee outreaches, just a few miles from where Yeshua walked, taught, healed the sick and performed miracles.

Now, 2000 years later, we are able to gather once more on those very same Galilean hills where Yeshua taught thousands of Israelis, and have multitudes of modern-day Israelis hear the Gospel for the first time. Seeing them respond and receive salvation, physical healing and peace is undeniable proof that we're living in the times of the fulfilment of prophecy.

In the book of Acts we read about a biblical feast - Pentecost. This feast was commanded by God to be celebrated for all generations. While the apostles were in Jerusalem waiting for the promise of God and persisting in fervent prayer, the power of God suddenly fell upon them, and they were filled with the Holy Spirit!

After Yeshua's crucifixion and everything that the disciples had gone through, they desperately needed encouragement and comfort. On the day of Shavuot (Pentecost), God sent that comfort in the form of His *menachem* (comforter), the Holy Spirit, as the ultimate fulfilment of this important feast.

The same is happening in our day...

# THE FEAST OF SHAVUOT (PENTECOST)

## CHAPTER 1

When we think about Pentecost, we usually think first and foremost about new testament events, as it is written: “...wait for the promise of the Father” - the outpouring of the Holy Spirit. Everything Yeshua taught His disciples and what eventually took place in Jerusalem with regards to Pentecost are all recorded in the book of Acts, second chapter.

However, the story of this feast has another side to it which is as ancient as the Lord’s commandments given to the nation of Israel during their sojourn in the wilderness. It lies embedded in Israel’s biblical culture, with its special meaning, teaching and prophetic proclamation all pointing to future events predestined by God, of which we see the fulfilment in the New Testament. While studying the relationship between the feast of Shavuot (Pentecost) in the Old Testament and its fulfilment in the New Testament, we will find a deeper

connection, the fullness of God and how the prophetic message is fulfilled in our lives, as well as other aspects which are to be fully revealed in the expression of His Kingdom.

When looking at the Biblical feast of Shavuot, it is important to emphasise the connection between the all of the Biblical feasts leading up to Shavuot, as well as the Biblical feasts that follow Shavuot, which will then reveal the entire plan of God and the relationship between seasons; both spiritual and physical.

When God brought the people of Israel out of Egypt, He gave them commandments that they had to keep and live by, in order to serve the Lord in an acceptable way and to remain under His covering, protection and blessing. In addition to the commandments, God gave Israel His feasts, saying, “These are my my appointed festivals”.

These God-given festivals carry an important message and a deep life-changing meaning. They included service to God and different types of sacrifices, however it is important to note that many of the commandments related to these festivals were commandants to rejoice, and to proclaim God and

His works. It seemed important to God that people would not only gather together for prayers and sacrificial ceremonies, but also to celebrate as families in their households, passing on these festivals to their descendants; from father to son, to grandson, from one generation to another.

The Lord appointed His festivals when He brought Israel out of Egypt, and God himself is the author and initiator of these celebrations. When the Lord gave the people of Israel “His” festivals, He was in fact creating His own godly culture for them. It was absolutely new, unique, and unlike any other culture out there, one that was to differentiate the people of God from all other nations.

It was a culture of service to God that had a lot of joy and celebration woven into it with song, dance and celebrations in the Temple as a nation, along with their priests, friends, neighbours, and loved ones. They would gather around the same table, filled with joy and the sound of children’s laughter echoing all around. That was God’s culture.

Even feasts around the family table were structured as a worship service, with a specific order of event. The head of the family would read the scriptures

and share a word, would propose toasts, pray, and most importantly made sure that every single word and act revolved around God and would be to His glory. God was the focus.

The first description of the feast of Shavuot can be found in the book of Leviticus chapter 23, but in order to further understand the importance and meaning of this feast, we need to take a look at the whole chapter from the beginning and note specific keywords, their message, and their meaning in Hebrew.

Leviticus 23:1-2 —“And the Lord spoke to Moses, saying, “Speak to the children of Israel, and say to them: ‘The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts.’”

It’s important to note that God himself said these things to Moses. God is the one who tells us to keep the feasts, and He Himself calls them “the feasts of the Lord”. Despite many people referring to them as Jewish festivals, they are in fact God’s feasts, since it was God Himself who declared them as His feasts, or “the feasts of the Lord”.



It is equally important to understand the meaning of the word *feast* in Hebrew, because the usage of the word *feast* in the english Bible isn't a literal translation, but more so a general idea. The word for the Lord's feasts in Hebrew according to Leviticus 23:2 is "moadim" (מוֹעֲדִים).

Moed (singular form of moadim) — means appointed time or appointed season. A literal translation of the scripture would be: "These are the appointed times of the Lord..."

Despite the majority of the feasts being festive celebrations, there are some somber commemorative days, such as Yom Kippur (Day of Atonement), which is a day of fasting and prayer, not of joyful celebration.

The Lord gave Israel His feasts in a way that made their lives revolve around these appointed times and events, and since every feast speaks of God - His works and His love - they remind us of past events and point out future events. Israel's entire cultural existence was to go through these repeating cycles of the Lord's feasts.

2 Chronicles 8:13 —“...according to the daily requirement for offerings commanded by Moses for the Sabbaths, the New Moons and the three annual festivals—the Festival of Unleavened Bread, the Festival of Weeks and the Festival of Tabernacles.”

In this verse we see a wonderful example of how cyclical God made these feasts. Every week would end with the celebration of Shabbat, after working for six days, the seventh day was to be dedicated to the Lord. It was to be a time of rest, replenishment and worship. Families would get together with friends and loved ones around a festive Shabbat meal during which people would express their gratitude to God, acknowledging His goodness and blessings, thus dedicating the upcoming week to the Lord.

The second example of the cyclical nature of the feasts is the New Moon. Since the biblical calendar is a lunar one, the first day of each new month falls on the appearance of the new sickle moon. The halfway point of the month, 14 days in, would arrive with the appearance of the full-moon. As the month progresses the moon would wane until the end of the month, whereupon the new moon would once again make its appearance marking the beginning of the next lunar month. This timetable allowed the Israelites to accurately keep the times of the

offerings, prayers and dedications to the Lord on a monthly basis.

This is how the Lord planned the annual cycles for His people, so that they would continuously be worshiping and serving God with joy and celebrations, both individually, as well as collectively.

One of the other most important feasts in the Bible is Pesach (Passover), which is a celebration of God's deliverance of the people of Israel from Egypt. The day after Pesach is celebrated, the feast of Matzot (Leavened Bread) begins. Since a part of this feast involved a wheat harvest, it was customary to bring the first sheaf (in Hebrew: omer) before the Lord. After presenting this first sheaf to the Lord, the countdown to Shavuot (Pentecost) would commence. In Hebrew this countdown is called *s'firat ha-omer* or counting of the sheaves.

## CHAPTER 2

“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an

offering of new grain to the Lord.” - Leviticus  
23:15-16

In these scriptures we see a countdown being described which culminates in the feast of *Shavuot* (Pentecost). *Shavuot* translates from Hebrew as “weeks”. The Lord said to count down 7 weeks and then celebrate the Feast of Weeks. The New Testament term for *Shavuot*, which is Pentecost, is derived from the Greek language and refers to the fifty days God commanded to count down from the day that the first sheaf was brought as an offering to the Lord.

Before we take a closer look at the keywords and further meanings of *Shavuot*, I want to offer a short overview of this feast in order to present a general idea of what God is telling us and what He is accomplishing through this feast.

*Shavuot* is a feast of the harvest (*katzir*). During Passover (*Pesach*) the Spring harvest of barley would be gathered. *Shavuot* (Pentecost) would be the time of the Summer harvest when the wheat would be gathered. The prophetic fulfilment of *Shavuot* is the harvest of the end time, the harvest of souls among the nations - a harvest that began in Jerusalem when the Holy Spirit was poured out. To this day we see this ongoing harvest taking place among the nations,

and this harvest will continue until the return of the Lord. It will end the same way it began — with an awakening of Israel, as it is written in Romans 11:26: “...and in this way all Israel will be saved.”

The first time this feast of Shavuot is referred to is in Exodus 23:14 when three important events are mentioned that would require people to go up to Jerusalem; *“Three times a year you are to celebrate a festival to me.”* In Exodus 23:17 we read — *“Three times a year all the men are to appear before the Sovereign Lord”*

In Exodus 23:16 it is written: “Celebrate the Festival of Harvest with the first-fruits of the crops you sow in your field.” In this scripture we see the meaning of this feast by its name: the feast of *Katzir* (Harvest).

The other term used for Shavuot is the Feast of *Bikurim* (Firstfruits). It is the time to dedicate the firstfruits of the fields, trees, as well as animals, to the Lord. By God’s law all of the firstfruits belong to Him.

In Romans 11:16 we read — “If the part of the dough offered as **firstfruits** is holy, then the whole batch is holy...”

When we bring a first-fruit offering to the Lord, we sanctify the whole batch by doing so. When we give God our *bikurim* (firstfruits), we release the blessing of God over our fields, crops, trees, cattle, as well as on our families and homes.

Thus one way to honour God is to bring Him an offering from our firstfruits. Proverbs 3:9 — “*Honor the Lord with your wealth, with the firstfruits of all your crops.*” It speaks about the offerings of firstfruits and tithes, which goes on to speak about the blessing of God that comes into our lives as a result of our obedience and service to Him.

Proverbs 3:10 — “*...then your barns will be filled to overflowing, and your vats will brim over with new wine.*” This is one of the many promises that reflect on how living according the Word of God affects all other areas of our lives, allowing blessings and joy to flow into our lives. It’s also interesting to note that when we speak about the feasts of the Lord, many times we see the importance of rejoicing and celebrating God’s goodness.

*Deuteronomy 26:10-11 — “...and now I bring the firstfruits of the soil that you, Lord, have given me.” Place the basket before the Lord your God and bow down before him. Then you and the Levites and the foreigners residing among you shall rejoice in all the*

*good things the Lord your God has given to you and your household.*

In Exodus 34:22 we see another reference to the feast of *Shavuot*. “*Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year.*” This is the first time that the feast is referred to as the Feast of *Shavuot* (Weeks). Once again, an important meaning of this feast is alluded to by its Hebrew name, “Feast of *Bikurim* (Firstfruits), which is a word that indicates the importance of first offerings, specifically tithes. It is not just about giving God a tenth of your harvest, but to dedicate to Him your entire harvest by offering up your firstfruits, which is the best part.

The continuous emphasis on our firstfruits belonging to God in every area of our lives serves as a reminder that this earth and everything in it belong to the Lord.

Psalm 24:1 — “*The earth is the Lord’s, and everything in it, the world, and all who live in it.*”

The sun, as well as the sky that produces rain and dew that help cultivate our harvest, the northern wind that brings good weather, as well as southeastern wind that also brings drought and

fruitlessness — all of it belongs to *Adonai* (Lord).

Deuteronomy 10:14 — *“To the Lord your God belong the heavens, even the highest heavens, the earth and everything in it.”*

The land of Israel also belong to the Lord.

Jeremiah 2:7 — *“I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable.”*

The people of Israel also belong to the Lord.

Deuteronomy 7:6 — *“For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.”*

God not only called the people of Israel *His people*, but He also refers to them as His *firstborn*, *first fruit*, or in Hebrew *bekhori* (my firstborn). In the same way that God chose the firstborn from each family of Israel, and one priestly tribe from the twelve tribes of Israel to be the worshippers and ministers among the nation, God had also chosen Israel to be a priestly nation to serve Him. Israel was called to be the first fruit dedicated to Him.



Exodus 4:22 — *“Then say to Pharaoh, ‘This is what the Lord says: Israel is my firstborn son...’”*

The people of Israel were chosen and redeemed by God. The Hebrew word for redeemed used in the Bible is *kaná* (acquired) or *padá* (ransomed), meaning God had ransomed His people from slavery and what He ransomed now belongs to Him.

2 Samuel 7:23-24 — *“And who is like your people Israel, the one nation on earth that God went out to **redeem (“padá) as a people for Himself**, and to make a name for Himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom **you redeemed (“padá) from Egypt?** You have established your people Israel as your very own forever, and you, LORD, have become their God.”*

In a similar manner we as children of God and joint-heirs with Yeshua our Messiah do not belong to ourselves, but to Him. Just as God ransomed the people of Israel out of Egypt, He also ransomed us from the slavery of sin, as it is written: *“You are not your own; you were **bought at a price.**”* That price is the sacrifice of our Lord Yeshua, redeeming us by His blood.

1 Corinthians 6:19-20 — *“Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies.”*

The people were also called to remember and understand that while we they would put out their best for an important guest in their home, or in the same way they would honour the king with their finest, how much more does God deserve to be honored with our first, finest, and best! He is the one whom we should honor, serve, love and worship above all. He is the one who loved us first and saved us, by giving us eternal life. Along with that He also gave us overflowing joy and every blessing in the heavenly places.

## CHAPTER 3

Leviticus 23:16 — *“...and then present an offering of new grain to the Lord.”* The words “**new grain**” here emphasises that God speaks about a new harvest.

Leviticus 23:17 — *“From wherever you live, bring two loaves made of two-tenths of an ephah of the finest*

*flour, baked with yeast, as a wave offering of firstfruits to the Lord.”*

In addition to the other offerings relating to Shavuot, the Lord also commanded that each family brings two loaves, or in Hebrew *tnufá*, meaning “bread that was waved or lifted up before the Lord”.

Equally important was the instruction on how to make this specific bread: Firstly, it had to be two loaves of bread and they were to be of the same weight. Secondly, the bread had to be made with leaven (*chametz*). It is interesting to see that while for all other offerings God required the bread to be without leaven, for this specific feast He required an offering of leavened bread.

The bible speaks about unleavened bread as representing something clean and untainted; while leaven represents sin and uncleanness.

1 Corinthians 5:8 — *“Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.”*

God placed in each feast specific instructions, symbols, details, as well as prophetic significance, all pointing to the future to reveal God’s plan of salvation, not only for Israel, but for all of humanity.

In the Old Testament the plan of salvation for the nations was hidden until New Testament times. It was always there, hidden as a secret that could be seen and read between the lines in the Old Testament, one that only Yeshua revealed in all its fullness.

The Apostle Paul, who was raised and educated in the Old Testament, knew and understood the scriptures and prophecies, and spoke through the Holy Spirit, saying: *“the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord’s people. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.”* (Col. 1:26-27)

We see then that these symbols of the Feast of Shavuot, such as the two loaves made with leaven, actually pointed to God’s acceptance of people despite their sinfulness, through the sacrifices of the priests in the Old Testament. The two loaves also meant that a time would come when through the New Testament and redemption by our Lord Yeshua, God would accept both Jew and Gentile. They would

be the two loaves of equal weight lifted before Him side by side.

Romans 9:24 — *“What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory— even us, whom he also called, not only from the Jews but also from the Gentiles?”*

Ephesians 2:11-14 — *“Therefore, remember that formerly you who are Gentiles by birth... Remember that at that time you were separate from Christ, excluded from citizenship in Israel... But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the **two groups one...**”*

The two loaves lifted up and brought before the Lord during the Feast of *Shavuot* actually proclaim that God had prepared the salvation of both Israel and the nations from the very beginning, and that a day would come when two groups would be made one - one body, the body of Yeshua.

1 Corinthians 12:13 — *“For we were all baptised by one Spirit so as to form one body—whether Jews or Gentiles...”*

Furthermore the two loaves were wrapped in special material and brought before the Lord, lifted up and waved before Him, exactly like in the previous Feast of *Pesach* (Passover) when the priest would wave the sheaves in all four directions before the Lord: north, south, east and west — thus proclaiming that salvation would reach all four corners of the earth and every nation will be able to attain it.

Another unique aspect of Shavuot is that the High Priest had to bring the loaves as a *bikurim* (firstfruits) dedication. Leviticus 23:20 — *“The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord...”*

Deuteronomy 16:9 — *“You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain. Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you.”*

During this season of Shavuot the Lord also reminds us to recall all of His blessings unto us by mentioning another type of offering. It’s important to note though that there is no mention of what this offering specifically should be, except that it is a “freewill offering” - to give out of your abundance,

according to how much the Lord has blessed you. The word used in Hebrew is *nedivut* (generosity). A literal translation would say: “let your hand be generous when you give, according to how much the Lord blessed you.” This freewill offering is given to the people as an opportunity to show generosity out of their own freewill, which reminds us of 2 Corinthians 9:7 — ***“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”***

The next, but no less important part of this feast, is the commandment to rejoice. This feast is meant to be celebrated in a spirit of joy, and it is not only a commandment, but also people’s responsibility along with each family and household to prepare for the Feast of Shavuot as a joyful, precious and important event — a celebration of harvest, of firstfruits, of service to the Lord, of giving and generosity, as well as an opportunity to cease from all labor and to just rest from toil by focussing and rejoicing in the Lord.

Deuteronomy 16:11 — *“You shall rejoice before the Lord your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your gates, the stranger and the fatherless and the widow who are among you, at the place where the Lord your God chooses to make His name abide.”*

Interestingly enough, the words “rejoice before the Lord your God” remind us that this is a God-given feast, and that He is supposed to be the center of our joy. The above-mentioned scripture recounts all of the family members and house inhabitants, starting from sons and daughters, down to servants, widows and orphans — which means that they matter! This feast is about taking care of the vulnerable, the lonely, the less fortunate, the ones who don’t have anyone to celebrate with. God makes a point of telling us that we are to take care of them.

*Leviticus 23:21 — “And 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.”*

These words make it clear that no matter which day the Feast of Shavuot fell on, that day was to be a festive day and a holy convocation. It was one of only three feasts that the Lord commanded the people of Israel to hold a holy convocation on and to go up to Jerusalem for service and worship.

In the book of Acts, we see a great example how, in the New Testament times, the Jewish apostles continued celebrating the feasts of the Lord, such as Shavuot. They grew up in the with these feasts and



continued to go up to Jerusalem to celebrate the feasts of the Lord. One of those apostles was Paul.

Acts 20:16 — *“For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.”*

Paul, whose Hebrew name was Sha’ul, was someone who grew up with Jewish traditions. After a life-changing encounter with Yeshua and having received his apostolic calling to go to Gentiles, Paul knew better than anyone that while in Yeshua he was no longer bound to Law, and that keeping the commandment of celebrating the Lord’s feasts didn’t qualify his salvation, yet while on mission trips he still hurried back to Jerusalem to make it in time to celebrate the Lord’s feast of *Shavuot* (Pentecost). Paul’s attitude towards it reflects the important of the feasts the Lord gave us to celebrate.

Leviticus 23:21 — *“You shall do no customary work on it...”*

This scripture speaks about the holiness of this day, which is to be considered as holy as *Shabbat* (Sabbath) — starting at sunset and ending at sunset of the following day, the nation had to stop all work and rest.

In the specifications given for this feast, the Lord gives clear instruction on how to collect the harvest, leaving the edges untouched.

*Leviticus 23:22 — “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the Lord your God.”*

When giving these specific instructions, the Lord revealed His care for the poor, the needy, the foreigner, and those who had no land of their own. It was His way of teaching and imparting mercy, kindness and generosity in the people of Israel towards others. It had to become part of their culture, their lifestyle. The same principles that are still very much relevant to us as believers and followers of Yeshua. Concepts of generosity, kindness, caring for others, are all true values of God’s Kingdom.

Each farmer could easily calculate just how much loss he would have from not collecting his harvest from the edges of his fields, and how much he could still earn from that crop God said to leave untouched. It was a way to test one’s faith and trust in God, understanding that not harvesting every inch

of your field is another way of bringing an offering for the poor.

These are kingdom principles and they are important in forming a culture of giving, trusting the Lord, and developing godly generosity in people based on God's principles in Proverbs 11:24-25 — *“One person gives freely, yet gains even more; another withholds unduly, but comes to poverty. A generous person will prosper; whoever refreshes others will be refreshed.”*

When we envision the grain, the sheaves, and other produce that fell to the ground during harvesting and which was not to be picked up, or when we think about the edges of the fields which were left unharvested, it is important to emphasize two things:

1. God never said how much one should leave unharvested. Whether it was 20 kilograms, half a ton, or an area as big as an entire football field, there are no clear guidelines on how generous someone could decide to be. Also, anyone from the outside approaching the field could clearly see the level of faith of the farmer according to how big he left the edges of his fields for the poor to harvest.
2. During biblical times, the fields of Israel were different than the fields of other nations. They

were groomed and well taken care of, with no wheat tossed carelessly around the edges of the fields like in other nations. It was an indication of the field's owner living by God's law, as well as a visual proclamation of the Lord's blessing over those fields.

## CHAPTER 4

All of Yeshua's disciples grew up in Israel and they were all raised celebrating the Lord's feasts and honoring God's traditions. It wasn't just a part of their lives, but a part of their culture and identity, just as it is nowadays among Israelis.

Feasts were something that was passed on from generation to generation, both in ancient biblical times as well as in modern-day Israel. It is something that is still celebrated everywhere in Israel: from kindergartens, to schools, to workplaces. It's a topic of conversation on the street, on TV, and on the radio during the feasts - it is simply an inseparable part of our Israeli culture, regardless of whether a person's lifestyle in Israel is religious or secular.

Understanding that, we can see how it would make sense that Yeshua's disciples would go up to Jerusalem three times a year with their families to celebrate God-given feasts. After all, they did it three times a year for three years alongside Yeshua when He was on earth.

After *Pesach* (Passover), when Yeshua had risen, for forty days He would appear to the disciples teaching them, revealing truths to them, unveiling Old Testament prophecies, all the while speaking about the Kingdom of God. Afterwards He instructed them to go to Jerusalem and remain there in expectation of the Father's promise. He likened the baptism of the Holy Spirit to the baptism by water He had received at the hands of John the baptist.

Acts 1:8 — *“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

After He had given them the Great Commission, Yeshua was taken to Heaven right before their eyes, and it was exactly ten days before the Feast of *Shavuot* (Pentecost). It was common for the disciples to remain in this pre-festive mode, in anticipation of what the Lord had promised, preparing for *Shavuot* like the rest of Jerusalem's inhabitants and pilgrims.

We can easily imagine the sense of anticipation that filled the disciples when they spent their days in constant prayer and expectation, not only for the upcoming Feast of Shavuot, but for the Promise of God, something that they had never experienced before, but which they knew was related to the Holy Spirit.

When the day of Shavuot (Pentecost) had finally come, everyone in the upper room was suddenly filled with the Holy Spirit! Peter went out to preach boldly about Yeshua being the Messiah of Israel, about His death and resurrection, about repentance and faith in Him that leads to salvation, about being baptised in the name of Yeshua for the forgiveness of sins and the importance of being filled with the Holy Spirit.

The gift of the Holy Spirit was the actual fulfilment of biblical prophecy given in the message of the Feast of *Shavuot*. It was no coincidence that God chose that specific feast as the day when His church would be born, when His Spirit would be poured out on men and women.

Through this important Feast of the Lord - *Shavuot* - God fulfilled what He had planned since the very beginning, and the first harvest of mankind was

collected. It marked a new season of a greater worldwide harvest. In the same way that the two leavened loaves were lifted up before God, both Jew and Gentile would be lifted up to Lord as the Gospel ran swiftly from Jerusalem, Judea, Samaria and to the ends of the earth touching every nation,.

We can only imagine the overwhelming joy that filled the disciples when they became witnesses of the monumental revelation and fulfilment of Shavuot when the Holy Spirit was poured out on mankind, resulting in the salvation of thousands in Jerusalem on the day of *Shavuot* (Pentecost). They saw with their own eyes God's fulfilment of the *bikurim* (firstfruits) harvest of thousands among the people of Israel in one day.

The feast of Shavuot was given to us by God Himself as a tremendous blessing, to remind us that we need to collect a spiritual harvest on earth, while being filled with His Spirit, experiencing and living out His power in our lives. So then we are to become those two loaves of bread offered to the Lord: both Jewish and Gentile believers from the nations, ransomed and redeemed from our sins by His blood, as one body in Yeshua.

Romans 12:1 — *“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.”*

In Hebrew the last sentence translates to: *“serve Him with all your heart!”*

Let us always remember the poor, orphans and widows, those who lack and suffer. Let us show our God-given generosity, never forgetting that He is our source of blessing.

Let us celebrate by carrying the Good News to all the nations, serving God with all our hearts, celebrating *Shavuot* as a great gift from the Lord, reminding ourselves that we are in the hands of the Lord of the Harvest, and let us pray together that He will send workers into the fields to collect the Harvest. Amen!

