

Tonight we are studying the idea of Shavuot and how important this festival is for us today. We discussed the aspects of the Giving of the Torah on Mt. Sinai and then later, the rekindling of the spirit in Acts Chapter 2.

Shalom and Welcome to Torahfocus

Exo 19:1 In the third month after the children of Yisra'el had gone forth out of the land of Egypt, on that same day they came into the wilderness of Sinai.

Exo 19:2 When they had departed from Refidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Yisra'el encamped before the mountain.

Exo 19:3 Moshe went up to God, and the LORD called to him out of the mountain, saying, "This is what you shall tell the house of Ya`akov, and tell the children of Yisra'el:

When the Children of Israel first left Egypt they marched to Sukkot to retrieve Joseph's bones.

The word "wadi" means river.

The faium was a very sophisticated water system that was supposedly constructed by Joseph.

Joseph had a title. He was called Yoseph of Rama. This title means that he sits in great authority over all of Egypt.

After three days when the children of Israel left Egypt, there way no longer any bones in Yoseph's tomb.

The word Aramathea from the Greek, would mean Rama in Aramaic.

The Children of Israel were headed to the Promised Land.

The Children of Israel became a Theocratic Society when they entered the Promised Land.

Kratos is a cosmic power

Theos is God.

Therefore, a theocratic society will be a God based society, both in civil and ceremonial.

With out stopping at Har Sinai the Children of Israel could not have known how to live in that theocratic society.

Exo 19:17 Moshe led the people out of the camp to meet God; and they stood at the lower part of the mountain.

Jer 2:2 Go, and cry in the ears of Yerushalayim, saying, Thus says the LORD, I remember for you the kindness of your youth, the love of your weddings; how you went after me in the wilderness, in a land that was not sown.

The word "lower part" of the mountain is B'Tachat Hahar in Hebrew. It gives the idea of standing under the wedding canopy.

Jer 2:1 The word of the LORD came to me, saying,

Jer 2:2 Go, and cry in the ears of Yerushalayim, saying, Thus says the LORD, I remember for you the kindness of your youth, the love of your weddings; how you went after me in the wilderness, in a land that was not sown.

Son 1:1 The Song of songs, which is Shlomo's. Beloved

Son 1:2 Let him kiss me with the kisses of his mouth; for your love is better than wine.

The kisses of the mouth are known as matan hatorah or the giving of the Torah.

D'var Elohim cites the words that were spoken directly out of the mouth of God.

The Torah prepares us to be part of the Theocratic society.

The four levels of spirituality are:

Pardes
Ramez
Drosh
Sod

Every Festival begins with a glass of wine called Kiddish which means holy or set apart.

The Kiddish is the first step of every festival. The cup of wine closes out the world or the "other lovers" so that there is only one lover - God.

Son 1:4 Take me away with you. Let us hurry. The king has brought me into his chambers.
Friends We will be glad and rejoice in you. We will praise your love more than wine!
Beloved They are right to love you.

Draw me can be one person, we can be all Israel.

This is not just for all Israel but it can be seen as the 5 levels of the soul.

[Comment From mary-houston]
Can prophecy also be kisses too !!!

Exo 19:16 It happened on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an exceedingly loud shofar; and all the people who were in the camp trembled.

Exo 19:17 Moshe led the people out of the camp to meet God; and they stood at the lower part of the mountain.

Exo 19:18 Mount Sinai, the whole of it, smoked, because the LORD descended on it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

Exo 19:19 When the sound of the shofar grew louder and louder, Moshe spoke, and God answered him by a voice.

Exo 20:18 All the people perceived the thunderings, the lightnings, the sound of the shofar, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance.

H3940

לִפִּיד / לִפְד

lappîyd / lappid

BDB Definition:

1) torch

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from an unused root probably meaning to shine

Same Word by TWOT Number: 1122a

[Comment From mary-houston]

Is this an eternal lipid?

[Comment From mary-houston]

Ex. 20 18

the tongues of fire in Acts chapter 2 can be seen as a lapidot.

Prophecy works on multiple levels and can be seen repetitive.

Exo 20:18 All the people perceived the thunderings, the lightnings, the sound of the shofar, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance.

Exo 20:19 They said to Moshe, "Speak with us yourself, and we will listen; but don't let God speak with us, lest we die."

In the lipid we see a characteristic of messiah.

Messiah is a living embodiment of the Torah.

The Torah for HaShem is the same Torah of Messiah.

There are 613 mitzvot given at Sinai.

There 1050 explanations of the mitzvot in the B'rit Chadasha.

These extra are the fences that surround the Torah to keep one from breaking the commandment.

Orpha means back of the neck because she turned around and left.

Rth 1:1 It happened in the days when the judges judged, that there was a famine in the land. A certain man of Beit-Lechem-Yehudah went to sojourn in the country of Mo'av, he, and his wife, and his two sons.

Rth 1:2 The name of the man was Elimelekh, and the name of his wife Na`omi 1, and the name of his two sons Machlon and Kilyon, Efratites of Beit-Lechem-Yehudah. They came into the country of Mo'av, and continued there.

Rth 1:3 Elimelekh, Na`omi 1's husband, died; and she was left, and her two sons.

Rth 1:4 They took them wives of the women of Mo'av; the name of the one was Orpah, and the name of the other Rut: and they lived there about ten years.

Rth 1:5 Machlon and Kilyon died both of them; and the woman was left of her two children and of her husband.

Rth 1:6 Then she arose with her daughters-in-law, that she might return from the country of Mo'av: for she had heard in the country of Mo'av how that the LORD had visited his people in giving them bread.

Rth 1:16 Rut said, "Don't entreat me 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 God my God;

Rth 1:17 where you die, will I die, and there will I be buried: the LORD do so to me, and more also, if anything but death part you and me."

[Comment From mary-houston]

Is this a common thing jews do,,turning one away,,from converting to Judaism ?