

Shavuot

"The Feast of Oaths"

An in Depth Look within the Light and Context of
Ancient Near East Covenant Structure

Topics Discussed in this PowerPoint While Exploring Exodus 19-24

1. Understanding the meaning of an *oath* in the context of Ancient Near East Covenant Structure and Language of the Scripture.
2. Recognizing the *oaths* taken within the Covenant at Sinai on Shavuot are the foundational Bedrock of the Torah.
3. Identifying Shavuot as a Continual, Annual Remembrance of the Ratification Ceremony of the Covenant at Sinai.
4. The Marriage Covenant - Renewed and Restored Through Mashiach.

Common Names for the Feast of Shavuot

1. Chag haKatzir - Festival of the Harvest (Exodus 23:16)
2. Yom Habikkurim- Day of Firstfruits (Numbers 28:26)
3. Chag haShavuot- Festival of Weeks (Duet. 16:10)
4. Zeman Mattan Torateinu- Time of the Giving of our
Torah (Shavuot Prayers)
5. Atzeret-Refrain From work (Chagigah 9a)

The Less Common Name
Connection to
Shavuot is
"The Feast of Oaths"

**Etymology of Hebrew
Words Stemming from
Shavuot to Establish the
"Feast of Oaths"**

Shavuot comes from the word "shebuaḥ" rendered as "weeks"

H7620- Taken from Brown-Driver-Briggs

שבוע / שבועה / שבוע

shābûa' / shâbûa' / shebû'âh

BDB Definition:

1) seven, period of seven (days or years), heptad, week

1a) period of seven days, a week

1a1) **Feast of Weeks**

1b) heptad, seven (of years)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: properly, passive participle of **H7650** as a denominative of **H7651**

(leads us to investigate another root word)

Same Word by TWOT Number: 2318d

Hebrew Word "shaba" rendered as "swear", "swore", or "oath"

H7650 -Brown-Driver-Briggs

שבע

shāba'

BDB Definition:

1) to swear, adjure 1a) (Qal) sworn (participle) 1b) (Niphal)

1b1) to swear, **take an oath**

1b2) to swear (of Elohim by Himself)

1b3) to curse

1c) (Hiphil)

1c1) **to cause to take an oath**

1c2) to adjure

Part of Speech: verb

Strong's Definition for the same word "shaba" **H7650**

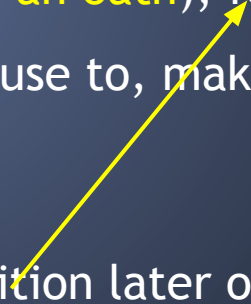
H7650 -Strong's

שבע

shāba'

shaw-bah'

A primitive root; properly to be complete, but used only as a denominative from **H7651**; to seven oneself, that is, **swear** (as if by repeating a declaration seven times): - adjure, charge (**by an oath, with an oath**), feed to the full [by mistake for H7646], **take an oath**, X straitly, (cause to, make to) swear.



More will be elaborated on this stated definition later on.

By investigating just these 3 words in the Hebrew stemming from Shavuot, we can now make the connection to it as the

"Feast of Oaths"

The Book of Jubilees

In "The Book of Customs, A Complete Handbook for the Jewish Year" by Scott-Martin Kosofsky page 164 it mentions...

" The Book of Jubilees, an ancient text that survived in part in the Dead Sea Scrolls and in its entirety in the ancient Ethiopian language Ge'ez, gives an entirely different spin on Shavuot. The word shavua , "week" is a near-homonym to the word for "oath"(shevuah), and the anonymous author of Jubilees says that Shavuot was, in fact, the "Feast of Oaths"

"The Complete Story of Shavuot"

By Nissan Mindel

"Shavuot means not only "weeks" but also "oaths." The name indicates the two oaths which G-d and the Jewish people exchanged, upon the day of the Giving of the Torah, to remain faithful to each other forever."

**What does swearing an oath
mean in the light of Ancient Near
East Covenant Structure and
Context?**

Exodus 19-24 is a Suzerain-Vassal Covenant Treaty Format

A Suzerain -Vassal Treaty is a conditional Covenant where a Great King or Nation(Suzerain)rules over a Lesser Servant King/Nation(Vassal) . Whereas the Vassal pledges or vows an *oath* of love and loyal allegiance and to uphold all the commitments laid forth by the Great King-Suzerain. While this was common knowledge in the ancient near east within covenant making between nations, we can begin to see how much more depth a Covenant Kingdom has in the Eyes of our Creator.

Listen to Rico's Yeshiva Intro on Ancient Near East Covenant and the Bible. The foundation principles are already laid out there pertaining to Common Ancient Near East Structure.

Brief Typical ANE Suzerain-Vassal Covenant Structure Form Recap

1. Identification or Preamble of those involved in the treaty.
2. Prologue listing deeds performed by the Suzerain King already done for the vassal nation.
3. Commitments to be honored by the vassal for the time period of the treaty.
4. Terms for annual reading to the nation of the treaty to renewal allegiance to the treaty and Suzerain
5. Divine witness to the treaty. In our case, YHWH is our Witness.
6. Blessings and Cursings for obedience and disobedience to the Covenant Treaty.
7. *A Ratification Ceremony* with *oaths* and a sacrificial meal to show participation of those involved in the Covenant Treaty.

"Oath of Compliance"

*From George E. Mendenhall's "Ancient Israel's Faith and History"
Description of the 6th typical section in common ANE Treaty Structure.*

Page 69... "#6. Oath of Compliance. A treaty is a text but an oath is the actual mechanism whereby the text is ratified and brought to life, no longer just words in a document but a functioning reality in the lives of actual people. We ample evidence of treaties concluding with rituals of compliance, usually spoken oaths but sometimes physical gestures. In much the same way, treaties today are ratified by signatures and handshakes activating the new relationships and its terms. It should not be surprising that the biblical story of the Covenant at Mount Sinai reaches its climax with the escaped slaves pledging to abide by the covenant obligations thereby defining and activating themselves as the people of YHWH (See Exodus 24: 3-8)."

Exodus 24: 3-8

Exo 24:3 And Mosheh came and related to the people all the Words of יהוה and all the right-rulings. And all the people answered with one voice and said, “All the Words which יהוה has spoken we shall do.”

Exo 24:4 And Mosheh wrote down all the Words of יהוה, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra’ěl.

Exo 24:5 And he sent young men of the children of Yisra’ěl, and they offered burnt offerings and slaughtered peace slaughterings of bulls to יהוה.

Exo 24:6 And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar.

Exo 24:7 And he took the Book of the Covenant and read in the hearing of the people. **And they said, “All that יהוה has spoken we shall do, and obey.”**

Exo 24:8 And Mosheh took the blood and sprinkled it on the people, and said, “See, the blood of the covenant which יהוה has made with you concerning all these Words.”

Part 2 of "Israelite Covenants in the Light of Ancient Near Eastern Covenants" By Rene Lopez...

*Page 1..." Foundationally, Beri't ("covenant") signifies a binding agreement between two parties... The function of Beri't is basically that of an **oath, commitment, or bond between two parties.**"*

*Page 87..."**The oath.** At the conclusion of a covenant, the vassal usually uttered an oath. This gave assurance to the suzerain that the stipulations of the treaty would be kept. Furthermore, an oath ceremony also served to secure bilateral faithfulness of the parties."*

Page 88..."Oaths were usually uttered at the conclusion of a treaty, which implied acceptance of its terms. However, Israel invoked an oath in Exodus 19:8, All that the YHWH has spoken we will do, before hearing the covenant. Then, after hearing the covenant in 24:3, 7, they consented again."

"So oath and stipulations are correlated expressions of the concluded covenant itself, or the oath is the divine sanction of the agreement as affirmed in the covenant declaration and as laid down in the stipulations."

Gertzenberger's "Covenant and Commandment"

Oath Made by our KING YHWH Tz'vaot At Shavuot

Exo 19:3 And Mosheh went up to Elohim, and יהוה called to him from the mountain, saying, “This is what you are to say to the house of Ya‘aqob, and declare to the children of Yisra’el:

Exo 19:4 ‘You have seen what I did to the Mitsrites, and how I bore you on eagles’ wings and brought you to Myself.

Exo 19:5 ‘And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples - for all the earth is Mine -

Exo 19:6 ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”

Exo 19:7 And Mosheh came and called for the elders of the people, and set before them all these words which יהוה commanded him.

The Covenant at Sinai is intertwined with a Direct Oath and Covenant By YAH with Abraham, Isaac, and Jacob

Gen 22:15 And the Messenger of יהוה called to Abraham a second time from the heavens,

Gen 22:16 and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son,

Gen 22:17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies.

Gen 22:18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

(THIS IS EXACTLY WHAT SHAUL IS TALKING ABOUT IN HEBREWS 6)

Hebrews 6:13-20

Heb 6:13 For Elohim, having promised Abraham, since He could swear by no one greater, swore by Himself,

Heb 6:14 saying, “Truly, blessing I shall bless you, and increasing I shall increase you.”

Heb 6:15 And so, after being patient, he obtained the promise.

Heb 6:16 For men do indeed swear by the one greater, and an oath for confirmation is for them an end of all dispute.

Heb 6:17 In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath,

Heb 6:18 so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us,

Heb 6:19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil,

Heb 6:20 where יהושע has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq.

**How Does YHWH Tz'vaot Keep HIS Oath
Sworn By HIS own Name to Our
ForeFathers When Ultimately Israel,
Abraham's Seed Should suffer the Curses
of Breaking the Covenant due to willful,
rebellious intential sin?**

By Scattering Israel to the Nations for Disobedience and Sending Yeshua, HIS Right Arm as Mashiach to Restore them Back into the Covenant for committing willful, intentenial sin. This in turn opens the door for the Nations to also become grafted into the Covenant with Israel by confessing faith in the Messiah as our Redeemer for Breaking the Covenant *even* when we should certainly suffer the Curses.

ROMANS 10:1:15

Romans 10:9

Rom 10:9 That if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved.

The greek word used for "confess"

G3670

ὁμολογέω

homologeō

hom-ol-og-eh'-o

From a compound of the base of G3674 and G3056; to assent, that is, **covenant, acknowledge**: - con- (pro-) fess, confession is made, give thanks, promise.

In Context, this means one who is "**confessing**" **faith in Yeshua**, is coming into Covenant and binding themselves by oath with Him and agrees to the Covenant that Yeshua has presented. As the "Lesser King" or "Master" to the Suzerain YHWH, Yeshua's Covenant is the same as the Father's which means agreement to keep and be loyal to the Torah and therefore we are restored back into the Kingdom!

Listen To Rico's Teaching "What is the Confession of Faith" to learn more!

Keep in mind that in Ancient world culture and context, when a covenant was cut between a Suzerain and vassal, that meant that as long as the vassal was keeping the commitments of the covenant with the King, no one else could come against that nation or vassal without having to face the full Sovereignty of the Suzerain King and all of his resources.

On the other hand, it also meant that if the vassal broke the commitments of the Covenant, it also would suffer the consequences invoked by the Suzerain/King.

Entire Structure of Deuteronomy In Typical Suzerain-Vassal Treaty Format

The Entire Book of Debarim is structured as a typical Suzerain-Vassal Covenant Document which is a more detailed re-iteration of the Covenant at Mount Sinai to the Second generation in the wilderness prior to entering the Land.

Avinu, Malkeinu(Our Father,Our KING) states HIS oath to Israel again in Chapter 29...

Debarim 29:9-15

Deu 29:9 “Therefore you shall guard the words of this covenant, and do them, so that you prosper in all that you do.

Deu 29:10 “All of you are standing today before יהוה your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra’ēl,

Deu 29:11 your little ones, your wives, and your sojourner who is in the midst of your camp, from the one who cuts your wood to the one who draws your water,

Deu 29:12 so that you should enter into covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you today,

Deu 29:13 in order to establish you today as a people for Himself, and He Himself be your Elohim, as He has spoken to you, and as He has sworn to your fathers, to Abrahāma, to Yitshāq, and to Ya‘aqob.

Deu 29:14 “And not with you alone I am making this covenant and this oath,

Deu 29:15 but with him who stands here with us today before יהוה our Elohim, as well as with him who is not here with us today.

ISRAEL GIVES AN OATH 3 DIFFERENT TIMES TO KEEP ALL THAT YHWH HAS SAID CONCERNING THE COVENANT

THE FIRST TIME IS PRIOR TO HEARING THE COMMANDMENTS BY YAH

Exo 19:8 And all the people answered together and said, “All that יהוה has spoken we shall do.” So Mosheh brought back the words of the people to יהוה

THE SECOND TIME IS AT THE RATIFICATION CEREMONY PRIOR TO THE OFFERINGS

Exo 24:3 And Mosheh came and related to the people all the Words of יהוה and all the right-rulings. And all the people answered with one voice and said, “All the Words which יהוה has spoken we shall do.”

THE THIRD TIME IS AT THE RATIFICATION CEREMONY PRIOR TO THE SPRINKLING OF THE BLOOD

Exo 24:7 And he took the Book of the Covenant and read in the hearing of the people. And they said, “All that יהוה has spoken we shall do, and obey.”

Acts 2 is also an affirmation of the Covenant on Shavuot!

Act 2:1 And when the Day of the Festival of Weeks had come, they were **all with one mind in one place**.

Act 2:2 And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

Act 2:3 And there appeared to them divided tongues, as of fire, and settled on each one of them.

Act 2:4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them to speak.

Act 2:5 Now in Yerushalayim there were dwelling Yehudim, dedicated men from every nation under the heaven.

"Act 2:1 And when the Day of the Festival of Weeks had come, they were all with one mind in one place."

We know that there was a specific service and set of prayers done at the Beit HaMikdash on Shavuot, including a recitation of the Ten Commandments

...

Listen to Rico's teaching on the Book of Acts part 3 of Chapter 2

EVERYONE WHO WAS THERE AT THE TEMPLE DURING THE TIME OF SHAVUOT JUST AFTER YESHUA ROSE TO THE FATHER , WAS RECOMMITTING THEMSELVES TO YHWH AND THE COVENANT THAT WAS MADE AT SINAI.

ALL WITH ONE MIND AND ONE ACCORD AND IN ONE PLACE!

Brief Typical ANE Suzerain-Vassal Covenant Structure Form Recap

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2. Prologue listing deeds performed by the Suzerain King already done for the vassal nation.
3. Commitments to be honored by the vassal for the time period of the treaty.
4. Terms for annual reading to the nation of the treaty to renewal allegiance to the treaty and Suzerain
5. Divine witness to the treaty. In our case, YHWH is our Witness.
6. Blessings and Cursings for obedience and disobedience to the Covenant Treaty.
7. *A Ratification Ceremony with oaths and a sacrificial meal to show participation of those involved in the Covenant Treaty.*

Ancient Covenants were often ratified or enacted by multiple elements. These included the oaths spoken by both parties, usually a sacrifice, and a shared meal. Additionally, there were normally stipulations included in the Covenant to recite and review the Covenant annually, and/or at the time of a new Vassal King in order for renewal and remembrance of the Covenant made with the Suzerain KING!

"The Blood Covenant"

By Henry Trumbull Pages 350-351

A "covenant union in sacrifice" is an indefinite and ambiguous term. It may mean a covenant union wrought by sacrifice, or a covenant union accompanied by sacrifice, or a covenant union exhibited in sacrifice. But, in whatever sense it is employed, the fact remains true, that, wherever a bloody offering is made in connection with sacrifice and with covenanting, it is the blood-drinking, the blood-pouring, or the blood-touching, that represents the covenant-making ; while eatmg the flesh of the victim, or of the feast otherwise provided, **represents the covenant-ratifying**, or the covenant-showing...

Trumbull Continues..

*"Thus at Sinai the formal covenanting of the Lord with his people was accompanied by sacrificing. Representatives of the people of Israel " offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord." Nothing is here said of the technical sin-offering, but the whole burnt-offering and the peace-offering are included. The blood-outpouring and the blood-sprinkling preceded any feasting. And as if to make it clear that "by sprinkling the blood " and not " by eating the flesh of the victim," the " covenant union in [this] sacrifice was represented," Moses took a portion of the blood and " sprinkled [it] on the altar," and another portion "and sprinkled it on the people," saying as he didso, " Behold the blood of the covenant, which the Lord hath made with you." **It was not until after this covenanting by blood, that the people of Israel, by their representatives, did eat and drink " in ratification, or in proof, or hi exhibit, of the covenant thus wrought by blood."***

Exodus 24 :1-12

Exo 24:1 And to Mosheh He said, “Come up to יהוה, you and Aharon, Nadab and Abihu, and seventy of the elders of Yisra’el, and you shall bow yourselves from a distance.

Exo 24:2 “But Mosheh shall draw near to יהוה by himself, and let them not draw near, nor let the people go up with him.”

Exo 24:3 And Mosheh came and related to the people all the Words of יהוה and all the right-rulings. And all the people answered with one voice and said, “All the Words which יהוה has spoken we shall do.”

Exo 24:4 And Mosheh wrote down all the Words of יהוה, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra’el.

Exo 24:5 And he sent young men of the children of Yisra’el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to יהוה.

Exo 24:6 And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar.

Exo 24:7 And he took the Book of the Covenant and read in the hearing of the people. And they said, “All that יהוה has spoken we shall do, and obey.”

Exo 24:8 And Mosheh took the blood and sprinkled it on the people, and said, “See, the blood of the covenant which יהוה has made with you concerning all these Words.”

Exo 24:9 And Mosheh went up, also Aharon, Nadab, and Abihu, and seventy of the elders of Yisra’el,

Exo 24:10 and they saw the Elohim of Yisra’el, and under His feet like a paved work of sapphire stone, and like the heavens for brightness.

Exo 24:11 Yet He did not stretch out His hand against the chiefs of the children of Yisra’el! And they saw Elohim, and they ate and drank.

Exo 24:12 And יהוה said to Mosheh, “Come up to Me on the mountain and be there, while I give you tablets of stone, and the Torah and the command which I have written, to teach them.”

**This is exactly what Rav Shaul is
discussing in Chapter 9 of the
Book of Hebrews, Connecting The
Ratification Ceremony at Sinai with
Yeshua The Mashiach, Our
Redeemer and Mediator of the
*Renewed Covenant!***

Hebrews Chapter 9:1-28

Heb 9:1 Now the first covenant indeed had regulations of worship and the earthly set-apart place.

Heb 9:2 For a Tent was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Set-apart Place.

Heb 9:3 And after the second veil, the part of the Tent which is called Most Set-apart,

Heb 9:4 to which belonged the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant,

Heb 9:5 and above it the kerubim of esteem were overshadowing the place of atonement – about which we do not now speak in detail.

Heb 9:6 And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services.

Heb 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,

Heb 9:8 the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing,

Heb 9:9 which was *a parable for the present time* in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience,

Heb 9:10 only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting matters straight.

Hebrews Chapter 9 Continued

Heb 9:11 But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation,

Heb 9:12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, **but with His own blood, having obtained everlasting redemption.**

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

Heb 9:14 **how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?**

Heb 9:15 **And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.**

Heb 9:16 **For where a covenant is, it is necessary for the death of the covenanted one to be established.**

Heb 9:17 **For a covenant over those dead is firm, since it is never valid while the covenanted one is living.** (Deut. 24, Numbers 5, Romans 7)*

Heb 9:18 Therefore not even the first covenant was instituted without blood.

Heb 9:19 For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

Heb 9:20 saying, "This is the blood of the covenant which Elohim commanded you."

Heb 9:21 And in the same way he sprinkled with blood both the Tent and all the vessels of the service.

Heb 9:22 And, according to the Torah, almost all is cleansed with blood, and *without shedding of blood there is no forgiveness.*

Heb 9:23 It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter offerings than these.

Heb 9:24 For Messiah has not entered into a Set-apart Place made by hand - figures of the true - but into the heaven itself, now to appear in the presence of Elohim on our behalf,

Heb 9:25 not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own.

Heb 9:26 For if so, He would have had to suffer often, since the foundation of the world. *But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself.*

Heb 9:27 And as it awaits men to die once, and after this the judgment,

Heb 9:28 so also the Messiah, having been offered once to bear the sins of many, shall appear a second time, apart from sin, to those waiting for Him, unto deliverance.

**Hebrews 9 is Dealing with the Restoration
of the Shavuot Marriage Covenant through
Mashiach's Sacrifice for willful, intentional
sins of an adulterous, idolatrous wife
Israel.**

Revisit Numbers 5, Deuteronomy 24, Jeremiah 3,
Hosea, Romans 7

Hebrews 9 is also showing us the Shadow and Meaning of Yom Kippur and the Authority of Yeshua as Heavenly High Priest bringing Atonement according to the Perpetual Priesthood of Melchizedek

See Also Hebrews 6:13-20 and-Hebrews Chapters 7 and 8

These same factors for ratification seen in common ANE Structure are identical, fundamental essentials attached to Israel's Annual Observance of not only the Feast of Shavuot, but ultimately affixed to the Feasts of HaMatzot and Sukkot as well!

Exodus 23

Exo 23:14 “Three times in the year you are to observe a festival to Me:

Exo 23:15 “**Guard the Festival of Unleavened Bread**. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Abib – for in it you came out of Mitsrayim – and do not appear before Me empty-handed;

Exo 23:16 and the **Festival of the Harvest**, the first-fruits of your labours which you have sown in the field; and the **Festival of the Ingathering** at the outgoing of the year, when you have gathered in the fruit of your labours from the field.

Exo 23:17 “Three times in the year all your males are to appear before the Master יהוה.

ALL 3 OF THE PILGRIMAGE FEASTS ARE ANNUAL RATIFICATION REMEMBRANCES OF DIFFERENT FACETS WITHIN THE COVENANT!

More on The Marriage Covenant

As we have shown, Shavuot is also the portrait of an intimate, loving relationship between YHWH Tz'vaot and Israel. Israel marrying her KING, coming under the Chuppah of Mt Sinai, accepting the Ketubah (Wedding Contract) of the Creator of Universe. Even though YAH would know that we would violate this Marriage, that we would commit idolatry and adultery by going after other mighty ones, HE still instilled provisions for Restoration of HIS Bride thru Yeshua the Mashiach!

Spirit and Letter of the Torah Married and Intertwined

It was also on Shavuot in Acts 2 when a new realm of our Marriage Covenant was brought to life and reality when the Spirit of the Torah-The Ruach HaQodesh was given and recognized as the interwoven connection to the Letter of the Torah that was given at Mount Sinai. The Ruach is our Seal from The KING that we have been marked for redemption to enter the Kingdom of YHWH by the work of Yeshua the Mashiach!

[See Acts 2 as well as Ephesians Chapter 1](#)

Did YHWH Tz'vaot, our KING, give HIS Vassal-Israel a Signet/Wedding Ring, or A sign to the Nations that We as HIS Bride are Married to the Great KING in which accompanies the Seal of The Ruach?

The Sabbaths of YHWH, Our Wedding Ring

Exo 31:13 “And you, speak to the children of Yisra’ël, saying, ‘**My Sabbaths** you are to guard, by all means, **for it is a sign between Me and you throughout your generations, to know that I, יהוה, am setting you apart.**

Exo 31:14 ‘And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.

Exo 31:15 ‘Six days work is done, and on the seventh is a Sabbath of rest, set-apart to יהוה. Everyone doing work on the Sabbath day shall certainly be put to death.

Exo 31:16 ‘**And the children of Yisra’ël shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant.**

Exo 31:17 ‘**Between Me and the children of Yisra’ël it is a sign forever.** For in six days יהוה made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”

Exo 31:18 And when He had ended speaking with him on Mount Sinai, He gave Mosheh two tablets of the Witness, tablets of stone, written with the finger of Elohim.

Exo 31:13 “And you, speak to the children of Yisra’
ěl, saying, ‘My **Sabbaths** you are to guard, by all
means, for it is a **sign between Me and you**
throughout your generations, to know that I, יהוה, am
setting you apart.

Eze 20:19 ‘I am יהוה your Elohim. Walk in My laws,
and guard My right-rulings, and do them.

Eze 20:20 ‘And set apart **My Sabbaths, and they
shall be a sign between Me and you, to know that I
am יהוה your Elohim.**’

Strong's Definition for the same word "shaba" **H7650**

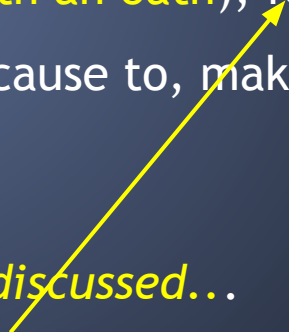
H7650 -Strong's

שבע

shāba'

shaw-bah'

A primitive root; properly to be complete, but used only as a denominative from **H7651**; to seven oneself, that is, **swear (as if by repeating a declaration seven times)**: - adjure, charge (**by an oath, with an oath**), feed to the full [by mistake for H7646], **take an oath**, X straitly, (cause to, make to) swear.



Remember we noted this definition to be discussed...

e-Sword word search for "shaba"

When doing a word search for the Hebrew "shaba" as we already connected to Shavuot's Etymology establishing the basis for the name "Feast of Oaths", I discovered that this word came up 175 times in the Hebrew Old Testament+Strong's module, and 187 times in the KJV+Strong's module. What is striking about this is that its usage primarily refers back to verses dealing directly with the Royal Grant Treaty language oath made by YHWH to Avraham, Yitzach, and Ya'akov concerning Abraham's Seed and descendents.

In turn and beautifully designed, the word directly links also to verses concerning the Royal Land Grant Treaty Language oath also made by YHWH in promising the Land to Abraham, Yitzach, and Ya'akov's descendents...

The Nation of Israel.

The word shaba is found the most in the Book of Deuteronomy, 33 Times. The very Book that is explicitly designed from beginning to end as a typical ANE Covenant Document!

From our Strong's definition of the Hebrew word "Shaba"

A primitive root; properly to be complete, but used only as a denominative from H7651; to seven oneself, that is, swear (as if by repeating a declaration seven times): - adjure, charge (by an oath, with an oath), feed to the full



When YHWH Swears an Oath, it is as if HE
has sworn that oath SEVEN Times!

OUR KING YHWH IS FAITHFUL TO HIS WORD SEVENFOLD

One Last Intrinsic Element Connecting the Hebrew Etymology to Our Covenant with YAH and The Feast of Shavuot, Our Marriage Ceremony

The Root of the main Hebrew word we have discussed in this teaching, shaba can be traced back to the word for "shebah" meaning seven(H7651)

Which points directly to the Shabbat!

The Signet or Wedding Ring from our KING
Declaring We are HIS at the Time of our
Marriage Ceremony on Shavuot!

Chag Sameach Shavuot Mishpocha!