



Arthur Bailey
Arthur Bailey Ministries

Taking The True Gospel Of The Kingdom To The Whole World...



The Feast of Pentecost



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By Arthur Bailey

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Chapter One

The Feast of Weeks is Pentecost

Hallelujah! Today we're going to be talking about the *Feast of Weeks*; also known as *Shavuot* and *Pentecost*. What you're going to find is that these feasts that we'll been looking at — the Feasts of YeHoVaH are the Spring Feasts. The Spring Feasts encompass *Pesach*, also known as *Passover Aviv/Abib/Nisan/Matza* and [the Feast of] *Unleavened Bread*.

We know that there are different names depending upon what tribe you are from. When I say “what tribe,” it really deals with what nation or nationality. You see biblically, the twelve tribes of Israel were literally twelve nations. Now, they were under one nation which is Israel, but they were independent and given their own territory. Therefore they were the twelve tribes or the twelve nations under one nation. It was one banner until they became a divided kingdom.

Then there is *Firstfruits*; also known as *Ha'Bikkurim*. This begins the count up to the *Feast of Weeks*, *Shavuot* or *Pentecost*. Some would refer to these times and these days as the *Counting of the Omer*. Literally what it is, is the counting of days or the counting of weeks — seven weeks to be specific. The counting of weeks is given to us and that links the *Feast of Firstfruits* or *Firstfruits* to the second pilgrimage, which is *Shavuot*.

Whenever I go outside of the country, I never fly-in, do ministry and fly-out the next day. Sometimes I've been travelling for over twenty-four hours — fourteen hours in one leg; twelve hours in another leg. Then even in that, I have had to get from the mainland to a remote island which requires a vehicle; an automobile or even a regional flight.

The reason why I'm saying this to you is because when I think about the pilgrimage feasts, I can understand YeHoVaH calling His people up to *Unleavened Bread*. That's a seven-day festival. It begins or comes on the cusp of *Passover*. So literally, you have eight days.

When it comes down to the *Feast of Tabernacles*, you have seven days. Then you have the *Last Great Day*. Now you have another eight-day feast. But this whole idea of *Pentecost* is where a person has to travel a long journey for a one day feast — fifty days or forty days (a little over forty days) after they just left. So to come up to Jerusalem and to be there a few days, it psychologically justifies the journey; especially if the journey is more than a day or if it's two days. Imagine traveling two days for a one-day appointment.

Now when I was in Africa; in Kenya specifically, a woman travelled two days to get to one of our conferences. She proclaimed at the conference that I led, that she was actually healed from AIDS. When I first saw the woman, she had boils all over her body. She wouldn't sit down because she couldn't sit. Later on during the conference, not only was she sitting, but she was sitting in the first row. She came to me and said that:

"At the time God told me to come to this conference, it took me two days to get here. I have no idea how am I going to get back, but it was worth the travel because I have been healed."

YeHoVaH called His people up for a one-day festival. And in many situations, they probably had to travel. I noticed that on Shavuot in the book of *Acts*, that there was one place where proselytes (converts) came from Rome. It seems like the furthest distance for those at that particular

time was over 1,000 miles by boat, by camel, by donkey or by foot.

Now, imagine traveling 1,000 miles by air. That's a pretty long journey on an airplane. But imagine a boat, a ship, by foot, or on the back of some animal, a thousand miles. These individuals came up. They came because YeHoVaH commanded them to.

Notice that there are three names that are associated with this particular feast. The first is called the *Feast of Weeks*. The second is referred to as *Shavuot*, and the third, *Pentecost*. How many of you are familiar with all of these names?

Let me do this. How many of you have ever heard of Feast of Weeks? [Audience hands raise.] How many of you have ever heard of Shavuot? How many of you have ever heard of Pentecost? Okay, most of you.

Today is the twenty-sixth day of Aviv/Abib/Nisan. Nisan is a Babylonian name to Abib, referred to also as Aviv. In this particular day; on this particular day — not this day of the week, but on the twenty-sixth day of the month, Yeshua appeared to his disciples for the second time. And in *John* chapter 20, we see this account where he shows himself and reveals himself to Thomas.

Thomas, as we noted earlier in that chapter, was not present the first time he revealed himself. So there's something to be said by not being where the Father has commanded, because he had told them. He had told them to wait. He had told them to go and wait for Pentecost; for Feast of Weeks or for Shavuot.

On this particular day, Thomas should have been; but for whatever reason, Thomas wasn't there. Because Thomas wasn't there, he missed something. Yeshua shows up again. So we're looking at the evening, which would actually be the transition into this particular event.

John 20:26 "And after eight days again his disciples were within, and Thomas with them: then came Yeshua, the doors being shut, and stood in the midst, and said, 'Peace be unto you.'"

John 20:27 "Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.'"

Now that's an indicting statement.

"Be not faithless, but believing."

So he's referring to something here; that Thomas refused to believe at the witness of those who had encountered the Messiah himself. Thomas represents a lot of YeHoVaH's people who testify what YeHoVaH has done, but they refuse to believe it because they didn't see it. The reason they didn't see it is because they weren't there.

Now we don't know what Thomas was doing. We have no clue why Thomas wasn't with the rest of the disciples. Maybe he was visiting. Maybe he decided on this day to go down to the synagogue. Maybe he was missing some family members and decided to go visit them. We don't know. The Bible doesn't tell us. All we know is that he wasn't there and he missed a significant event. Not only did he miss a significant event, but even with the testimony of what took place at this significant event, he did not believe. So Yeshua says to him:

"This time I'm going to show myself to Thomas specifically,"

And then he says:

“Now, with your own eyes you see. Don’t be faithless.”

There are some people who see it and won’t believe it. I remember when I first began to operate in the supernatural. It was in a Messianic — the first time I began to operate in the supernatural environment was in the Messianic Faith. Now in the Christian Faith, it was nothing for me to lay hands on people and see people get healed; to see people get delivered.

Some of the most difficult people to minister supernaturally to are Hebrew Roots people; Jewish Roots people. The reason why is because there’s such a skepticism; especially if they’ve come out of — now get this. If your background is in Pentecostalism where you saw people get healed in your Pentecostal circles, you don’t have half the issue of believing in miraculous signs and wonders than your Baptist, Methodist, Episcopal, or Reformed counterparts who refused to believe that in their previous denomination.

When it comes down to the supernatural, if you came from an environment that didn’t necessarily embrace the supernatural, you are twice as skeptical as you were before. That is because you’ve already determined that you’ve been lied to and you’re not just going to believe anything; and in some cases, even when you see it for yourself.

That’s why one of my mentors said many years ago, that a man with an experience is not at the mercy of a man with a doctrine. You see, if you’ve come out of an environment that “tongues is of the devil” — I had somebody tell me:

“You know, I was flowing with you. Your ministry has changed my life. You have ministered to me and I’m telling you, you

have a powerful ministry. But then you said you speak in tongues. I can't listen to you any more."

You foolish person! You've experienced, you've tasted, you've seen, but now your own past doctrine is causing you to remove yourself from the very thing you've experienced yourself with your own eyes.

You see, there are some people who even though they see, they refuse to believe. Even after they believe, they hear something and now they're stuck. So when Paul says:

"I speak in tongues more than you all,"

They interpret it as:

"That's an intelligent, known language."

They don't have a problem with Paul saying that; but not Bailey. They don't have a problem with Yeshua saying he can do these works; but not Bailey.

"You ain't Jesus and you ain't Paul."

And guess what? You don't have to be Yeshua and you don't have to be Paul, because Yeshua said:

"The works that I do, you shall do."

What's hard to understand about that? By your own actions and your own words, you're saying:

"He's lying. I can't do it. That's not what he literally means. Let's look at that in the Greek."

Now you go ahead, but I refuse to entertain such ignorance. **A man with an experience is not at the mercy of a man with a doctrine.** If you refuse to believe; if you're slow to hear and hard of heart, then you just missed

all that the Almighty is trying to do in your life. You'll miss it, and it's nobody's fault but your own. He says:

"Don't be faithless."

I mean, imagine folks that you're convinced that someone is dead. You went to the funeral. You saw them buried. You know there was a seal on the tomb. And now that person you know who was dead; who you knew was buried and sealed in a tomb, shows up at this place, saying:

"I am he. Now, don't be faithless. You're seeing with your own eyes."

Look at what he says:

John 20:28-30 "And Thomas answered and said unto him, 'My sovereign and my Elohim.' ²⁹Yeshua saith unto him, 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.' ³⁰And many other signs truly did Yeshua in the presence of his disciples, which are not written in this book."

We're going to talk about those at a later time.

John 20:31 "But these are written, that ye might believe that Yeshua is the Messiah, the Son of Elohim; and that believing ye might have life through his name."

What he's saying here in *John* — it says that there are many things that he did that are not written. But there are also certain things that are written so that you would believe. There are many things that are not written. Unless you search and research and look at it, you won't see it

even though there are some of these things that are revealed in the word.

The term *Feast of Weeks* goes by several names, as we mentioned. *Feast of Weeks* is the biblical term. *Shavuot* is Ashkenazi and *Pentecost* is Greek transliterated into English. I bring this out to you because there are terms that we find; that we use, that we really can't find in the Bible. Now, we believe in the day of Shavuot, but you would be hard-pressed to find Shavuot. You will find *Shabua*. You will find *Pentecoste*. But finding Shavuot — if Shavuot is not there like that, then where did it come from and how did we become so endeared to it?

Well, I'll tell you. Much of the traditions that we have endeared ourselves to, come from *traditions*. Remember when we were doing Passover and we talked about terms that are Hebrew words that are not found in the Bible? For example, *Seder* or *Haggadah*. Where did these words come from if they're not found in the Bible? I'll tell you where they come from. They come from Talmudic writings. How does Talmudic writing get interspersed with Hebrew Roots?

When we begin to search out our Hebrew Roots, we're limited in our understanding, so we have to look at historical data. This historical data has been given to us by people who have their version of history. You see, for every story, there's a story behind the story. The story that we receive comes from someone's reckoning. Often times we receive the story without looking at the reckoning or the source from whence it came.

So we embrace these words as if they're biblical because somehow we believe they came from a biblical source. It's the same thing we did as a Baptist. It's the same thing we did in the various denominations that we came out of, if we are using terminology that has meaning. And many people who are following the Bible are using these

same terms. The assumption is that these terms are biblical terms.

Now, this is not a big issue, but when you look at a word that is coming from a particular culture, then the traditions that that word is being used in are also associated with the word. So with the receiving of the word, we receive the traditions and we receive (by default) the culture that the tradition that brings forth the word came from. Now people are looking to go to a Passover Seder. People are looking for a Haggadah and they're just as varied as different groups of individuals.

This word *Shavuot* is interesting because it comes from *Shavuos*, which is an Ashkenazi word. Ashkenazi is a Jew who came from Germany. Now there are a whole lot there. You have Germans who got away from — or Jews who were Germans. They were German Jews.

Now the term *Nazi* is actually a particular political party. When we look at the historical aspects of Germany, just like practically any other country and any other political power, you would be surprised when you begin to associate the names to the politics and the power that the name has. What happens is that when many came to America and when many went to different countries escaping persecution — in order to escape the persecution and to go to another place, they would change their names.

So I as a son of a former slave, take on an Irish name of Bailey. Now Bailey has Irish history and it probably at some point was O'Bailey. But the point is that when you are escaping or leaving and you don't want to be connected to your past, names are changed. Syllables are left off. Letters are left off. Whole names take on a transformation.

It always troubled me that a group who escaped Nazi racism would have at the end of its name, "*nazi*"; which is a clue that it comes from Germany.

When you begin to look at the different languages, some of you have heard of Yiddish. Some of you have heard of Sephardic. Some of you have heard of Ashkenazi. I mean, there are a variety of Hebrew languages that are associated with the culture that those particular people came from. With it comes cultural trappings.

Very few people refer to Shavuot or Pentecost as the *Feast of Weeks*. When you remove it from the Feast of Weeks, you remove it from the weeks that we're required to count.

And we don't count by weeks, we count by days. With the culture comes a tradition, so counting days and counting weeks becomes *Counting the Omer*. We're not commanded to count omers, but people are counting days and calling them omers — the third day of counting the omer, the fifth day of counting the omer, the twentieth day of counting the omer. The question is:

“What omer have you been counting?”

I'm pointing out to you how we embrace traditions with words without even researching what we're embracing. We're doing things out of ignorance thinking we're doing biblical stuff. We just went from one tradition to another. And in our means of not being trapped by traditions, or our desire to get the leaven out, we're dragging leaven right with us.

Ex 34:32 “And thou shalt observe the **feast of weeks, of the firstfruits of wheat harvest**, and the feast of ingathering at the year's end.”

Nu 28:26 “Also in the day of the firstfruits, when ye bring a new meat offering unto YeHoVaH, after your weeks be out, ye shall

have an holy convocation; ye shall do no servile work.”

Let’s go back to the first slide:

Ex 34:32 “And thou shalt observe **the feast of weeks, of the firstfruits of wheat harvest...”**

This is an indication ladies and gentlemen — by the way, this is the first Sabbath of the count, and this is the seventh day. So in another forty-three days we’ll be celebrating *Feast of Weeks*; which requires a *Firstfruits* and which means there’s another *Firstfruits*. Now, *Exodus* 34:22 tells us what this Firstfruits is associated with. It is associated with the wheat harvest. The first Firstfruits as it relates to Passover/Pesach and the Firstfruits that is involved in Pesach deals with the Firstfruits of the barley harvest. So you have the barley harvest, and now Shavuot is a wheat harvest. This helps us to understand why YeHoVaH is saying that:

“These three times a year you’re going to come up, and you’re not going to come up empty.”

Now, here’s the thing ladies and gentlemen, because some people come up empty. But the people who are allowed to come up empty can’t help it. Why they can’t help it is because they’ve allowed themselves to become destitute. Now, YeHoVaH’s plan when He brought the children of Israel out of Egypt was to give every man his own land. The only ones who were not given a territory — now I know that people have said that the Levites weren’t given any land — not true.

The Levites were given land in particular cities. They were not given a territory. There is no land of the Levite

like there is the land of Judah or the land of Benjamin or the land of Naphtali. There is no land of the Levites. The Levites were scattered in various tribal lands, but they were given cities within those tribal lands.

Within those cities, they were given land that they owned. The borders of those lands can never be sold. This land belongs to the Levites. They were not given a tribal land, but they owned houses, gardens and animals. That's what they worked when they were not up serving the temple during their particular order. But we've heard over and over and over:

"The Levites weren't given any land."

They were not given tribal land. It didn't mean that they lived in caves. For those of you who want to challenge me on that, I can show you, but I hope I don't need to. I'm hoping that you know your Bible. And so he says:

"The Firstfruits of the wheat harvest."

So now here are the people. They've come up. They've brought their Firstfruits from the barley. Now they've got to turn around and bring their Firstfruits from the wheat. Some people could say:

"You know, that's a lot of traveling. You know, I don't need to go up."

And the Father is saying:

"Listen you don't have to, but you just understand that in My commandments there are blessings and there are curses."

You see, when we decide that we're not going to obey the Almighty, do you know what you're saying? You're saying:

“I’m going take my chances that I know how to take care of me better than He does.”

That’s what you’re saying. You know, when I see people and they’re constantly having financial issues, I can almost guarantee that people who are constantly having financial issues are people who do not tithe or do not give Firstfruits. Let me tell you the rationale behind this insanity.

“I can’t afford to.”

That’s why you can’t afford to; because you have taken the privilege and the pleasure of the Almighty to provide for you. It is because you’ve said:

“I can take care of me better than Him, so I’m not going to tithe. I’m not going to give Firstfruits. I’m not going to go up. I’ve got this.”

And He said:

“Oh you think you’ve got it? Let me show you how I operate. You see that moneybag you’ve got? I just put a hole in it. Now you’re walking to your destiny and you started off with a big old bag of money, but by the time you get there, the thing’s empty. How did that happen?”

Well, on the first leg of your journey you had a flat. On the second leg of your journey, for some reason you pulled over and the car wouldn’t start. Now you’ve got to get a tow truck. The last time you had a flat, you decided that you weren’t going to fix it, so you put the flat tire back in the trunk. You have another flat. You go to the trunk to get your spare, and it’s a flat. You finally get to your

destination. Now you lose your wallet. Somebody steals your ATM card.

For whatever reason, the bank decided that it was going to process several payments at the same time and you're one of those people who don't balance your checkbook. You look online and see how much money you've got. And you decide that you can spend this, when you don't realize that they didn't take out the last check that you wrote.

So now you have overdraft fees. Checks are bouncing all over the place and there is no money in your pocket. And you wonder how did you get into this mess? You finally find your way home after you've written all of your friends, and say:

"Hey, I can't get home. Will you help me?
I'll pay you when I get back."

You get home and now you realize that your plumbing is broken. The toilet won't flush. The washing machine breaks down. A tree falls on your house and the insurance company says:

"It's not our fault, it's your neighbors fault.
You should go after your neighbor because
we are not going to help you in that claim."

Or you decided that you would save a lot of money and get the thousand dollar deductible. So now to get your house fixed you've got to come up with a thousand dollars before the insurance will kick in a dime. You say:

"Wait a minute, how come these things are
happening to me?"

It is because you decided that you can take care of yourself better than He could. What I'm sharing with you is from personal experience. I'm not talking about anybody out there. But I think some of you all can relate to what I'm

talking about. You can nickel and dime God all you want. He doesn't need your money. He doesn't need your tithe. He doesn't need your offering.

As a matter of fact, He doesn't even take it. He's designated it where He wants it to go. He never receives your check. There are no checks with your name on them in heaven. But do you know what *is* in your account? It is your operating in faith to do what He says to do. Now when a need comes, He says:

"Don't worry I've got this. I've got this."

"Well, how are you going to do it?"

"That's not your problem. Just trust Me."

Over and over and over, those of you who have been faithful in your tithe and giving offerings — often times you know, as I was sharing with some saints over in the conference at *A Rood Awakening*, I'm talking to them just like I was talking to you earlier. It was really helping people to understand that the way the Father operates is not for us to truly understand. All we have to do is to trust Him.

Once you put your trust in Him, then He begins to show Himself in ways that we don't know. There have been many times at the last minute that He shows up.

I understand. I grew up as a Baptist back in Mississippi. The elders used to sing a song. And when I say elders, I'm not talking about church elders, because those of you who grew up in a Baptist Church, you know, Baptist Churches don't have elders. They just have deacons who have controlling spirits. They're not controlled by the Holy Spirit because they don't believe in the power of the Holy Spirit.

"If God wants someone healed, He will heal them."

The Father has the ability; the power to meet every last one of your needs. The question is whether or not you trust Him. I've seen Him move. As they used to say:

"He may not come when you want Him to come, but He is always on time."

See, He's a doctor who has never lost a patient.

"Oh man, I like that God!"

Do you hear what I'm saying? I mean He knows how to meet every one of your needs better than you can. But unfortunately those who do not trust in the Almighty put their trust in other things and they do it by default. When you don't trust in the Almighty for healing, you'll find yourself putting your trust in your position, in your psyche, or in your chiropractor. And you convince yourself that if He wants you healed, He's going to heal you through that medium.

"Because after all, He hasn't healed me. The only time I get relief is when I subject myself to their authority."

So you'll become dependent upon an external source instead of being dependent upon Him. Sometimes you may have to endure some things. I remember when I asked Him to deliver me from smoking. It was the hardest thing I've ever done. It was easier telling my wife that I'd been unfaithful. Those of you who've been unfaithful, you know how hard that is. That's why some folks never do it, because it's too hard.

Quitting smoking was the most difficult thing I've ever done, because smoking cigarettes — that nicotine and the desire to have it was so much a part of my being, where to go a day or two without doing it, I felt literally like I was going to die.

I felt that I could not get through that moment and that's what caused me to take so long to give it up. I kept failing; even to the point where I stopped telling people that I was going to quit. That is because I convinced myself that I probably couldn't quit. I didn't want them holding me accountable to something that I had said. Then I did something else that was insane. Because I'd lost the control to quit, I determined within myself that I enjoyed it.

"I enjoy smoking."

"Oh, I love a cigarette with a cup of coffee,"

"Oh, I love a cigarette right after I just ate."

So now I'm convincing myself of something else because I've relinquished my ability based on my past failures. I believed that I could not successfully do it although I'd asked the Almighty to deliver me time after time, after time, after time, after time. I had to go through the withdrawals. I had to feel like I was going to die. I had to be willing.

"If I'm going to die from not smoking a cigarette, I might as well be dead."

Once I took on that attitude, do you know what? I didn't die. I didn't die the next day. I didn't die the day after that, and I'm still here over twenty some years later. I'm not dead yet.

You see, if you're going to wait on YeHoVaH, you're going to have to go through some stuff. You're going to have to endure some stuff. Your pain and your body's resistance is going to be taken to a whole other level.

Let me tell you something. Once you quit an addiction, it's empowering. Until you quit that addiction, you are weak to a whole lot of other side effects and addictions that

are connected to that addiction. But the Almighty knows how to deliver you. ■

Putting Off The Old Man

Nu 28:26 “Also in the day of the firstfruits, when ye bring a new meat offering unto YeHoVaH, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work.”

Dt 16:9 “Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to *put* the sickle to the corn.”

Now the corn here is not kernel corn. It's not an ear of corn. Remember, what does *Aviv* mean? It means “ear of corn.” You see, *Aviv* actually is not the name of a month, but the condition of a crop.

When you move to the Babylonian name of *Nisan*, then you can now easily move a person from looking for the new moon in conjunction with the crop being *Aviv*, to a particular date that is projected for years and years and years to come.

There are people out there who can tell you when Passover will be in 3030 if Yeshua tarries; to the day because they've projected it from a moon or a projection process versus looking at YeHoVaH's time clock. So:

“From the time as such, you begin to put the sickle to the corn.”

Dt 16:10 “And thou shalt keep the feast of weeks unto YeHoVaH thy Elohim with a tribute of a freewill offering of thine hand...”

Now the beauty of this is that you get to determine what it is that you're going to do. You can do little; you can do a lot. This is what Paul was saying:

“He who sows bountifully, reaps bountifully. He who sows sparingly, reaps sparingly.”

Now when I was a Baptist, a Pentecostal, a Reformed, a Lutheran and an Independent, I would look at *Malachi 3*, where it says:

“You have robbed in tithes and offerings”

How do you rob YeHoVaH of an offering? You see, He wasn't just saying rob Him of tithes. He says:

“You've robbed me of tithes and offerings.”

How do you rob YeHoVaH of an offering when it's in your power to give it? Here's the thing. You determine what you give, but you don't determine whether you give.

This is why He says, and I can imagine that there were people coming up to the feasts empty-handed. They come up and bring nothing, or what they bring, they consume for themselves. When He says:

“The orphans, the widows, the poor.”

Now the reason why a person is poor — listen to me. I've been there and done that. A person is poor because they have mismanaged the resources they've been given.

When YeHoVaH delivered the children of Israel out of Egypt, He gave everybody their own land. Everybody had a land. As a matter of fact, He says seven years — if a person now comes into servitude, you know, in seven years you forgive the debt. For fifty years or for whatever reason they fall on destitute times and they have to sell their property,

in fifty years everybody's property returns to its original owner. Every person had their own property.

How is it that some people work their land and prosper and some people don't prosper even to the point of losing their land? I'll tell you how. *Proverbs* came up, and it says:

"A little sleep, a little slumber."

"I don't feel like going to work today. I think I'll call in sick. I don't feel like it. I'm tired."

"You weren't too tired last night when you were shaking your booty all night at the bar. But now you've done your thing and now you want to sleep in."

"Oh, I'm sick."

You're not sick. Why are you calling in sick if you're not sick? Why would you confess sickness and you're not sick, and give place to sickness to come into your life? If you're going to call in and tell them you're not coming in, tell them:

"Hey, I'm not coming in today!"

"Well why are you not coming in today?"

"Because I don't feel like it!"

Now you've got to lie, and worse than that is that you're confessing something whereby you are now giving place to the enemy to bring the very thing upon you that you're confessing.

I was having this conversation with the Almighty this morning. I'm walking through the house. My wife is looking at me like you know — she's probably used to this stuff now. Sometimes I'm talking to myself and I don't realize I'm talking out loud, but I'm having a conversation.

And when I think about it and I take a moment to hear myself, it's:

"You're talking out loud."

And she's looking at me. I'm having this conversation with the Almighty with myself because obviously I couldn't see Him, so I'm talking to myself. But I wasn't talking to myself. I'm having a conversation about the power of words and now it's making sense.

You see, our words have power. If you spent your words like you spent your money — well, some of us need to learn how to spend our money better. The first way; the way you learn how to spend your money better is that you realize it is not yours. You're going to give an account for it.

When I learned how to manage my resources, I realized that my words are the most powerful resource that I have. My word is more powerful than my bank account. Your words are more powerful than your resources; than your physical possessions!

You can speak to things. You can command things. You can pray. You can commune with the Almighty. You can change your environment. Yeshua says:

"If you speak to that mountain, you speak to that tree and not doubt..."

When you say:

"Satan get behind me!"

When you say:

"Devil come out!"

When you say:

"Be healed in the name of Yeshua!"

...And not doubt. When you begin to walk in faith — everything in the earth manifested from the word of YeHoVaH. When He said:

“Let there be light,”

Light appeared. We are made in the image and likeness of YeHoVaH. So the words of our mouths — death and life are in there. Death and life are in the power of the tongue and those who love death will eat the fruit of death. Those who love life will eat the fruit of life.

**The way you know what you love,
is what you say with your mouth.**

If you are complaining all of the time, you’re a complainer. If you are murmuring all of the time, you’re a murmurer. If you’re always down; always doubting, always confessing negativity, you’re a negative person.

The things that you speak say who you are. And when you speak faith and you walk in faith, you begin to see the power of heaven transforming to your very words. That’s why I don’t confess that I’m sick. You’ll never hear those words come out of my mouth. I can look as sick as the sickest person on earth, and somebody will come along and say:

“Are you sick?”

“Nope.”

I’m not coming into agreement with that. I’m in a battle. Sickness is trying to come and it’s not welcome here and therefore it will not take residence here. The only way it can take residence here is if I open the door when it

knocks and I let it come in and sit at the table and sup with me.

Now I'm communing with sickness instead of communing with the Almighty. When sickness knocks at my door, *by His stripes I was healed!*

"Well you don't look healed brother."

"I don't walk by sight."

Your words are powerful.

Some of us have allowed and said and spoken things over our lives. Now we're eating the fruit of it and we need to repent.

Another conversation — I'm having all kinds of conversations with the Almighty because of the things that are all around me. I was watching a so-called "praise" video, and I said so-called praise video because even though the words may have been songs of praise, the graphics and the imagery were a mixture. It was a mixture of worldliness and "Churchianity."

You go from a choir in a church to some secular clip where someone is moving; that looks like they're moving to praise. They're responding to the beat, but the song is created and the video pulls clips from various things that look like — and the song was:

"Let everything that has breath praise God."

"Let everything that has breath praise God."

And now you're seeing people in places. It just so happened that I saw that movie. That was not a Godly movie. I saw that clip. It had absolutely nothing to do with praise. Why is this clip in this video? Then I was looking at

some Ultra-Orthodox musicians singing Beach Boys music. The Father was saying to me:

“There is such a mixture where it’s coming to a place that people are not going to be able to distinguish the worldly from the holy. They’re mixing worldliness and holiness and secularism and even profane things and they call themselves praising Me.”

It’s such a mixture. Where is this mixture coming from? The mixture is coming from an evil one that is using religion to desensitize the masses from the purity that YeHoVaH requires. Now a person is going through the motions with a form of Godliness. But they are not allowing the word of YeHoVaH to cleanse them from the inside out to make them a pure vessel. When the Almighty comes looking for a people without spot; without wrinkle, without blemish or without any such thing, you have a people who are standing full of spots, full of wrinkles, full of blemishes. They are saying:

“Oh, here I am. Come and get me Lord.”

There are mixtures in the pulpits. There are mixtures in the choir stands. There are mixtures in the praise teams. There are mixtures in the pews. They’re listening to worldly music; ungodly music. It’s really sad that many of these so-called praise leaders are learning their crafts from ungodly sources.

Why does a praise leader who plays electric guitar need to listen to some wild, out, drug-crazed rock musician who got his skill and talent from Ha-Satan himself? And then they bring that garbage into places called churches. They

change the name, throw Jesus into it, and the people of God are praising to that which originated from Satan himself.

You have people who are being so desensitized to the mixture to the point where it's now all part of the whole worship experience. What Satan has done and is doing, is like that old saying to put the frog in some warm water and slowly turn up the heat. Pretty soon the frog won't even realize that he's boiling to death.

You have people who are dipping and dabbling in ungodly things and claiming that they serve the Almighty. He says:

“Don't worship Me like the people around you. Don't take on the ways of the nations around you.”

It's very difficult to do when we have assimilated ourselves and we're trying to grow a family in a worldly environment. Many times as parents, we are under the pressure of not wanting our children to stick out like sore thumbs and they're putting the pressure on us. The next thing you know, through technology like the internet — one of the peer research groups released some research back in 2012; a couple of years ago.

America has seen over forty-six million people who today, more so than twenty years ago, are confessing to have no religion at all — twenty-five percent of the American population according to this research. Twenty-five percent of the American population is professing that they're undecided.

Now, I think the numbers are larger than that. Actually they're saying there are two reasons. One reason is the internet (twenty percent), and the other five percent is due to college. That five percent of the American population who sends their children to college — children are losing their faith in college institutions.

The internet has changed the playing field, astronomically. People don't feel like they need to be part of a congregation that can congregate in cyberspace. Not only does cyberspace open individuals up to virtual church, it opens them up to a myriad of information that is designed to suck the whole spiritual life out of a person by constantly engaging them in worldly activities.

Think about where *YouTube* was a couple of years ago, and where it is now. You've got people who are posting videos one after another — pictures, videos; videos, pictures. There are people who are spending — even their work experience when they're supposed to be working, on Facebook, or tweeting. The new craze now is what is that picture? Instagram — Instagram, Facebook, Pinterest, LinkedIn, YouTube. I mean the list just goes on and on, and on; and texting.

“You've got a message.”

It used to be:

“You've got mail.”

Now people have all kinds of sounds on their “smart” phones; indicating what channel the message is coming through. We're being inundated with information that is not spiritual information. We're being bombarded with news. Facebook has made everybody and their momma a journalist. They are posting ridiculous information, useless information; useless videos for the purpose of entertaining. They are just sucking ungodly amounts of time right out of our lives that we can never get back.

And guess what? This information is not increasing the spirituality of a people. It's doing the very opposite. It's diminishing the level of spirituality of a people, and now people are claiming to be “spiritual.”

“Yeah? What spirit are you?”

It paves the way for same-sex marriage. It paves the way for bisexuality. It paves the way for individuals to decide instead of getting married that they’ll cohabitate. It paves the way for all types of ungodly behavior that is now shoved in the faces of the mainstream and forced to be accepted:

“Because if you don’t accept it, we’re going to cut off your resources. We’re going to shut you down, buddy. How dare you discriminate against homosexuality? We’re going to picket outside your place of business. We’re going to announce it all over the internet.”

The next thing you know, you’re going to see your funds go down. So every company out there is now forced to provide same-sex benefits to keep from losing their customer base because a small percentage of their customer base is controlling the media. They are forcing their opinions on the media sources and resources. Anytime now because of the internet, a person can do something today, and before the day is out, there’s a mass of people protesting.

We’re constantly being desensitized. We’re being boiled and we don’t even know it. We’re forcing ourselves or being forced to conform our conversation to keep from offending. Every now and then somebody says what they really feel and the media clamps down on them. Now they’re apologizing; not meaning to offend.

This is what happens when we get away from YeHoVaH’s truth. It doesn’t matter, because it’s coming right up into these so-called places called “churches” when literally they’re nothing more than a whorehouse. That’s

what *Revelation* calls them — a place of harlots. They won't deal with that harlot. They're allowing her and her children to run roughshod in the house of YeHoVaH.

Let me tell you something, ladies and gentlemen. Several years ago when I read *Revelations* for the first time, something that always bothered me before I even got to chapter three or chapter four is what happened to those seven churches of Asia Minor. They don't exist.

The Almighty warned them. He spoke specifically to them. He had one of His servants write them a letter from a prison; telling them what was going to happen if they didn't do certain things.

And I would dare say by their disappearance that they didn't align with the prophecy that was spoken — that spoke of their demise if they refused to hear. I often wondered, if the Almighty was to write us a letter today, what would He say? Let me tell you something. The letter that He would write to this generation is no different than the letter He's written to previous generations because our world is further off-course than it was a hundred years ago or twenty-five years ago.

For those who would dare to stand and speak what "Thus saith YeHoVaH," the same thing would happen to them this day that would happen to them in the days of old. They would be persecuted. The warfare would begin to come. What would happen is that old strategy of war. You cut off the resources and silence the voice.

They killed the prophets. They silenced the voice, cut off the resources, forced them to compromise, forced them to accept the status quo; forced them to stop preaching the truth of YeHoVaH. They forced them to begin to speak what people wanted to hear. They forced them to give people an easy-peasy greasy-grace gospel. They forced them to say to people:

“You can come any way you want.”

They forced them to tell people:

“We’re no longer under His rules, His laws.”

They’ve forced people to say:

“We’ve been delivered. Jesus Christ delivered us from his daddy.”

And so what we have is a gospel that has no power. **That’s not what the Father delivered.** The gospel of Yeshua has the power of YeHoVaH to deliver, to save, to set free from whatever it is that ails us; from whatever it is that binds us. He came to set the captives free. He came to release the oppressed. He came to open the eyes of the blind. He came to make us whole. Paul says:

“I am not ashamed of the gospel of Yeshua, for therein lies the power of YeHoVaH unto salvation.”

...First to the Judeans and then to the Greek. We should never, ever, ever be ashamed of the gospel! But let me tell you something, ladies and gentlemen. The gospel didn’t come from Matthew. That was Matthews’s version of what he experienced with Yeshua. The gospel didn’t come from Mark or Luke or John. John, Mark and Luke simply wrote a reckoning of what they had experienced with Yeshua.

I don’t care what historians try to do. I don’t care what biblical scholars try to do. They could say:

“This is the gospel.”

But that is an account of the gospel of Yeshua. And therefore, the gospel is what Yeshua brought, not what Matthew brought or Mark or Luke or John. We can call them the gospel all day long. Do you hear what I’m saying?

“Oh, that’s the gospel.”

“Says who?”

**Yeshua brought the gospel, and it wasn’t a gospel
about his death, burial and resurrection.
It’s a gospel of repentance.**

“Turn from the world and turn back to
YeHoVaH.”

Now imagine preaching this kind of gospel to “God’s chosen people.” Why would they have to repent? It is because they had taken on a Babylonian religion that had replaced the true word of YeHoVaH with the traditions of men; which had no power.

When YeHoVaH through Yeshua confronted the religious leaders who were doing this, He said:

“You people worship in vain. You’re going through the vain repetition of worship, which is totally unacceptable. You have exchanged; you have replaced the gospel. You have replaced the law with your man-made rules and regulations that you call the law.”

Let me tell you something.

That’s what Yeshua nailed to the cross.

The gospel was preached in the wilderness, but they didn’t mix it with faith. And because they didn’t mix it with

faith, they could not enter into the rest of YeHoVaH. *That's* what *Hebrews* is all about — the Hebrew scriptures in the Greek version of the scriptures. Do you hear what I'm saying? The gospel of Yeshua is a gospel of — Listen folks. You either have your way or His way.

Now let me tell you something about your way. You don't want to do it His way. Why? Because that means that you've got to say "no" to yourself. So now it's how do I incorporate His way into my way to make me comfortable enough to convince me that I'm doing it His way? I've got to be deceived. Worse yet, I deceive myself.

"I'll hear it, but I'm not going to do it. I'll preach it, but I won't practice it. I'll tell people 'this is what you're supposed to do,' but I won't live it. I will cut corners."

Are you all with me today? You see, the freedom as James said — he put it very simply. Turn to *James* please, with me in chapter 1.

It's amazing that people think that YeHoVaH sent Moses to Egypt to set His people free; so that He could bring them into a land and put them into bondage. Do you get this? He sent a deliverer to set them free so He can bring them into the land and give them a bunch of laws that were going to put them into bondage. This is what they're saying.

"Why bother?"

They were already in bondage. Why deliver them to take them into another form of bondage? He was delivering them and setting them free so that they would remain free and never go into bondage again. And the only thing that kept them from going into bondage was the law that people says puts them into bondage. So:

“Jesus came to set us free from that law of bondage.”

“I don’t know what planet you’re from.”

James 1:22 “But be ye doers of the word, and not hearers only...”

Can somebody read the next part out loud? Somebody with a microphone, please. I don’t know what version. I don’t care what version you’ve got. I need you to read *James* chapter 1 verse 22 — and if you could read it like you mean it. Go on ahead Terry, you can read it. Who’s got it?

“But be ye doers of the message, and not hearers only, deceiving yourselves. Because if anyone is hearer of the message, and not a doer...”

Just 22. Read it again. You read it strong; I like that. I want just that verse and then we’re going to “Selah” for a moment.

“But be ye doers of the message, and not hearers only, deceiving yourselves.”

Deceiving yourselves — now the Bible says that the deceiver is who? Satan, HaSatan. The devil is the deceiver. He’s the deceiver. But *James* is saying there’s a deception that the devil has absolutely nothing to do with. It’s called self-deception.

Let me share with you what self-deception is. Self-deception is having a form of Godliness. Self-deception is having a form of religion. Self-deception is sitting under the message over and over and over, but still doing your own thing. Self-deception is hearing it but not putting it into practice.

When you hear the message and you don't do what the message says, you deceive yourselves. It doesn't say the devil deceives you. *You* deceived you. And so you've got people who will cuss you out in a moment, talking about:

"Praise the Lord."

You've got people who will do things that even the heathens won't do. You've got people who are not appreciative. You have people who love them and they treat them like dirt.

You know, I have a sister. I have three sisters who are alive. My mother lives with my sister. My sister tells me about the abuse that my mother has a tendency to abuse her with. I have another sister who is a firecracker. She comes to my older sister's house and she gives orders. She doesn't take any mess from my momma and my momma knows that. So my momma "don't give her no mess." My sister comes in and she says:

"Jump."

My mother with her bad knee says:

"How high?"

Now I'm stretching this a little bit, but the point I'm trying to make is that sometimes we have a tendency to abuse the people who are trying to help us. Sometimes we don't appreciate the people who are in our lives and we treat them worse than people who are strangers.

We need to learn to love the people who love us and treat them of all people with the utmost kindness, the utmost respect because they don't have to do what they're doing for us. They're doing what they do for us because they love us. They're not trying to get something out of us, but because they love us.

Children sometimes are the perpetrators because they think that their parents are doing what they're doing because they have to. Now you say:

"I didn't ask to come into this world."

"I didn't ask for you either. You just showed up. I'd like to trade you in, but I don't know how. So I'm kind of stuck with you too. Now if you don't like it, you know, you can move. You can leave. You don't have to keep coming back here."

You're not being treated right, but you keep showing up.

Deception can be self-inflicted. As a matter of fact, that's the worst kind of deception; a self-inflicted kind. Do you know why? Because when the devil deceives us and someone points it out, we will do something about it. But when you're deceived, there is no reasoning. No one can point it out because you've already got the excuses for why you do what you do.

And you've convinced yourself because there's a peace in your spirit. Your spirit's deceived because deception is a spirit. Once you convince yourself and deceive yourself, it's literally going to take a Damascus Road experience. That's where the Almighty has to come from heaven Himself and just knock you out.

That's why sometimes when I pray for hard-headed people; when I pray for people who, you know, all kinds of prayers have been offered for and they're still running in their rebellious way, I say:

"Father, knock the hell out of them! Just knock them down. Blind them if you have to. Arrest them. Leave them by the side of

the road half-dead. Cause a car to run over them, whatever you need to do.”

Because let me tell you something, whenever you are deceived by yourself, you literally have to have your lights knocked out. I’m not going to fool with you. I’ve seen some people. You know, I see they’re already deceived. I go to them and they’ve already got their spill. And I say:

“Listen, I don’t want to hear any of that. You’ve already convinced yourself to do what you’re going to do. See ya. You don’t have to explain it to me. No. I don’t want to hear it! I don’t need an explanation. I’m not God!”

Are you with me? Some people have to literally be knocked out. They go to jail; get out, go back to jail, get out, go back to jail and get out. They go to prison; get out, go back to prison and get out. They go to the hospital and get out. The doctor says:

“Don’t do this.”

They don’t listen to the doctor. They go back to the hospital; go back to the doctor. They go from one debt situation to another debt situation. It’s like, what’s it going to take to get that person’s attention? I’ll tell you what it’s going to take. It’s going to take the Almighty Himself coming down from heaven and knocking them off their “tookus.” Do you hear what I’m saying? Unfortunately that has to happen for some people.

For those of you who still have a presence of mind and you haven’t completely deceived yourself, I say **repent**. You know the area in your life where you struggle. But here’s what *James* says in conclusion. He says:

James 1:23-25 “Deceiving yourselves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law...”

Now, a comma should probably go there, but I’m not one to insert commas. But what is this perfect law of liberty? Is that freedom, or is it a law that brings freedom? You see, when I look at this from a *James* Hebraic perspective, James only knew one law. Now, there are laws of the universe and these are laws that are in place. But YeHoVaH didn’t give two laws. He gave one. There are people out there who teach that He gave two. He gave one that was written and one that was oral.

The “oral” Torah is now today’s Talmud. Today’s Talmud, the oral Torah, contains the word “Seder.” The oral Torah contains the word “Haggadah.” It contains words that we have embraced; not even realizing that by embracing these words, we’re embracing Talmudic writings and the culture that is associated with it, or should I say the traditions.

Let me tell you something folks. We are not a people who teach and practice tradition. Now, folks who want to teach and practice tradition, that’s on them; but that’s not who I am. That’s not who we are. If you want to practice traditions, that’s on you. But here, we’re not here to give you tradition. We’re here to give you what we believe the word teaches. Then you have to live it out however you choose to live it out, because it is your choice how you walk your walk with the Almighty.

I’m not the Torah police. I’m not going to be following you to try to see if you live in the word the way you’re

supposed to live it. I don't have time to follow you. I've got enough to deal with myself. My job is to simply give it to you as He gives it to me and my hands are clean. That's it.

So what they do over there and what they do over there and what they do over there, that's on them. But what we do here is we teach and practice and try to create an environment where people can grow in truth and then live that truth out the best way they can as the Spirit of YeHoVaH leads them to. So what we can do here and what we're trying to do is to create an environment of freedom.

James talks about the perfect law of liberty. The law of YeHoVaH is not burdensome. The law of YeHoVaH is not bondage. The law of YeHoVaH does not take away your freedom or take away your right. In fact it gives you freedom because **you don't know what freedom is until you embrace the perfect law of liberty.**

This law that YeHoVaH gave us — understand something ladies and gentlemen. You can't have the blessings apart from the law. This law that He gave us, He said that if we *diligently* — it means you're going to have to work at it. *Hearken* means you're going to have to obey it.

“This law that I'm giving you today; all of these will come upon you in abundance.”

YeHoVaH has abundant blessings, abundant protection, abundant provision and abundant freedom connected to His law. If you want this abundant protection, freedom, provision and wholeness, you cannot have it apart from His law; which brings freedom.

The law of YeHoVaH gives us freedom.

The devil wants to give you greasy-grace, which pulls you away from freedom and into bondage. You end up where he and all of his greasy-grace perverted gospel writers follow.

Freedom is contained in the law and I'm not talking about "God's instructions." I'm talking about the law. It's the law of YeHoVaH. It's nothing to be ashamed of. We don't have to water it down. Anybody who's not under the law is **lawless**. So as I said, you've got to flip this script.

He who's asking the question is in control of the conversation. You start asking questions.

"Oh, you're fallen from grace!"

"How?"

"You're back under the law."

"Yes, the law of liberty, aren't you?"

"Uh, no, I'm not under the law."

"So that means you're lawless! So, are you lawless?"

"Well uh, uh, uh, no."

"Are you under the law or not? Stop stuttering! You're either under the law or you're not under the law. So if you're not under the law that means you're lawless, right? So, you're telling me you're lawless? Because the Bible tells me what's going to happen to lawless people."

There is one called the lawless one — the one who believes they're not under the law of God like you. Their portion (according to the end of the book), is the Lake of Fire. Is that where you want to go?

You see, we turn the conversation, ladies and gentlemen. Stop being on the defensive. You've got the truth. They've got a bunch of — they don't know what they've got. It's a mixture and a conglomerate of different doctrines and traditions so that the moment you corner them on one, they move to another. The moment you corner on that one, they move to another. They're constantly changing the conversation until they get so frustrated they've got nothing else to give because all they've got is church doctrine.

You've got the truth. Why are you letting people who don't have truth put you on the defense? Get off the fence! Let me tell you something. If you won't confront them, that means you haven't fully embraced it nor are you fully living it. That is because once you really live it, you'll see the freedom that is contained in it and that's going to bring you joy. Now you're experiencing the freedom of being under the protection of YeHoVaH's law. It's like:

"There is freedom here. I don't have to think for myself, He's already thought this thing through. He's already figured it out for me. All I've got to do is walk the plan that He's laid out before me and I'm protected. I'm covered. I'm not going to the left or to the right."

Do you hear what I'm saying?

"And though I walk through the valley of the shadow of death..."

See, David can feel Him. It's like, you know what? He's with me, but I don't see Him. I don't have to see Him. But I don't feel Him. I don't have to feel Him. I just believe because He says He is and that's all I need to know.

I'm like the centurion. If He says He's with me, that's all I need to know. I know He's with me and He's with you if you believe. How many believers do we have in this place today? If you're a believer, I want you to stand with me for just a moment. Those of you online, stand with me and I'm not talking about stand as in some psychological sense. I'm talking about standing on your feet. I'm not trying to control you.

There are words of faith and there is action of faith. You see, when you believe the words that you call words of faith, there's corresponding action that goes along with it. If a person wants healing, sure the Almighty knows they need healing.

But if they don't ask for it — and it's not about asking me, it's about asking Him. The Father knows what you need. But just as He said that — just as, you know, if a father whose son asks him for an egg, he is not going to give him a serpent. He's not going to give him a scorpion. He said to them:

“If they being evil know how to give good gifts to their children, how much more will our heavenly Father give the Holy Spirit to them that” — think about it — “to them that ask?”

You see, He wants you to ask Him. And let's say, well you know, you didn't feel it. You didn't get it. Ask again and keep on asking. That's what the writer is saying:

“He who asks and keeps asking; he who knocks and keeps knocking; he who seeks and keeps seeking, don't give up because you don't find it the first time.”

He gives us the illustration of a woman who had to deal with an unjust judge. She just bothered him continually. You see, Father wants us to seek Him continually. I've had too many people say:

"Do you know what? I just don't want to bother God. You know, I know He's busy looking out for all of His people all around the world."

"Yeah, and you're one of them!"

There are people out there who are bombarding heaven with their need. At one point they stop bombarding heaven and they get into a place where they're listening to the response of heaven. And you see, that's what this whole teaching is all about — *How to Hear God's Voice*.¹

We need to be in a place where we're in a position where we can hear the voice of the Almighty. You're going to need to hear His voice. The things that I'm sharing with you today are conversations that I'm having with Him — things that He's revealing to me. I didn't even prepare this message.

And the greatest part of it I didn't prepare until about 9 o'clock this morning when I realized it's time to go. I'm walking around talking and praying and He's speaking to me. Pretty soon I've got to come and deliver, and I believe we've heard from heaven today.

Now here's your response. Your response is that you want the Father to not only fill you with His presence; with His Spirit, but whatever thing that you need Him to do in your life, you need to physically ask Him. When I asked you all to stand, your standing was an actual act of faith just like that woman who said:

¹A separate DVD teaching with this same title is available at www.ArthurBaileyMinistries.com

“If I could just touch the hem of Yeshua’s garment, I know I will be made whole.”

She did what she felt that she needed to do, and at that very moment the virtue went out. We’ve got to get to the place where:

“If I could just touch Him, if I could just reach, if I could just speak, if I could just communicate with Him.”

That’s the place He wants every last one of us. With where He’s taking us and what He desires to do in us, you need to be in a place where you can hear His voice. Let me tell you this while I’m at it. No matter what you’ve done; no matter what you’ve been through — you see, there are some things in life that the Father is not going to deal with until the judgment.

Right now, the thing that we need to do is we need to be in a place where we can hear. You see, we don’t know what we need to repent of if He doesn’t tell us. We don’t know what we need to correct if He doesn’t tell us. We don’t know where our provisions are if He doesn’t tell us. We don’t know where we need to be or go if He doesn’t tell us. You need to hear Him so that He can instruct you, lead you and guide you. ■

Chapter Two

Spring Feasts

The term *Feast of Weeks* goes by several names as we noted. *Feast of Weeks* is actually what we find in the Torah. *Shavuot* as we noted, was an Ashkenazi term and *Pentecost* is the Greek and the transliteration to the English. In the Hebrew it is *Shabuwa*. *Shabuwa* is the term that you find when you look up *weeks* or *Feast of Weeks*; the weeks associated with *Feast of Weeks*. You'll find this particular word. This is the pronunciation; the phonetics. *Shabuwa* is the term.

As we were talking about the different terms we used to identify the Feasts of YeHoVaH, we know that with certain words come certain word pictures. Again, with certain words come certain word pictures. Some words invoke certain ideas and pictures in our minds. Because we are a picturesque people, we have to see things. We imagine and we envision. With that, we know that words invoke pictures, and with these pictures are associated traditions.

When a person thinks about a wedding, there are certain pictures that are created in our heads. When someone does a wedding that is different than the picture that we've envisioned of a wedding, then they are a little strange. Imagine someone getting married in the ocean with scuba diving gear on or getting married underwater. That's a little strange for some people.

Imagine getting married as you just jumped out of an airplane — you, your mate that you're marrying, and the priest who's performing your marriage vow while you've got a couple of cameramen in their skydiving suits filming your wedding in the air. That's very untraditional.

So when we have certain words, certain pictures have already been developed in our heads that we see. Anything that does not fit within that picture is “odd.” We might not say it, but we think it.

“Well, why are you going there?”

There is scripture and then there are traditions. We know and the scripture tells us very clearly that when it comes down to Passover, Passover commemorates Israel’s deliverance from Egypt as YeHoVaH kills the firstborn of Egypt. It’s important because I can take you to the scripture to show you this.

Ex 12:26-27 “And it shall come to pass, when your children shall say unto you, ‘What mean ye by this service?’ ²⁷That ye shall say, ‘It is the sacrifice of YeHoVaH’s passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.’ And the people bowed the head and worshipped.”

I can show you that Passover commemorates the deliverance from Egypt and the smiting of the Egyptians. With *Unleavened Bread*, I can take you to scripture and show you what Unleavened Bread commemorates. It commemorates eating unleavened bread — the bread of affliction.

Ex 12:17 “And ye shall observe *the feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt...”

Passover commemorates deliverance and the smiting of the firstborn. Unleavened bread commemorates them being brought out of Egypt.

“...therefore shall ye observe this day in your generations by an ordinance for ever.”

So whenever we eat unleavened bread, we are identifying with the fact that YeHoVaH brought His people out of Egypt. Why? It’s not that they didn’t have yeast. It’s that they could not — their dough did not have time to rise. They had to move quickly.

Dt 16:3 “Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even the bread of affliction...*”

So it is a bread of affliction.

“...for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.”

We see that Unleavened Bread commemorates, just as the *Feast of Tabernacles*, a Fall Feast, commemorates dwelling in booths.

Lev 23:41-43 “And ye shall keep it a feast unto YeHoVaH seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of

the land of Egypt: I *am* YeHoVaH your Elohim.”

What does *Feast of Weeks* commemorate? I’m going to tell you what we have been told that it commemorates, because the moment that you put a word to something, remember that it creates a picture. We’ve been told that the Feast of Weeks or Shavuot or Pentecost (as we know it in English), commemorates what? What does it commemorate? Come on — not in the New Testament, in the Old Testament — the giving of the commandments.

Now, the challenge is just as I’ve shown you. I can take you to scripture and show you what Passover commemorates. I can take you to scripture and I can show you what Unleavened Bread commemorates. I can take you to scripture and I can show you what Tabernacles commemorates. But you would be hard-pressed to take me to scripture to show me that “that” is what Shavuot or Feast of Weeks commemorates.

So where did it come from? Remember what I said? There is scripture and there are traditions. You see, we’ve been given a bunch of traditions that we’ve just bought hook, line and sinker.

“I bought them.”

Now this started earlier this week. I’m riding in my truck; taking care of my business and Father says to me:

“What does Feast of Weeks commemorate?”

Now, I know when I’m asked a question like that, He’s trying to tell me something. So I said in my heart:

“I don’t know.”

But here's what I'm going to do. I'm going to go home and search it out. I'm going to find out what it commemorates and here's why. You can argue. You can stand and you can present your scriptural case from scripture. The problem with trying to argue and defend tradition is that you really have to pull stuff together to make a point, such as with Shavuot. But see, Shavuot gives us a picture. Now we've been given a word and some traditions to where we say that:

"The commandments were given on Shavuot."

I had to do some chronology. I went and began to dig because I had a conversation. I've looked at this before, but I've never taught it. I remember sharing just earlier this week; which I think prompted this whole discussion. I know many of us, we've probably said the same thing. And it will fly until someone challenges you on it by saying:

"Okay well, show me that in scripture."

Now you are on a search; trying to find something to the point where you're going to have to pull some scriptures together mingled with a little tradition to try to prove a point which you really haven't proven. Here's the problem with traditions. Traditions are wonderful in the sense that we may create them and may even celebrate from a traditional viewpoint. The problem with tradition is when we teach it. The problem with tradition is when we — you and I go out and say:

"Well you know, Shavuot commemorates the giving of the Torah."

And someone says:

"Well, where is that at?"

Now you've got to find it. You can find that Passover commemorates "this." You can find that Unleavened Bread commemorates "that." You can find what Tabernacles commemorates. Now, what I did find is where this whole idea comes from. Guess where it came from? It came from the Rabbis. The Rabbis discovered that the giving of the Torah was given on Shavuot. This is a discovery by the Rabbis.

Let's look at it. We are told this, but if that is so, then why isn't it clear? Here's the thing. If it's unclear, should you be saying it? That is because the moment that someone challenges you on your tradition and you're not able to prove it, it puts everything you say under suspicion. You add a little leaven. You add a little tradition.

When somebody proves you wrong, now they can discredit everything you say. Imagine. When you found out that Sunday was not the Sabbath, you started questioning everything the preacher said. You see, when someone finds a flaw in your doctrine that is associated with tradition, everything you say now becomes suspect. It becomes suspicious. It becomes worthy to be discounted because you've just mixed in a little leaven, claiming:

"Well, Shavuot is when YeHoVaH gave the Torah."

"Where is that at in scripture?"

I'll show you what is in the scripture. The idea comes from *Exodus 19*. *Exodus 19* — and let me say this before I go any further. I don't have a problem with tradition until individuals try to teach it and now we have to defend it. I'm not here to try to defend anybody. You know, I don't like people to see certain things that happen. They want to write me and ask me, what do I think about that? You know, I don't think about that. I don't. You're not going to pull me

into some conversation that I'm not even willing to be pulled into. If you've got a question about what somebody taught, go talk to them.

"Well, I can't get to them."

"Well, why are you calling me? I didn't teach that. Ask me about what I teach and I can give you an answer. But don't ask me about what somebody else meant when they said that. I mean, what do I look like to you?"

"Well, you all should be on the same page."

"And whose page should you be on?"

You see, I'm only concerned with what He reveals to me because that's what I'm going to live. And if what someone else is saying is proven to be true based on my own research and the conclusion that I've come to based on what they've presented, then I can defend that even though it came through another channel.

I've come to my own conclusion based on my research; based on what they've presented. Do you understand me? Don't try to answer for another man or another woman, because that only furthers — you see, people want to associate you with somebody so they can discount you like they've already discounted them.

We become guilty by association. I'm not going to be guilty by association. I'm going to stand on what I teach and what I believe. I encourage you to do the same thing. Don't be out there trying to teach somebody tradition.

"Oh I heard somebody said that."

"Where is that in the Bible? I know it's in there."

“How do you know it’s in there? Did you see it?”

“Well, they wouldn’t have preached it if it wasn’t in there.”

“Oh yeah? And what planet are you from?”

Ex 19 “And YeHoVaH spoke unto Moses, saying...”

Ex 19:1 “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.”

Now here’s where it gets a little tricky in the first verse, because the question is, what “same day?” Is it the same day that they came out of Egypt? If that’s the case, we would have to now count from the fifteenth of the month. When did they come out of Egypt? It was on the fifteenth day of the Aviv.

So if we’re talking about the same day that they came out, then we would have to say that they came here on the fifteenth day. Now, in many cases what is translated here is the idea that this is the first day of the month. If we look at it as the first day of the month — as a matter of fact, one translation said *on the first day of the new moon*; which would be the first day of the month.

Now either way if we begin our count from the day that they came out to the first day of this month, or if we begin our count on the fifteenth day that they came out, on the fifteenth — do you see how the numbers can change what conclusion you come to? That is because if it’s the fifteenth day and they’re coming in on the fifteenth day, then there is a two-month cycle. And a two-month cycle, even if it’s twenty-eight days (which it’s not), it is probably twenty-

nine-point-something days. This would conclude that we're close to sixty days and not fifty, right?

If it's the first day of the month, then we are now at day forty-five. If it's forty-five days, we know that five days from now is when YeHoVaH is going to give them the Torah.

A lot depends on where you count; where you begin to count even if you've bothered to count. This is what we're supposed to be doing. We're supposed to be counting the days. By counting the days, we come to the fiftieth day from the waving of the Firstfruits, which is now Feast of Weeks.

Feast of Weeks focuses on seven weeks beginning on the Sabbath — seven Sabbaths until the day after the Sabbath, which would be fifty. You say:

“Well what difference does all of this make?”

“Well, it makes a lot of difference if man should not live by bread alone but by every word that proceeds out of the mouth of YeHoVaH.”

I have found that YeHoVaH is pretty technical. I mean, what He says is what He says. And there are consequences for not understanding Him from a technical point of view. If He says do something, then you do that. If you don't do what He says to do, then there are consequences for that issue.

The reason we were able to for many years accept a “Good Friday” concept was because people couldn't count to three — yours truly included, even though consciously we know that if we went to school and they taught what we have come to believe, we would question the quality of our education; especially our math department.

Do you see how logic has a tendency to go out of the window when we enter into religion? We accept things without even logically thinking them through. Some of the things that we find in the Bible, if we simply apply logic, we would have to conclude that this is illogical. So, let's say regardless to which approach you take:

Ex 19:2-5 "For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. ³And Moses went up unto Elohim, and YeHoVaH called unto him out of the mountain, saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁴Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. ⁵Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.'"

So He's saying that:

"If you do what I'm asking and telling you to do here, you will be a special people. You will be a special treasure."

Ex 19:6 "And ye shall be unto me a kingdom of priests, and an holy nation..."

We find this in *Revelation* chapter 1: a kingdom of priests, a nation of kings and priests or a kingdom of priests.

Ex 19:7 “And Moses came and called for the elders of the people, and laid before their faces all these words which YeHoVaH commanded him.”

Now here’s the thing. There doesn’t seem to be a place in scripture (at least from my search), where Moses went up in the mountain, had fellowship with the Almighty and came down the same day. Now it’s possible, but unfortunately here it doesn’t give us how long Moses was communing.

It would be nice if I could find a place in the Bible where Moses went up and came down the same day — he went up, communed with the Almighty, got instructions and came down the same day. If you can find that, I would really like to see it, because this is important. So, he comes back and he lays on his face and he speaks to the people.

Ex 19:9-10 “And YeHoVaH said unto Moses, ‘Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.’ And Moses told the words of the people unto YeHoVaH.¹⁰ And YeHoVaH said unto Moses, ‘Go unto the people, and sanctify them to day and to morrow...’”

So now Moses has come down. He has spoken to the leadership in verse number 7:

“And Moses came and called for the elders of the people, and laid before their faces.”

So here Moses is going up. He comes down. He called for the elders. The elders gathered in about five minutes — usually how long it takes for all the elders to come together. They weren’t doing anything but waiting on Moses to call

them and in five minutes they had communed. They'd gathered together after Moses had been up in the mountain for less than a day. Now see, all of this stuff is going to be important when we begin to look at the chronology, okay?

Ex 19:10 "And YeHoVaH said unto Moses,
'Go unto the people, and sanctify them...'"

Oh hold it, hold it, hold it, hold it, verse 9. Moses comes. He lays before the people and in verse 9:

"YeHoVaH said unto Moses, 'Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.' And Moses told the words of the people unto YeHoVaH."

Now, Moses *told the words of the people*. So, Moses has come. He's had some communications and now he's communicating. Is that the impression you are getting here? I thought I read it.

"And all the people answered together..."

Okay, no I didn't.

"And all the people answered together and said 'all that YeHoVaH has spoken we will do,' and Moses returned the words of the people unto YeHoVaH."

Now Moses has come down. He's called the elders, The elders assembled in five minutes. He laid before their faces and shared with them. Then he speaks to the people and they gathered probably twenty minutes or fifteen; a couple of minutes, and they said:

"Okay Moses, whatever He said, we'll do."

So he goes back and he speaks to the Almighty and says to Him what the people said.

Ex 19:10 “And YeHoVaH said unto Moses, ‘Go unto the people, and sanctify them to day and to morrow and let them wash their clothes.’”

So now Moses goes back up. He’s down in less than a day. Now YeHoVaH is saying to him:

“In two more days I’m going to show up.”

If they showed up here on the first day of the month, that means — that’s forty-five days. If you count from the fifteen of the Aviv to the third month, the first day, you’re going to come up with forty-five days if you give each month thirty days. Right?

So now all of this is going to happen in five days. YeHoVaH is going to come down to the mountain and shout. It has to be fifty days now. All of this takes place in five days. By the time you get to *Exodus* 20, YeHoVaH is shouting down. It is forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty plus two days of communion and three days of preparation.

YeHoVaH shows up. Moses has come down; shared from the people, heard from the people, went back up, got more instructions and came down to the people and said:

“You all need to get ready because...”

Verse 11:

“And be ready against the third day...”

Now either this is the third day of them coming, or the third day of the month. Either way we’ve got three days from the time they got there until the time they get this portion of the instruction after Moses has ascended,

descended, ascended and descended in a two-day period. Do you get it? So he's gone up twice in two days.

They're preparing. Now YeHoVaH comes — all within a period of five days. Let's say it *did* happen. Let's just agree with the Rabbis for once and say that all of this happened. *Exodus* 20 — now, let me at least read verse 21 in *Exodus* 19:

Ex 19:21 “And YeHoVaH said unto Moses,
‘Go down, charge the people...’”

I find this to be a little humorous. I believe that YeHoVaH knows the end from the beginning. I have to ask myself:

“Why are you giving Moses instructions to put this rope around the mountain and charge the people not to run into the presence of the Almighty?”

When if in fact, the very opposite is going to happen. He says:

“Charge the people lest they break through unto YeHoVaH to gaze...”

Like they really want to see you.

Ex 19:21-23 “...and many of them perish.
²²And let the priests also, which come near to YeHoVaH, sanctify themselves, lest YeHoVaH break forth upon them.’ ²³And Moses said unto YeHoVaH, ‘The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.’”

They can't come because we've set bounds about the mountain. We've roped it off, and yet He's charging them.

Ex 19:24 "And YeHoVaH said unto him, 'Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto YeHoVaH, lest He break forth upon them.'"

So Moses went down unto the people and spoke unto them.

Ex 20:1 "And Elohim spake all these words, saying..."

Now the Father is shouting down the mountain. The whole time there is thunder. There is lightning. He is communicating. The first ten commandments are being spoken. We find that from verse 1 all the way up to verse 18:

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off."

Basically they did one of these numbers (Arthur backs up). Nobody rushed. Yeah, they rushed backwards. Now imagine you've got over six — the Bible says 600,000 men besides the children. That's interesting. It doesn't say besides the women and children. It says 600,000 men besides the children and then a great multitude.

So you've got all these people waiting to hear. They've washed their clothes. They've sanctified themselves. They've assembled themselves and they're ready to meet

the Almighty who brought them out of Egypt. Instead of running into His presence, which he warned Moses not to let them do, they withdrew from Him. Now this sets a precedent because at this moment, something happens.

Ex 20:19 “And they said unto Moses, ‘Speak thou with us, and we will hear: but let not God speak with us, lest we die.’”

“We don’t want Him talking to us.”

They put a mediator between themselves and the Almighty. And guess what? This is still happening today. We are no different than them. We *are* those people. This is why YeHoVaH says:

“Don’t be like them because I gave them the gospel just like I’m giving it to you. But the problem with them is that they did not mix it with faith. I swore in My anger that they will not enter into My rest. They became stiff-necked, hard-hearted, rebellious and disobedient.”

Let me tell you something about us. We will grab hold of religion and tradition before we grab hold of the Almighty. That is because we don’t want — many people don’t want Him to speak to them. They say they do. Many people say:

“I want Him to speak to me.”

“Oh yeah? Well what are you doing? Are you getting into a place and being quiet before Him? Are you setting aside a time to be with Him? Are you prepared to hear what He has to say?”

You see, you'll know a tree by its fruit. How much time do you set aside for YeHoVaH? Are you so busy? You've got stuff to do from the time you get up to the time you go to sleep. You know I don't. I know the time that I set. Do you know the time that you set? Do you set aside time? I'm not talking about setting aside time to read your hour or to pray your hour, because you can get into a religious mode and your relationship with the Almighty can be a religious one.

You can actually try to practice His presence and allow Him to lead you day by day; which is what He desires to do. He said in His word that those who are led by His Spirit, they are the sons of Elohim.

But we can grab hold of tradition. We can grab hold of religion. Therefore it gives us this sense of Godliness and piety. I may not know Him, but I know about Him. Here's what *James* says or *Hebrews*. *Hebrews* writes and says:

"Those without faith — it is impossible to please Him, for you must first believe that He is."

Now, many of us don't have that issue. We believe that He is. But here's the second part:

"And that He is a rewarder of those who *diligently* seek Him."

You see, this is a diligent walk. This is not a haphazard walk. This is not:

"I'm going to go to service on the Sabbath to fulfill my Sabbath obligation walk."

This is not:

"I'm going to read about the Torah walk."

This is not about:

“I know what the Bible says walk.”

This is an:

“Are you living the word walk?”

That’s what this is. Now, I hope we don’t thin out any more this week. It seems as if when I start challenging people, they don’t want to be challenged. I understand that. It won’t stop because I’m being challenged. And if I’m being challenged — you see, when I’m done with this message today, I’m going to tell you what’s going to happen.

I’m going to get in a corner somewhere and probably allow my flesh to condemn and convict me for what I said while I was speaking for Him. Then my spirit is going to say:

“You’ve done your job.”

But my flesh is going to think about whom I offended. And when I don’t see them next week:

“Oh boy!”

The Spirit says:

“Listen. You do what you’re supposed to do,
and let Me deal with the rest of that.”

But I know me, so I’m constantly just like you — warring in my flesh. I’ve come to the conclusion that my flesh is not going to win, but it doesn’t mean my flesh doesn’t get to have a little say. Do you know what I’m saying?

So, after awhile I’m going to tell my flesh to shut up. Then I’ll be back next week slamming and slinging as hard as I did the week before. Well, I already know what I’m going to go through. So that’s why He has to come in and

just disconnect my mind from His mind so I don't think about what I'm about to say before I say it — unless of course it's coming from me. But when He speaks, I'm going to say what He says. ■

Hear And Obey

Israel was delivered. Let me go back to *Exodus* verse 18:

Ex 20:18-21 “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. ¹⁹And they said unto Moses, ‘Speak thou with us, and we will hear: but let not Elohim speak with us, lest we die.’ ²⁰And Moses said unto the people, ‘Fear not: for Elohim is come to prove you, and that his fear may be before your faces, that ye sin not.’ ²¹And the people stood afar off, and Moses drew near unto the thick darkness where Elohim was.”

Now look at what happened. In *Exodus* 19 He says:

“Moses, you go down and tell the people and then you come up. I’m going to meet.”

Now from what I can see in *Exodus* 20 in the conclusion (verses number 18 and 19), that when the people began to draw back, Moses was right there with them. This is an indication to me that while YeHoVaH is shouting down the commandments, Moses is right there with the people. He is responsible for hearing these commandments just like everybody else. Moses is just as responsible for the commands as the people are.

When Moses refused or violated hearing YeHoVaH and obeying YeHoVaH, Moses was forbidden to enter into the Promised Land. The preachers; the ministers are in the same category you are. Every minister; every preacher has

the same responsibility to the word as you do. There is no special favor.

A preacher can't violate the commands and still be in right standing with YeHoVaH; no more than you can violate. They don't have that kind of favor. YeHoVaH is holding all of us to the same standard. I have as much responsibility to these commands as you do. Therefore I know that if I can live these commandments, you can too; so there is no excuse for any of us.

YeHoVaH is showing us this with Moses because Moses now — great Moses and Aaron. Because they refused to follow the instruction to speak to the rock, they were forbidden to enter into the Promised Land they had spent their entire life trying to get the people from Egypt to.

It's a sad thing when you can't fulfill the mission you start out on because of disobedience. Moses disobeyed YeHoVaH. Aaron disobeyed YeHoVaH. I don't care how many Judaistic people want to elevate Moses above everybody else like Moses didn't mess up. The "great" Moses was a man just like you and I. Don't make the mistake of putting Bible people upon pedestals because it is very clear that you are no different than Moses and Elijah and Joshua and Caleb and Noah and Cain.

Let's say that this is day fifty. Did the people receive the Torah today? They heard His voice. Basically they heard the thunder. They heard the shouting. They say:

"We don't want to hear that."

If they did receive the Torah, they rejected it; right or wrong, but it doesn't tell us. Now what I also find extremely strange is that several conversations take place before we get to *Exodus* 32. Here's what I want to share with you. This is important for us to remember. Israel was not delivered, or should I say that Israel was not saved because they kept the Torah.

**YeHoVaH delivered Israel before He
ever gave them the Torah.**

He went into Egypt, brought them out, fought their battles, provided for them, protected them and destroyed their enemy. Here's the significance of the Torah, ladies and gentlemen, if I can just put this out there. It's simple; as some would say, "in a nutshell."

We live in two kingdoms. There's the kingdom of this world, which we live in our natural. Our human being body is associated with this physical realm. We live — those of you who live in Charlotte; some of you live in Concord, some of you live in other places and you've come far. And those of you who are living in other states and countries or are on the internet, physically we live in this physical kingdom called the world.

Those of us who live here in Charlotte and Fort Mill, we have laws and ordinances that we follow in order to not have the sheriff or the police come to our house or to incarcerate us. For some of you, it's the neighborhood association.

We follow the rules and ordinances of our city, our county, our state and even the federal government who is putting a demand on us now that we all have to have healthcare. There's a federal government. There's a state government. There's a county government. There's a city government. There's a township government.

There are all of these forms of governments that are regulating us in this natural physical realm. In order for us to live harmoniously and successfully among all of the governments that we deal with, we must obey their laws. It's that simple. If you violate the laws, then the township or let's say the neighborhood — see, the neighborhood associations here in Charlotte and Fort Mill and

surrounding cities in Mecklenburg County have a lot of authority.

They can tell you. They can write fines for not mowing your lawn; for not edging your grass, for putting your trash can in the front of the house and leaving it a day or two. They can take your property from you if you violate the neighborhood association laws.

I know people who have gone to court because of violating the neighborhood association; the housing development or what do you call them here? They are homeowners' associations. So, when you begin to deal with the homeowners' association, now you've got the township and the county. Now you've got — if you're in the city, then the state, and then the federal — all of these individuals are exercising jurisdiction by their laws.

We live in that world and we have no problem understanding the laws of the homeowners' association; the laws of the township, the laws of the city, the laws of the county, the laws of the state, or the laws of the feds. Some of you are already gearing up for your taxes next year because you knew you had a deadline to get health insurance. Or you're going to have to deal with that next year on your income tax. That's a federal jurisdiction.

Then there's the kingdom of YeHoVaH. YeHoVaH says — now, in the homeowners' association you're in, when you move in, they give you the rule book.

“These are the colors you can use. This is what you can and cannot do. We've done a survey. Here's your property line. You're responsible for all of this. You are even responsible if you have a sidewalk; not only for the property that you own, but you're even responsible for what the township owns. If you don't mow that which belongs

to the township or that which belongs to the city, we're going to fine you for that."

YeHoVaH says:

"I'm bringing you into My kingdom."

He brings Israel out of the Egyptian kingdom to establish a kingdom of priests with His laws so that they can live harmoniously under His government in right standing with Him. They only had to obey His law. When they obeyed His law, He promised to protect them; to provide for them, to bless them. And not only that, but to exalt them above every other township; above every other homeowners' association, above every other county government, city government, state government and federal government.

"I'm going to exalt you above all the governments because I am the government. The governments will be on My shoulder. So now you are exalted above all the nations of the world as My special chosen, precious people. Now act like it."

Be a light unto the world. You are a city set on a hill. My preservation; My protection over the earth is because of you. The reason why I haven't destroyed this ungodly world is because of you. I've put you here as a preservation because I want men to be saved. The only way they're going to be saved is by faith and faith comes by hearing. You're going to be My mouthpiece and you're going to speak to the world around you to repent, for the Kingdom of Heaven is coming.

Unless of course you get caught up in tradition. Now you're proclaiming the traditions of men, which makes the law of YeHoVaH of no effect. That's what has happened in

the world today. Many of us are caught up in it. No more; and we could say never again.

Israel was delivered (saved) before they were given the commandments on how to live in the kingdom of YeHoVaH. If you're going to live in His kingdom, you're going to follow His rules. How dare you think you're going to live in the kingdom of YeHoVaH and not be subjected to the kingdom's rules, when you live in this earthly kingdom and you're subjected to earthly rules! You break the commandments of the county and you're going to jail.

YeHoVaH does not mention the Feast of Weeks the first time Moses goes up. Moses goes up to YeHoVaH in *Exodus* 32. He's up there and he is even allowed to take with him, several people including seventy elders.

Ex 32:1 "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 'Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.'"

Now get this. Moses is up in the mountain. He's taking too long. The people are saying:

"Wait a minute, where is Moses? He's not coming down. Aaron! Make us a God."

Now this is the same people who've already put a mediator between themselves and YeHoVaH. So guess what? It's easy for them to worship an idol because they've already rejected a relationship. You see, when you don't have a relationship, you can make an idol. And your idol can be whatever it is. It can be your business. It can be your

husband. It can be your wife. It can be your children. It can be your car. It can be your house. It can be your mother or yourself.

I mean there are people who are mad at YeHoVaH because he took their mother. What? They're mad at Him because He took their daddy. They're mad at Him because He took their wife. Do you know what? You had better get over it. How in the world can you get mad at the very one who can snuff your life out in a moment? Who do you think you are? The audacity for someone to let those words come out:

"I'm not talking to God."

"Why?"

"...because he took my mother."

See, you've got misplaced priorities and you lack knowledge and understanding. That's not a wise place to be. How in the world are you going to get over it? The only one who can heal you; the only one who can sustain you; the only one who can bring comfort to you — but you're mad at Him?

Guess what? Then you will not be healed. You will not be comforted. You will not be sustained and you will go to your grave angry. You don't want to go to your grave angry; mad at the one who has the power to condemn you for eternity.

But there are people who think that they've got the right to be mad at God. I know this is hurting some people's feelings. You better get over it. Click.

"I'm not going to listen to that Bailey. He don't have compassion."

"I'm talking to you with compassion. You had better get over it!"

This is about as compassionate as compassion can get.

Ex 32:2 “And Aaron said unto them, ‘Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.’”

So you see, they’ve got golden earrings. The sons are wearing earrings, saints. You know, this is not a modern phenomenon. Men were wearing earrings way back in the wilderness.

Ex 32:3 “And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.”

Ex 32:4 “And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, ‘These be thy Elohim...’”

Now notice what he says:

“These.”

It wasn’t just a golden calf.

Ex 32:4-5 “‘These be thy Elohim, O Israel, which brought thee up out of the land of Egypt.’ ⁵And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, ‘To morrow is a feast to YeHoVaH.’”

So now YeHoVaH is the golden calf and they’re going to have a feast and they’re going to celebrate.

Ex 32:6 “And they rose up early on the morrow, and offered burnt offerings, and

brought peace offerings; and the people sat down to eat and to drink,”

And then they got a little high. So they rose up to play.

Ex 32:7-8 “And YeHoVaH said unto Moses, ‘Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: ⁸They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Elohim, O Israel, which have brought thee up out of the land of Egypt.’”

Ex 32:9-11 “And YeHoVaH said unto Moses, ‘I have seen this people, and, behold, it is a stiff-necked people: ¹⁰Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.’ ¹¹And Moses besought YeHoVaH...”

There you go.

“Don’t kill them! Don’t kill them God! Please don’t kill them! I don’t want to be a great nation. Remember, I didn’t want this job!”

What are the people going to say? He says:

“Why doth thy wrath wax hot against thy people?”

Now he’s going back and forth.

“These are *your* people. You brought them out.”

“No, these are *your* people, *you* brought them out.”

Ex 32:11-12 “...which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?
¹²Wherefore should the Egyptians speak, and say, ‘For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?’ Turn from thy fierce wrath, and repent...”

Imagine the kind of relationship you can have with the Almighty where you can tell Him to repent.

“Turn away from your anger Almighty, don’t kill them.”

Moses is interceding on behalf of a hard-hearted, stiff-necked people. He didn’t call them that. YeHoVaH called them that.

Ex 32:13-14 “Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, ‘I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.’¹⁴ And YeHoVaH repented of the evil which he thought to do unto his people.”

Now notice what Moses does. Moses gives YeHoVaH His word. That’s what Moses does. Now you could say:

“These are my people but they’re really your people, because before I was, there was Abraham. Remember Abraham? Do you remember Isaac? Remember Jacob? You said to them, ‘these people, their descendants’ you were going to bring them out and you were going to take them into the land. Those are the words you spoke. These are not my words, YeHoVaH. These are your words! Now what you are going to do about it?”

Okay. And then:

Ex 32:14-15 “YeHoVaH repented of the evil which he thought to do unto his people.
¹⁵And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.”

In verse 15 — I brought these over here to show you. (An assistant brings two stone tablets over to demonstrate.) Often times when we see the tables of stone, we don’t realize that in verse number 15:

“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides...”

Now, these are stones that we have made. They have the commandments written on both sides. The name of YeHoVaH is at least eight times — I believe it’s nine times on these tables of stone; which were written on both sides.

Now it's important because many people don't know this. You would think that they know this, but most of the Ten Commandments that we see are written on one side. But here we see them in the language that they were given in; written on both sides.

Ex 32:16 "And the tables were the work of Elohim, and the writing was the writing of Elohim, graven upon the tables."

Now what we see is that Moses is up in the mountain for forty days. He comes down because YeHoVaH — he would've probably been up there longer, but YeHoVaH says:

"Go, get down."

He leaves. He comes down and as you read in *Exodus* 32, you see what he does when he comes down. It's important because let's say that if we had fifty days, now here's another forty days. He comes down with the commands and the people still don't receive them. He throws them down and breaks them.

So here it is, the Father is trying to give the commands. He's trying to give the Torah, but they still haven't received it. Now Moses has to go up for another forty days. I want to show you how traditions can really latch onto us. The next thing you know, we're saying things that we don't fully grasp or understand.

Let's say that a person makes the argument that on Pentecost/Feast of Weeks that YeHoVaH actually gave them the commands, which He did speak. The question is whether He gave them or did they receive them? The argument is that on Shavuot they received the Torah. The tradition is that on Shavuot they received the Torah. How many of you are familiar with that tradition? Maybe you've shared it. How many of you have shared it? Be honest.

I'm thinking as I'm driving in my truck. The Father is showing me. He says:

"You know, you really need to help people to understand the dangers of traditions and making distinctions between truth and traditions, so that people will stand and present truth."

There is nothing wrong with saying you know, it is believed by many that the Torah was given on the Feast of Weeks. What you're doing is that you're offering a disclaimer. You're saying that it is believed by many; and there are many who do believe it. But the truth of the matter is that even if YeHoVaH did on that particular day which we've counted; and there seems to be some discrepancies there that YeHoVaH shouted it — but they didn't receive it.

Moses goes up for another forty days and then comes down. They still don't receive it. Moses goes back up. What's interesting is that the idea of Feast of Weeks doesn't even show up until the second time Moses goes up in the mountain. During the entire time that Moses is up the first time, the Feast of Weeks doesn't even come up. It doesn't appear until *Exodus* 34. That's the first time the term *Feast of Weeks* appears or the people have an idea that they now have to celebrate the Feast of Weeks.

The question is, what would it be celebrating? Could it be just as every act of YeHoVaH concerning these feasts, that it requires something of the people? They had to put the blood on the doorpost as an act of obedience. They had to leave in haste. He said:

"Move."

It is an act of obedience. Is it possible that there are people who would want us to associate a particular day

with something good rather than with what really is happening — an identifying of the rejection of YeHoVaH's commands? I just find it interesting that it doesn't show up until *Exodus* 34, and it doesn't specifically say "this commemorates." If in fact *Exodus* 20 is when YeHoVaH shouted down the commands, the people rejected it. YeHoVaH was going to destroy them.

I'm going to tell you something about tradition. Tradition seems to always bring out the good side of the story. It always seems to highlight and paint a picture of beauty and glory and the remembrance of good times. But YeHoVaH wanted them to remember that on Passover:

"I killed some people. I killed a whole bunch of people, remember? That's the day I killed all of the firstborn. And just remember now that on Unleavened Bread, I didn't allow you to get comfortable because you had to move in haste. You had to eat something that you were not comfortable with. Your bread didn't have a chance to rise. And remember, that's the day that I brought you out of the land and I made you to eat unleavened bread. Tabernacles — remember I made you to dwell in booths."

But in eating unleavened bread and the manna when it's associated — we find that bread seems to indicate (when He talks about it):

"I wanted to show you something. I suffered you to hunger that you would remember that man does not live by bread alone, but by every word that proceeds out of the mouth of YeHoVaH."

You see, in every one of these instances, YeHoVaH is reminding the people of what He did. This is not something that is a wonderful reminder — because even if YeHoVaH shouts it down, let me tell you something. If I'm going to remember the history accurately, can I remember accurately being at the foot of the mountain receiving the Torah in the timeframe of the fifty days and not remember the fact that my ancestors were worshipping an idol in the presence of YeHoVaH?!

When He decides that He's going to kill them and start over, that's not a beautiful tradition. It reminds me that we were looking face to face at death. The same thing that befell the Egyptians we were face to face with. That is because our ancestors were in the presence of the Almighty worshipping golden calves and idols in His presence when they had been instructed not to do that. That was the first, the second commandment:

“You shall put no other Elohim before my face!”

That's exactly what they did on that day! You see, here's what I believe that YeHoVaH is trying to communicate to all of us. Number one, not only does He have the power to sustain you; to provide for you, to protect you, to make His power available to you. He also has the power to condemn and to destroy. And that is not for us, but it will be our lot if we forget — if we forget that He is the one who is our deliverer. He is the one who has given us His commands. He is the one who said:

“Don't put anything before Me — nothing.
Don't put anything in heaven above.”

That's anything that flies, anything in the heavens; the stars or the moon. You don't bow down and worship the moon. You don't worship stars. You don't worship planets.

You don't get into the days of Aquarius. You don't seek the stars for your future. You don't worship anything in the earth; in the water below the shoreline or in the waters. You don't worship fish. You don't worship crabs. You don't worship lobsters and shrimp and eels and all of that stuff. You don't worship anything in the earth; nothing that creeps, nothing that crawls around, nothing that walks.

I'm going to tell you something, folks. I know parents who worship their children. When their children are gone, their life is over. They have no more life. Marriages go in separate directions because the marriage life surrounds the bringing up of the children. When the children are gone, there's nothing left. They've lost the relationship. They don't know how to get along. They've grown apart. The Father is saying:

“Don't let your children come between you
and the one that you marry.”

I did a whole series on *Marriage God's Way*. You don't make a covenant with your children. You make a covenant with your husband and with your wife. It is to them that you have covenant “till death do you part” — not to your children. Anybody who puts their children in front of their marriage, you're setting yourself up for a divorce. It is the responsibility of a husband and wife to raise their child, not the responsibility of mom or the responsibility of dad. Mom and dad are supposed to be one. The ministering of discipline is to come from a joint source so that the child can't play the mother against the father or the father against the mother.

You have a conversation with your child. You end up fighting with your wife because the child is being protected by the mother. And you mothers — you'd better watch it because you'll let those hard-headed jokers come between

you and your mate. The next thing you know, they're gone and he's gone.

YeHoVaH says you don't let anything come between you and Him. Once you've got that relationship with Him right, all of these relationships will get on the right page. If that relationship is not right, then these relationships will not be right. I'm telling you, if this relationship is not right, this relationship ends.

What I mean by these are your parent relationships, your spouse relationships, your children relationships, your business relationships, your financial relationships and your employment relationships. None of your relationships will be right if your relationship with Him is not in the right place. That's what I believe the Almighty is trying to communicate.

"Remember I brought you all out. But as soon as I brought you into my face where I am now coming down to meet with you, you're at the foot of My mountain. While you're at the foot of My mountain, you've got the nerve to build a golden calf when I told you 'do not put any other Elohim before My face!' I will kill you!"

"Don't kill them God!"

Those same hard-headed, stiff-necked individuals prevented Moses from fulfilling his destiny because he got between the Almighty and the people. You see, people will put their minister between them and their Elohim. It is a mistake for a minister to allow people to put them between Him and them. The same fate that befell Moses will befall them. Now it's:

"God didn't really say that."

“Well preacher, what about the Sabbath?”

“Well, you don’t have to do it. Jesus paid the price. He nailed it to the cross.”

“He did, Reverend?”

“Yes he did.”

“Thank you Reverend! Whoo! I was worried there for a minute!”

People put their minister between Him and them. And for you future ministers, I’m telling you now, you work for Him, not for them. You work for Him, not for them. If you work for them claiming you work for Him, you’re going to end up with them, not Him. Can it get any plainer than that?

Feast of Weeks — I believe it commemorates the time where the people put other Elohim before the Almighty based on what we present. But what I believe is not relevant to you. It is relevant only to me. The point that I’m trying to make here is that we cannot say with any surety from a scriptural perspective that Shavuot commemorates the giving of the Torah.

I know I didn’t get into any of the New Testament, but if you remember, we went through *Acts* chapter 2 at the beginning of the teaching. I was showing you how the Father was able to speak to the people simultaneously and yet individually. Some people get nervous when you don’t get into the New Testament. They think — especially when they’ve tuned in:

“All he’s talking about is the law, the law, the law. Where is the New Testament? What did Jesus say? Where are the words of Jesus?”

I'm in the New Testament. That's the way people are, folks. I say that you better get over it because it's all one book. It's all one continuous flow of YeHoVaH communicating with His people. And His desire for you and I is that we live successfully, harmoniously, and victoriously in His kingdom.

We have to remember our past so that we don't repeat it. We have to remember the things that were written for our example so that we don't fall under the same condemnation that they fell under. That which was given to them, they refused to mix with faith.

Let me tell you something. YeHoVaH loves each and every one of us, but He will not compromise Himself. He's not divided against Himself. He will love you all the way to the gates of Hades; all the way to the Lake of Fire. And it will grieve His heart that you decided to go swimming in that lake other than walking with Him. ■

Chapter Three

The Feast of Harvest

As we've noted, this is part of the *Spring Feasts* season, which deals with *Passover* or *Pesach* and which is also called *Aviv*, *Abib*, or *Nisan*. Then we have *Matza* or *Unleavened Bread*, and then *Firstfruits* or *Ha'Bikkurim*. These are all part of the Passover or Unleavened Bread Feast days. Then we began the count.

As we noted in the Bible, from *Firstfruits* — the day of Firstfruits is a count of fifty days. This is seven Sabbaths plus a day; that we are to count up to the Feast of Weeks or Shavuot/Pentecost. Today we're in the twenty-eighth day of the counting of days. This is the twenty-eighth day. This is the fourth Sabbath of the seven Sabbaths that we're to count. We are currently three Sabbaths away from the Feast of Weeks/Shavuot/Pentecost — again, the fourth Sabbath of the seven Sabbaths, and the fourth week of the seven weeks.

We noted previously that the term *Feast of Weeks* goes by several names. We're going to introduce another one that you may be aware of, today. We know that the *Feast of Weeks* is a biblical title. We know that *Shavuot* is Ashkenazi. *Pentecost* is the Greek and which is transliterated into English.

Today we're going to also look at the *Feast of Harvest*, which is another name for the *Feast of Weeks*. What is interesting is that when we look at the Feast of Weeks and the word *Shabuwa* (some pronounce it shawboo'-ah), we noted in the Strong's Concordance that this actually translates as *week* or *seven-week*.

There is scripture as we noted, and then there are traditions. Passover commemorates Israel's deliverance; the

blood being put on the doorpost and the deliverance of Israel. Unleavened Bread commemorates eating unleavened bread; the bread of affliction. The Fall Feast of Tabernacles commemorates dwelling in booths. Then we ask the question:

“What does Feast of Weeks commemorate?”

We know that there are traditions that are associated with Feast of Weeks. We began a journey to try to find if those traditions were actually scriptural. We’re told it commemorates the giving of the Torah. But when we began to look, we noted that there are (give or take a day here or a day there) — we know that the Almighty is very precise.

We also note even now as we begin to look at what day Pentecost is, based on the Aviv or the barley being Aviv. We see that even today if we were to look at the different groups out there that have determined when Pentecost is, that there are different days that people will be celebrating. These different days are based on when they began to count. And there are different schools of thoughts on when the count began.

Early on in this walk with YeHoVaH, some decisions had to be made by us. We had to make a decision because every year right around Passover, the different calendars begin to emerge. And if you don’t follow this calendar — just like in Christianity:

“If you don’t believe this doctrine, then you’re going to hell.”

“If you don’t believe what we believe, there’s no hope for you in judgment.”

The same thing ensued when it came down to which calendar do you follow when it comes down to celebrating

the Feasts according to YeHoVaH. That argument began to operate in the midst of us. What was really unique is that in a congregation of fifty to seventy-five people; even a congregation that dwindled down to about twenty people, there were all of these different opinions among the people. I think we would be hard-pressed — we wouldn't be wise if we assumed that all of us in this room are on the same page.

We're not when it comes down to the count; when it comes down to when we begin the count. Or when it comes down to how you identify the moon; the beginning of the month, what day you begin to count from and when it comes down to the name.

When you have various opinions among various people, you can do a couple of things. You can get very dogmatic; which moves you into a position of control. Or you can exercise liberty; which is the presence of the Holy Spirit in the midst of us and allowing people to come to their own conclusion.

In the process of something like that, how do you do that from a congregational point of view? That's where the challenge comes in, because everyone is entitled to their own opinion as to what name they're going to use, when they begin their count and how they celebrate Sabbath.

But in a congregation, we at least in some ways *have to* be on the same page. Now I know even here that there are people who celebrated Passover on a different day than we as a congregation celebrated Passover. And that's fine with me. There are people in our ministry online who don't believe that Saturday is the Sabbath — that the seventh day of the week (which is Saturday), is actually the Sabbath. So they celebrate their Sabbaths every seven days.

And yet because of the freedom that we operate in, they can fellowship with us and support the word that we're doing. You see, it's not for me to determine. Here's the

thing that I know. I think it would be good for all of us to come to this conclusion. No matter how convinced you are that you have the truth, there is a possibility that you could be wrong. Do you understand what I'm saying? So you have to allow.

I teach what I teach because it is the conclusion that I (through my own study) have come to. I'm not teaching somebody else's message. I'm not teaching what somebody else believes. I'm teaching what I believe. Being the one who established this ministry at the leading of the Spirit, I believe that is the foundation in which we will operate. At the same time we will exercise freedom and liberty for all to celebrate YeHoVaH, Yehuwah, Yahweh, the Lord in a manner that brings glory to Him and peace to you. Do you understand what I'm saying? Now if we decide to do that, I think we will be all right.

When it comes down to traditions, what I try to do is to bring to you, the origin of these traditions. Then you have to decide what you're going to do with them. I'm making my decision. But oftentimes when it comes down to addressing deeply held traditions, people will be fine as long as you attack other people's traditions. But they get annoyed, upset; even sometimes emotionally violent when you get close to their tradition.

Listen. We are an equal opportunist when it comes down to addressing and in some cases, what appears to be attacking traditions. No tradition is off-limits here; even my own. And I'm still trying to figure things out, ladies and gentlemen. I'm good with that.

You see, when I was in Christianity, I felt like I had to know everything. I had to take the stand of the denomination even though in my heart I didn't believe the stand that I was taking. Therefore I could not continue to do that once the conviction of the Spirit begin to bring me to a place where, you know:

“This is not right. You’ve tried to wrestle with it. I have shown you. Now what are you going to do about it?”

“Well I can’t do that. It’s time to move on.”

Israel was delivered before they were given commandments. Now this is a simple thing, but for some people it’s a very complex issue. That is because they believe that you have to keep the commandments before you can be saved. And this was a teaching that was prevalent in the time of Yeshua. But the commandments that individuals were talking about having to be kept, were **the traditions that were being taught as commandments.**

YeHoVaH does not mention the *Feast of Weeks* the first time Moses goes up for forty days. For those of you who’ve been in our Discipleship class, you know that we talk about a *First Mention Principle*. When we begin to look at the first mention principle, it is identifying the first time a particular thing is mentioned in scripture. We also identified that in the first mention principle, there is a practice of things; sometimes before the practice is given a name. We’re going somewhere with this.

YeHoVaH does not mention the Feast of Weeks the first forty days that Moses go up. It’s only mentioned during the second trip. We looked at *Exodus* 32. I want to point out in *Exodus* 32:15 that:

“And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written...”

We pointed that out with the tablets of stone that we have here. I also mentioned that it was interesting that the

Feast of Weeks was not mentioned the first time. When we looked at *Exodus* chapter 34, we see the first time the phrase *Feast of Weeks* is mentioned.

Ex 34:22 “And thou shalt observe the *feast of weeks, of the firstfruits of wheat harvest...*”

It’s pretty specific. Now, when we begin to look at Passover and Unleavened Bread, Unleavened Bread was during the time of the barley harvest — the Firstfruits of the barley. Now it’s the Firstfruits of the wheat; which is Feast of Weeks. Then it is the *Feast of Ingathering*. What’s interesting is this word “ingathering,” which we know of as *Sukkoth* and *Tabernacles*. In the Jewish community it is *Sukkoth*. In the Christian community or in the English-speaking community it is *Tabernacles*. This deals with booths. It is Sukkoth or Tabernacles; dwelling booths or booth with an “s.”

You know, my Mississippi vernacular doesn’t always come out the way I hear it in my head. It’s booth with an “s.” I have to realize that everybody “ain’t” as you know, “saved” as some of the rest of you-ses. Well, the Feast of Ingathering — when you look up this word *ingathering*, it’s interesting that what it deals with is harvesting of several harvests.

What’s really interesting as we’re going to see, is that this idea of harvest is quite important. I was watching a video a few weeks ago. I think I shared this in Thursday’s class. There was a gentleman who set up a booth where he was grinding sausages, but it wasn’t real sausage. They had baby pigs. When somebody tasted the sausage and they said it was really, really good — now you know we don’t eat pork. But I’m just using this as an illustration and trying to be true to the illustration. When they tasted it, the guy said:

“Do you want some fresh sausage?”

“Oh yeah.”

They would go and get a baby pig. They bring the pig, open up their grinder and put the pig in it. There was a woman who took the pig and then she put sausage through the tube as the man was grinding. The idea is that he’s grinding up this pig to get the sausage. What this showed me was that once they saw what he was doing, the people went belligerent.

“How could you do that?!”

One lady slapped him! What it showed me was how disconnected people are from where their food comes. You see, eating a steak doesn’t conjure up the idea of slaughtering a cow (to most people). You know, you go to the restaurant and they bring out this nice-smelling dish and place it in front of you and you gobble it down. But most people are so disconnected from where their food comes from until reality is put in front of them.

I remember when I first came into the Hebrew Roots or the Jewish Roots. You know, there is the idea of getting a lamb and bringing that lamb into the house for four days and then having to slaughter that lamb after you have endeared it or become acquainted with, or attached to that lamb. Now you have to kill the lamb that for a brief moment, was a house pet. There are emotions that that conjures up.

Here’s the thing. Most people, when they go fishing, they go to the supermarket. Most people, when they go harvesting, they go to the supermarket because they’re so disconnected from the land. When you disconnect from the land, then the tendency is to now give certain things a different terminology. This now creates in our mind, different images that are associated with the words chosen.

When you think of *Tabernacles*, you don't hear "ingathering." What you hear is "booth-dwelling." When you think of *Shavuot* or *Pentecost*, what do you think of? You think of *weeks*. You think of *fifty days*.

Ex 34:23 "Thrice in the year shall all your menchildren appear before the Lord God, YeHoVaH the God of Israel."

Ex 34:22 "And thou shalt observe the **feast of weeks, of the firstfruits of wheat harvest**, and the feast of ingathering at the year's end."

Num 28:26 "Also in the day of the firstfruits, when ye bring a new meat offering unto YeHoVaH, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work."

Dt 16:9 "Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn."

This corn is not corn on the cob. But when people read "corn" in our Western way of seeing things, it creates the image of corn on the cob. *Aviv* means *full corn in the ear*. People hear *an ear of corn*, and they think of corn with husks. You know, you pull the husks off after they've roasted it or steamed it and they eat it — an ear of corn. That's which image is conjured up in the average Westerner's mind when they read this.

But a person who has studied scripture and who began to look up the words in their original language and context, will not come away with an "ear of corn." They will come

away with a “barley shoot,” or a “vine of barley.” Do you understand what I’m saying?

Words create images in our minds. These images sometimes block us from seeing the actual reality of what is there in the scripture. Let’s keep reading.

Dt 16:10 “And thou shalt keep the feast of weeks unto YeHoVaH thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto YeHoVaH thy God*, according as YeHoVaH thy God hath blessed thee.”

Dt 16:16 “Three times in a year shall all thy males appear before YeHoVaH your God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YeHoVaH empty.”

2 Chron 8:13 “Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the **feast of weeks**, and in the feast of tabernacles.”

The term *Feast of Weeks* is used in four different places in the Old Testament. We see that when it is referred to, the word “weeks” of course is *Shabuwa*, which the Ashkenazi *Shavua* is from, and from which the term *Shavuot* comes. Feast of Weeks deals with the counting of the weeks.

Shortly after the incident at Sinai, YeHoVaH gave Moses commandments and judgments to be shared with Israel. We're going to begin reading in *Exodus*. This is shortly after — right after, as a matter of fact. The children of Israel have been brought to a place. They prepared themselves for the grand meeting of the one who brought Israel and the multitude out of Egypt.

It's like meeting your master; your maker, your creator, your deliverer for the very first time. In *Exodus* chapter 20, YeHoVaH began to speak. By the time we get to *Exodus* chapter 20 verse 18, the people have had enough. They've had enough. You can imagine the spectacle. As I was trying to envision some of the words that we're going to look at, it's like you look at the top of the mountain and you see this consuming fire. The image that I get is like a volcano. That's the image I get. I don't know what image you get, but I have to try to see things to envision what would cause the people to be afraid.

The language — I don't always do it justice, so I have to envision. When all of the people saw the thunderings — now, how many of you have ever experienced a real thunderstorm? I mean, when that cackling and crackling and lightning comes, sometimes the thunder is so boisterous it shakes the very foundation of the earth. You're in the house and it's like:

“Kah-pah-pah-paya!”

You know, your whole house shakes and it's like everybody runs and they want to hide some place and grab a hold of mom or dad or whatever. Mom and dad don't know who they're going to grab. I mean, just imagine that — the worst thunderstorm you have ever experienced and then magnify it probably by a thousand. The whole foot of the mountain is shaking. This thing — it feels like an earthquake as sound effects. Then there's the lightning. I

mean, thunder and lightning and being outside. Now most people in their natural mind in today's thinking, if it's thundering and lightning, you're looking for shelter. The last thing you want is to be outside with thunder and lightning. Anybody feel me in here? Here they are exposed at this mountain to the thunder, the lightning and the noise of the trumpet. Smoke is spewing out — not clouds, but smoke spewing out. And I'm thinking, volcano! That's the image I get in my mind. And it's like:

“Run!”

When the people saw it, I can understand them you know, kind of backing up. That is because you don't know what's coming next. But the thing is, this is the one who has delivered them. Why would we be afraid of the one who has saved us — the one who has delivered us?

Let me tell you something, ladies and gentlemen. People are very much afraid today. I remember the first time I had an experience with the Almighty in conversation where I felt like my body was simply going to just disintegrate. It's like I was just going to explode and I can't take it. It was at that moment that I decided:

“Okay, I've had just about enough of this experience as I can stand. If I have any more, based on what I'm feeling inside, I don't think I'm going to live.”

Have you ever had that kind of encounter with the Almighty? I mean, it was frightening. But at the same time it was exhilarating and I want to do it again. But I'm afraid to because I remember what I felt.

The people backed up. In *Exodus* 20:19 they said unto Moses:

Ex 20:19-20 "And they said unto Moses, 'Speak thou with us, and we will hear: but let not God speak with us, lest we die.'
²⁰And Moses said unto the people, 'Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.'"

Ex 20:21 "And the people stood afar off..."

You see, this is the thing that the fear of the Almighty is supposed to do. It is supposed to create a fear in us where the fear is not so much of Him, as it is of disobeying Him. He doesn't want us to be afraid of Him, but He does want us to be afraid of violating His commands because there are consequences. When you break the law, there are consequences.

Has anybody ever done something that you know that if the police had seen it, you would've been arrested? I'm raising mine. You know, you would've gone to jail at that moment? It's like, "whew!" But at the same time you knew what you did and you're thankful that you weren't spotted by the police. Had the police spotted you, you probably would not have argued. It's like:

"Do you know what? I'm busted! I know what I just did, and there is no way I can talk myself out of it."

As a matter of fact, I would be ashamed of myself in my relationship with the Almighty if I tried to talk my way out of it; which means I would have to lie. I can't lie because then I would be violating Him. I'm busted. I'm guilty. Have mercy.

The Almighty wants us to be afraid of violating His commands, but at the same time we know that there are

things that we have done, that if the police had seen it, we would have been arrested or fined or ticketed. And yet we act sometimes as if the Almighty doesn't see what we're doing.

When the fear of YeHoVaH is in you to that degree, it's not about who sees you or who doesn't see you. You are very much aware that He sees. That alone should bring conviction, not:

"I'm going to go and hide myself."

I'm going to bare myself and repent because I know that what I just did, I should not have done. I don't know why I did it, but I acknowledge I did it, and then we're all right. But He says:

"He comes to prove you that his fear may be before your faces, that ye sin not."

Ex 20:21 "And the people stood afar off, and Moses drew near unto the thick darkness where God *was*."

Now you have to ask yourself what is the difference between Moses and the people? Why would the people back up and Moses go into His presence? It was because Moses had been there before. You see, YeHoVaH established His relationship with Moses in a private place on the back side of a desert. It wasn't in the spotlight, although He puts it in the spotlight because He allows us to read it when Moses first encountered the Almighty at the burning bush.

It was a similar situation, except what Moses saw was a fire that seemed like it could not or would not be extinguished, and it drew him in. The Almighty seems to give this same impression with these people. He says:

“Put a rope around this mountain so that the people won’t rush Me.”

That’s what He wants from His people; not that we would draw off, but that we would stand in His presence and be restrained in our relationship with Him — not back away. And then Moses, instead of backing away, enters into the cloud; the thick darkness where YeHoVaH was.

Ex 20:22 “And YeHoVaH said unto Moses, ‘Thus thou shalt say unto the children of Israel...”

Now get this ladies and gentlemen, because this is a very powerful statement:

“You have seen that I have talked with you from heaven.”

That in itself is the essence of the relationship that the Father wants to have with His people.

“That I have talked with you from heaven.”

But the people want no part of that. He says:

“Say to them, ‘listen, I showed you that I can communicate with you. I have talked with you from heaven; met with you.”

The people saw all of what was representative of the Almighty and they heard the Almighty’s voice. That’s the kind of relationship that the Father wanted to have — not just with Moses. As you can see, when the people stood far off, Moses went into the darkness. Why would they back up and Moses would enter in?

The relationship that Moses established with the Almighty in private manifested itself in public. He wasn’t afraid of the Almighty. Why would they be? The Almighty

didn't want them to be afraid of Him. Why would they be afraid of Him? You see, what causes us to draw back from the Almighty are the things that we recognize in ourselves.

Remember the message before the message; the feeling of embarrassment? Remember Mr. and Mrs. Adam when they did what they knew they shouldn't have done? They withdrew. They hid themselves. The Almighty comes to them to have a conversation with them like He had before, but instead because of what they had done — the Almighty writes in the book of *James* or *John*. He says:

“When you mess up, confess it;
acknowledge it.”

Why are you hiding it? Why are you acting like you didn't do what you did? Why are you trying to talk yourself out of the ticket when you know that you deserve it? Why are you trying to act like you didn't run that red light? You know you ran it or you were doing 80 in a 40-mile-an-hour zone. They are talking about:

“So do you know why I stopped you?”

The human nature has a tendency not to own up to its own actions. I remember one time I was dead-set on running this yellow light, but the car in front of me decided it would stop. Oh, I got angry. I had to catch myself. There was stuff flying off of the seat onto the floor. You know, it's like everything in the car just decided to shift because all of a sudden I have to brake. But nobody does that. I'm the only one. (Laughs) It's like:

“Don't you see there are people behind
you trying to get through this yellow light?
You've got a lot of nerve to stop!”

And had I rear-ended him, it would've been their fault. If it would be their fault, why are we getting upset because

they decide they're not going to run the yellow light, even though we have every intention of it?

“Ye have seen that I have talked with you from heaven.”

Ex 21:1 “Now these *are* the judgments which thou shalt set before them.”

He begins to explain to Moses. Moses hadn't gone up into the mountain. He goes into the cloud; into the thick darkness. He begins to communicate with the children of Israel, or YeHoVaH begins to communicate with Moses to communicate with the children of Israel.

In chapter 23 — and during this course here of *Exodus* 21 through 22, by the time you get to 23, there's this word *Feast of Harvest*. In *Exodus* 23:14, it's not *Feast of Weeks*. It's only used one time in the King James.

Ex 23:14-15 “Three times thou shalt keep a feast unto me in the year. ¹⁵Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)”

Ex 23:16 “And the **feast of harvest**, the firstfruits of thy labours, which thou hast sown in the field...”

And I'm thinking:

“Okay, why feast of harvest and feast of weeks?”

It's the same thing. But when you look the words up, they're not the same. Harvest and weeks are two different words, but they are associated with the same holy day. Then it's used only once, so I now have to challenge my theology. That is because when you have something that is used once, you have to find a witness to the use of it in order for it to be theologically sound. You have a term that is only used one time. Is this an error? Is this a mistranslation? What is it? I'm not going through that. My next step is to find a witness to this. But then, there is:

“...which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.”

Feast of Weeks doesn't associate with the harvest. Tabernacles doesn't associate with the harvest. Ingathering doesn't associate with booths or dwellings. Harvest associates with work. That is because if you don't sow seeds, you don't reap a harvest. **If you don't work, you don't eat.**

You know, I believe He's trying to show me and to show us that there are lots of witnesses as it relates to this particular word and this particular passage. He says:

“...which thou hast sown in the field firstfruits of your labours and in the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field which you have sown in.”

Now it doesn't say that, but I think you get the drift. Now I'm looking for this word *harvest*, because obviously even though this is the first time it's mentioned or in association with the feast is the first time it is mentioned, I

come to find out that this word *qatsiyr* (kaw-tseer') is the word that deals with harvest (as reaped); the crop, the time, the reaper; also a limb (of a tree, or simply foliage): — bough, branch, harvest (man); this comes from another word *qatsar* (kaw-tsar'); which is root, to dock off, i.e. curtail, **harvest** specifically (**grass or grain**).

Since this word is connected to wheat, we know that wheat is like a grass, but it produces a grain. So now I'm looking for this word *qatsiyr*. It is connected to the promise, or should I say prophecy that YeHoVaH gave to Noah. In *Genesis* 8:22 it says:

“While the earth remaineth, **seedtime** and **harvest...**”

Here's something that you can bank on. There will be seedtime and there will be harvest. Now there will not be a harvest if there is no seedtime. What is He saying? It is that there is a time that you have to sow your seed. And after a period of sowing, there is a harvest that you now have to reap.

When Yeshua talks about whatever we sow we shall reap — when Paul talks about YeHoVaH not being mocked — whatsoever a man sows, he shall reap. We're now dealing with things not only in a natural realm, but we're also dealing with things in a spiritual realm. But here's the deal. It is all associated with work.

When I began to look at the Sabbath day, the fact is that with these particular events, there is a Sabbath that is associated with it. With all of these festivals — the three times a year — with Unleavened Bread, there are Sabbaths. With Shavuot, Pentecost, Feast of Weeks, Harvest, there is a Sabbath. With Ingathering, Tabernacles, Sukkoth, there are Sabbaths.

Sabbaths are indicative of two things. One is to cease from work. The Sabbath is for working people. The

Sabbath is for people who work. And He's specifically saying that there are six days in which you are to do your work. There are people who harp on the fact that we have to keep the Sabbath day, but they minimize the work of the other six days.

Now here's what happens to people who don't sow, but who look for a harvest. They become beggars. They become poor. They become destitute. YeHoVaH started this thing off on an even playing field and gave everybody land. The land was for the purpose of sowing and reaping.

The connection between a harvest and the weeks is that from the time you sow the sickle to the corn on the day of Firstfruits (fifty days from now), if you have done your diligence and sowing your seed, you're going to have a wheat harvest.

Well, what if you don't? Then you won't have it. And yet, the mercy of the Almighty still shows even for those who don't have a harvest. There comes a point, you know, especially with widows and with orphans. There are special provisions that are made. Let me tell you something about the poor. The poor have to glean. They have to get out in that field and glean from that which was left from the corners or that which was dropped during the time of harvest.

Do you see? Even the poor had to work to eat. Now, if you go out there and glean and then deliver it to the poor, it's a violation of the scripture. The poor have to go out and glean from the fields. There is some effort that has to be put forth in order for them to benefit; and they benefit from their labor. YeHoVaH says:

"When you harvest your crop, you make sure you leave the corners of your fields."

Well, what has this got to do with Pentecost? It has everything to do with the Feast of Harvest, Shavuot, Pentecost and the Feast of Weeks. He says:

Gen 8:22 “While the earth remaineth, **seedtime** and **harvest**, and cold and heat, and summer and winter, and day and night shall not cease.”

We’re supposed to know these seasons. YeHoVaH will reveal to us the times and seasons if we are following His *Moedim* (appointed times). If we’re following His time, we will always be in time at the right time for seedtime as well as for harvest time.

This is not just a natural principle, but it is also supernatural because just as the Almighty came down and spoke to His people, they didn’t want to hear Him. On Pentecost years later, He gives them His Spirit. He gives us His Spirit so that we can now know His voice. ■

Instructing the People

Feast of Harvest, is also called the *Feast of Weeks* (*Exodus 34:22*) because it was held seven weeks after the *Feast of Unleavened Bread*. It was celebrated on the sixth day of the third month (usually about mid-May to mid-June) **during the wheat harvest**.

In later Judaism it came to commemorate the *giving of the law on Mount Sinai*, although there is no evidence of this significance in the Old Testament.

We identified that it was discovered by Rabbis — that the giving of the Torah was given on Shavuot. When you think of Shavuot — I know that when I came into Messianic Judaism, I didn't know it was Messianic Judaism. I just knew it wasn't Christianity. That's all that I knew. I was looking for the truth. To be told that now — and I learned words like *ketubah*.² Do you know, that's a beautiful word?

The idea of Shavuot conjures up in the mind, the giving of the Torah. When I began to do the actual counting of days, I noticed that there were some days off here and there. Even if YeHoVaH did give the Torah on Shavuot, the people's response to His communicating with them was not the proper response. He gave it, but they didn't necessarily embrace it nor did they receive it. One of the first things He said is:

“You shall not make unto yourself any image of anything in the heavens above, in the earth, anything that creeps on the ground; anything in the water. You are not to make images of gold or silver or bronze and then bow down and worship.”

² A ketubah is a written prenuptial agreement as part of a traditional Jewish marriage.

Right before in *Exodus* chapter 21 when Moses says:

“Tell the people. Now you’ve seen that I’ve spoken to you from heaven.”

He says:

“You should not make unto yourself any graven image, anything of silver and anything of gold.”

Moses now communicates this to the people. When we get into *Exodus* chapter 23, He says in verse 20 in *Exodus* chapter 23:

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.”

Ex 23:21 “Beware of him...”

Verse 25:

“And ye shall serve YeHoVaH your Elohim, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.”

Ex 23:26 “There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill.”

Then He goes into sharing how He’s going to get rid of the people who dwell in the land by sending hornets before them. Then in chapter 24:1 He says:

“And he said unto Moses, ‘Come up unto YeHoVaH, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.’”

Ex 24:2 “And Moses alone shall come near YeHoVaH: but they shall not come nigh; neither shall the people go up with him.”

Ex 24:3 “And Moses came and told the people all the words of YeHoVaH.”

Now, he hasn't gone up into the mountain yet; not even the first time. He comes and tells the people all of the words of YeHoVaH.

“...and all the people answered with one voice, and said, ‘All the words which the Lord hath said will we do.’”

Ex 24:4 “And Moses wrote all the words of YeHoVaH, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.”

Ex 24:5 “And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto YeHoVaH.”

Ex 24:6 “And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.”

Ex 24:7 “And he took the book of the covenant...”

Now this is before he gets the tables of stone.

Ex 24:7 “And he took the book of the covenant, and read in the audience of the people: and they said, ‘All that

the Lord hath said will we do, and be obedient.”

Ex 24:8 “And Moses took the blood, and sprinkled it on the people, and said, ‘Behold the blood of the covenant, which YeHoVaH hath made with you concerning all these words.”

So right now [in Exodus] they’re in Egypt. They take the blood and put it on the doorposts. Later they get to the foot of the mountain. Moses takes the blood and sprinkles it onto the people. Imagine being sprinkled with the blood of bulls. This is part of the covenant. But in verse 9:

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:”

Ex 24:10 “And they saw the Elohim of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.”

Ex 24:11 “And upon the nobles of the children of Israel he laid not his hand: also they saw Elohim, and did eat and drink.”

Ex 24:12 “And YeHoVaH said unto Moses, ‘Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written...”

He calls Moses up. Moses has already been given instructions. He writes them down in a book. These

instructions came from the Almighty. He reads it to the people. He sprinkles the blood. But in chapter 20:21:

“And the people stood afar off, and Moses drew near unto the thick darkness where Elohim was.”

Ex 20:22 “And YeHoVaH said unto Moses, ‘Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.’”

Ex 20:23 “Ye shall not make with me Elohim of silver, neither shall ye make unto you Elohim of gold.”

He says:

“You should not make Elohim of silver and you should not make Elohim of gold.”

As soon as Moses comes back, he reads this aloud. He reads the words of the covenant aloud to the people. So what are the first things he says?

“You have seen that I’ve come and I’ve talked to you from heaven. You shall not make Elohim of silver and you shall not make Elohim of gold.”

When Moses delivered all of these instructions to the people, the people said:

“We will obey.”

That’s what they said.

“Everything YeHoVaH says, we will do.”

Listen folks, we're not different than they are. In our heart yeah, we mean it...

"Everything he says we'll do it."

...until we're challenged. Now what's in our hearts? You see, what's in your heart is what you're going to do. If you don't hide His word in your heart; if you don't guard His word in your heart, you're going to do what's in your heart. And guess what? Your heart is deceitful and desperately wicked. You can convince yourself that what you are about to do is right, even though the scripture condemns it. Then you'll say:

"Well, I have peace in my spirit."

I'll tell you something. To be a man of Elohim; to be a woman of Elohim, you have to be strong because we're surrounded by strong personalities. There are strong-willed individuals; people with attitudes, people who are accustomed to getting their way. There are people who feel they can buy people and people who feel that they can manipulate and terrorize people. This wears us down. To walk with the Almighty, you have to be strong. He says to Joshua:

"Joshua, be strong and be of good courage"

This was right after He said:

"Moses my servant is dead."

Joshua knew the facts. He knew who killed Moses. The Bible doesn't say He killed him, but He says:

"Okay Moses, it's time for you to die. Come on up. I'll let you see the land, but you won't be going in it and you won't be coming down."

Now you can spin that any way you want to spin it, but whenever there is an investigation of a murder or a death, the first thing you want to know is who was the last person who saw him? Well, we know that he went up. He was with the Almighty and he never came down. I don't think it's hard to figure out who the last person was that Moses was seen with, are you with me today? The people said:

"We will do it."

Moses read it out. Now here's the difference between them and us; which makes us be in a worse position. They saw. They heard the thunder. They were at the mountain of YeHoVaH. They saw the destruction of Pharaoh. They saw the Red Sea part. They saw the manna, the quail; the water. They felt the fire. They saw the cloud. They heard the audible voice of the Almighty. The first instruction He gave them was:

"Don't make gods of gold and silver."

"Okay we'll do it."

Then they received the blood of the covenant that was sprinkled upon them. But then Moses went up into the mountain and the people got impatient. What was the first thing they did? They made the god. They broke out the earrings; the necklaces, the tall rings and the thumb rings. They broke out the gold and they built an idol. The first thing YeHoVaH said "don't do," was exactly what they did.

Now, is there any similarity between them and Adam and Eve? Well, absolutely. What about us? Don't think for a moment that you are exempt, because we're not. You have to be strong. You have to be of good courage. This means that you have to have a relationship. You see, the Hebrew writer who writes this says:

“Without faith you can’t please the Almighty; but first you have to believe that He is.”

You have to know beyond a shadow of a doubt that YeHoVaH is. If you don’t know that YeHoVaH is — how many of you — you know, some of you have prayed this prayer:

“God, if you’re real; if you’re real, show yourself.”

Do you see?

“If you’re still real, show yourself again. Are you still real? Because I need to see you again.”

At some point, the realness of the Elohim of Israel fades and the bigness of our situation seems to overwhelm us and become bigger than the one who has shown Himself over and over and over again. This is why when we’re faced with those things; we have to reflect on what He did. This is because we may not feel His presence or believe in His bigness at that moment. The only way you’re going to know that He is the same yesterday, today and forever is by faith and by reflecting upon when you were in similar situations. Did He or did He not come through on your behalf?

If you don’t, then guess what? You will backslide and you’re that close. Don’t think for a moment that you won’t. When you’re looking at those bills that have to be paid; when you’re looking at the possibility of losing your job, then you’re looking at the fact that, okay if you don’t do this or that, then you’re not going to be able to feed yourself, pay your bills or feed your family or all of those things that come into play. And it’s like:

“Okay God, I know you understand. I know you understand.”

That’s the beginning of a compromise. Now, I can’t tell you what to do or what not to do. Your relationship will determine that, just as my relationship will determine what I do or don’t do when I’m faced with a challenge that would cause me to think of compromising my walk.

This brings us ladies and gentlemen, to *Pentecost*. We’ve looked at *Feast of Weeks*; which is found three times in the Torah and one time in the writings. *Feast of Harvest* is found once in the Torah. It has been given the name *Shavuot*; which invokes the idea of the giving of the Torah.

You’ll find that many who use the term *Shavuot* don’t accept the New Testament. Think about that for a moment. It is the Messianic Jews or those in Messianic Judaism or those in Messiahism — those who are followers of Messiah. The bulk of the people who use the term *Shavuot*, reject Yeshua. It doesn’t mean that the term is not a Hebrew term, but for them it invokes the giving of the Torah. That is what it is associated with.

Here’s the thing, ladies and gentlemen. When you begin to look at words and the images they conjure up — to the Christian Pentecost, it conjures up the outpouring of the Holy Spirit. That’s it. It doesn’t conjure up the idea of counting weeks; of counting days, of the giving of the Torah or of a harvest. It invokes the idea of the Holy Spirit being poured out in *Acts* chapter 2. *Shavuot* to the Jewish mind invokes the idea of giving the Torah at Mount Sinai.

The bulk of America’s people and the people of the world have been disconnected from the land where there are farmers. We don’t farm. So the idea of giving a Feast of Harvest, Feast of Weeks — the idea or the terminology of *Shavuot* disconnects it from the harvest. It’s the same with

Nisan and Aviv. Nisan is a name of a month. Aviv is the condition of a harvest. The idea that the Father — He's constantly looking for a harvest and the idea of sowing and reaping, sowing and reaping. It's not just in a natural, but it's also in the spiritual. Even now today and as He told Mr. and Mrs. Adam:

“Be fruitful and multiply. Replenish.”

He says to Noah and his sons:

“Be fruitful. Multiply. Replenish.”

And He's saying to us:

“You have to be fruitful.”

He gave us the fruit of the Spirit and gives us the Holy Spirit so that we will multiply. We will produce. We will reproduce. We will have babies who will grow up to be spiritually mature; who will have babies who will grow up to be spiritually mature. The idea of being born again is the idea of reproducing.

But when you disconnect from the harvest; from sowing and reaping, from reproducing after your kind, and from reaping a harvest — you see that the ingathering is now spiritually connected to the return. Yeshua is coming back for a harvest.

From *Genesis* to *Revelation*, the idea of sowing and reaping is at work because of the prophecy. The question is, are we in His plan? You and I are supposed to be reproducing. It's not just about celebrating the Feasts. It's about being reminded of why we're celebrating.

You see, you can get caught up in the celebrations and you can get intoxicated. You can get full. You can eat and celebrate and have fun and play music and drink and stumble all over yourselves, like some people have a

tendency to do. Or you understand that we aren't just celebrating. We are celebrating in His presence.

Imagine. Where were the people celebrating when Moses was up in the mountain? They were celebrating in His presence and He wasn't pleased with that celebration. There are people celebrating in His presence. You see, we are people who want to be found pleasing. We want to be pleasing. I hope you want to be pleasing. I know I do. That's why I preach and teach and live the way I do; because I want to be found pleasing in His sight when I stand before Him in that day. I know that day is coming.

Now, I can focus on trying to please you all. I can focus on trying to build a big ministry. I can focus on putting things in place that will attract people. But see, people shouldn't be attracted to me. People should be attracted to the light. People should be attracted to the truth. And those who don't want truth, I don't want them around me.

I'm not going to leave them, because I've been called to them. You've been called to them. If they want to leave me; that's fine, but it's not going to change who I am. And it shouldn't change who you are. You are the light of the world. There are people who want to put your light out.

"Hey, you're shining too bright. Shut up!"

"How dare you judge me?"

"Who do you think you are?"

"Oh, you're holier than thou."

"No, it's not about that."

You have the right as you say, to live your life the way you want to live it and I have a right to disagree with your lifestyle. How are you going to make me like what you like? I don't like it. You can flaunt it. But if I say

something, you're going to protest. I protest you! Do you hear what I'm saying ladies and gentlemen?

You see, if you don't let your light shine, your light will go out. And now you will find yourself in a place of compromise and tolerance by or from intolerant people. People who scream "tolerance" are intolerant to the people who aren't "tolerant." You want me to tolerate you, but you can't tolerate me? There's something wrong with that picture!

You can choose to allow the frame of the picture to be put around you. You can choose to let the world put you into that frame; into that frame of mind, in that framework. Now you're a secret believer; a closet believer. The world is coming out of the closet and the people of YeHoVaH are going into it.

Oh, it's time to be persecuted! After all, if you stand for what is right, persecution is coming. That's the nature of this walk. It's not that I'm trying to create controversy. I *am* a controversy. I'm not trying to create anything. You can speak your mind, but I can't speak mine. I'm supposed to accept you, but you can't accept me? I'm supposed to tolerate your behavior, but my behavior is an abomination to you? I'm trying to push my agenda and you're not?

So YeHoVaH says:

"Three times a year you all need to come up before Me and you need to come to this conference that I'm starting; that I'm having so that I can motivate you, revive you, revitalize you, and then send you back in there for some more."

"You've got to remember now, just the simple fact that if you get attached to the stuff that I gave you; instead of you coming

up to celebrate Me who gave you the stuff, you've got to stay at home to watch the stuff that I gave you? I know how to protect the stuff! Leave the stuff, come up to Me, worship, eat in My presence, celebrate. And when you go back to the stuff that I gave you, the stuff will still be there and I pity the fool who messes with your stuff!"

Do you follow me ladies and gentlemen? Don't get attached to the stuff. The very idea that people would get attached to the stuff and the idea that someone would take the stuff should tell you that there were people who didn't go up. They didn't go up; don't plan on going up. Now you've got to go up and leave the stuff, with them there. See, this is a test of your faith. This *is* a test of faith.

So the people go up. People don't go up. They go up and revitalize and get revived, and they come back to a people who didn't go up to get revitalized and revived. The people who didn't go up to be in the presence of the Almighty stayed in the presence of whatever it is that they stayed in. Guess what? It wasn't His presence.

So when you come back, you've got to deal with people who aren't in His presence; who don't care enough to go up and be with Him in His presence, who despise and reject going up and being in His presence.

They've got other gods. They've got other things that they're focusing their attention on. They're having their own party.

"Why would we go up to Jerusalem and have a party in His presence? We can have a party right here. Party in the house! Hey!"

Walking with the Almighty is not for wimps. Let me tell you something. The days that we're headed in — the

intensity is going to get greater. But that's not for us to fear. See, the Bible tells us that things are going to get into such a situation where except that those days be shortened, even the elect would be lost. We are headed into tumultuous times, but guess what? We're not headed into them alone. The Almighty; the creator of the universe is leading the way. I didn't put the emphasis on this and spend some time on this, but YeHoVaH says:

"Moses, listen. I'm going to send an angel before you. Now listen to him, because he's got My Spirit on it. And then Moses, guess what? When you come into the land, I'm going to send hornets before you that are going to drive out the inhabitants. Now understand that they're not going to be driven out all at once. You've got to multiply. You've got to reproduce. You've got to reproduce yourself so that you can maintain the land; otherwise wild beasts and things will overtake you. So I'm not going to drive them out. But guess what I'm going to do? I'm going to send the hornets. I'm going to drive them out little by little. Then I'm going to go before you and I'm going to send My angel before you. So you need to know Moses, even though I'm sending you into some dangerous territory, you're not going by yourself. I'm with you the entire time."

That's the thing that you and I have. The one who goes before us, *there is no match!* ■

Chapter Four

Countdown to Blessings

I want us to go back for a moment. We've been talking about *Shavuot*, *Pentecost* and *Feast of Weeks*. We saw in the book of *Exodus*, the *Feast of Harvest*. So we know that Pentecost goes by four names. Those names are *Feast of Weeks*, which is how the Father identifies it in both places, and *Feast of Harvest*. There is the Feast of Weeks and there is the Feast of Harvest. This is what the Bible; the Old Testament calls it when YeHoVaH gives it to Moses.

The word “weeks,” we identified as “*Shabuwa*,” which from an Ashkenazi pronunciation is “*Shavua*,” and from which the word “*Shavuot*” comes. The Greek identifies this particular moment as *Pentecost*. Therefore from a New Testament perspective and an English translation, it is now pronounced *Pentecost*. But Pentecost is *Feast of Weeks*. Pentecost is *Feast of Harvests*. Pentecost is *Shavuot*.

Now what's really interesting too is that each of those words or each of those titles has specific images that are associated with them. Pentecost is associated (for the most part), with the outpouring of the Holy Spirit. *Shavuot*, which is used mostly by people in the Messianic community; in Messianic Judaism and Orthodox Judaism and is associated with the giving of the Torah.

The Feast of Harvest is associated with the wheat harvest that comes after the barley harvest. After the barley and the *Firstfruits*, now fifty days later, it is anticipated that there is a wheat harvest. So you have *Feast of Harvest*.

The Feast of Weeks deals with the counting; whereas because of *Shavuot* — the Ashkenazi and Messianic Judaism and Judaism, the Talmudic expression the “Feast of Weeks” is the *Counting of Days*. Now you'll see it on

Jewish calendars. When you look at *Pentecost* from a Jewish perspective, you'll see the *Counting of the Omer*. Now you'll find people counting omers. Today we're going to hopefully bring some clarity. Then we're going to move into the focus of what Yeshua came to bring.

Lev 23:4-6 "These are the feasts of YeHoVaH, even a holy convocation, which ye shall proclaim in their seasons. ⁵In the fourteenth day of the first month at even is YeHoVaH's passover. ⁶And on the fifteenth day..."

Now notice here, in the fourteenth day is the *Passover*.

Lev 23:6 "The fifteenth day of the same month is the feast of unleavened bread unto YeHoVaH: seven days ye must eat unleavened bread."

You have from the 15, 16, 17, 18, 19, 20, 21, so now you have seven days from the 15th and it is the 21st. This is not of our Gregorian calendar month, this is from a biblical calendar; once you've identified the first day of the month or the first day of Aviv (which is also called Nisan), Nisan is the name of a month. Aviv is the condition of a crop. When YeHoVaH gave the instructions concerning these feast days, they were associated with an agricultural people.

Lev 23:7-8, "In the first day ye shall have a holy convocation: ye shall do no servile work therein. ⁸But ye shall offer an offering made by fire unto YeHoVaH seven days: in the seventh day is a holy convocation: ye shall do no servile work therein."

When it comes down to *Passover* or *Pesach*, it is easy to identify that particular day. I mean, it's easy to identify that particular day if you know how. Or you can do like many who go by a projection and therefore can project this day out for years to come. That's not how the Father told us to identify it, but that's how some have chosen to do it.

Lev 23:9-11 "And YeHoVaH spake unto Moses, saying, ¹⁰"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest."

We know that in *Leviticus* 23, that it deals with *Firstfruits*.

Lev 23:11 "And he shall wave the sheaf before YeHoVaH, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

This became a moment of contention and in some ways, confusion for certain individuals. Now the question becomes, what Sabbath are you talking about? It is easily understood that when you begin to count seven Sabbaths, then you must now know when to begin the count.

As we read earlier, you've got the first day of Unleavened Bread, which is a Sabbath, and you have the seventh day of Unleavened Bread, which is a Sabbath. Then within those two Sabbaths, you still have the weekly Sabbath. So now the question becomes, which Sabbath do you begin to count? On the first day of Unleavened Bread Sabbath, the weekly Sabbath or the seventh day of

Unleavened Bread Sabbath? Do you understand what I'm saying?

In order to get to the "morrow after the Sabbath," now you begin to identify what Sabbath it is talking about. You have to count seven of them. If you start with the first day of the Feast of Unleavened Bread Sabbath, you know that that is a special Sabbath. It is not the weekly Sabbath.

If you count seven days from that day, you don't come to a week. You come to seven days from the first Sabbath of Unleavened Bread. But if you count from the weekly Sabbath, seven Sabbaths; the morrow after the Sabbath becomes the first day of the week, or after the seventh day.

Lev 23:12-13 "And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YeHoVaH. ¹³And the meat/grain offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto YeHoVaH for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin."

Now let me point something out to you. These instructions in verse 10:

"Then ye shall bring a sheaf of the firsrfruits of your harvest unto..."

Unto whom? The priests. This is an identifier of who is going to wave the sheaf — not the people, but the priest. So now you're about to get instructions that are for the priests. If you're not a priest — now I know, "we're all priests." No, he's not talking about you as a priest here. He's talking about the priest who has been identified by the Almighty

from among the people who are to serve as priests in the tabernacle and then in the temple. You and I don't serve.

"Oh, but what about our temple?"

Well, now you see that people want to supernaturally spiritualize. But that's not what He's saying here.

Lev 23:11 "And he [the priest] shall wave it before YeHoVaH to be accepted for you..."

To be accepted for whom? For you. He is going to wave it for you. You're not waving it. He's waving it. We know that when we begin to look at the Torah — the reason why I'm bringing this up is because there are ignorant people out there who want to say that we're picking and choosing which part of the Torah we're going to keep.

"Well, why don't you do all of those rituals?"

"Well, the people didn't do the rituals to begin with."

"Well, why aren't you sacrificing?"

"Well, the people weren't doing the sacrifices to begin with."

This was strictly for the priesthood. No Israelite (if they weren't a Levite), put their hand upon that altar. You couldn't if you wanted to. If you did, it could cost you your life. So don't let people back you into a corner by trying to put things upon you because of their ignorance and not understanding what the scripture actually teaches.

We were not able to do the sacrifices. As a matter of fact, the Father specifically gave instructions to them that they were not to sacrifice the *Pesach* within any gates of

their border. There were those who decided that they would do things their way and it cost them.

Lev 23:13-14 “And the meat/grain offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto YeHoVaH for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a hin. ¹⁴And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto YeHoVaH...”

Now he says “you.”

“The priest is waving it for you and now you are not to eat from your parched corn.”

This is not kernel corn. This is barley.

“...nor green ears.”

See, these kinds of words invoke in the Western mind:

“An ear of corn — a green ear of corn.”

It’s not talking about ears of corn as we know them. It’s talking about barley.

Lev 23:14-15 “...until the selfsame day that ye have brought an offering unto your Elohim: *it shall be a statute for ever throughout your generations in all your dwellings.* ¹⁵And ye shall count...”

Now here it goes.

“And ye shall count unto you...”

Now there's a "you." That means that all of us are responsible for knowing when *Pentecost* or *Shavuot* or *Feast of Weeks* or *Feast of Harvest* is. That's your responsibility as well as it is mine.

So we need to learn to count and we need to learn when to begin the count. Then we need to count so that we'll be in tune with what the Father is instructing. But unfortunately too many of us get lazy and we put this responsibility upon somebody else. Then we argue amongst calendars. We don't want to do that.

Lev 23:15-16 "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete. ¹⁶Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat/grain offering unto YeHoVaH."

Now this is not "meat" as in flesh, it's a grain offering unto YeHoVaH. And this grain/meat offering is going to be the *wheat* offering. Between Passover (which we know of as Pesach), and Feast of Weeks (which goes by Shavuot) and Pentecost and Feast of Harvests, there is a term in Judaism called the *Sefirah Ha'Omer*. *Sefirah Ha'Omer* means "*Period of Counting the Omer*." When I first came into the Hebrew Roots or the Jewish Roots, you know I'm talking about how "*this is the twentieth day of the Counting of the Omer*."

In actuality, there are two things that we're to count. We're to count fifty days and we're to count seven weeks. That's what we're to count. Today is the thirty-fifth day.

During these fifty days, the Israelites were to count each day from the waving of the sheaf until the morrow

after the seventh Sabbath in anticipation of the full fiftieth day; the full Harvest of Feast of Weeks/Shavuot/Pentecost/Feast of Harvests.

Now I'm purposely using all of these terms, because the moment I start using one of these terms is the moment you get the idea that is associated with it. If you go and look up "Feast of Weeks" — if you *Google* "Feast of Weeks," or if you Google "Shavuot," or if you Google "Pentecost," you're going to get pages and pages of Pentecost. You're going to get pages and pages of Shavuot; pages and pages of Feast of Weeks. Well, maybe not — or Feast of Harvest. Now you might get pages and pages of Feast of Harvests, because in every culture there is a harvest.

So, the moment you mention a word — especially in our day and time when knowledge is increased in the earth, and Google has become the master keeper of knowledge, you know, and Bing and all of these others. But folks go to Google when they want do research and pages and pages of information comes up. Now you have to decide and sort through and determine which one of these pages you agree with.

So I'm using all of these terms. If you are going to do your research, at least do it from a full perspective and not from a narrow perspective. Each of these terms: Feast of Harvest, Feast of Weeks, Shavuot and Pentecost creates images in people's minds when you mention them.

Very few Messianics — Messianic Jews especially, and Jewish people use the term "Pentecost." Why? Because "Pentecost" is a New Testament term. It's a *Greek* term. If you are Jewish and who rejects Yeshua and the New Testament, Pentecost will not come off of your lips. So if you're talking to somebody who is Jewish and Orthodox about Pentecost, they are thinking in the back of their mind:

"Oh that's a Christian."

Do you understand what I'm saying? That is because words invoke images or evoke images in people's minds. Now they tie you to a word and the meanings that are associated with those words. If you mention Shavuot, then for most people:

“Oh yeah, I know Shavuot. That's when God gave the Jews the Torah.”

That's the image. When you listen to what people say; especially in religious circles, you'll begin to identify what camp they are in by the terminology they use. People are always trying to measure you up in a few moments because they don't have a whole lot of time to spend with you. They want to assess you, measure you and see where you're coming from and determine their arguments or response to the things that you're about to say.

During the counting up to Shavuot, Pentecost, Feast of Weeks and Feast of Harvests, YeHoVaH connects the Passover, Unleavened Bread and Firstfruits together with Shavuot, Feast of Weeks, Pentecost, and Feast of Harvest; which is the next festival that is coming. Once a person has gone through the Passover — let me tell you something, ladies and gentlemen. The big issue is on Passover because that's the meal that everybody gears up for. Then there are those seven days of eating unleavened bread.

All of these things as we identified — Passover commemorates the passing over of the death angel. The death angel came to destroy the firstborn male. It didn't matter whether they were firstborn Egyptian males or firstborn Israelite males. If they didn't have the blood on the doorpost, the firstborn male in that household died. That was the instruction.

Unleavened Bread reminded the people of how they were forced to eat unleavened bread and the Father took them into the wilderness and made them eat or suffered

them to eat unleavened bread or bread without yeast. So it commemorates the time when they departed from Egypt in haste and they had to eat unleavened bread. They didn't have time for their dough to rise.

Firstfruits — we don't necessarily get a meaning for it, but it is lost often times on the fact that we're focusing on Passover and focusing on Unleavened Bread. That one is for the people to bring their Firstfruits in anticipation of the Almighty's blessings on their lives. There are strict consequences that they were not to eat any of the new harvest until they had presented the Firstfruits.

Father is trying to communicate to His people that:

"You all have to put Me first even before yourself."

You do the work. You go out there and reap the harvest, but before you eat anything from the harvest, you bring the Firstfruits to Him. That should remind us — like Yeshua says:

"Seek first who we put first in our lives."

Yeshua was and is our Passover Lamb; our bread without yeast, our Firstfruits. Thus he fulfills the early Spring Feasts. As Paul writes in:

1 Cor 5:7-8 "Get rid of the old yeast that you may be a new batch without yeast — as you really are. For Messiah, our Passover lamb, has been sacrificed. ⁸Therefore let us keep the festival."

Let us keep the festival. Paul is writing:

"Let us keep the festival."

A gentleman asked me this week:

“Well, what does it mean in Colossians where it says, ‘Don’t let any man judge you?’”

First of all you’ve got to realize that when that was written, there were no Americans. There was not this Western idea of religion as we know it today. Right now you all are being judged by the religion in which you’ve come out of. And just as you all are being judged by the religion in which you’ve come out of, you have been deemed as those who have “fallen from grace.” But from whose grace? From the religious grace that is being preached by religious people.

I had a concept this morning as I was getting ready. There is a commercial out there that says, you know:

“Did you know that you can save such and such amount of money on insurance in fifteen minutes?”

“Everybody knows that.”

Then the person does a one-up, and this is one of my favorites:

“Did you know that Pinocchio made a lousy motivational speaker?”

It’s just an image of Pinocchio right? He says:

“When I look at you, I see a room full of potential! You’ve got potential, and you’ve got potential!”

I do like that, because I’ve got the image of Pinocchio preachers and Pinocchio pastors.

“We’re saved by grace!”

(Makes nose growing motion with his fingers.)

“You don’t have to keep the Sabbath!”

(Makes nose growing larger motion with fingers.)

“Everyday you can make whatever Sabbath you want.”

Pinocchio preachers. You all can use that — Pinocchio pastors.

1 Cor 5:8 “Therefore let us keep the festival.”

“You don’t have to keep those festivals, that was for the Jews.”

(Laughs) Here the same Paul is saying:

“Therefore let us keep the festival...”

What festival? Easter? Christmas?

1 Cor 5:8 “...not with the old yeast,”

“Let us keep the feast, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.”

1 Cor 15:20 “But Messiah has indeed been raised from the dead, the firstfruits of those who have fallen asleep.”

1 Cor 15:23 “But each in his own turn: Messiah, the firstfruits; then, when he comes, those who belong to him.”

So what is the significance of counting up to the Feast of Weeks, Shavuot, Pentecost, Feast of Harvests (also known as many refer to it as) the Counting of the Omer? In biblical interpreting, there are certain principles or rules for

proper interpretation of the scriptures. Theologically, the term “hermeneutics” is the word used. It is defined as the “art and science of biblical interpretation.” Now actually, biblical hermeneutics is the art and science of biblical interpretation. Hermeneutics is the art and science of interpretation.

You can use hermeneutics in any field, but when you apply it to the Bible, it is now biblical hermeneutics. Within this science is a principle called the *First Mention Principle*. This principle states that “the first mention of a word generally carries that interpretation and association throughout scripture.”

The first mention of the word “omer,” and each time the word is mentioned, thereafter it is always associated with the “manna” in the wilderness. It is referred to as “the bread of life” in the New Testament by Yeshua.

Ex 16:15-19 “And when the children of Israel saw it, they said one to another, ‘it is manna: for they wist not what it was.’ And Moses said unto them, ‘This is the bread which YeHoVaH hath given you to eat. ¹⁶This is the thing which YeHoVaH hath commanded, Gather of it every man according to his eating, an **omer** for every man, according to the number of your persons; take ye every man for them which are in his tents.’ ¹⁷And the children of Israel did so, and gathered, some more, some less. ¹⁸And when they did mete it with an **omer**, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to

his eating. ¹⁹Then Moses said to them, ‘No one is to keep any of it until morning.’”

YeHoVaH knew before He gave the commandments, that Israel would not keep them, just as He knew when He told Adam and Eve (Mr. and Mrs. Adam) not to eat from the tree, that they would do it. He tested them.

When I first started this series, we noted that the Bible is very clear about what Passover commemorates. The Bible is clear what Unleavened Bread and Firstfruits commemorates. The Bible is very clear about what Tabernacles commemorates; Yom Teruah, Yom Kippur. But when it comes down to Shavuot, it is unclear.

We identified that the Rabbis sometime — a few hundred years ago, they discovered that Shavuot was in sync with the giving of the Torah. However when we begin to look at the numbers of the count, they were off by a day or two.

We know that our Almighty is specific. When He says the fifteenth day of the second month, that’s what He means. When He says the twenty-first day or the fourteenth day, that’s what He means. When He says the first day, that’s exactly what He means — not give or take a day or two. That is because now it leaves it up to you to decide when you’re going to do it, and He doesn’t leave certain things up to us. So He tested them.

I stated to you that there are some negatives that are associated with Shavuot; which probably is what led to the meaning or to the change of the name from Feast of Weeks or Feast of Harvest to Shavuot, because words invoke images. When you hear a word, you think of something. And because we’ve been removed from “harvest” — most people when they want to go “harvesting,” they go to the supermarket. If they want to go hunting, they go to the meat section. If they want to go fishing, they go to the

fishing section. When they want a little GMO, they just go down any aisle. They just walk down and look.

“Oh I’ll get a little bit of that; a little bit of that.”

Do you know what I’m saying? It’s interesting that the Father doesn’t commemorate anything to it, but I believe that He does. I really do. I believe that these Feasts are to remind us not only of good things to come, but of awful things from the past. You see, you could celebrate Passover and that we were delivered. But in the celebration of the Passover and being delivered, some folks died.

It all depends upon what camp you are in as to whether or not you’re rejoicing. If you are in the Egyptian camp, then guess what? You’re not celebrating Passover. Do you hear what I’m saying? Passover is not a time of celebration. That’s a memorial for mourning. Do you follow me? So it all depends.

When we became Christians, we tuned the rest of the world out and their beliefs and all of the religious practices; just as when you become American, now you think everybody ought to speak English because you’re not “intelligent” enough to learn another language.

“Ouch!”

It’s okay, but that’s the mindset of some Americans. Do you understand what I’m saying?

“Well, when you come to this country, you ought to learn the language!”

It’s like:

“Wow! What arrogance!”

Is it going to hurt you to maybe learn a language?

“Yeah!”

Except Hebrew. Now see, that’s the narrow thinking of a religious mind. Father is not that narrow thinking. Now, He wants us on a narrow road, but He has a lot of people who speak a lot of different languages on that road together. On the day of Pentecost, He did not hesitate to have it mentioned where all of these languages came from. They were celebrating there together under one roof; even though they spoke native tongues from the land in which they came. Do you understand what I’m saying ladies and gentlemen?

So, in *Exodus* 16:4 — well, let’s read verse 1:

Ex 16:1 “And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.”

Ex 16:2-3 “And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: ³And the children of Israel said unto them, ‘Would that we had died by the hand of YeHoVaH in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.’”

In other words, God could’ve killed us, but at least we would’ve died on a full stomach. I mean there were flesh pots. What’s a flesh pot? It’s a pot in which they cooked their flesh and bread. I mean, you know:

“We were slaves, but they fed us good.”

Ex 16:4 “Then said YeHoVaH...”

Now who did they say this to? They said this to Moses and Aaron, but they’re accusing. They’re saying:

“Why did God bring us out here to kill us when He could’ve killed us in Egypt? At least we would’ve been full when we died.”

Ex 16:4-6 “and so YeHoVaH says unto Moses, ‘Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. ⁵And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.’ ⁶And Moses and Aaron said unto all the children of Israel, ‘At even, then ye shall know that YeHoVaH hath brought you out from the land of Egypt.’”

As if they didn’t know it already! Not soon after — I mean, here it is two months later. They’re already murmuring and complaining again.

Ex 16:7-9 ““And in the morning, then ye shall see the splendor of YeHoVaH; for that he heareth your murmurings against YeHoVaH: and what are we, that ye murmur against us?’ ⁸And Moses said, ‘This shall be, when YeHoVaH shall give you in the evening flesh to eat, and in the morning bread to the full; for that YeHoVaH heareth your

murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against YeHoVaH.’ ⁹And Moses spake unto Aaron...”

Let me just stop here and give you a quick nugget. When you stand for the Almighty and people are saying nasty, mean, evil things about you, they’re not talking about you. They’re talking about the one that you serve. Don’t take it personally. See, Moses knew how to not take it personally until it got personal. And then he shouldn’t have taken it personally. It says:

Ex 16:9-12 “And Moses spake unto Aaron, ‘Say unto all the congregation of the children of Israel, Come near before YeHoVaH: for he hath heard your murmurings.’ ¹⁰And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the splendor of YeHoVaH appeared in the cloud. ¹¹And YeHoVaH spake unto Moses, saying, ¹²‘I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread...””

And what was their complaint?

“We had flesh pots and bread to the full.”

Basically, Pharaoh fed us better than you. He said:

Ex 16:12-15 “...ye shall eat flesh, and in the morning ye shall be filled with bread and ye shall know that I am YeHoVaH your Elohim.”

¹³“And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. ¹⁴And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. ¹⁵And when the children of Israel saw it, they said one to another, ‘It is manna:’ for they wist not what it was. And Moses said unto them, ‘This is the bread which YeHoVaH hath given you to eat.’”

Now they didn’t see it as bread. They didn’t see that this was bread. Hear what they said. They called it “manna” because they didn’t know what to call it. They didn’t know what it was. But YeHoVaH says:

“No, this is the bread.”

Now, when we fast forward this all the way up to the New Testament time, the manna from heaven came and they didn’t know what it was. You’re going to see the connection between here and there.

Ex 16:15-16 “...And Moses said unto them, ‘This is the bread which YeHoVaH hath given you to eat. ¹⁶This is the thing which YeHoVaH hath commanded, Gather of it every man according to his eating, an omer...”

This is the first time this idea of an “omer” is mentioned. Do you see this? It’s the first time omer is mentioned.

Ex 16:16-17 “Gather an **omer**, for every man, according to the number of your persons; take ye every man for them which are in his tents.’¹⁷ And the children of Israel did so, and gathered, some more, some less.”

Now I want you to go back to *Exodus* 16:4:

“Then said YeHoVaH unto Moses, ‘Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them...”

“I’m going to test them. And what am I going to test them with? I’m going to see if they’re going to keep My commandments.”

That’s the test.

“I’m going to see if these people are going to keep My commandments.”

Now what chapter is this? It is chapter 16. How many of you know that — when the Ten Commandments were shouted down, it was in what chapter? It was chapter 20. Here we are in chapter 16 and YeHoVaH hasn’t even met — now interestingly enough, He shows himself in a dust cloud (if you would). He shows Himself. He shouts out. Verse 16:

Ex 16:16-20 “This is the thing which YeHoVaH hath commanded, ‘Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.’¹⁷ And the children of

Israel did so, and gathered, some more, some less.¹⁸ And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.¹⁹ And Moses said, 'Let no man leave of it till the morning.'²⁰ Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them."

Now Moses is upset because they didn't hearken to him. But the commandment is coming from the Almighty. Verse 21:

Ex 16:21-24 "And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.²³ And he said unto them, 'This is that which YeHoVaH hath said, To morrow is the rest of the holy sabbath unto YeHoVaH: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.'²⁴ And they laid it up till the morning, as Moses bade: and it did not stink..."

So now the manna doesn't stink overnight because it was kept.

Ex 16:24-28 "...neither was there any worm therein. ²⁵And Moses said, 'Eat that to day; for to day is a sabbath unto YeHoVaH: to day ye shall not find it in the field. ²⁶Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.' ²⁷And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. ²⁸And YeHoVaH said unto Moses, 'How long refuse ye to keep My commandments and My laws?'"

Now get this. When they gathered the manna and left it overnight, Moses got upset because they dishonored him. But when they did it on the Sabbath day, now YeHoVaH's got something to say about it. So He says to Moses:

"How long?"

Now, He didn't say anything to the people. What is He trying to do here? He says:

"Moses, you may not know this, but I know these people. I know every one of them. They're not going to listen to you. They're not going to listen to Me. Now I've got a plan. Let's just kill them."

It sounds funny, but this was His plan.

"Let's just kill all of them and let's make a nation out of you."

What He's trying to do is He's trying to seat Moses.

"Now you see what they did, they're not following your instructions. Not only are

they not following your instructions that I spoke to you to give them, but they're not following the instructions that I spoke to you to give them."

Who's doing the proving? Who's doing the testing? And see, the book that I wrote *Sunday is not the Sabbath*, is all about — here's why there's so much issue with the Sabbath day. You've got Christians out there who will keep — they'll celebrate Passover with you. You've got Christians out there who'll celebrate Pentecost with you. You've got Christians out there who'll celebrate with you on every issue except the Sabbath. It's the only command in the ten that YeHoVaH says:

"Remember."

He didn't say:

"Remember not to murder."

"Remember not to covet."

"Remember, don't steal."

Now He says:

"Remember the Sabbath day and keep it holy."

In this He's saying:

"Listen. Let me show you something. They're not going to keep the Sabbath. I'm feeding them. I've given them instruction. They've got bread. They've got flesh just like they had in Egypt. They don't have the hard labor and they're free people."

Now He's upset.

“How long refuse you to keep My commandments and My laws?”

What chapter? It is chapter 16. The laws haven’t even been given. The Ten Commandments haven’t been shouted down yet and He’s saying:

“Listen. Let me show you something. These people are already violating My commandments before I even give them to them.”

Let me tell you people, we are these people if we refuse to mix with faith these commandments that YeHoVaH has given us. From a natural, carnal mind, keeping these commandments seems foolish. They really do. And I’m just telling you, you know, I had an issue wearing these things (points to his tzitzits). I did. I had to get over it. I really did. It’s like:

“Why do I have an issue wearing strings?”

It didn’t make rational sense. I’m trying to hide them. Why am I trying to hide them?

“It doesn’t look right.”

“Why are you adding strings? You’re the only person out here that we know who wears strings. I’ve never seen no black preacher wear strings like that before.”

So, you know, I was so glad the micro-tallits came because I didn’t have to put them on the four corners. That looked even more ridiculous to people who’ve never seen it before. At least now I can wear strings in style to go with my outfit! You all don’t mind if I just come straight down the middle with you, do you? See, we’ve got to style stuff up so we don’t look as ridiculous as we could look if we

didn't style it. If it's going to look ridiculous, I might as well look ridiculously cool. Okay, let's keep it moving.

Ex 16:29-30 ““See, for that YeHoVaH hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.’³⁰ So the people rested on the seventh day.”

Now YeHoVaH rebukes Moses. Moses rebukes the people all because they violated the Sabbath commandment. And He introduces the omer of manna. You would think that once a person is shown what is in their heart that they would repent, but that is not always the case. Some people's heart gets even harder; and we just read that.

Ex 16:32 “Moses said, ‘This is what YeHoVaH has commanded: ‘Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the desert when I brought you out of Egypt.’”

Now we have something that seems to connect this Shavuot or Pentecost or Feast of Weeks or Feast of Harvests.

Ex 16:33-34 ““And Moses said unto Aaron, ‘Take a pot, and put an omer full of manna therein, and lay it up before YeHoVaH, to be kept for your generations.’³⁴ As YeHoVaH commanded Moses, so Aaron laid it up before the testimony, to be kept.”

Now they've got this pot of manna; which is an omer full. The pot was an omer full of manna. This pot of manna was to remind the children of Israel how He gave them manna in the desert.

Ex 16:35-36 "And the children of Israel did eat manna..."

How many years?

"...forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. ³⁶Now an omer is the tenth part of an ephah."

It's the word from which we get "sheaf." If you remember back in *Leviticus*, that they were to wave the sheaf. It was an omer or a measurement. You see, **an omer is a measurement**. It is a certain way. There's a certain amount of weight concerning a sheaf.

And it was a certain amount given that would be eaten and which was given supernaturally by the Almighty, and that's the key there. The Hebrew word is "omer." The English word is "sheaf."

Lev 23:15 "From the day after the Sabbath, the day you brought the sheaf of the wave offering..."

"The day you brought the omer."

If you look at that word, it's the word "omer."

"...of the wave offering, count off seven full weeks."

This is where you get the counting of the sheaf or the counting of the omer. But He's not saying to count omers. He's saying:

Lev 23:15-16 "From the day after the Sabbath, the day you brought the omer of the wave offering, count off seven full weeks. ¹⁶Count off fifty days up to the day after the seventh Sabbath..."

There's the first Sabbath, the second Sabbath, the third Sabbath, the fourth Sabbath, the fifth Sabbath, the sixth Sabbath, the seventh Sabbath and the day after the Sabbath. This is why Shavuot, Pentecost, Feast of Weeks, Feast of Harvests is always a day after the seventh Sabbath; which is the first day of the week.

Now today is the fifth Sabbath. Two Sabbaths from today, the day after which is (I believe), the eighth of the Gregorian calendar of June, we will be celebrating Feast of Weeks, Feast of Harvests, Shavuot, Pentecost.

Lev 23:16 "Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to YeHoVaH."

So the counting up to Feast of Weeks, Shavuot, Pentecost, Feast of Harvests was a daily reminder of the manna in the wilderness given to Israel.

As you noted when we read that, when they entered into the land, the manna stopped.

Now, fast forward 1,500 or 2,000 years later. You have generation after generation, after generation, after generation that has no knowledge of manna. You and I have never tasted manna. We've never seen manna. We have no idea of what manna looked like. ■

Yeshua is the Manna

I got a call this week from someone who says that the actual omer of manna that was kept has been found and it is preserved. That's interesting. I don't deny it. I don't doubt it because I know that the Almighty can preserve. He says that it will be preserved for generations to come.

The Ark of the Covenant is preserved. Moses' rod is preserved. The actual commandments are preserved somewhere. So I have no doubt of that, although you know, my mind gets a little suspicious of things because that's a long time. But I know that YeHoVaH has already promised that these things will be preserved for generations to come.

So with that given at some point, the people lost the idea of manna. But see, here's what manna — here's what was (I believe) in the heart of the Almighty. Notice that I said that this is what *I believe*. The count up to Shavuot, Pentecost, Feast of Weeks, Feast of Harvests is to remind them of the manna in the wilderness. The manna ceased. It stopped after the forty years of wandering when they went into the desert. The counting was when it was actually connected because now the Father is saying to them:

“You're going to bring me two loaves of bread.”

There's a connection of bread. Now these are not unleavened bread. This is leavened bread. Let's fast forward here.

Lev 23:17-18 “From wherever you live, bring **two loaves** made of **two-tenths** of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to YeHoVaH.

¹⁸Present with this bread **seven** male lambs,

each a year old and without defect, one young bull....”

We’ll move on. Yeshua associated himself with the omer or the sheaf of manna — the omer that was put into the Ark. They were to take this omer of manna and put it into the Ark. This manna was to be in the Ark for perpetuity. It was a reminder of when He fed the manna. Yeshua says in:

John 6:48-50 “I am that bread of life. ⁴⁹Your fathers did eat manna in the wilderness, and are dead. ⁵⁰This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”

Now the conversation stems. If you haven’t read *John* chapter 6 (the entire chapter), I encourage you to read this chapter because this sermon cleared the church out. It really did. Yeshua had thousands of disciples following up until this message. The Bible says — I mean, can you imagine going from thousands to twelve? We went from a little over a hundred to about fourteen with our transition from Sunday to Sabbath. It cleared the place out. Nothing compared to the clearinghouse of the message Yeshua preached in *John* chapter 6. He is looking around. He realizes that:

“There’s a whole lot of people following me; and it just so happened that it was right around Passover.”

And you look at the significance of the time and now after Passover/Feast of Unleavened Bread, you’ve got Firstfruits and then the count begins. You’ve got all of these people following. In verse 11:

“Yeshua took the loaves and when he had given thanks, he distributed to the disciples. When they were filled he said to his disciples, ‘Gather up.’”

These are lessons that he’s teaching them. Verse 27 fast forward:

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life...”

He’s connecting the Torah.

“Man should not live by bread alone.”

Don’t work just for the physical bread that after eating you will still perish.

“Man should not live by bread alone, but by every word that proceeds out of the mouth of YeHoVaH.”

In other words, His word will sustain you. His word, just like the manna from heaven and the quail from heaven, will provide for you when it doesn’t seem as if there are provisions to be had.

Now you can murmur and complain and He’ll do it with wrath to come. Or you can trust and believe and He will provide for you like He has always done. Verse 28:

John 16:28-29 “Then said they unto him, ‘What shall we do, that we might work the works of Elohim?’ ²⁹Yeshua answered and said unto them, ‘This is the work of God, that ye believe on him whom he hath sent.’”

This is the work. Do you see this? And then, in verse 47 — well, let me go back because I'm telling you, I can spend the rest of the week and the next few weeks in *John* chapter 6. In verse 36:

“But I said unto you, That ye also have seen me...”

Now they asked:

“What must we do to do the works of Elohim?”

Just as they shouted in the wilderness:

“Whatever Elohim wants us to do we will do. What must we do to do the works?”

He says:

“Works is that you believe on me.”

“What? Really? Seriously?”

Let me just keep reading that.

“They said unto him, ‘What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna.’”

Now they brought the subject up.

“Our fathers ate manna.”

Now what's interesting is that you know, if they knew the hard-heartedness of their fathers, they probably would not have used this. They said:

John 6:31-37 “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.’ ³²Then Yeshua

said unto them, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ³³For the bread of Elohim is he which cometh down from heaven, and giveth life unto the world.'
³⁴Then said they unto him, 'Master, evermore give us this bread.'
³⁵And Yeshua said unto them, 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
³⁶But I said unto you, That ye also have seen me, and believe not. ³⁷All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
³⁸For I came down from heaven, not to do mine own will, but the will of him that sent me.'"

John 6:39-42 "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

This is the harvest.

John 6:40 "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

This is the harvest; the ingathering if you would.

John 6:41-42 "The Jews then murmured at him, because he said, 'I am the bread which came down from heaven...'"

Yeah right.

⁴²"...And they said, 'Is not this Yeshua, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?'"

They already didn't turn, but he knew, because he says:

"I shared with you, but you don't believe."

Just like their fathers; our fathers.

John 6:41 "Yeshua therefore answered and said unto them, 'Murmur not among you.'"

Now there they are murmuring just like their fathers in the wilderness. I mean, all of this stuff is connected.

John 6:44-45 "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
⁴⁵It is written in the prophets, And they shall be all taught of YeHoVaH. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

So what does he say? Listen, religion will not bring you to Yeshua, the word will. You see, as a product of Sunday church, I know what it's like to go to church and be led through the scriptures, because you're going to be taught. The average believer, the average Christian; the average so-called believer doesn't read their Bible. When they do read their Bible, they read their pet scriptures; their memory verses and the verses that they've been led through, through

their church or their denomination. Their argument is based upon the same passages.

Now ask yourself, how often do you read? You don't have to answer it. How often do you read? Don't argue with me; argue with yourself, because I know you. He knows you. I know me. He knows me. How much time have you spent in His word just this past week; the week before, the week before that? You see, He came to show them what was in their heart. How much do we meditate on His word?

Let's get beyond how much you read; how much of it do you apply? How often do you consult the scripture or inquire of the Almighty in your decision-making process? See, you have to judge yourself. I'm judging me. Because I judge myself, no man can judge me. I don't allow people to judge me. They can choose to judge me, but that's irrelevant. That's their opinion. Their opinion of me matters not. What matters to me is what He thinks and the relationship that I have with Him, because He's the one that I'm trying to please. As they say:

"You don't have a hell or heaven to send me to. All you've got is an opinion."

And you know, opinions are like — let's not go there. Verse 63:

John 6:63-66 "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. ⁶⁴But there are some of you that believe not. For Yeshua knew from the beginning who they were that believed not, and who should betray him. ⁶⁵And he said, 'Therefore said I unto you, that no man can come unto me, except it were

given unto him of my Father.’ ⁶⁶From that time many of his disciples went back...”

Do you see that? Verse 66:

“From that time many of his disciples went back...”

You know, I just noticed that. You know I’m not into numerology. *John* 6:66. It’s weird.

John 6:66-69 “From that time many of his disciples went back, and walked no more with him. ⁶⁷Then said Yeshua unto the twelve, ‘Will ye also go away?’ ⁶⁸Then Simon Peter answered him, ‘Master, to whom shall we go? thou hast the words of eternal life. ⁶⁹And we believe and are sure that thou art that Messiah, the Son of the living Elohim.’”

Until their life was at stake.

“I don’t know that man!”

Do you see how we can go in and out, ladies and gentlemen? That’s why the heart is deceitful. You know, we should always be exposing ourselves, because the moment you try to cover up and hide and isolate and put on a façade is the moment you are headed for some serious trouble.

We should always live a life where those who are spiritual can look at our lives. Those who love us will speak. We should be able to receive from the people who speak from the heart of the Almighty when they see the things in us that are hindering us or that are causing us not to progress. That is because the Father wants you and I to be some very blessed, prosperous, successful people.

I realized a long time ago that my greatest enemy is me. See, you're not my problem. I am my problem and I know I'm my problem. Nobody holds me back but me. Nobody hinders my progress but me. Nobody fires me but me. My mouth is the one that got me into most of the trouble that I've been in. My feet are the ones that have led me on the path that I've gone — my decisions. And I can say:

"Well, if you haven't done that, I wouldn't have done this, but I did that."

You didn't, I did. I can blame you for it, but you didn't do it, I did it. So, all of the problems, the mistakes, the bad decisions in my life — I have to take responsibility for them. It's not until I take responsibility for these bad decisions and things that I've done in my life that I will ever come to a point not to trust myself. I don't trust myself. You say:

"How can you not trust yourself?"

"Because I know what's in me."

I know I'm deceitful. I know I'm deceptive. I know I will lie. I will lie. I will lie. I will lie and I have lied. I've told so many lies. Then you start believing your own lies.

"Oh you're in serious trouble!"

Do you hear what I'm saying? Now you can fool yourself, but I'm not pulling the wool over my own eyes. I know me. I know what I'm capable of. And some of the stuff I'm capable of scared the hell out of me — when I sat back and contemplated how to take revenge, when I sat back and contemplated how to take somebody out. And some of these things, I've acted on. I know how to make something look like an accident. Be honest folks. You know you haven't always thought pure and holy.

“Oh come, Jesus thoughts.”

You’re wicked. You’re evil. You’re conniving. You will lie and you will cover up that lie. And you will tell more lies to cover up the lies you are covering up. Then you start believing them. The heart is deceitful above all things. Who can know it? When I examined myself over the long portion of my life, I remember the day that I had my first revelation.

I’m thinking I’m this and that. I’m sitting up in a rehabilitation center trying to overcome cocaine addiction and alcohol addiction. I am wondering why my wife has left God’s gift to earth. And I realized at that point who my problem was. I remember distinctly coming to the conclusion that if I could leave me, I would leave me too.

This is what leads people to suicide. That’s why people kill themselves — because they don’t want to change or they don’t think they can change. And they think that they’re going to always be this way and they don’t like the way their lives are. They don’t see how the outcome of their life is going to get any better than it is right now. The only “option” is to end it [in their mind]. So I’ve sat there contemplating how to take myself out.

The reason why I contemplated how to take me out was because once you start contemplating how to take people out, eventually you get around to *you*. So, even when we show people the filth in their heart, instead of cleaning their heart out, they put more barriers up to conceal the filth. Instead of coming out into the light, they go deeper into darkness. Light has come into the world, but men love darkness and will not come to the light for fear that their deeds will be exposed.

We don’t like being exposed, but exposure is your only salvation — walking in the light. In YeHoVaH there is no darkness. He is light. Those who walk in the light are His.

Those who walk in darkness are not His. So if there is darkness in your heart, it only drives you into more darkness.

So yeah, I can stand here and expose myself. And yeah, I can stand here and tell you about the stupid stuff I thought last week. And yeah, I can stand here and tell you about the crazy weird things that I've contemplated over the course of my life because I know me and I'm not that different than you. If you think that you're different than me, then you're just deceiving yourself, because we're all fallen.

The only redemption for this fallen creature that dwells in this vessel is the Savior who paid the price. That affords me the freedom, the liberty and the power to come out of the darkness into the light and then to let this light shine.

You see, you can't let your light shine without exposing the darkness from where you came. My darkness is my testimony. That's what he brought me out from, that's not who I am. That's what I was before he found me, so I don't have to be ashamed of that person. That person is dead, and I pray to YeHoVaH that as long as I can walk with him, that person is never resurrected.

When I see that joker trying to get up — do you hear what I'm saying? I want to take him out because I know the damage he caused me. He almost cost me my marriage. He almost cost me my family. He almost cost me my life. Who? Me — the old me. The new me has to work hard not to let the old me get up. And guess what? The old me is (knock knock):

"Hey, how are we doing today? Are you saved? Are we walking with Jesus?"

"Yeshua!"

"Oh, are we walking with Yeshua today?"

See, the old man knew “Jesus.” That’s who came to him before he got crucified. And it’s amazing you know, it’s like the folks who came to Jesus, they don’t want to let go of Jesus. They don’t want to let go of him. That’s all right, you hold onto him as long as you want to. But just know there’s a whole lot of stuff that comes with him.

Okay, he says:

John 6:51-58 “‘I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.’⁵²The Jews therefore strove among themselves, saying, ‘How can this man give us his flesh to eat?’⁵³Then Yeshua said unto them, ‘Verily, verily, I say unto you, except you eat of the flesh of the Son of man, and drink his blood, ye have no life in you.’⁵⁴Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.⁵⁵For my flesh is meat indeed, and my blood is drink indeed.⁵⁶He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.⁵⁷As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.⁵⁸This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.”

Here’s where the rubber meets the road. I’ve said before that we are less fortunate than the children of Israel

in the wilderness, because unless you've actually seen a miracle — I'm talking about unless you've actually experienced a full-fledged miracle; one where you saw the Almighty hand of YeHoVaH do something like part the Red Sea or appear in the mountain with thunder and lightning.

You know, the children of Israel saw all of this. So in that sense, we are in worse shape than they are because we didn't see any of that stuff. They saw it. They experienced it and they still rebelled. I can't understand how they could experience all of that power; all of the glory of the Elohim of the universe in the midst of them — where they saw day after day, after day, after day and they still had the audacity. They treated Pharaoh better than they treated the Almighty who delivered them!

They cried out to YeHoVaH under the harsh bondage of Pharaoh, but I guarantee you we don't find anything in the Bible where they murmured and complained. Because if Pharaoh had heard about it, they would have been dead, dead, dead! And yet, they murmured and complained throughout the entire time; even after they'd been delivered. So, in that sense we are worse off than them, but we're better off than the ones that Yeshua is dealing with in some sense, and here is why.

When they experienced Yeshua, they knew that they were dealing with a man. That's what they were dealing with. Our advantage is that we know that this man was the word made flesh. When they heard:

"Eat of my flesh and drink of my blood,"

They see a physical human being. When we read:

"Eat of my flesh and drink of my blood,"

We should hear what the Psalmist talks about (and Daniel did) where we talk about eating the word — the

words of life. It's not cannibalism. It's not eating someone's flesh and drinking their blood. That is against scripture! But this is what they're hearing. Sometimes ladies and gentlemen, people hear according to their understanding and not by the Spirit of what Yeshua was saying. When he says:

"Eat of my flesh and drink of my blood,"

He's talking about the word. He is the word. He is the manna. Here's what missed it, and we really shouldn't miss it. You see, believing in Jesus; believing in Yeshua, Yehowshua, or whatever name you want to associate with him, boils down to the word. **It boils down to this word of YeHoVaH that became flesh and lived among us.** It's the word dwelling among us.

But the word wasn't satisfied dwelling among us. **The word desires to dwell within us.** In order for you to get the word that dwelt among them in you, you've got to eat of this flesh and drink of this blood which is the word of YeHoVaH. **But people are satisfied with the man Jesus and not with the word.**

They believe in the man, but not the word.

They see the man; the images on the wall — not the word. It's not about some image on the wall or some image on some crucifix or some statue that bleeds from its feet. It's about the word of YeHoVaH that became flesh and dwelt among us — the word who says now just as he was saying to them:

"Except you eat this word and drink this word, you have no life in you."

What does the word look like being eaten and digested? Let's see if I can make this as palatable as possible. When you look at it as normal food or natural food, what you put into it is what you get out of it. If you don't eat real food; your life, your body, your physical being is going to reflect it.

In the natural realm if you eat a bunch of junk, a bunch of garbage, a bunch of junk food, a bunch of spiritual candy and cut and paste verses all over the place, then you're going to be anemic. You're going to be sickly. You're going to be weak. You're going to constantly be making excuses for your dumb actions and behaviors.

That is because you're eating a word that cannot be properly digested — a nutrient-less word. You will not develop spiritually because you're on a diet that does not consist of the true word of YeHoVaH. You might as well be eating macaroni and cheese or you know, ramen noodles. There are people on ramen noodle diets. Do you understand what I'm saying? I'm not just talking about college people. I'm talking about people.

Do you know, there are folks in my house who have to kind of like be tricked to eat real food? Do you know what I'm saying? And then you know, we as parents — we're trying to get our children to eat real, natural, wholesome and healthy food so that they can become physically mature and grow up properly without bad teeth and their brains not developed and functioning properly. Do you know what I'm saying? You're not feeding yourself stuff that is abominable.

And yet as parents, we can go such a distance to make sure that our children eat healthy in the natural realm and then gorge ourselves on spiritual junk food. Do you understand what I'm saying ladies and gentlemen? This is what Yeshua was saying. He says:

“Except you eat of my flesh and drink of my blood: I am the word of life, I’m like the manna from heaven.”

You say:

“Well what is it?”

Or:

“Who is it?”

“I am the word, I am he who was with Him and came down as the bread of life. That’s who I am. So, I’m not saying eat my fingers and my cartilage, and suck the bones after you’ve drank the blood that you know — that’s not what I’m saying. What I’m saying to you is that I am the word. I’m the word that is made flesh. I’ve come to dwell among you to show you how to live; to let you know that you don’t have to live religiously. You can live in truth. I am the truth. I am the way. Now follow me. Follow me.”

Yeshua connects himself. He connects the manna of heaven as himself — the bread of life. He’s saying to us that:

“I am that bread of life and that you need to eat. You need to have a wholesome spiritual diet on the word because man shall not live by bread alone. Don’t get to the point where you’re spending so much time trying to make money to buy physical

bread, and where you neglect the time to eat the real food.”

That is the reason why many people don’t read their Bibles during the course of the week or they spend very little time in the word over the course of the week. It is because they’re too busy trying to earn physical bread.

They are trying to put food on the table; trying to make ends meet, trying to get some money to pay some bills. And those things are important, but don’t neglect the real you — your spirit man. If you put Him first, He knows you need that stuff. He knows you need clothes. He knows you need shelter. He knows you need food. He knows what your needs are. And all He’s saying to you is that:

“I understand, but don’t get it twisted. Seek first; make sure you’ve got your priorities straight.”

If you don’t have your priorities straight, you’ll enter and engage in the warfare of your mind. Now you’re doing warfare in the natural and in the physical realm. And guess what? You won’t win. You can’t win that one. ■

Shalom!

You have just enjoyed one of the many fine teachings available through Arthur Bailey Ministries. Our full selection of teachings are available at:

www.ArthurBaileyMinistries.com

Are you interested in learning more about the *True Gospel* and how to better communicate the word of YeHoVaH? Here at Arthur Bailey Ministries, we now offer the world's first Messianic, Hebrew Roots of the Faith, **Discipleship Training Program**. This exclusive learning opportunity is available in workbook and DVD formats and also online here for individual or classroom study:



<http://discipleship101.tv>

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Fellowship Location

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Charlotte, NC 28277

Office Phone

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Join us each week for our LIVE broadcasts

Thursdays @ 7pm ET • Saturdays @ 11am ET



***Taking the True Gospel
of the Kingdom of YeHoVaH
to the Whole World.***

DVD Teachings By Arthur Bailey



In this 4-DVD teaching, Arthur Bailey expounds on each blessing; summarizes the 28 Blessings of *Deuteronomy* 28, and identifies what these blessings look like in our day and time. You will learn how these blessings manifest, and the importance of living a Torah observant, Spirit-filled life in order to experience the fullness of the “The 28 Blessings of *Deuteronomy* 28.” Approximately 5 hrs.

28 Blessings of Deuteronomy 28 4 DVDs – \$45.00

In this exciting teaching you will learn what are considered to be the Firstfruits Offerings; when they are to be presented, and why Firstfruits Offerings are so important! You will also learn the prayer that is recited during this vital offering which assures the blessing of prosperity upon those who present this offering unto YeHoVaH. Approximately 1.5 hrs.

Feast of Firstfruits

1 DVD – \$15.00



DVD Teachings By Arthur Bailey

“Hear, O Israel” is a call for ALL of the People Of YeHoVaH to Hear and to Obey His Commands. Often times when people hear the word “Israel,” they think “Jews.” Israel consists of 12 Tribes; the Jews are only one of those tribes. In this eye-opening, engaging and life-changing teaching “Hear, O Israel,” Arthur Bailey explains in-depth of Yeshua’s response and the benefits of what it really means to Hear and to Obey! Approximately 2.5 hrs.



Hear, O Israel 2 DVDs – \$25.00



In this dynamic, life-changing teaching: “How To Hear God’s Voice,” author and teacher Arthur Bailey shares important biblical truths that will help you identify and distinguish the voice of the Almighty from all other voices. In this 4-DVD collection you will learn:

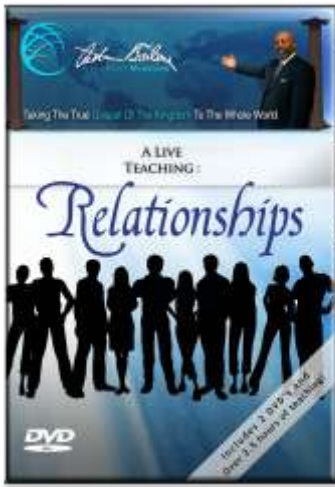
- Why YeHoVaH communicates with His people
- Why he wants you to hear His voice
- How to identify His voice from others

- Where He most likely speaks to you

And so much more! Approximately 5.5 hrs.

How To Hear God’s Voice 4 DVDs – \$45.00

DVD Teachings By Arthur Bailey



In this 2-DVD teaching series, Arthur Bailey presents from scripture how the relationships in our lives must be categorized and prioritized according to their importance. You will learn:

- The kind of relationship the Almighty wants with you
- How to categorize and prioritize your relationships according to scripture
- How to identify and rectify wrong relationships

And so much more! Approximately 2.5 hrs.

Relationships 2 DVDs – \$25.00

Join Arthur Bailey as he explains the parable taught by Yeshua after having shared with his disciples about the Gospel of the Kingdom being preached to the whole world before the end comes. Yeshua gives a parable about three servants who were given specific talents. What distinguished the wise servant from the wicked servant in this parable was determined by what they did with the talents they had been given. Approximately 1.5 hrs.



Maximizing Your Talents 1 DVD – \$15.00

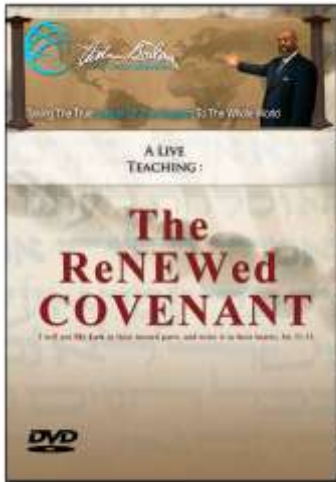
DVD Teachings By Arthur Bailey

Where did Christmas originate? What does the Bible have to say about Christmas and its relationship to the birth of Christ? Is Christmas even in the Bible? Should Christ be in Christmas? Is Jesus the reason for the season? How should true believers respond to Christmas? These questions and so many more will be answered in this timeless Christmas Message, “MERRY CHRISTMAS?”

Approx. 1.5 hrs.



Merry Christmas? 1 DVD – \$15.00



The ReNEWed Covenant is 1.5 hours of instruction. In this teaching “The ReNEWed Covenant,” Arthur Bailey gives a clear, eye-opening, biblical explanation of what the New Covenant is and with whom it is made. He explains how Jews and Gentiles enter into this covenant, and what it means for believers today. You will understand why it is called The ReNEWed Covenant and the significant power that is

released within the lives of all who embrace the ReNEWed Covenant. This teaching will change your life forever! Approximately 1.5 hrs.

The ReNEWed Covenant 1 DVD – \$15.00

DVD Teachings By Arthur Bailey

In this powerful 4-DVD teaching “The Power of The Holy Spirit,” author and teacher Arthur Bailey reveals the pre-requisites all believers must meet to be filled with the Holy Spirit and power. What is this power Yeshua spoke of? Is this power still available for the disciples of Yeshua today? How can the disciples of Yeshua operate in this power today? These and many other questions will be answered in this fascinating and informative teaching series. Approximately 5.5 hrs.



The Power of the Holy Spirit 4 DVDs – \$45.00



In this teaching Arthur Bailey will address:

- What is Prosperity?
- Is Prosperity Biblical?
- Is Poverty a Curse?
- Can Believers be Prosperous?
- What does the Bible Teach about Prosperity?
- What is True Biblical Prosperity?

What you believe about prosperity will determine what you can and cannot receive from YeHoVaH. This teaching series will leave you with a wealth of information. It will help you understand why YeHoVaH wants His people to be *Prosperous*, and what *True Biblical Prosperity* looks like! Approximately 5.5 hrs.

True Biblical Prosperity 4 DVDs – \$45.00

DVD Teachings By Arthur Bailey



The Church world has taken a conversation Yeshua had with a Pharisee at night, and built powerhouse ministries teaching a gospel message of “salvation” and altar calls. Many sermons have been taught about being born again and what it should mean to believers today. But what does *John 3:16* really teach us within the context it is written? Like many other biblical passages, this much-quoted verse is taught and preached in a manner that has

become isolated from the passage context in which it was originally written. Approximately 2.5 hrs.

You Must Be Born Again 2 DVDs – \$25.00

Paul wrote in the book of Romans, “*But God commendeth his love toward us, in that, while we were yet sinners, Messiah died for us.*” God demonstrated His love for us by giving His only begotten Son to die for our sins. How can we show our love for God? In this 4-DVD teaching, Arthur Bailey will take you on a journey through the *greatest love story ever written*, and what our response to the love of God



should be. It is more than just a story of salvation. It is a story of love; of overcoming, of victory, and of power. Approx. 5.5 hrs.

The Love of God 4 DVDs – \$45.00

DVD Teachings By Arthur Bailey



The Fall Feasts of YeHoVaH is a 6-DVD set with over 6.5 hours of teaching. This series include teachings on The Feast of Trumpets/Yom Teruah, Day of Atonement/Yom Kippur, The Feast of Tabernacles/Sukkot and The Last Great Day/Shemini Atzeret. The Introduction to the Fall Feasts will not only provide insight and understanding of the prophetic shadow pictures of good things to come; it will

also help us understand how to celebrate these amazing days in a way that pleases Almighty YeHoVaH.

The Fall Feasts Of YeHoVaH 6 DVDs – \$65.00

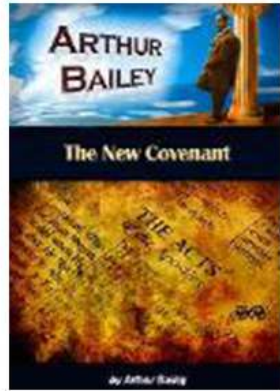
Now Concerning Spiritual Gifts is a 6-DVD set with over 6.5 hours of teaching. Many suggest that the gifts of the Spirit have ceased to be in operation, just as they also insist that the Law is done away with. Among those who accept and teach that the spiritual gifts of the Bible are still operational today, many have abused and misused these gifts in their assembly; similar to those in the days of the Corinthian assembly Paul wrote to correct — thus the controversy! In this series, Arthur Bailey takes the mystery out of manifesting spiritual gifts and empowers believers.



Now Concerning Spiritual Gifts 6 DVDs – \$65.00

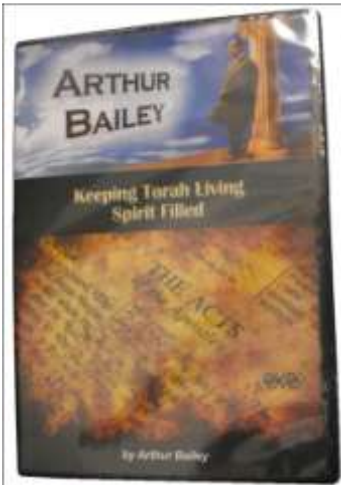
DVD Teachings By Arthur Bailey

The New Covenant — When did the New Covenant begin? Join Arthur Bailey as he journeys inside the first Jerusalem Council as the Apostles, Elders and Ruach Ha Kodesh (Holy Spirit) “discuss” how to deal with a false teaching that was circulating among believers. Arthur Bailey is a spirit-filled, New Covenant minister who boldly teaches the Hebrew Roots of the Christian faith. He takes the confusion out of covenants that are as important today as they were long ago. Includes two episodes.



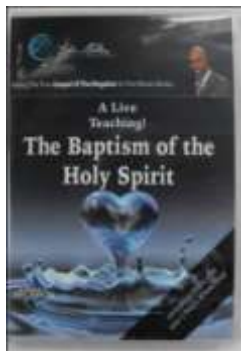
The New Covenant 1 DVD – \$15.00

Keeping Torah Living Spirit Filled. Join Arthur Bailey as he journeys inside the first Jerusalem Council as the Apostles, Elders and Ruach Ha Kodesh “discuss” how to deal with a false teaching that was circulating among the believers and how to incorporate the Gentile converts into the newly formed Messianic community. This teaching will deepen your understanding of the early Hebrew culture and strengthen your walk in Yeshua Messiah. Three episodes. About 1.5 hours of teaching.



Keeping Torah Living Spirit Filled 1 DVD – \$15.00

DVD Teachings By Arthur Bailey



The Baptism of the Holy Spirit — Yeshua said in Acts 1 verse 5:

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

And in verse 8: *“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”*

When we are baptized with the Holy Spirit, we receive power and authority not just to speak for YeHoVaH, but to demonstrate His power! In this 4-DVD teaching series, you will learn what is the true evidence of the baptism of the Holy Spirit and so much more! A must-have for every true believer who wants to walk in their authority. Over 5 hours of teaching!

The Baptism of the Holy Spirit 4 DVDs – \$45.00

Walking in the Power of the Holy Spirit; My Testimony. Join Arthur Bailey as he shares experiences and unique insights in this perceptive, sometimes hilarious and always instructive journey through his ministry spanning more than three decades. He generously shares his life-changing adventures of discovering and tapping back into the roots of the faith that he has long preached with boldness. As a former pastor and teacher in five different Christian denominations before coming to the true faith of the Kingdom of YeHoVaH, his unique story is priceless and required listening for those who desire to enhance their own walk in Torah-obedience and in Yeshua Messiah. About 1.5 hours of teaching.

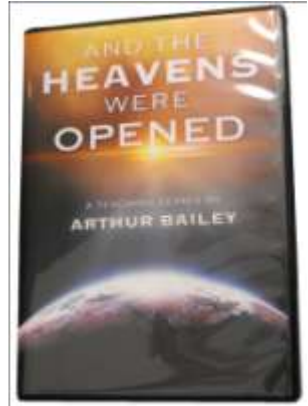


Walking in the Power of the Holy Spirit; My Testimony

1 DVD – \$20.00

DVD Teachings By Arthur Bailey

And The Heavens Were Opened. In this 3-DVD series, Arthur Bailey takes you on an in-depth, inspiring journey through Shavuot, Yom Teruah and Hanukkah to reveal the importance of these biblical events for today's Spirit-filled believer in Yeshua. Learn more about operating in the gifts of the Holy Spirit, the works of Yeshua Messiah and the rededication of the second temple at Hanukkah. About 4.5 hours of teaching.



And The Heavens Were Opened 3 DVDs – \$35.00



And You Shall Love The Lord... The Creator of the Universe demonstrated His love for us by sacri-ficing His only begotten Son for the sins of man. The Love of God is a gift! You cannot earn it. You do not deserve it. You cannot buy it. So how do we demonstrate our love for God? Often when sharing the Gospel of Yeshua (the Gospel Yeshua taught not the Gospel about Jesus), the subject of the “Law” comes up. Yeshua

clearly stated that he did not come to do away with or to abolish the Law (*Matthew 5:17*). Yet people still argue that we must only “love” YeHoVaH with all of our heart, mind, soul and strength. Are we doing that? What does loving God look like? The Bible instructs us how YeHoVaH wants us to show our love for Him. Learn the truth and find answers to many questions you won't learn from religion. About 2.5 hours of teaching.

And You Shall Love The Lord... 2 DVDs – \$25.00

DVD Teachings By Arthur Bailey



In this 2-DVD set, learn about how according to *Acts 15*, a major challenge existed which confronted the newly formed Messianic community. Arthur Bailey journeys inside the first Jerusalem Council where the Apostles, Elders and the Ruach Ha Kodesh “discussed” how to deal with a false teaching that was circulating among the early believers and how to incorporate Gentile converts into the newly formed Messianic community. Many traditional Jewish believers in Yeshua struggled with how to go from a totally ethnic Jewish religious community to one which included non-Hebrew people who were unfamiliar with the rich heritage and traditions formed by the Pharisees and handed down by the Elders. This teaching will deepen and strengthen your spiritual walk in Yeshua Messiah as you learn more about the history of the early called-out ones of faith. 2 episodes.

What Do We Do With Those Gentiles? 1 DVD – \$15.00

Today there is as much confusion about being “Messianic” as there is on certain issues across denominational Christianity. As more and more people’s eyes are opened to the faith once delivered to the saints, and new believers are being added to the family of YeHoVaH, it is vitally important that they get started on the path the right way. In this very important teaching,

Arthur Bailey shares what every new believer must know to live a power-filled, successful life in the Kingdom of YeHoVaH. You will learn who you are in Messiah, the importance of the faith, the baptism of the Holy Spirit, how to properly respond to the Sabbath argument, the dietary laws, Feast Days and much more! About 2 hours of teaching.



Messianic 101: “The Essentials” 2 DVDs – \$25.00

The DVDs listed in this book are just a sampling of the many teaching DVDs and online teaching videos produced by Arthur Bailey Ministries. These teaching DVDs are packed with scriptural references and are taught in a format that will encourage, strengthen, and enhance your spiritual journey to help you grow to maturity in Messiah Yeshua.

Please be certain to enroll in our Discipleship Training Program. It is the only Messianic Hebrew Roots of the faith program on the planet! Learn more about the true history of the faith once delivered to the saints and/or prepare yourself for ministry services and/or ordination. This is a comprehensive program that is at a collegiate level for all true believers today, no matter where they are in their spiritual walk. This series of 105 classes can be viewed online. There are also workbooks available for purchase that are designed to accompany this two-year Discipleship course. Visit the Discipleship Training Program's web site:

<http://discipleship101.tv>

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www.ArthurBaileyMinistries.com/Bookstore

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P.O. Box 49744
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Be Blessed in Yeshua Messiah! Shalom!

What is Pentecost? Is it the same as Shavuot? What is an Omer? What are we supposed to count? What is the Feast of Harvest? Why do we eat Unleavened Bread? What are Firstfruits? What does Ingathering mean?

And what do Biblical Feast Days have to do with the Messiah and with the Manna in the desert?

At the foot of Mount Sinai, God commanded the Israelites to keep Feast Days and to obey the Torah (instructions) He gave. Explore the Feast of Pentecost and other Biblical Feasts that were commanded by YeHoVaH our Creator to be observed by every people, for every generation and for all of time!

The Biblical Feasts are not man-made religious traditions from long ago. They are important Holy days not only to the Almighty, but they are shadow pictures of the Messiah. They remain critical to observe for all of mankind today who wish to be truly blessed!



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