

Pentecost – The Feast of Weeks 2023 Refuting Jewish, Christian, and Messianic Traditions

Ask Arthur

What is Pentecost-The Feast of Harvest?

<https://arthurbaileyministries.com/blog/ask-arthur-bailey-what-is-the-feast-of-pentecost/>

The Feast of Pentecost is not a Jewish, Christian, or Messianic feast or holiday. Pentecost is one of the Feasts of YeHoVaH commanded in the LAW of YeHoVaH.

YeHoVaH said:

Lev 23:1 And the LORD spake unto Moses, saying,

Lev 23:2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

Lev 23:44 And Moses declared unto the children of Israel the feasts of the LORD.

To “refute”, according to Webster:

1. to prove wrong by argument or evidence : show to be false or erroneous
2. to deny the truth or accuracy of *refuted* the allegations

Much of YeHoVaH’s Commandments, Instructions, and Laws have been redefined by traditions and taught as commandments, instructions, and laws.

We dealt with the traditions surrounding Passover; the Last Supper and the Passover Seder involving the cups of wine had become the focus. Thereby, adding to, altering, and changing the meaning of Passover.

We have taught about how the Feast of Unleavened Bread has been retaught to focus on getting the leaven of sin out of our lives.

We’ve addressed the traditions of Yom Teruah, the Day of Trumpets, being changed to the Jewish New Year.

Jewish Tradition:

The Torah was given on Shavuot.

What’s the connection between YeHoVaH giving the Law to Moses on Mount Sinai and pouring out His Holy Spirit in the Book of Acts?

They are both celebrated on the Biblical Festival of Weeks or Shavuot, known in the New Testament as Pentecost.

Fifty days or seven weeks after Passover, Jewish people celebrate *Shavuot* (“weeks” in Hebrew). At the same time, Christians celebrate *Pentecost* (“fifty days” in Greek) after Easter.

According to Jewish tradition, God called Moses up to Mount Sinai and gave him the Law—the two tablets on which the Ten Commandments were written—**as well as the entire Torah on Shavuot.**

The first forty days Moses was commanded to bring:

Ex 24:1 Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance,

Ex 24:2 but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him."

Ex 24:3 When Moses went and told the people all the LORD'S words and laws, they responded with one voice, "Everything the LORD has said we will do."

Ex 24:4 Moses then wrote down everything the LORD had said.

The second forty-day period, Moses was commanded to come alone.

Ex 34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

Ex 34:2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

Ex 34:3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

Ex 34:4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

Moses wasn't given the Instructions for the Pilgrimage Feast of Weeks until his second forty-day period.

Ex 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

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.

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

Ex 34:24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

Ex 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

Ex 34:26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

When Moses went up to the Mountain of God, the Hebrew people knew nothing about nor heard anything about a Shavuot until Moses came back down the Mountain after the **second forty days**.

- Shavuot was never celebrated in the forty years of wandering in the Wilderness.
- The Feast of Weeks is connected to Firstfruits.
- Firstfruits was never celebrated in the Wilderness.
- Firstfruits and the Feast of Weeks were commanded to be celebrated **after** the Children of Israel entered The Land.

Lev 23:10 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:

How could the Torah be given at Shavuot when there was no such thing as Shavuot at the time the Torah was given?

Jews of Judaism reject the New Testament, therefore do not celebrate the Feast of Weeks/Harvest as Pentecost.

Christian Tradition – Most Christians do not know that Pentecost in the New Testament is actually the Feast of Weeks in the Old Testament. They don't see the connection of Pentecost to the Feast of Weeks even though it is clearly communicated in Acts Chapter Two by several indisputable truths.

- The Outpouring took place in Jerusalem at the Temple.
- Devout Jews out of every nation were gathered, no Christians were there.
- It was a Pilgrimage Feast Commanded by YeHoVaH in Deuteronomy 16:16 which is why devout Jews from everywhere had come up to Jerusalem for the Feast of Weeks.

Dt 16:16 Three times in a year shall all thy males appear before the LORD thy 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 the LORD empty**:

Ac 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Ac 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

- The tongues that were spoken by some were interpreted by the Holy Spirit into the language of those who heard them.
- They don't make the connection of what Paul taught in 1st Corinthians 14:5 when he wrote:

1st Cor. 14:5 "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, **except he interpret**, that the church may receive edifying."

Christian denominational organizations, beginning with the Catholics, have redefined church as a place. Thus, giving "church" a denominational name, that is distinctive and separate from other denominational organizations, instead of "church" being the **people** that gather or assemble.

Church defined by Webster

1. a building for public and especially Christian worship
2. the clergy or officialdom of a religious body
the word *church* ... is put for the persons that are ordained for the ministry of the Gospel, that is to say, the clergy
3. **often capitalized** : a body or organization of religious believers: such as the whole body of Christians

Church – **1577** ἐκκλησία ekklesia {ek-klay-see'-ah}

Meaning: 1) a gathering of citizens called out from their homes into some public place, an assembly 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating 1b) **the assembly of the Israelites** 1c) any gathering or throng of men assembled by chance, tumultuously 1d) in a Christian sense 1d1) an assembly of Christians gathered for worship in a religious meeting 1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their

own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake 1d3) those who anywhere, in a city, village, constitute such a company and are united into one body 1d4) the whole body of Christians scattered throughout the earth 1d5) the assembly of faithful Christians already dead and received into heaven
Usage: AV - church 115, assembly 3; 118

Ac 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

Ac 7:38 This is he, that was in the **church in the wilderness** with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

Churches refer to Pentecost as the “birth of the church” or “the celebration of the gift of the Holy Spirit to the church,” which comes from Acts 2:1-4; NOT the Feast of Weeks as Commanded by YeHoVaH.

The Church has tied Pentecost to Easter. **Pentecost Sunday is called the birthday of the church?**

After Easter Sunday, Christmas is the second-greatest feast in the Christian liturgical calendar, but Pentecost Sunday is not far behind. Coming 50 days after Easter and ten days after the Ascension of Our Lord, Pentecost marks the descent of the Holy Spirit on the Apostles. For that reason, it is often called the “the birthday of the Church.”

<https://www.learnreligions.com/pentecost-in-the-catholic-church-3891497>

Pentecostals, Pentecostalism, and the outpouring of the Spirit on Pentecost – The Feast of Weeks
The Disciples, except Thomas, were given the Holy Spirit as recorded in John 20.

Jn 20:19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

Jn 20:20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

Jn 20:21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

Jn 20:22 **And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:**

Jn 20:23 Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained.

They all were instructed to wait for the Promise.

Ac 1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Ac 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

The beginning of the Outpouring of the promised Holy Spirit occurred on Pentecost.

Messianic Traditions

Some in the Messianic community are confused in their identity. They can't determine if they are Jews, Christians, Israelites, Hebrews **or all the above.**

Some Messianics, like Hebrew Israelites, have taken it to the extreme such as the different factions of the Black Hebrew Israelites.

Messianics that use Jesus and Christ don't realize they are still under the Catholic, Christian banner. Jesus is a product and creation of the Catholic Christian Church.

Some Messianics have managed to fuse both Jewish and Christian traditions together. Like the Jewish tradition of the Torah being given on Shavuot and like the Pentecostals of Pentecostalism make Pentecost about the outpouring of the Holy Spirit.

Some Messianics focus on Pentecost as both the giving of Torah (Wrong) and the Outpouring of the Holy Spirit (Wrong) on Pentecost.

Webster defines Pentecost as relating to or denoting any of a number of Christian movements and individuals emphasizing baptism in the Holy Spirit, evidenced by speaking in tongues, prophecy, healing, and exorcism.

The Outpouring of the Holy Spirit **does not change** the Commandment and purpose of, **or ADD to** the Commandment and purpose of, Pentecost/Feast of Weeks/Harvest/Firstfruits.

Strong's Greek definition of Pentecost defines Pentecost as a Jewish feast.

Pentecost – 4005 πεντηκοστή pentekoste {pen-tay-kos-tay'}

Meaning: Pentecost = "the fiftieth day" 1) the second of the three great Jewish feasts, celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest

Usage: AV - Pentecost 3; 3

The three great feasts were not Jewish feasts, Jews didn't exist in the Torah, they are **YeHoVaH's Feasts** as we identified in Leviticus 23.

Dt 16:16 Three times in a year shall all thy males appear before the LORD thy 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 the LORD empty:

YeHoVaH Commanded the Feasts.

All are to **appear** before YeHoVaH.

YeHoVaH chose the place they were to **appear** before Him for the Feast.

No One was to appear before YeHoVaH empty-handed.

Firstfruits Offering

Firstfruits Instructions

Firstfruit Prayer to recite

Dt 26:1 And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

Dt 26:2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

Dt 26:3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

Dt 26:4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

Dt 26:5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

Dt 26:6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

Dt 26:7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

Dt 26:8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

Dt 26:9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

Dt 26:10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

Dt 26:11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.