

Pentecost / Shavuot - The Law and the Spirit

CORRECTED TEACHING TRANSCRIPT

Finding the Ancient Path

https://www.youtube.com/watch?v=5PQWrgj1T_8

Editorial note: Transcript timestamps and filler formatting were removed for readability. Proper names and recurring biblical terms were standardized conservatively; the supplied transcript wording and teaching content were otherwise retained.

Okay, here we are finally at uh Pentecost Shavuot, law and spirit. Of course, we have some time. We're not quite there yet. We're still in the middle of counting the Omer and hopefully you guys are doing that. So, I thought it would be a good time just for us to go over this very important festival. Um, a lot of these things that we're going to go over today will be old hat to some of you. If you're new to the ways of the Lord, maybe this will help you understand this particular holiday, this particular festival, this feast.

One of the things I'm going to do at the end of the lesson is I'm going to try to tie this in to the first cycle of uh the festivals after the tribulation begins. One of the things that I've been studying personally is what that first cycle of festivals will look like when the tribulation begins. What things are going to happen prophetically within the framework of the feasts in that first year. I'll tell you right now that I don't think I've nailed it. If I'm honest, the best I can say is that it's speculation, but we're going to attempt to do that nonetheless. And I think that Glenn number two and I have some disagreements on this, which is okay. We exist together as friends in unity, even though we don't see eye to eye on everything yet.

But someday we will. So let's get into this. Okay. We start in Leviticus chapter 23, the uh the commandment for the festivals in verses 15- 22. You shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, the barley first fruits. Seven Sabbaths shall be completed. Count 50 days to the day after the seventh Sabbath.

Then you shall offer a new grain offering to the Lord. You shall bring from your dwellings two wave loaves of two ten of an epha. They shall be of fine flour. They shall be baked with leaven. They are first fruits, wheat first fruits to the Lord. And you shall offer with the bread seven lambs of the first year without blemish. One bull, two rams.

It shall be as a burnt offering to the Lord with their grain offerings, their drink offerings, an offering made by fire for a sweet aroma to the Lord. Then you shall sacrifice one kid of the goats as a sin offering and two male lambs of the first year as a sacrifice of a peace offering. The priest shall wave with them the bread of the first fruits as a wave offering before the Lord with the two lambs. They shall be holy to the Lord for the priest. And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger. I am the Lord your God. There's a lot there. There's a lot in this paragraph um as it pertains to the feast of Shavuot and we're going to try and break down most of it. We're we're we're going to skip

over or I should say quickly go over some of this stuff for the sake of time, but hopefully we're going to land on some of the most important things here. So, the first thing that we're going to talk about is this seventh Sabbath and 50 days business.

We're supposed to count seven Sabbaths and 50 days almost like a countdown, which is called the counting of the Omer. So, we're counting these times, these these days, these Sabbaths. And like I said, it's like a countdown of expectation. We're counting down to something amazing, uh, a time of sanctification. And you're going to see that in the two most prominent Pentecost, that being Sinai and Acts 2, it truly was a countdown of something amazing to something amazing. Both Moses and Yeshua warned the people to be prepared for what was to come during this counting down period. We see in Exodus 19, then the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes, and let them be ready for the third day." So they were preparing themselves for what was to come.

For on the third day, the Lord will come down upon Mount Sinai in the sight of all the people. And of course, we know that Yeshua said uh not to depart. talking to his guys not to depart, not to leave Jerusalem, but to wait for the promise of the father, for John truly baptized with water, but you'll be baptized with the Holy Spirit not many days from now. So, we see both Moses and Yeshua warning or trying to prepare the people for what was to come. And they were both doing this during the time of the counting of the Omer. But there was this anticipation, if you will, of something coming, something amazing that was to come in both cases within a few days from now. What's the purpose of the counting?

Well, I I mean, I think that the the purpose of the counting when you when you consider what's happening here is that it's a it's a connection. It's a way to connect the Passover which really stood for the Exodus uh redemption of the e during the Exodus with Shavuot which was a time of covenant building or the enacting of a covenant uh via instruction. So, there's this connection, I think, this Omer, this count Omer counting, this 50-day period that's connecting the two. What was happening at Si? What was happening at Sinai during the first Pentecost? Well, we know that a covenant was enacted, 7 minutes right, with YHWH teaching the law. What did the Holy Spirit do in Acts chapter 2?

Well, he ushered in the New Covenant, right, to quote teach everything. So, we see that in both instances there was an enacting of a covenant with teaching with instruction, one by the father at Sinai and one by the spirit in Acts two. Remember Yeshua's words, John 14, but the helper, the Holy Spirit, whom the Father will send in my name, he will do what? He will teach you all things and bring to your remembrance all things that I have said to you. So we see again in both 8 minutes instances this idea of instruction happening during the creation of or the enacting of the covenants. The Old Covenant at Sinai, the New Covenant in Acts two. Two waves, two wave loaves baked with leaven.

They are first fruits. So what a lot of people don't realize is that um Pentecost is also a first fruits event. How many first fruits events do we have in L number two? How many first fruits events do we have that in the framework of the festivals? Three, right? You have the first fruits of the barley, you have the first fruits of the wheat, and you have the first fruits of the fruit. So Pentecost is actually its own first fruit event.

But in this case, we're dealing with two wave loaves baked with leaven, which is different from the first first fruits event, which dealt with unleavened bread. So what what what could this possibly mean? What did the two loaves represent? Well, we've discussed this. I I believe that it's the two kingdoms of Israel. the house of Israel, which includes those of us who are grafted in, those of us who are Gentiles, who were

grafted in to the one tree of Israel, therefore no longer being Gentiles. Remember, there is no such thing as a Gentile believer.

Once you become a believer and a follower of Yeshua through the through belief of his death, burial and resurrection, you no longer are Gentile. You are grafted into the tree that is the olive tree that is Israel. Paul says in Ephesians 2, the 10 minutes commonwealth of Israel. So these two kingdoms, the house of Israel, which includes us, and the house of Judah, the two loaves are leavened this time. Yet they're accepted. Leaven is usually excluded in the offerings. Yet these leaven loaves are being acceptable as first fruits, symbolizing what?

the sanctification of his people despite their imperfections. So there's something about these two loaves again as we're leading as we're going through this conversation, this discussion, we're eventually going to end up at how these things wrap themselves in future events. So keep that in your mind as we're going through this. So so far we've got what? We've got the teaching of the father. We've got the teaching of the Holy Spirit. We've got the covenant.

Something about the covenant. In Sinai, it was the Old Covenant. In Acts 2, it was the New Covenant. And here we're talking about these two wave loaves baked with leaven. And then it goes into all these offerings. Now, this is where I'm going to kind of go quickly because there's just too much here. It would make our lesson way too long.

But I put this up here on the screen so those of you who really wanted to look into it can look into it a little bit uh further. He's got the burnt offering, the grain offering, the drink offering, the sin offering, the peace offering. Uh for most of my young Christian walk, I I had no idea what these things were. I I it it confused me and I'm sure that's the case with a lot of other people uh in the Christian churches. But all these offerings, they work together to express the totality of relationship with YHWH from purification, sin offering, dedication, burnt offering, thanksgiving, grain, celebration, drink, and finally fellowship, peace offering. The offerings reflect the spiritual layers of Shavuot, not just agricultural gratitude, but covenantal identity, holiness, and communal rejoicing in God's faithfulness. So, I encourage you to take the time to study these things out on your own.

And here I have a very brief uh you can take a snapshot of this slide here that kind of gives a brief description of what each of these offerings mean, what their names are in Hebrew, and what they mean, what their spiritual function is, and what their context is in Shavuot. But like I said, going over them briefly. Okay, here in this part of Leviticus 23, we see something interesting. You shall proclaim on the same day that it is a holy convocation to you. You shall do no custom merary work on it. It shall be a statute forever in all of your dwellings throughout your generations. So, it's a holy convocation, right?

What's a holy convocation? Well, again, if you've been a part of this group for any length of time, you know we've gone over this. We've studied this. It's a gathering. It's an assembly. It's a congregational meeting, a meeting of the body. One of three pilgrimage festivals.

Jews would travel to Jerusalem from all over the world to be a part of what these these things called pilgrimage festivals. It's a meeting of the body. Now, why am I stressing that? Well, because in the Christian community, there has been churches, entire denominations, pastors who like to declare that a certain meeting would be a meeting of the body. They would say Sunday is a meeting of the body. They would say our midweek services are a meeting of the body. They would say individual meetings for discipleship purposes are a meeting of the body and you're required to be there.

Well, no. Only the father gets to say what a meeting of the body is. And it's built into the framework of the festivals, these holy convocations, these holy gatherings. And how many of them are there, Glenn? Number two, days. Seven high days. Seven.

Seven holy convocations are built into the festivals. And this is when the people would come together. This is when they would meet. Aside from their weekly Shabbat meetings, which is also considered to be a holy convocation, we see in Hebrews 10 says, "Let us not consider, let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves." What do you think the author was referencing here? You think he was referencing your weekly Sunday service? No, he or she, whoever wrote the book of Hebrews, is referencing the very same holy convocations built into the festivals. Let's not forsake these things, the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the day approaching.

What's the day he's he or she's referencing to? Well, it's the great day of the Lord that we see in the future when Yeshua returns, that mighty and fiery day of the Lord. Now, how do we do that in uh today's climate? We've got a lot of people coming out of the church system and coming into the knowledge of the ways of the Lord. They're beginning to embrace things like Shavuot and and the Shabbat and the food laws and all those things and they're finding themselves alone or they're finding themselves very few in number. How do we do this? How do we how do we uh honor the holy convocation in such a situation?

That's a good question. And my answer would be twofold. One, you do your best to find like-minded believers in your community wherever they are. And trust me, they are there. Glenn, sometimes Glenn is in my wife and and my son and whoever may else may be here on a Shabbat. That's our holy convocation. Sometimes it's just the two of us.

And that's okay for the time being. As more and more people are coming out of Babylon and coming into the understanding of the ways of the Lord, those small groups, be they one or two or three, are going to continue to grow and grow in your communities. If you recall, we discussed how to do this through our eklesia studies and building eklesia in the home. But the purpose of these gatherings is to do what? Is to encourage one another and all the more as we see the day approaching. So a holy convocation in scripture is sacred divinely appointed assembly in which the covenant community gathers at specific commanded times for worship, the offering of sacrifices, the public reading and instruction of Torah. These convocations serve to sanctify time and space, reinforce Israel's covenant identity, and commemorate YHWH's redemptive acts in history.

These gatherings were not merely ceremonial, but actively taught and reinforced the covenant, its laws, and Israel's identity before YHWH. Though these holy com through these holy convocations, each generation would hear the Torah, witness the sacrifices, remember divine acts, and learn their role within the covenant community. And the one thing I would say I would add to this that I left out strangely enough is another thing that we've talked about many times. All of it all of the celebration of these festivals is a almost a rehearsal a looking forward to a fuller reality of how these things would unfold in the future. And then finally, the last part of this paragraph, we see this. When you reap the harvest of your land, you shall not wholly reap the corners of your field. When you reap, nor shall you gather any gleaning from your harvest.

You shall leave them for the poor and for the stranger. I am the Lord your God. So, we see that Shavuot is also a time for giving. There's something built in to this holiday, this festival where we're to be aware of the needs of the poor or aware of the needs of those who are in greater need than us. So, it's a time for giving. And this commandment here that we see at the end of Leviticus 23 provides the legal and ethical

framework that undergirds the central element in the book of Ruth who was a Moabite or Gentile widow gleaning the fields of Boaz as permitted by this law. Many people during the time of Shavuot will teach the story of Ruth.

Matter of fact, it's a tradition I think even in the Jewish communities where the story of Ruth is taught during Pentecost during Shavuot because the entirety of the story is basically an expression of that last verse in Leviticus 23 where Ruth a Gentile gleaned from the fields of Boaz an Israelite permitted by this law. We see in Ruth 2. So the Ruth the Moabites said to the Naomi, "Please let me go to the field and glean the heads of grain after him in whose sight I might find favor." And she said to her, "Go, my daughter." Then she left and went and gleaned in the field after the reapers. So Ruth's story foreshadows David's lineage, which is a really incredible thing to do if you're ever looking for a great Bible study, is to look up Yeshua's lineage as it's expressed in Matthew chapter 1 and go back to see who's in it. Her story foreshadows David's lineage which is ultimately Yeshua's lineage connecting Gentiles to Israel's redemptive history which another reason for celebration on Shavuot it commemorates both the giving of Torah to Israel and by tradition the inclusion of righteous Gentiles which has always been the case a lot of people are falsely, erroneously believe that the faith was not available to Gentiles until the New Covenant. That's not the case. We see in the story from Jacob to Jesus, the lesson that I've done many times and it's on my YouTube channel that God had a plan to include the Gentiles from the very beginning.

His plan for salvation for the world goes all the way back to Genesis through using his chosen people, Israel. But that's a whole another topic, a topic that we've gone over in great detail in other lessons. Okay. So let's see if we can find some fulfillment some things that happened in Pentecost both at Mount Sinai and in Acts two that line up and of course again we've done this but for those of you who are first coming into this understanding I hope that this will be helpful. What is the timing of the uh of Pentecost at Mount Sinai? Well, we see in Acts chapter 19. Yes, Glenn.

Uh just just real quick going back to the time of giving. Does that have to do with a tenth of giving or is there a certain holy convocation that we give our time to people? I'm not sure. Give us an example of that type of No, no, I wouldn't say I wouldn't say it's connected to the tenth because if you recall at the end of Leviticus 23, the command was don't take every cotton pagan thing out of your field. Leave the corners. Leave the corners for who? Leave the corners for somebody who may be walking by and in need of sustenance.

It's it's making what you have a blessing to others. What what does that look like? How does that manifest itself in everyday life? Uh it's it's you taking the time during Pentecost to give to somebody in need. Is it a tenth? No, it's not necessarily a tenth. It can be really anything.

And it doesn't even have to be money. It can be blankets to the children in India with sushil. It can be you know um gifts of 25 minutes Bibles to to Afghanistan and Pakistan or you know chair tables and chairs. It doesn't have to be money. It can it can be a lot of things. Does that answer your question? Yeah.

Excellent. Thank you. Okay. Awesome. Okay. So Pentecost in Mount Sinai we see in Exodus 19:1 in the third month which is the season the timing of Pentecost after the children of Israel had gone out of the land of Egypt on the same day they came to the wilderness at Sinai and of course what would happen there that's when the father would be coming down on the mountain and giving the Torah or giving the commandments. We see in Acts two, the timing is very similar.

When the day of Pentecost had fully come, they were together in one place. Who was together in one place in Exodus 19? All of Israel. Who was together in one place in Acts two? All the faithful. Okay, so the timing is the same. we see the time of day which is often overlooked.

And in in Exodus 19 it says, "Then it came to pass on the third day in the morning that there were thunderings and lightnings and a thick cloud on the mountain and the sound of the trumpet was very loud. So all the people who were in the camp trembled." We see in Acts two this remember when they had all started speaking in tongues the spirit had come upon them they were accused of being drunk right these guys are out of their minds they're drunk and what do we see in Acts 2:15 no these men are not drunk as you suppose it's only the third hour of the day which is 900 a.m. So we see that the time of day is similar from Mount Sinai to Acts 2. We see the 3,000 men. What happened to 3,000 men in at Mount Sinai during Pentecost? Well, in Exodus 32:28, the sons of Levi did according to the word of Moses, and about 3,000 men of the people fell that day. What's happening here?

This was the golden calf incident, right? And Moses said, "Whoever is with me, stand with me." And of course, Levi did just that. And then Levi, the tribe of Levi, went and and basically executed 3,000 men of the people that day. Well, what do we see in Acts two? Well, instead of death, we see life. 28 minutes After they had preached the message, after Peter had preached the message of what was going on there, the Bible says that those who received his word were baptized and about 3,000 souls were added to them. So on one hand at Mount Sinai, we see death and in Acts chapter 2, we see life.

That's interesting. 2 Corinthians chapter 3, Paul tells us something here, but I wanted to go through just about everything he says in this one sentence because there's not there's so much to it. First and foremost, in in red, Paul says, "The letter kills, but the spirit gives life." He's talking about how the letter of the law kills us. How does the letter of the law kill us? I think the first thing we need to understand is if you're new to coming into the ways of the Lord, you like me probably have a very negative understanding of the law. Uh you probably think that it's a bad it was a bad thing. Well, no.

The law is holy, perfect, and just as Paul says. And throughout the scriptures, we learn that the law is a wonderful thing that gives life to those who obey it. Deuteronomy 28. It's a very good thing to follow the ways of the Lord. However, the presence of the law itself dooms our flesh. How does it doom our flesh? Because the moment we become guilty of breaking just one of them, we are in desperate need of a redeemer.

So the letter, as awesome as it is, as amazing as it is, still kills. That's right. L number two just said, "The wages of sin is death." What is sin? Glenn number two, it's violating the law. Where we find that, Glenn? Number one, first John 3. Right?

So, as amazing as the law is, it still kills, but the spirit gives life. And I think that's what you're seeing in these two examples. Mount Sinai, 3,000 men died. Acts 2, 30,000 people were saved. Okay? So, that's the first thing I want to point out to you. But the second thing I want to bring up here is Paul's statement here in green that we are made sufficient as ministers of the New Covenant.

Okay, let's break this down. you if you are a believer in Christ and we're kind of breaking off our Pentecost lesson here and camping out on something else just for the sake of well doing it. I guess you have been made sufficient. Many of you people who are watching online or might be those of you in this group don't believe that about yourself. You don't believe that you have been made sufficient to be a minister of the New Covenant. And you tell yourself or you allow yourself to be told sometimes by the enemy that you're not enough. You don't have the knowledge.

You don't have the wisdom. And then that's false because we are to trust the Holy Spirit that dwells within us to do the speaking when we don't know what to speak. And so you are sufficient. You are very sufficient to be what? To be a minister of the what? Galatians number one of the New Covenant. Why am I pointing that out?

Well, it's been my experience, my observation that when people like you and I come out of the church system, we've discovered the laws of the Lord. We've discovered the ways of the Lord. And man, in doing that, our eyes have been open to so much. We're embracing so much. We're changing so much. And it's a great thing. And it has been a great thing for so many of us.

But typical of humanity, of human beings, we allow the pendulum to swing way too far to one side. And now that we've discovered these things, we're all about law, law, law, law, law. Mhm. And we we we almost take a vacation from the fact that we are in a New Covenant. And we are in a New Covenant because of the amazing thing that Yeshua did for us on the cross. And so we have to be reminded that as amazing as his laws are, we are not ministers of the Old Covenant. The Old Covenant is dead.

is obsolete. Okay? Replaced by the New Covenant of the blood of Christ because of the cross. So we are ministers of the New Covenant not of the letter but of the spirit. Does that mean we forget the letter? No. But we're not ministers of the letter.

We're ministers of the spirit. that includes the letter. So I want to make sure that you guys have that understanding as a believer. Yes, the laws are amazing. The Old Testament is amazing. We have to remember that the Old Covenant and the Old Testament are not the same. They are separate entities.

We uphold the law through the spirit as Paul says in Romans chapter 3, but we are ministers of the New Covenant. Does that make sense, Glenn? Number one. Well, my question is between the Old Testament and the New Testament, they're actually one. But I find for myself with my new understanding of the Torah and following the law, I find myself explaining to people that I work with and people around me that um it it's kind of weighted heavy on the law that I'm following the laws now. And I forget to mention that it's really about that Jesus has risen for the forgiveness of our sins. And I I separate the two personally.

Yes, there is no question that when you discover that the laws of the Lord never went away, they were never abolished. It's really easy for you and me in our communication with other people to sound like all we're talking about the is the law. Yeah. Well, think about that for a moment. In our previous life, Christian life, what was our conversation all about? Freedom in Christ. Freedom in Christ.

Freedom in Christ. Freedom in Christ. Grace. Right. That's that's that's all we talked about. Grace. Grace. Grace. Grace. Grace. Grace. And what did I talk? What did I mention?

The pendulum swinging the other way. When we learn that we've forgotten twothirds of the Bible, then that pendulum swings way over to the other side. And for the moment, for a time, for a season, all we're talking about is everything that we forgot, all the things that we missed. So, what I'm saying is you don't want to have that pendulum swing to either side. You want that pendulum right down the center. Are you following me? We want to be able to talk to people about the law without forgetting to remind them that we are freed from the demands of the law being death because of Christ.

But we're not free from the law itself. The letter still kills. Yes. The reason I need a savior is because the letter kills. But the spirit gives life. Okay, let's move on. We have more questions about that.

We can come back to that later. What other similarities the fulfillment of uh Shavuot in the book of acts? Well, we see this voices, thunder and lightning business, right? In Exodus 19, we see that it came to pass on the third day in the morning that there were thunderings. Now, I want to take a moment to go through these Hebrew words because there's there's some interesting stuff here to be learned. The word there for thunderings is the word for voice or sound. Huh?

So what the people heard, was it thunder? We know what thunder sounds like. It's a rumbling of sound in the air, right? But what was it that the people were hearing? Was it actually thunderings or was it a voice that sounded like thunder? I think that's probably more likely the case. And the word lightning there in this particular verse in chapter 19 u actually means lightning or a flashing sword and a thick cloud on the mountain and the sound of the trumpet.

So this was a this was a very loud event, right? They were not only hearing what I believe were God's words, thundering, there was lightning, and there was the sound of the trumpet. What was the trumpet? That was the shofar. Who was blowing the shofar? Probably Gabriel, the angel, when he was descending on the mountain. In that little white box there, we we learn some cultural and historical background.

In ancient Hebrew culture, the concept of voice was significant as oral communication was the primary means of conveying information, tradition, and divine revelation. The voice was seen as a powerful tool capable of blessing, cursing, instructing, and leading. The voice of God in particular was revered as feared, often associated with what? thunder and awe inspiring natural events symbolizing his power and majesty. And that's exactly what we see happening in Exodus 19. Now in Exodus 20, we see a slightly different picture which I found to be very interesting. It says all the people witnessed the thunderings.

Okay, let's back that up. That word in Hebrew is not witnessed. It's saw. It's see. So verse 18 should say all the people saw the the voice, the sound, the thunderings. They saw the voice. And the word for lightning is different here.

It's torch. It's flame. Sounds of the trumpet, mountain smoking. When the people saw it, they trembled and stood far off. So, we're we're seeing some different things here between these two chapters. We're seeing something that is loud like thunder and is most likely his voice speaking. But the Bible also says they could see it.

They saw this phenomenon whatever it was and the lightning which was either a flashing sword or a flame or torch. So that's our picture that we have of Pentecost Shavuot at Mount Sinai. What do we see in Acts two? Suddenly there came a sound and the Greek behind the word sound here is sound. It's a noise but it's also a report. And a report would be what? and number two spoken.

So there's a possibility that this sound that they heard and I'm not telling you thus sayeth the Lord. I'm tossing some things out to you to consider as what may be the case. This sound that they came that they heard coming from where? From heaven like a rushing mighty wind. It filled the whole house where they were sitting. Now, any of any of you ever been in a tornado? Those people who have been experienced or to or to tornado will tell you that that sounds like a train coming.

It's a loud thundering event. I've never experienced it, but I've heard people describe it. You saw a hurricane last year. Were you in the hurricane? Yeah. That's it's a it's a mighty sound very similar to what we see happening in in in Exodus 19 and it filled the whole house where they were sitting. So this sound was was happening inside the building versus all around the land in Exodus 19.

And then the Bible says there appeared to them tongues as of fire that sat upon each one of them. Oh, I why I need to go back to that now. We did a lesson some months ago. Glenn, number two, I think this is

before you you joined us. U we did a lesson on the speaking of tongues actually last year or maybe even longer than that, maybe two years ago, where we talked about what this this possibly looked like. Here in the image on the screen, you can see these guys looking up at what appears to be quote unquote tongues of fire. But one thing we can see, there was fire in Acts two.

Just like we see the flame or the flashing sword or the lightning or the torch happening in Mount Sinai. We see the fire resting upon each one of them. So we can see the similarities here between the two. But is that the only fulfillment that we see in Acts 2? No. I think there's more to it. Let's dive into this topic.

You're going to find as we go through this that there's some speculation uh happening in this. Glenn, what are you laughing at? There is there there has to be, and I'm going to show you why in a second. Uh there are some people who believe and have taught, rabbinic sages over the millennia have taught that the event in Exodus where the law was given was done in every tongue. Now does the Bible actually say that outright? No, it doesn't. So I I think that there is some speculation to be had here.

Can we safely speculate? I don't know. I think it's probably safe that we can and we're going to get into it and try to figure this out. In uh in Acts 12, we see that the children of Israel journeyed from Rameses's to Sukkot about 600,000 men on foot besides children. A mixed multitude went up with them also. So the way I read this is I read 600,000 men. It's not counting women.

So if we were to assume that most of these men had wives and children, then you're talking at least a million people right there, right? A mill. Yeah. Almost a million. A million two. And then it says the mixed multitude also went with. So So there's a third element here that adds to the number, but this mixed multitude went up with them.

Who are these mixed multitude? Well, we learn later on that the word for mixed multitude is arv and that that means Arab. So, I think that there was obviously Egyptians and Arabs uh with these people. And well, I'm getting ahead of myself. Let me let me stop there and jump to Acts two. In Acts two, we see that there were dwelling in Jerusalem Jews, devout men from every nation under heaven. So, in both of these events, we see a language barrier, so to speak, a mixed multitude that went with Israel who no doubt spoke their own languages.

Some of them Semitic, some of them probably not so much. And in Acts two, Jews from every nation who probably spoke the languages of the nations from which they came. Okay, follow along with me here. While scripture does not explicitly enumerate the languages spoken at Sinai, I did a lot of research on this. It's historically plausible that the mixed multitude arv rav accompanying Israel out of Egypt included speakers of a significant range of languages from the known world of that era which is an important statement to make. the known world of that era. Egypt as a dominant imperial power 47 minutes during the late Bronze Age hosted a cosmopolitan population drawn from neighboring Semitic-speaking peoples, African nations such as Kush and Libya and other regional groups connected by trade, warfare, and slavery.

Given that multiple nations often shared closely related dialects within broader language families, it's reasonable to propose, it's reasonable to speculate that a substantial linguistic diversity was present at Sinai, though not necessarily every language under heaven. This multilingual gathering typologically anticipates the events of Acts 2 where representatives of the nations hear the word of God in their own tongues offering a prophetic parallel to the first covenant assembly at Sinai. So what does this mean? While the Exodus mixed multitude was likely diverse, it probably did not represent every nation in the sense of covering the totality of known ethnic groups or tribes. Typologically, however, it

prefigures the in gathering of the nations, a theme culminating in Pentecost eschatologically in Revelation 7:9, where it says, "After these things, I looked, and behold, a great multitude which no one could number of all nations, tribes, peoples, and tongues." Thus, Eravrav a multitude a mixed multitude serves as a prototype for the future universal second exodus in which all nations will be represented. So what am I saying? What am I trying to say here?

I think that the sounds and the thunderings that people were hearing at Mount Sinai was able to be heard in their own native tongues very similarly to what we see in Acts 2. Even though it does not say that verbatim, I think it's a safe speculation to believe that the phenomenon of tongues as we know it from Acts 2 was not only something not new to Israel, but something that we can safely speculate as happening at Mount Sinai. Several midrashim rabbinic commentaries and narrative expansions speak to the idea that the giving of the Torah at Sinai was heard in multiple languages. This is not a claim about mixed multitude representing every nation present at Sinai but rather about the universal availability of God's word. For example, we see back in the 5th to 10th century AD, Shimote Rabba made a commentary on Exodus 20:18, a verse that we just looked at where the people saw the thunders and the voices. He says at Mount Sinai, God's voice divided into 70 languages so that all the nations might understand it. The number 70 here is significant because in Jewish tradition it symbolizes the nations of the world based on the table of nations in Genesis chapter 10 which lists 70 descendants of Noah.

So this was Shimote Rabba his commentary on Exodus 20. Does that mean that's absolutely true? Don't know. This was just his commentary on what it meant for the quote people to see the thunders. We have another rabbi from the 8th and 9th century who similarly claims the voice of the holy one blessed be he went out in 70 languages so that all the nations might hear. So these midrashim do not assert that 70 nations representatives stood at Sinai but they do indicate a Jewish conceptual framework in which Sinai had worldwide multilingual significance a theme clearly later reflected in Acts two. Now I just read a lot shared a lot.

Glenn what do you think? Glenn number two. Well, obviously in Acts, the miracle was not in the speaking. The miracle was in the hearing. The hearing. That's a great point, right? A point that I made in my lesson two a year ago.

But say that again. Miracle was not in the speaking of multiple languages. It was in the hearing. So, if hopefully you heard Glenn say that because I happen to agree 100%. The miracle wasn't in the speaking of tongues. The miracle was in the hearing of what God was saying in their own language. And so, can we safely assume, can we safely speculate that the miracle of tongues or the miracle of hearing God's commands in your own native tongue was something that wasn't limited to Acts two.

but also was happening at Mount Sinai to one degree or another. Again, I'm not saying that I personally am not saying that everyone from all 70 nations was represented in Mount Sinai, but a great bulk of them in for that general region potentially was. Glenn number one, do you have any thoughts or questions? No, I think it's pretty neat. Okay. Did you want to say something? Number two.

Well, I'm just, you know, the counterpoint is that when God wrote the law with his fingers, it was in one language. Yes. I do believe though it was written on stone, he was also speaking the thunderings. He was people were hearing these things. And at some point, God committed these things to Moses eventually because what? Because they said, "Stop. Tell God just to tell you.

we're we you know we're going to die if he talks to us. And so they he did and he committed his law to Moses which was then uh sent out to all the people. So it's an amazing these are amazing things for us to

consider all the things that surround Pentecost Shavuot. Okay, let's move on. Okay, here we are. I'm land I'm landing the plane guys. What I wanted to do here is to look at the first festival cycle of the tribulation. Okay. Now, why am I doing this? Well, because I'm curious. For one, I'm I'm trying to just understand it. I believe that the Antichrist will come on the global scene at Passover in the temple. Well, he will declare himself God and prove himself to be God with some kind of false miracle. I believe that time will happen at Passover.

Now, if that's the case, then we have six other festivals that are going to happen in that first year. And what will they look like? What does everything point to in the Old Testament to this time? Now before I go on to this last slide, I want you the viewer to understand that these are just my thoughts, my opinions. We have the benefit of knowing how Yeshua fulfilled the spring festivals in his passion week. Those things are irrefutable. What's opinion is what's going to happen and how these things are going to unfold in this first cycle of festivals during the tribulation.

Did I make myself clear, Glenn? Just as a disclaimer, let's look at this. The first Passover we see in the scriptures was what? That was when the destroyer comes and takes the firstborn sons. Who was the destroyer in this case? It was God himself. We also see that Israel was freed from their bondage and slavery in Egypt.

Right during the Passion Week Passover, the destroyer takes the firstborn son. Now, who's a destroyer in this case? Well, it could also be argued that it's the father, but it can also be argued that it's this Satan who was trying to plan his downfall. But nonetheless, we see the loss of the firstborn son in Yeshua's Passover week. We also see that because of his act on the cross, we have been freed from bondage and slavery from sin as expressed in Romans 6-7. The first cycle of the tribulation as I said momentarily a moment ago that the Passover will be the destroyer claiming to be the Messiah, the Messiah. And at that time we are going to be freed from the nations.

How are we going to be freed from the nations? Well, you remember Yeshua said that when you see this moment happening, the abomination of desolation, you are to what? Flee to the mountains. So at that time, we are going to be coming out of the nations. Those of us who are aware of the scriptures and what they say, this is happening all over the world. So we'll be freed from the nations. The first unleavened bread was when Israel fled into the desert, escaping their bondage.

This is what's happening during the first unleavened bread. In the passion week, Yeshua was overcoming sin in the grave during unleavened bread. So, in the real world, we're fleeing from our bondage. We're fleeing from our sin. We're getting rid of the leaven as we discussed a few weeks ago. And at the same time, Yeshua is dealing with leaven and overcoming the sin of the world during unleavened bread. In the first cycle of festivals, in the week the tribulation is kicked off, what are we doing?

We are fleeing into the mountains. As Israel fled into the desert, they fled to escape their bondage. We also will be fleeing to escape our bondage. Bondage to what? Well, the beast is going to be putting the nations into bondage when he arrives. Right. Okay, follow me along.

the first first fruits, barley. We see that Israel was baptized into the Red Sea and having crossed the Red Sea and coming out on the other side became a first fruits. God's people finally freed from Egypt having crossed the Red Sea and the sin of Egypt washed away within the waves of the Red Sea emerged as kind of a first fruits of God's people. We see Yeshua's resurrection becoming the first fruit. The first fruits of all first fruits happened in his resurrection in the first cycle. The what will the first fruits be there? Well, this is again speculation.

This is where I'm trying to work these things out. And by the way, if you're watching this and you have worked this out, I want to hear from you. I want to be Okay. Okay. Glenn Glenn Glenn's got some thoughts. And then and by the way, Glenn, number two, I knew that at this slide, you and I were going to kind of be on different wavelengths a little bit. That's okay.

Hear me out. What does the first fruits look like in this first cycle? Well, at this point in time, at this we're now in the mountains. We have escaped like Israel has escaped Egypt and crossing through the Red Sea. We have now escaped and we are in the mountains and we have become like a first fruits according to what James says in chapter 1. Okay, that's again just my thoughts. Follow along with me here.

The first Pentecost as we discovered already discussed was at Mount Sinai where the law was given in the Old Covenant was enacted. Right? the the passion week Pentecost or I should see the I should say the Acts two Pentecost not the Passion week was in Jerusalem where the the spirit was given and the New Covenant was ratified. Okay. What about Pentecost in that first week? What's going to happen there? That's some questions I have.

And Glenn's giving me a sly little smile like he knows the answer to this question. So Glenn, hold your thoughts because I'm going to I'm going to share with you what I think and then uh you can share what you think and then of course we can all talk about it in the fellowship. Okay, let's look at this. The first Pentecost, we're going to bring those things back up to a new slide. There's a couple other things that we have to consider based on what we've already looked at. What was happening at the in the first Pentecost? Well, there was a global declaration of God's word, right?

Somewhat global. May maybe it was global, maybe it was partially global, but it was a global declaration of the Torah that was given for the world. Well, we could also say that that was happening in Acts two, a global declaration of God's word to every tongue to every Jew under every nation of the world. So, it was a global declaration, right? What else was happening? While there was an instruction of the law happening at Mount Sinai, right, Glenn? Number one, are you following me?

Are you tracking me? There was also an instruction in all things from the Holy Spirit happening in Acts chapter 2. Remember the spirit was going to come to do what? Instruct us in all things. So we have the global declaration happening in both. We have instructions in the law or in all things happening in both. So follow me along.

If the abomination of desolation occurs at or around Passover and unleaven bread initiating a flight, what people call the second exodus, then Shavuot 50 days later, would prophetically align with the giving of the Torah at Sinai, which in this typology would correspond to a some kind of covenantal event or some kind of a divine empowering for the remnant, right? Because there were both both of those were happening at each one of these events. A covenantal event, divine empowering event was happening. These next two paragraphs are two different ways of saying the same thing in this typological framework. It strengthens the expectation that Shavuot would be would not be just a random interval during the time of the first cycle of festivals of the tribulation, but a divinely appointed marker of empowerment or covenantal renewal for the fleeing remnant. It becomes a mirror. Whatever that Pentecost is going to be in the first cycle of festivals, in the first year of the tribulation, whatever it's going to look like, it's going to be a mirror to both Sinai and Acts 2, fulfilling the pattern that Paul says was written for our instruction.

You remember during our second Exodus lessons, I made the point that the things happening to Israel through the desert, through the 40-year experience, are there for our instruction. They're there to teach us about the future. If the abomination of desolation does indeed initiate a second exodus during

unleavened bread, then Shavuot would likely serve as a pivotal covenantal moment for the remnant, a sealing, an empowering or prophetic commissioning in keeping with its historical and typological roles. The moedim would thus continue functioning as a prophetic signpost in eschatological fulfillment just as they have in redemptive history in blue letters a sealing empowering or prophetic commissioning. That's what we saw at Sinai. That's what we saw in Acts two. And that's somehow what we're going to see in that first Pentecost in the first year of the cycle of festivals of tribulation.

To me, Glenn, number two, there's one prophecy that comes to mind in considering these possibilities. Ezekiel 20, I will bring you into the wilderness of the peoples, and there I will plead my case with you face to face. Just as I pleaded my case with your fathers in the wilderness of the land of Egypt, so I will plead my case with you." So he's already Ezekiel making the connection to this event in the wilderness of Ephraim to Egypt, says the Lord God, I will make you pass under the rod and I will bring you into bond of the covenant. So what do we see? Could we say that the first Pentecost was a face-to-face moment? Oh yeah, huge God coming down on the mountain dealing face to face with Israel. So yes, can we say safely that Acts two was a face-to-face moment?

Yeah, the Holy Spirit indwelling his people face to face with the nations, communicating in their own languages. Absolutely. It's a face-to-face moment. So Ezekiel here in chapter 20 is saying that that time in the wilderness will also be a face-to-face moment where the father is dealing directly with his remnant. So I think that first Pentecost will be very much so some kind of face-to-face event. What that looks like, I'm not entirely sure yet. Maybe you do, but I I don't know.

But I think it will be some kind of face-to-face moment. What else can we think about? What else is happening at Pentecost? Well, it's a first fruits, right? We we said that in the very first slide. Pentecost is a first fruits, right, Glenn? Right, Glenn?

Number two. Yes. Yes. Was it also a first fruit event in the Acts two time? Well, yeah, it was. When the day of Pentecost had fully come, they were all with one accord, one place. We know this verse.

We've read it twice. That moment initiated the quote first in gathering of redeemed souls under the renewed covenant through Messiah. The first fruits of a spiritual harvest. And then of course we see the 300 being baptized shortly thereafter. So yes, you can say that the Acts 2 moment was a huge first fruits event just like the uh first Pentecost at Mount Sinai. What will that look like in the first cycle of the first year of tribulation at Pentecost? Here's what I think.

And again, this is just my opinion, Glenn. Number two, because I'm dying to hear your thoughts. It's the 144,000. Why? Well, because it says that they're being first fruits to God. That's something I agree with. Okay, Glenn agrees with this.

I I think that those of us who are alive at this time, we're going to be in the woods. We're going to be in the mountains. But at the same time, during Pentecost, he's going to raise up the 144,000 as first fruits to do what? Right? To preach, to teach. just like the um just like we see happening in Sinai and in Acts 2. So those are my thoughts on the festival of Shavuot Pentecost.

Again, that's probably not the most um normal uh lesson that you've ever heard on the topic, but I wanted to share those thoughts with you. Again, reiterating the fact that I am speculating on some of this stuff because it's an ongoing study of mine to try to figure out what the festivals will look like during the period of tribulation. But I'm done talking. Brother Baronson made it here. Thank you, David, for coming. We missed you. Sean is here.

Dear friend from the old days is here. It's great to see you. Uh any thoughts, any questions, any rebukes? Glenn, did you want to take a moment and share something? I'm gonna I'm gonna turn the camera around here so Glenn can u share his thoughts on this. Uh good morning everybody. Uh this I I I can't tell you guys how pleased I am to be part of a group of people that are keeping the holy days and and what a blessing it is because if if you think you're going to keep the holy days for a year or two and unpack all of the meaning, that's just crazy.

Yeah. I mean every year that we keep uh go through the cycle of holy days uh we should gain more and more understanding. So I I don't want to take this this great moment and try to try to counter anything. I was just you know celebrate the fact that we're we're learning this this the path to salvation through the holy days that God gave us and we're doing it bit by bit and we're doing it together. Amen. Thank you, brother. Okay, somebody else.

Nobody else. Come on. Somebody's got something to say. Go ahead, Richard. Yeah, I mentioned it in the chat and um was wondering in your study of Ezekiel 20 of what you was just talking about. Have you looked at Zechariah 14 and the I have indeed and yeah, we did that. Um, matter of fact, you could go back and look at the uh in in my videos, I have lessons uh called the second Exodus part one and two where we do go into Zechariah 14 a great deal.

But to go continue, I didn't mean to interrupt. No, you're fine because it also talks about fleeing to the valley of the mountain and you know that's another face to face that he talks about right there with his set apart ones. So that's I was bringing that up. Amen. Amen. Uh okay, Dave Cassie, hey, thanks for the uh lesson. We really appreciate it.

If my internet is acting up, just let me know. Um but two things I want the first thing you were talking about the holy convocations you know and I kind of look at society today as the modern day worldly holy convocations it reminds me of uh revelations where it talks about changing times and laws because now you know the holy convocations of modern day society is Christmas and Easter you know or whatever other celebrations I know a lot of people during Christmas and Easter you know that's like thing. It won't go any other time of the year, but they have to make it for those two. And it's just an interesting connection with Revelations. But the other thing I was thinking about is Ezekiel talking about the law and the spirit. One thing that I recently was studying was obviously we all know Ezekiel 36. And I will give you a new heart and I will put a new spirit in you and I will take away the heart of stone out of your flesh and I will give you a heart of flesh.

and I will put my spirit in you and will cause you to walk in my ordinances and to keep my judgments and to do them. Um, and I kind of thought maybe I'm wrong, but I had like a connection to when Yeshua was telling him in Matthew 5:27, um, he talks about committing adultery and he says, you know, essentially, I guess when I was reading this, I was looking kind of at the letter versus the spirit, what Paul was talking about. And in the beginning I I kind of was associating this as the letter you know you have heard in the letter in the law that it was said to the ancients do not commit adultery but I say to you and this is kind of the spirit aspect of the law everyone looking at a woman to lust after her has already committed adultery with her in his heart. So, we can follow the letter of the law all day long, but it's the spirit of the law that or it's the spirit that saves us, you know, the spirit of the understanding of, hey, I can't hate that person, you know, and and wanting to do those things for the Messiah, for the for Yeshua and understanding what the crucifixion did for us. It was just a big deal to me. And I don't know, it's I thought that those two summed it up for me pretty good. I don't know.

Amen. Amen. Thank you, Dave. I appreciate that. Uh Gordon, go ahead, bro. Hey, Shabbat shalom everyone. Um, so I was just kind of just thinking and this is just kind of just out there, but it's actually when it was talking about the two loaves earlier and such and how they were both acceptable and then com comparing them to people.

It just kind of reminded me of um basically that when the Israelites came out of Egypt, as far as that goes, that it talks about in uh I believe in Leviticus uh 24:10 that there was a dispute in the camp with an Egyptian uh talking against an Israelite and he the Egyptian curses God. And because he curses God, they lead him out in the camp and they stone him. But I just find this very interesting because I think that when Israel actually did come out, the Egyptians, a good large amount of the Egyptians came out with them with a mixed multitude. And I always think to myself, well, it doesn't talk so much about this mixed multitude, but when I think of the Egyptians, there were some that were uh poor, there were some that were rich, and if there were some that were rich, they probably had many slaves from many nations because they were considered a world power at that time. So I would think that basically when they became part of Israel, Israel as a whole on Mount Sinai, it wasn't just basically a mere coincidence that it was just the native that there was also this large propensity of other nations as well being as witnesses uh once shave vote actually took place. Just thank you. Amen.

Thank you, brother. I appreciate that. Yeah. Uh let's see. Somebody else had their hand up and took it took it down. I did a second ago. Go ahead.

Uh I I don't feel that the spirit and the law or the letter can be independent or enemies. Um they have to be together and the the Torah or the letter shows us what is right and the spirit empowers us to walk it out. We can't have one without the other. But I don't think they're enemies in that they they're complimentary. Amen. And I would I think I would agree with that. Sometimes when I think about the phrase spirit of the law versus the letter of the law, um I kind of look at it this way.

I think there is the letter of the law. Obviously, it is written. What is the spirit of the law? I think the spirit of the law is wisdom and understanding and knowing why the law exists. um which is which which goes with the law, right? Like you said, brother, you can't you can't separate the two. Um but I think there's two kinds of of of understanding or I should say knowledge.

There's knowledge of the law. Then there's the spirit of the law which is understanding it, having wisdom of what it means. How what why do we follow this? Why why did God even make it a law? I think those things go hand in hand. Now we're getting hands going up. That the spirit of the law, isn't that the expansion of the law like Matthew 5?

Um you're suggesting that the the sermon on the mount was Yeshua expressing the spirit of the law. Yeah. Which I think would I would agree with that. Yes. Okay. Now we have all kinds of hands. So let's have our our comments brief starting with Franco.

Go ahead, Franco. We see you speaking, but can't hear you. Yeah, we can't hear you. Okay, I guess he's he's done. Okay, Samuel. Well, my understanding is that the the spirit of the law has always been present with the letter of the law because even within the Tanakh, you see reference to the circumcision of the heart and you see that with the prophets as well. So, it wasn't something new that was ushered in with uh Yeshua HaMashiach since he was the one who gave the law as s.

Agreed. Um, but what what what Messiah coming in the flesh did was to remind everyone of the spirit. I think the the the heart and soul of it and then I'll I'll end it here is that what when the letter of the law kills, that's basically you just going through the motions. It's like Pascal's wager, you know, for Christians.

You're you're going to you're going to church. You're putting on your Easter Sunday best because you want to cover all your bases. You don't know whether it's true or not, but you're doing it just in case.

For us, it's the equivalent equivalent of coming together on Shabbat or coming together at the appointed times, but we lose sight of what it really means to us and taking part of it wholeheartedly. It's within us. It's expressed in how we walk. is expressed in our talk in every aspect and fiber of of of our soul and of our spirit. Um so it's not a mechanical thing. It's not a b c d e fg. Those things are important of course and essential but it's our desire to please the father to follow the master as opposed to just making it something that we do just in case.

Amen. Amen brother. Okay. Awesome. Good comment. David Baronson. Uh, thanks.

Thanks, Ed. Great lesson as usual. I just wanted to echo what uh Glenn number two was saying with respect to the importance of of uh of uh celebrating uh and honoring uh God's appointed times, his his uh his appointed feasts. Um just because again it is and I think that the statement you made here and I'll just kind of quote I I liked what you wrote here on that slide says through these holy convocations each generation would hear the Torah witness the sacrifices remember divine acts and learn their role within the covenant community. Right? The the importance of retelling just like we learned in and we experienced in Passover, right? about what happened in the past.

Add on to that the layer of then Jesus and then pointing to the future, right? Uh it is just so powerful and it's something that we need to be reminded on a on a yearly basis, on a regular basis and more importantly or just as importantly to pass that on to the next generation, to pass that on to our children. Uh I think that's a very powerful thing. And then also like Glenn said, Glenn number two is just that with every time that you experience and go through one of these holidays, you are gleaned and learning something new, right? And is you are growing in your increasing in your knowledge of who this God is that we serve uh as well as the way he wants us to live as well as what we can expect uh in the future. So I think it's a very powerful uh thing to do. It kind of baffles me that uh people from uh Christianity today so easily dismiss the uh you know celebrating these uh these days and replace them with uh empty shells with absolutely no meaning.

So no pun intended empty eggshells. Okay. Uh let's see. Sean says to hear from you and then we'll hear from Jim. Go ahead, Sean. You're make sure your mic is on. There you are.

Yeah. Um I I agree with what Danny was saying about having those foundational um truths and just celebrating that really celebrating God, which is what it comes down to at the end. So, um I just agree with what he just said and I appreciate that and and appreciate the study and um yeah, I I concur with all that he said. And I wanted to just ask, are you still having are you guys still meeting at your home? Ed, we are. Uhhuh. Okay.

Because I'm coming to Dallas. So, um Oh, cool. So Butchie is getting married. So um you're Say that you're doing what? Butch is getting married. Oh, Butch is getting married. I didn't know that.

Well, yeah. Absolutely. I can't wait to see you then. Yeah. So I'll be in Dallas in a couple of weeks. So um but I didn't know if you guys were still meeting at your house. So yeah.

Yeah, of course. You're always welcome here. Yeah. So I'll come and bum rush you guys in a couple of weeks. But and I did bring actually someone Amanda, she came in. I brought her um and so she was here for a bit but she had to go. So she really appreciated just hearing and learning a lot about it.

She said she's going to watch it on YouTube and she just really enjoyed the study and I really enjoyed just going to I've had a lot of surgeries but just being able to go back and watch you on YouTube and just get a

lot of information. So, I really appreciate it. Amen. Amen. Thank you, Sean. Miss you. Can't wait to see you.

Okay, Jim, close us out here with your final thoughts. Well, I don't know if they're really final thoughts. It's more of a question. I like to say I thanks for letting me join your group. I really appreciate it. But this is one of those things when I saw the title of this earlier this week. Uh it just dawned on me.

Why do Christians on the Christian side and I came from that side celebrate Pentecost the only feast that they do openly celebrate but don't recognize it as a feast? I mean um I didn't know if maybe you could answer that question you know. No, I mean talking about Easter. You talk Are you talking about you talking about Easter? Where how do they celebrate Pentecost? Well, I've been to churches where they celebrate Pentecost Sunday. You know what we count call the counting of the R.

Yeah. Yeah. I don't know. I in my little world we didn't, but that's not to say that somebody else did or didn't, you know, right. I mean, but that's, you know, when you got so many denominations out there, some people recognize this and oh, I I attended a gospel church and then also a Baptist church and, you know, and and each one they would celebrate that day and I didn't know the meaning of it at the time and now I do. You know, the outpouring of the teachers, it's the outpouring of the Holy Spirit that that they're celebrating. That's when they think all things came to a head where the the apostles were fully empowered with the speaking of tongues, the ability to um to heal and to go out into the world and spread the gospel.

That's why Pentecost is is celebrated coming from coming from that tradition. Okay. Amen. Well, listen guys, I hate to do this, but I have to cut the video off. We're we're running long. I know I Paul and Lori have questions and Elani has questions. Please write them in the chat uh so I can take a look at them.

But we can't let these videos go too long. But thank you for coming. So awesome to have all of you from all over the world here with us this morning on this Shabbat to study out Pentecost as we continue to count the Omer that countdown to that amazing day. I hope you guys have a fantastic Shabbat and a great rest of the week and we'll see you next time. Shalom. Shalom. Shalom.

Shalom. Everybody have a good weekend. Shalom. Shabbat. Shalom. Shabbat. Shalom.

Shabbat. Shalom. Shalom. Shabbat. Shalom. Shalom. Shalom.

Shalom. Shalom. Shalom everyone. Shalom everyone.