

## Transcription - The Shavuot Grain Offering And You – Shavuot 2021

Shabbat Shalom and Shabbat Shalom to those who are watching with us today.

I have a message in season. The Bible say give meat in due season and the message is called “**The Shavuot Grain Offering And You**”. The Shavuot grain offering and you.

I wanna start in 1<sup>st</sup> Corinthians 15 in verse 23. 1<sup>st</sup> Corinthians 15 in verse 23 says... This is the chapter on the resurrection. Talking about the resurrection.

**1Cor 15:23** *But each in his own order: Messiah, the first-fruit; afterward those of Messiah at His coming.*

So, we know with the resurrection, Yahshua was the first-born of the dead. So, first-born and first-fruit are interchangeable, I have said that many times. And He is the First-fruit, He is First-born from the dead and by His resurrection it enable us also to have the possibility of also being born again and being first-fruits to Yahweh.

So, that's why during Unleavened Bread, the morrow after the Sabbath, the first day of the week during Unleavened Bread is the feast of First-Fruit. We're gonna talk about that today. When the wave sheaf is waved up to Yahweh for acceptance and Yahshua was the Wave Sheaf and then that starts the count to Shavuot. And then seven weeks later, seven complete Sabbaths, and the day after the seventh Sabbath, the first day of the week, is Shavuot which pictures our also being resurrected. So it's a complete cycle. It's a fifty day cycle. We know fifty is a number that works with the jubilee and many other things in Scripture. It's a number of a complete cycle that's there. And it all has to do with the resurrection, so it's very very important.

If we go to Revelation 14, 4. So, that's why Shavuot is called the Feast of First-Fruits sometimes. You know, some people call it Pentacost, which it's the Greek word meaning “count fifty”. The Bible calls it Shavuot which is the Feast of Weeks, cause you're counting seven weeks and it's also the Feast of First-Fruits, because we are the first-fruits. Where, cause like I said, people get confused sometime because the beginning of the count, the, during Unleavened Bread is the Feast of First-Fruit, singular, being about Yahshua and Yahshua being the Wave Sheaf. And we'll talk about that as we get into the scriptures on the wave sheaf. And then Shavuot, which is now, is about the first-fruits, which is about us.

Revelation 14, 4 says...

**Rev 14:4** *These are the ones who had not become defiled, for they are pure... Right, they are set apart for Yahweh... These are the ones following the Lamb wherever He may go. These were redeemed from among men being the first-fruits to YAHWEH and to the Lamb.*

They are the first-fruits to Yahweh and the Lamb, being the first believers. Right, the hundred forty four thousand or the first of the first-fruits of believers, but in the end we know that there's a great multitude that comes out of the tribulation and who know, it could be a million people maybe more, that will be ultimately first-fruits especially with those who will be resurrected. Certainly there will be more than that.

If we go to Romans 11 in verse 16. Romans 11 in verse 16 says...

**Rom 11:16** *Now if the first-fruit is holy, ....Right, this is talking about the wave sheaf, it's talking about Yahshua. Because Yahshua, like we said, everything in it's order. He is the First-fruit. So, if the First-fruit is holy... so also the lump... So is the other first-fruits... And if the root is holy, so also the branches.*

So, we know that Yahshua is the root, right? John 15 talks about this, right? And also in the book of Isaiah. Yahshua is the root and we are the branches. So, we have the branch, can not survive on its own without the root and that's why we have to stay close to the Root, close to Him.

So, He is the root and we are the branches. So, He is the head and we're the body. And literally it's like the metaphor that the Bible uses, is like a tree, right? So, it's almost like a human tree that Yahshua, and it's interesting cause you see, when Yahshua was crucified, what happened? He was crucified on a living tree, it was probably a very big tree, and He was in the middle of the tree. And there was one on the right of the tree to Him and one on the left of the tree to Him and they're being crucified with there arms in the air. So, that would be three people, two hands, six arms, just like a menorah and the tree itself being the seventh. So, it's

like a living menorah. So, the congregation is related to this, right? To being a living tree, a living menorah and that's why when you go to Revelation 2 and 3, I'm not gonna go there now, but Revelation 2 and 3 talks about what? The candlesticks.

Each congregation, there it is, seven congregations, again, seven being the number of completion. And each congregation being a candlestick. He tells us don't lose our candlestick, our menorah, so, even when He died, it was like that. So, His body, we are part, literally a part of His body as we'll talk about that in a little bit. But again the analogy here is the fact that being a tree. Him being the root of the tree and us being the branches. Just like a I said when He was crucified, it was like being a living menorah.

So, now let's go to Number 18, seeing a little bit more about first-fruits and Yahweh, what He says about them. Numbers 18 and I'm gonna read verses 8 through 19, 8 through 19 of Numbers the 18<sup>th</sup> chapter. And this is when He's telling the priests about the first-fruits.

**Num 18:8-19** *And YAHWEH spoke to Aaron, saying, And I, behold, I have given to you the charge of My heave offerings, of all the devoted things of the sons of Israel. I have given them to you for the anointing, and to the sons, by a perpetual statute. This shall be yours of the most holy things, from the fire: every offering of theirs, even every food offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they may render to Me; it shall be most holy to you, and to your sons. You shall eat it in the Holy of Holies; every male shall eat it; it shall be holy to you. And this is yours, the heave offering of their gift with all the wave offerings of the sons of Israel. I have given them to you, and to your sons, and to your daughters with you, by a never ending statute; every clean one in your house shall eat it. All the best of the oil, and all the best of the new wine, and wheat, the first-fruits of them which they give to YAHWEH, I have given to you... So, really interesting, right? The priests were able to participate and survive from the first-fruits that were given there to the sanctuary of Yahweh... *The first-fruits of all that is in their land, which they bring in to YAHWEH shall be yours; every clean one in your house shall eat it;... Right? He's talking about somebody that's not defiled that hasn't come near a dead body or a woman in her purity or anyone that is ceremonially clean can eat of it at that time... every devoted thing in Israel shall be yours; every one opening a womb of all flesh which they offer to YAHWEH, among man and among animal, shall be yours. Only, you shall certainly redeem the first-born of man, and you shall redeem the firstling of the unclean beasts... So, what did they do, they redeemed it like He said with money... And their redeemed ones, from a month old, you shall redeem with your valuation of silver, five shekels, by the shekel of the sanctuary; it is twenty gerahs. But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are holy... they are set apart to Yahweh... You shall sprinkle their blood on the altar, and you shall burn their fat as incense, a fire offering of soothing fragrance to YAHWEH. And their flesh shall be yours, as the breast of the wave offering, and as the right leg; it shall be yours. All the heave offerings of the holy things which the sons of Israel shall lift up to YAHWEH, I have given to you and to your sons, and to your daughters with you, by a never ending statute, a covenant of salt,... meaning it's eternal, right? Because salt is a preservative... it shall be forever before YAHWEH to you and to your seed with you.**

So, here we see, that as we said, first-fruits are among the holy, sanctified, things to Yahweh. And as a first-fruit we need to be holy and we need to be set apart. So He's telling us. So, we seeing this, how important first-fruits are. Why? Particularly because Yahshua is the First-fruit and first-fruits represent Him. And since we are a part of His very body, as we're the branches of His very tree, we also, as a first-fruit need to be set apart the same way He is set apart.

Let's go to 1<sup>st</sup> Peter, 1<sup>st</sup> Peter 1 in verse 13. 1<sup>st</sup> Peter 1 in verse 13. We read verse 13 to verse 17. It says... **1Pet 1:13-17** *Because of this, having girded up the loins of your mind, and being wide awake, perfecting hope on the grace being brought to you at the revelation of Yahshua Messiah, ...So, you're not only girding your loins, but you're girding your mind, right?... as children of obedience, not fashioning yourselves to your former lusts in your ignorance, but according to the Holy One who has called you, you also become holy in all conduct; Because it has been written, "Be holy, because I am holy." ...Yahweh is speaking... And if you call on the Father, the One judging according to the work of each one without respect of faces, conduct the time of your sojourning in fear.*

Right? The fear of Yahweh, the first gateway to the Kingdom, like we always talk about. And if you don't have any fear of Yahweh, you're certainly not gonna be set apart, you're not gonna live a holy life. Why? Because you gonna be just like the world. And you gonna look at the things the world does and gonna think it's normal. You know, like I gave that message not that long ago on 'Kadosh, Unclean or Common'. And today most of the stuff that is common to the world, is a defilement to Yahweh. So, you have to have the fear of Yahweh if you're gonna be set apart to Him. So, Yahshua is a holy First-fruit and as part of His body, we also need to be holy first-fruits.

Let go back to Leviticus 23 now or go to Leviticus 23, we haven't been there before but back to the Torah, back to the Torah in Leviticus 23. Now let's read about this whole fifty day period that started with the Feast of First-fruit, right, which is about Yahshua and the whole fifty days now that comes to the Feast of First-fruits, which is Shavuot. Because there's two different feasts, they have two different purposes, but they are connected. They are totally connected, right? Because you cannot have the Feast of First-fruits, Shavuot, without the Feast of First-fruit, which is resurrection day, the day that Yahshua was resurrected and the Wave Sheaf that was waved in acceptance up to Yahweh.

So, Leviticus 23 starting verse 4. And we'll start, it talks about the appointed times...

**Lev 23:4-11** *These are appointed times of YAHWEH, holy gatherings which you shall proclaim in their appointed seasons:... Right?... In the first month, on the fourteenth of the month, between the evenings is the Passover to YAHWEH... It's as the thirteenth is ending and the fourteenth is starting. We went over this many times, right? That's the Passover to Yahweh and then the midnight of the fourteenth is when the death angle passed over and protecting the children of Israel... And on the fifteenth day of this month is the Feast of Unleavened to YAHWEH; you shall eat unleavened things seven days... So, not the day of the Passover, but the next day after the Passover is the Feast of Unleavened... On the first day you shall have a holy gathering; you shall do no laborious work; and you shall bring near a fire offering to YAHWEH seven days; and the seventh day shall be a holy gathering; you shall do no laborious work... Right? We have a set apart day the first day and a set apart day the seventh day... And YAHWEH spoke to Moses, saying, Speak to the sons of Israel, and you shall say to them, When you come in to the land which I am giving to you, and have reaped its harvest, and have brought in the Omer, ... And an Omer is a measurement, right? It's about two quarts... of the first-fruits of your harvest, to the priest, then he shall wave the Omer before YAHWEH for your acceptance; on the morrow of the Sabbath the priest shall wave it... the morrow of the Sabbath during Unleavened Bread. That's the context we're talking about here. So, it's not the holy day. The holy day would not be a Sabbaton and these days, the first day of Unleavened and the seventh day, they are set apart days, but they are not Sabbatons. They are not called Sabbatons, they are not called Sabbaths, they are literally just called set apart days, right? But if anything, they would be Sabbaton, which is a holy day, they wouldn't be a Sabbath. This over here says that you shall do it on the morrow of Ha Shabbat, on the morrow of the Sabbath, the day after the seventh day of the week during Unleavened Bread is when you will wave it. So, if you start your count on the first day of the week and you count seven complete Sabbaths, right? From the first day of the week to the seventh day of the week is one count, all the way seven Sabbaths, the day after the seventh Sabbath would have to be the first day of the week again. That's why Shavuot we don't know the day of the month it falls, because if Passover is on a Tuesday or on a Thursday or on a Wednesday, right? You gonna have so many days until the first day of the week. So, it can always be a different day of the month, but it always gonna fall Shavuot on the same day of the week. It's always gonna be the first day of the week that it falls on because of that.*

Okay, we can continue here...

**Lev 23:12-14** *And you shall prepare a lamb in the day you wave the Omer, one without blemish, a son of a year, for a burnt offering to YAHWEH... Right, which is representing Yahshua ... And its grain offering shall be two tenths part of flour ... Right? That's fine flour, we'll talk about in a minute ... mixed with oil, ... Right? Just like the Ruach Ha Kodesh ... a fire offering to YAHWEH, a sweet fragrance; and its drink offering, a fourth of a hin of wine... Right? So, the wine representing the blood of Yahshua and that's why we take that little sip of the fruit of the vine at Passover because it represents His shed blood... And you shall not eat bread, nor roasted grain, nor fresh ears, until this same day, until you have brought the offering of your Elohim; it is a never ending statute throughout your generations in all your dwellings.*

So, it's very interesting, because it doesn't just say not to eat lechem, not just to eat bread, right? It's talking about you shall not eat bread, nor roasted grain, nor fresh ears. So, it's talking about the whole process of the grain at that time. More than likely it is usually barley, it could be wheat and in very rare circumstances,

but most of the time it's barley that's there and these are the different phases the barley is growing. So, clearly you can't have any form of the new grain until the day of this wave sheaf, until the wave sheaf phase is accepted. So, right? The new grain is indicative of the New Testament congregation and that's what it's saying, no part of that New Testament congregation, it doesn't matter if you are part of the Apostles, it doesn't matter if you were the Waldenses in the wilderness or it doesn't matter if you're the end-time congregation today. No part of that congregation would be accepted until the wave sheaf was accepted, because Yahshua is the First-fruit and we are first-fruits at His coming, right? And without His sacrifice being accepted by Yahweh, our sacrifice couldn't be accepted.

So, I just wanna to read to you here exactly how this wave sheaf was done to show you how it correlates to Yahshua. It says, each person had to cut and beat his own sheaf as each one of us need to have a wave sheaf, a type of Messiah sacrifice for our sins, accepted by Yahweh. And the people could not bring the offering themselves but only the priest, who is a type of Yahshua, could bring the sacrifice on behalf of the people. And then the wave sheaf up to heaven, he would lift the sheaf up to heaven. Also, the beating of the sheaf by his person represents the beating that Yahshua had to take for each one of our sins to be forgiven. Then on Shavuot the wave sheaf was grounded to flour and made into two leaven loaves, one for the house of Ephraim and one for the house of Judah. Since the loaves representing people, they were leavened, as only Yahshua, the true Wave Sheaf, was without sin. You will notice that the wave sheaf was to be lifted up and waved toward heaven as a symbol of something actually being transferred to heaven. To be presented and accepted by the One who sits on the throne of the universe.

And this is why John 20 in verse 17, do you remember after Yahshua is resurrected, right, because remember, He's not in heaven for three days and three nights, He's in the heart of the earth. Yahshua was dead and that's why the thief on the cross couldn't be with Him in Paradise on the day he died, because Yahshua wasn't in Paradise. Yahshua was three days and three nights lying dead in the earth, He was separated from the Father, He had no consciousness. The Father was in heaven, Yahshua was dead with no consciousness. The Spirit that Yahshua has as a human being went back to the Father, because there is only one Spirit, Right? But Yahshua's body was lying in the grave until Resurrection Day, until the Feast of First Fruit, until the wave sheaf was to be accepted.

So, when He was first resurrected, look what He says in John 20 verse 17 to Mary Magdalene, Miryim Magdelan.

**John 20:17** *Yahshua said to her... Miryim Magdelan... Do not touch Me, for I have not ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father, and My Elohim, and your Elohim.*

Wow. So, what is this showing? Number one. It is showing that Yahshua has not ascended to heaven yet, right? So, just like the wave sheaf was, you wave it up as a transfer from something on earth going to heaven. The same way that the priest would kill an animal. Why would he lay his hands on the horns of the animal, because he was transferring the sins, right? From the people to the animal and this is the same way, he's transferring the wave sheaf from earth to heaven so Yahshua hasn't been up to the Father yet. He was gonna do that afterwards there and then come back to the Apostles later in that day, in the evening, remember? So, He's saying don't touch Him, He hasn't ascended. He is also saying what? Now that I will be accepted by Yahweh the Father, go to My brothers and sisters and say to them, I am ascending to My Father and your Father. So, He didn't say go to My disciples, He didn't say go to My Apostles, but He said go to My brothers, right? My brothers and sisters, it's a Aramaic or Hebrew term, meaning my family. Right? Because now that He's ascending and like I said, since He's a First-fruit and He's being accepted, if the First-fruit is holy so is the lump. Now the rest of us as first-fruits will also be accepted. And He's ascending to His Father and now Yahweh will be our Father cause that's part of the new covenant, right? And the new covenant, I will be their Elohim and they will be My people, He will be Father to us and we will be sons and daughters to Him.

So, it's really exiting, that's why I say that Resurrection Day, you know, or the Feast of First-Fruit, the day during Unleavened Bread, the morrow of the Sabbath. To me it's about the most exiting day of the year, because now the Passover is already over, Yahshua already conquered Satan, He already conquered death and now He's resurrected and now He's going to Yahweh on our behalf and we can't do it, He's got to do it. He does it on our behalf and that's where Yahweh's grace comes in and it's a great all around day, right?

So, let's continue here now. In Leviticus 23 in verse 15, cause now what happens? Now what happens after that day. What happens after the Feast of First-Fruit or Resurrection Day? Verse 15...

**Lev 23:15-17** *And you shall number to you from the next day after the Sabbath ... from Ha-Shabbat, the day after. So, the count is starting on the first day of the week, period. There is no way around that. It's not the first set apart day during Unleavened, but it's the first day of the week ... You shall number to you from the next day after ... Ha-Shabbat ... the Sabbath from the next day you bring in the omer of the wave sheaf; you shall be seven complete Sabbaths;*

So, again, you numbering seven complete weeks or seven Sabbaths, starting with the first day of the week. So, after seven days, that's one week, seven days, two weeks. And you doing seven complete weeks or seven complete Sabbaths ... *to the next day after the seventh Sabbath, you shall number fifty days ...* And that's why the Greeks say Pentecost, that means count fifty ... *fifty days and you shall bring near a new food offering to YAHWEH ...* And what is that food offering? ... *you shall bring in bread out of your dwellings for a wave offering, two loaves; ...* Right? So the same way that the wave sheaf, which was not actually a sheaf, but the omer, it was beaten off of the sheaf and it was in a container and it was waved up to Yahweh an omer, about two quarts, right? Now ... *you shall bring in bread out of your dwellings for a wave offering ...* from that ... *two loaves they shall be of two tenth ephah of flour; they shall be baked with leaven; first-fruits unto YAHWEH.*

Wow. So, this is interesting, right? Because... only fine flour was used for these offerings. What do I mean by fine flour? What it means is that regular flour, you know the woman would go every day and she would get her grain. It wasn't like today where you had K-Mart and Walmart and all these other places and you can go and buy all this flour that's already made, but even today, if you keep that flour for months and months and months. Like the Shemita's coming in another year and if you actually buy a years worth of flour before the Shemita, chances are that after six or eight or nine months there's a good chance you'll start having bugs in that flour that's already been ground.

So, what most people did in Bible days is, they would keep the kernels and they would just go every day, they have a grinding stone and they would grind as much as they needed for the day or maybe for two days, right? But they wouldn't grind it for a whole year, because then it would start getting bugs inside of it. And once they ground it, that regular flour. That's the flour that you would use to make bread and whatever. But in the offering here you have to use fine flour. What does it mean by fine flour? It means that you would actually put the flour through the sieve more than once. And not just two times or three times or five times, but it says that this flour was actually put through the sieve thirteen times. And it is really interesting, why is the number thirteen interesting? Because you have thirteen tribes, right? You have the twelve tribes of Israel but Joseph had two tribes, double portion, right, with Ephraim and Manasseh and that made thirteen. Sometimes there's people that thinks the two loaves are not Ephraim and Judah, but Ephraim and Manasseh, you know and it could be in one sense, you know, it could also mean that. But what we see here was that only fine flour is used because the fine flour is representative of the baptism of fire, right. That it says, you know, just as something is refined in the fire, something got to be precious. You can't put something that is not precious in fire or it's gonna burn, right? But if you put gold in fire, something that's precious, what would happen? It comes out more precious, it comes out purified. It comes out all the impurities off of it. So, this is what happen. This offering had to be put through the sieve thirteen times, right, because the same with the wave sheaf we had to partake of the sufferings of the Messiah. So, Yahshua's offering for the wave sheaf also have to be put through the sieve thirteen times and then when the two, when the grain is made into two loaves for Shavuot, it also had to be put in thirteen times to show that we are part of His body, we are part of His sacrifice. So, we also have to go through the baptism of fire and be purified the same way He was.

Ephesians 5 in verse 30, Ephesians 5 in verse 30 says...

**Eph 5:30** *we are members of His body, of His flesh, and of His bones.*

And this is another thing that Shavuot shows us. That it's not just the beginning of the New Testament congregation, and which it is, you know, it's like the starting point, the independence day, like I like to say you know. But it's also the beginning of the body of Messiah, right. So, before this Yahshua is in a bodily form, right, just Himself and He got to go through the sacrifice, cause He's the Messenger of Yahweh, right, and He's the Messiah and nobody else can do it. Like it says in Isaiah, who's with You and He says, nobody. Because nobody could do it with Yahshua. He had to do it alone. He was the only One who came to earth as a physical human being and lived and suffered and died without sin. Without having any sin His entire life, right. So, He had to do that alone, but now that he did it, now that the First-fruit is holy, so is the lump, right.

Now that He is the First-fruit and we're the first-fruits coming. Now it's not just we're walking in His footsteps, now we're part of His very body. Now, He is the, just like it says, He is the trunk and we are the branches, right, He is the root, we are the branches, but also, He is the head and we are the body. Now we are literally a part of His very body. So, boy, you better believe you better be set apart, you better believe you better be sanctified to Yahweh. Because His body is and what happens to a part of your body that's not set apart? What happens if you have a finger that gets infected, right and you don't take care of it? And you don't purify that infection and you don't get out that infection that's in there? Your finger can turn gangrene and you can wind up losing that finger or even worse, right. What happens if you're bitten by a snake? Right and you have poison venom in you? If you don't suck that venom out and quickly, depending on the snake that bites you, you gonna die, right. So, that's the way the body of Messiah is, it's a purified body, right. It's set apart to Yahweh body and if you don't keep your life that way, you know, you can be cut off from the body very very easily.

So, let's go to 1<sup>st</sup> Peter 1 in verse 6 and 7. Let's see about this. About the baptism of fire, being representative of this Shavuot offering, you know, of the flour, being like I said, putting it through a sieve thirteen times to make those two loaves for Shavuot.

In 1<sup>st</sup> Peter 1 in verse 6 it says...

**1Pet 1:6-7** *wherein you will rejoice forever, not withstanding, at the present time you are pressed a little, by the various trials that have come upon you; so that the proving of your faith, much more precious than perishing gold, but having been proved through fire, may be made manifest to praise and honor and glory at the revelation of Yahshua Messiah;*

Right, so like I said, it's a good thing, you know, they're not trials, they're challenges and Yahweh gives these challenges to every child He loves, because we need to be purified. The same way as we look at the sacrificial system and the Levitical priesthood, that was the whole shadow for us. It was to show us how the purification work through the Levitical system unto us. And wow, I don't think there's any better example than maybe the red heifer in Leviticus 9, Numbers 19, than the Shavuot offering, you know. Starting with the wave sheaf and ending with the two loaves. I mean there, it is such a perfect example of Yahshua and the New Testament congregation.

Go down to, over to 1<sup>st</sup> Peter 4, just a couple of chapters over, in verse 12. 1<sup>st</sup> Peter 4 in verse 12 says...

**1Pet 4:12-13** *Beloved, do not be astonished at the fiery trial happening among you for your testing, as if a surprise were occurring to you; but rejoice, that you participate in the sufferings of the Messiah, that so you may also rejoice and exult at the revelation of his glory.*

Right. So, don't be surprised, it's a normal thing. You know, it's a normal thing, that, just like it says in Hebrews 12, that just like a father that loves a child and you know, allows that child to go through certain trials, you know, certain challenges, to grow by them. And you know, if a child isn't corrected, what does it say? A father doesn't love the child if he doesn't correct the child. Because what's gonna happen? The child is gonna grow up and it's never gonna change, it's never gonna learn and never gonna grow. So, the same way that Yahweh it says, loves us by allowing us to go through these challenges for our purification, right. *But rejoice, that you participate in the sufferings of the Messiah.* Right, because just like He had to go through that sieve, we have to go through that sieve the same way.

*So you may also rejoice and exult at the revelation of his glory.* So, as Yahshua was an offering, we are blessed to be like Him as part of His very body. So, this is what it represents, right. This is what it represents, this is what Shavuot represents. That, like I said, it's not just the independence day of the New Testament congregation, but it's the very start of the body of Messiah. And that's why it's really interesting that what Yahshua left for us at Passover, remember when He change the symbols of that?

If you go to Matthew 26 in verse 26, He says...

**Matt 26:26** *And as they ate, taking the bread and blessing it, Yahshua broke and gave to the disciples, and said, Take, eat; this is My body.*

And wow. Remember is John 6 when He said unless you eat of the body of the Son of man, drink His blood, you have no life. And the people, rightly so, because they did not understand what He was talking about. They were thinking of cannibalism, and they were thinking, this is too hard. You know, You are teaching

cannibalism? That's totally against Scripture. But Yahshua wasn't speaking about cannibalism, He was speaking about the body of Messiah that was to come. And that's the reason why every year Passover, that's why we take that little piece of unleavened bread that represents His body because literally we are part of that body now and every year when you take that little piece of unleavened bread into your body, you're taking His body, representatively, into your body because you're becoming one. It's the same body, there's one body of Messiah, like I said, Yahshua is the head and each one of us are members in particular, it talks about it in 1<sup>st</sup> Corinthians the 12<sup>th</sup> chapter, I'm not gonna go there today, but that what it talks about. That we have to understand that, that each of us are literal members of that body. And every year Passover, we should think about that. We shouldn't just take that piece of unleavened bread like it's nothing. You know, another year come by, no, we should be thinking literally of the suffering that Yahshua went through, right, the purification that He went through. Just like the flour that goes through the sieve thirteen times but also thinking about now we are one with Him, you know. That we are one with him and each other. As the body has many members, but is one body. So, we should be thinking about that at that time because it's extremely important.

So, now, let's go back to Leviticus 23 in verse 17, let's go back to Leviticus 23 in verse 17 because this is really one of the mysteries of the new covenant. And in the new covenant there is several mysteries. And whenever you see that word 'this is a mystery', study it, read it because that means that there is something there that nobody new for the last, you know, four thousand years that's now gonna be revealed inside of there. But this is one of the mysteries, and it is a mystery, how we can literally be one body with Yahshua through the Holy Spirit, because there is only one Spirit. So, think about this. Before Yahshua's death and resurrection, right, and He became the First-fruit and then literally that enabled us to receive the Holy Spirit and become first-fruits. The Holy Spirit was just really given in measure and only to a handful of people, right. If you read Hebrew the 11<sup>th</sup> chapter you could see, you know that Enoch had the Holy Spirit and King David had the Holy Spirit and Abraham had the Holy Spirit. You could read through there, but overall the vast majority of over a millions of people had not the Holy Spirit, because it wasn't given yet, right. But now the New Testament congregation, that's the way we're one with Him and that why it's so important on Shavuot the Holy Spirit being given because, my fingers aren't Yahshua's fingers and my legs aren't Yahshua's legs, but the Spirit that came in me through Shavuot and the baptism and dying the the old person and now lying on the hands and getting that Spirit in me, that is the exact same Spirit that is in Yahshua cause there is only one Spirit. So, now we have the same Spirit that the Father and the Son have and we're a literal part of His very body, spiritually speaking, you know. Which is a reality, it's not an analogy, it's a reality because there really is a Holy Spirit and there is only one Spirit and each of us have a part of that same Spirit that is in Yahshua and in the Father. So, this is amazing, when you really think about it and about Shavuot and what it really means, right. And like I said, that's the reason we take that little unleavened bread every Passover, because His is a part of our body and we are dying to the old person and we're living to Him.

So, Leviticus 23, let's go back to Leviticus 23, in verse 17. Leviticus 23 verse 17, we've read it before but I want to read it again now, because there is one other thing that is very very interesting and important in this Scripture that maybe you caught it or maybe you didn't catch it. Leviticus 23 in verse 17 says...

**Lev 23:17** *and you shall bring in bread out of your dwellings for a wave offering, two loaves; ... Right, so, this is on Shavuot, you're taking part of that wave sheaf offering, you know, that is accepted by Yahweh, that's been ground down into flour and is now going through the sieve thirteen times and making the two loaves ... and they shall be of two tenth ephah of flour;... fine flour ... and they shall be baked with leaven; first-fruits to YAHWEH...* So, they represent us because we are also first-fruits to Yahweh. Yahshua is the First-fruit and we are first-fruits also like Him. But the interesting part of this is, that it will be baked with leaven. Baked with leaven, wow.

So, how could that be? Because if you go to Leviticus 2 in verse 11, right. Leviticus 2 in verse 11, says...

**Lev 2:11** *Any food offering which you shall bring to YAHWEH, you shall not make with leaven; for all leaven and all honey you shall not burn it as incense, a fire offering to YAHWEH.*

So, there is no offering in the Bible except for this one that's made with leaven. Why is it? Because this is the, an offering that's not about Yahshua. This offering is about us. We are the loaves, not Yahshua. Yahshua is the flour that the loaves is used for, the same way that He is the root and we are the branches, right. So, you had to use that flour, that purified flour, go through the sieve thirteen times, to make those loaves. But there have to be leaven in the loaves because they represent us as human beings. And as human beings we are not sinless, you know. So, the loaves represent us and that's why this is the only sacrifice that we see here,

representing us anyway, that's made with leaven. So, it's very very interesting and I think, just another thing that proves that this is about, like I said, it's about us as first-fruits to Yahweh.

All other sacrifices are without leaven as they represent Messiah and leaven, we know in Scripture represent sin. At least during Unleavened Bread and other times and that's when the wave sheaf is being made so, we see that's made with leaven to represent us.

If we go to 1<sup>st</sup> Corinthians 5 in verse 6. 1<sup>st</sup> Corinthians 5 in verse 6, and again this is during Pesag week and Unleavened Bread, that the Apostle Paul is writing this. He says...

**1Cor 5:6-8** *Your boasting is not good. Do you not know that a little leaven leavens all the lump? Then clean out the old leaven so that you may be a new lump, just as you are unleavened. For our Passover is Messiah who was sacrificed for our sake. Therefore, let us celebrate the feast, not with old leaven, nor with leaven of malice and of evil, but with unleavened bread of purity and holiness.*

So, this is basically why we take the leaven out of our life, you know, and why we take the physical leaven out of our homes during the week of Unleavened. Why? Because what it represents then. You know, during Unleavened, leaven is representing sin and leaven is representing pride and the lifting up, that what pride does. That's why the word, the letter 'gimel' is representative of a camel, cause a camel has a long neck and can lift up his neck and that's the representative word picture for pride, it's the lifting up. It's somebody thinking that they're better than somebody else or not willing to take advice from somebody else. Because it represents sin and pride and lifting up.

So, during Unleavened Bread, that's what we do. The same way and I'm sure it's happened to you and it's happened to me before, that, you know and if you done enough Unleavened Breads, you know, I'm heading up on just about forty of them. So, as you done that many of them there'll be a time where, during Unleavened Bread, you know, you're going to the back of your freezer, you know, to get whatever, and you'll find a waffle back there, or something that you forgot to take out. And it should show us that in our life it shouldn't just be something superficial during Unleavened Bread. We should be looking deep in our lives, the same way we look deep in our cabinets and in our freezers, even maybe moving the refrigerator and seeing what's behind it, right. The same way that we have to, we have to move things in our lives to see what's behind there. But it's a time of really doing deep soul searching, you know, and making sure that ... making sure that we're getting out every spot and wrinkle. Because, like I said, as you go along, every Holy Day, in particularly, every Passover, should becoming more meaningful. So, I know that there are things that when I became a believer, because when you're new and you're a new born babe in the Word, you're not gonna see the things of the world and the things in your life and the things you need to change the same way you see it ... ten, twenty or thirty years later. You should be seeing it in a deeper way.

And just as the grain offering went through the sieve thirteen times, we need to be purifying our lives each year we celebrate Yahweh's Feast. Becoming finer, purer and more mature just as the flour does each time it goes through the sieve, getting out clumps and impurities, right. So, this is what I say, each Holy Day should have more meaning as the Kingdom gets closer. And the same way when you put the flour through the sieve, each time it gets finer. Why? Because it's taking out every time you put it through the sieve it's taking out, you know, whatever, more impurities like I said, clumps and it's becoming finer, it's becoming purer and it could be the same way as you're sifting whatever, you know. I'm sure that there's things that you sift, sometimes if you have rice maybe, that's been there a long time and there could be little bugs in it. You got to do the same thing, you have to sift the rice to get the bug out. Each time you sift it, you get more and more impurities out. And that's what the Holy Days are meant to be. That every Holy Day, every time we take that little piece of unleavened bread and the little taste of the fruit of the vine, it should be deeper in our life what that mean to us. Our relationship with Yahshua should be deeper, you know, we should be reading Song of Songs or Song of Solomon every year and about the bride and the bridegroom and the love that Yahshua has for His bridegroom and what that means in our lives and what that should mean to us. They shouldn't just be rituals, they shouldn't just come and go but, like I said, especially now as Yahweh is in the time period of prophecy, the time period of pouring out His Spirit on all flesh. Every single Shavuot should have more meaning to it than it did before and I think for most of Yahweh's people it does. And if you're one of the ones that it hasn't yet, you really have to search in you life and you have to look deep and you have to ask why. You know, like I always say, asks better question, get better answers and see maybe where in your life you're not surrendering enough to Yahweh or you're holding back things that you should've been letting go years ago.



Because, like I said, it's a time of purifying our life, it's a time of surrender to Yahweh and it's a time to getting closer to Him, letting His Spirit work more in us.

Last scripture. Last scripture is Ephesians 5. Ephesians the 5<sup>th</sup> chapter ... I'm gonna start in verse 21. Ephesians 5 ... in verse 21, it says...

**Eph 5:21-27** *Submit yourself one to another in the love of the Messiah* ... Wow and you know, this could almost be on the door of every one of our communities. You know, we're up to, like I said, twenty, twenty-one now. We're growing, this year we have a couple more that is getting started and it's amazing. I love it, I love to see it, I've been blessed to visit some of them and praise Yahweh, I hope to help to start more. Especially this year between the Shemita and the immunity passports and all these other things coming, I think that the time is not on our side to get these things going and started for the protection for Yahweh's people, but ... *Submit yourself one to another in the love of the Messiah* ... and that's what's it about. All of us submitting to one to another, you know, because we're all part of the same body. We may have different job functions, you know, we may have different gifts of the Holy, Ruach Ha Kodesh, the Holy Spirit, but in the end, we are all part of the same body, right. So ... *Submit yourself one to another in the love of the Messiah. Wives, submit yourselves to your own husbands, as to our Master* ... Right? So, the whole point, like I said, before Adam and Eve there was no such thing as marriage as we know it, but marriage, there was a relationship that Yahweh the Father and Yahweh the Son had and what we know as marriage would become marriage to Adam and Eve was what the relationship was that Yahweh and the Father had. It was a relationship of love, it was a relationship of submission to each other, it was a relationship of caring about each other and this is what was put into the marriage relationship. So ... *Wives, submit yourselves to your own husbands, as to our Master* ... Right? And Yahshua is the head of the body, so He is the Master and He is the, plays the roll of a husband. Like I said, in the Kingdom we're gonna have roles of husband and roles of wives. You know, we're called the bride of Messiah, but it's not literally like we have now. It's not with one man and one woman, there aren't gonna be men and women, there gonna be spirit beings. So ... *Wives, submit yourselves to your own husbands, as to our Master, because a husband is head of the wife, as also Messiah is Head of the Congregation, and He is the Savior of the body* ... We just went through that, right. Unless the first-fruit is holy the lump can't be holy, you know. But then when He was resurrected, when He conquered everything and the last thing He conquered was death, right. Like He talks about in Corinthians 15 and He said to Mary Magdalene, Mary of Magdalene, don't touch Me, I haven't ascended to My Father, but go to my brothers and sisters and tell them, I'm going to My Elohim and your Elohim. You know, My Father and your Father, once He conquered that. So, He is the head of the body as the Husband, right. And as the wife, collectively, we are in submission to Him ... *because a husband is head of the wife, as also Messiah is Head of the Congregation, and He is the Savior of the body* ... Right? Which He did ... *But even as the Congregation is subject to Messiah, so also the wives to their own husbands in everything* ... And of course He is talking on a converted level, you know, not to .. whether your husband is converted or not, you're not to follow something that is not according to Scripture. But He's saying on a converted level within the congregation, that wives should submit to there husbands. Because it is, it helps us to understand our submission to Yahweh and the Father. And, wow, like it says, if you can't love you brother who you have seen, how could you love Yahweh that you haven't seen? And if you cannot submit to a human being that you could see, how on earth can you say you submit to Yahweh who you don't see? You're kidding yourself. And then it says ... *Husbands, love your wives, even as Messiah also loved the Congregation and gave Himself up on its behalf* ... So, it's a two way street. Like I always say, judicial order is voluntary but it's also reciprocal. So, the wife submits to the husband, but the husband also has to love the wife ... *that He might sanctify it* ... So, now we're talking about Messiah and the congregation, right ... *Husbands, love your wives, even as Messiah also loved the Congregation and gave Himself up on its behalf* ... That's what the wave sheaf is all about, right. He willingly died for each of us so that we can have life. And why? That He may sanctify it, that He might set it apart, the rest of the first-fruits ... *cleansing it by the washing of water and by the Word* ... Right. By baptism and by the doctrine ... *that He might present it to Himself as the glorious Congregation, not having stain or wrinkle, or any such things, but that it be holy* ... that it might be set apart, that it might be kadosh ... *and without blemish, and without blemish*.

Wow, so, this is what it's all about, right. That's what this symbolic meaning of the marriage covenant is and that's what the symbolic meaning is of the Shavuot and Shavuot grain offering and you. All these things come together so that we can be set apart to Yahweh the same way that Yahshua was set apart. He was set apart before creation, you know. The Lamb of Yah slain from the foundation of the world. So, He was set apart before the world came. He was set apart when He came unto the earth. He was set apart, you know, as the Servant of Yahweh. He was set apart for His life, His death and His resurrection. And now Yahweh has set Him apart that at the name of Yahshua every knee will bow on heaven and in earth. And literally the ones

who are chosen and are faithful will be blessed to be part of that body of Messiah and be part of His bride eternally.

So, the Holy Days are markers for this. They are markers for us to see this whole plan of salvation, how it works and to check ourselves in each one to see how we are growing. Because every Holy Day has a different meaning, right. First we have Pesach, which shows the life and the death of Yeshua. You have the Feast of First-fruit, His resurrection, and the wave sheaf that starts the count to Shavuot. Then you have Shavuot, the beginning of the New Testament congregation and the giving of the Ruach Ha Kodesh. And then after that you have Yom Teruah, the Feast of Trumpets, where Yeshua, where represent Yeshua's return. Yom Kippur that represents Yehovah's being one with His people now that we're spirit beings and the wedding feast. And then we have Sukkot, the seventh festival, that last seven days in the seventh month, which shows the unity of sevens, which is all about the Kingdom of Yehovah and that's what it represents. And then we have the last feast day, the Eighth Day, the Last Great Day, which represents the white throne judgement and the judgement of all the world from there.

So these Holy Days are markers. Every one with a little difference for us to check ourselves and for us to never forget the plan of Yehovah. I think about that sometimes. How could Christianity, how could a billion people in Christianity, two billion people if you count the Catholics, how can they be there and not understand the Kingdom of Yehovah? When you look in the Brit Chadashah, the New Testament, it's all about that. Because they lost the Holy Days. They went to pagan days, Christmas, Ishtar Sunday. These have no meaning of anything and yet, Yehovah's true Holy Days all have meaning and is the plan of salvation. Yehovah works in the circular, I have said it many times, from the beginning of the year to the end of the year. These Holy Days keep us focused on Yehovah, they keep us focused on His plan of salvation and they keep us focused on being a first-fruit to Him.

So, just as Yeshua's resurrection gives us hope to also be resurrected at His coming, the wave sheaf pictures Yeshua's suffering and sacrifice to be accepted by Yehovah the Father. And the grain of that offering is what makes two loaves for Shavuot that represent us and shows that we are a living part of His body and need to keep our life sanctified to Yah as He was.

So, I pray that you are blessed by understanding this. I think that it's important and that everybody will have and always have a great Shavuot and all the other Holy Days of Yehovah.

Yehovah Bless. Shabbat shalom.