



***God's Appointed Time
"Pentecost"***

Leviticus 23:15-22

Leviticus 23 succinctly records God's timetable for relating to His people. It is relationally designed so that we might understand His plan for redemption.

Each of these appointed festivals build upon one another with the Passover being the foundation upon which all of the rest are built. One cannot celebrate the other feasts without being reminded of and pointed back to the Passover Lamb.

The Feast of Pentecost (Greek) /Weeks (English) / Shavuot (Hebrew) Explained

The timing of Pentecost has a specific purpose. (Leviticus 23:15-16)

Of the seven feasts, there are three major "pilgrimage" feasts: Passover, Pentecost, and Tabernacles. A "pilgrimage" feast meant Jews were to celebrate these three feasts in Jerusalem at the Temple, and thus the city's population increased during these festival events.

It is called The Feast of Weeks not because the festival lasts for many weeks, but rather because the date to celebrate it is determined counting "seven weeks" from "the day after the Sabbath of the Passover" and the next day, the fiftieth day, would be Shavuot.

During **Firstfruits**, "**...from the day after the Sabbath, from the day you brought the sheaf of the wave offering...**" Israel was to remember the Passover and offer the firstfruits of the barley harvest to the Lord. Shavuot's foundation, like Firstfruits', is the Passover and the redemption of Israel represented there. Thus, they count weeks from the Passover and continue the remembrance.

Like Israel's freedom from bondage is tied to the Passover lamb, our freedom from the bondage and penalty of sin is found in Jesus, our Passover Lamb.

The offering of Pentecost has a specific meaning. (Leviticus 23:17-21)

These verses give us the requirements of the Shavuot offering. While the amount of flour, "**...two tenths of an ephah...**" is mentioned in other Feast days, such as Passover, an offering of "**...two loaves...**" is recorded only and distinctly on Shavuot. Scripture says these loaves are to be made with fine flour and leaven. The specific meaning of these requirements is found in the book of Acts.

The Feast of Pentecost/Weeks/Shavuot Fulfilled

The timing of Pentecost in Acts 2 has a specific purpose. (Acts 2:1-4)

Pentecost was an important feast to the traditional Jewish person because it was a celebration of the giving of the Torah or the Law, fifty days after leaving Egypt (*cf. Exodus 19*). Therefore, Shavuot is called "The Season of the giving of the Law." It is also considered the spiritual birthday of Israel since the Torah brought twelve tribes of Israel together into one corporate people.

So, Acts 2 can be considered, "The Season of the Giving of the Spirit." Pentecost came fifty days after the Sunday of Jesus' resurrection. Its timing was for the purpose of birthing the church. This chapter has very little to do with the Holy Spirit empowering the disciples to speak in tongues, but has everything to do with the fulfillment of this Feast in God's redemptive program to bring the gospel to both the Jews and the Gentiles. The Holy Spirit makes all believers, from many tribes, into one corporate family in Messiah.

The fulfillment of Pentecost in Acts 2 has specific meaning. (Acts 2:5-41)

The meaning of the "two loaves" in Leviticus is fulfilled in the church, as both Jew and Gentile are one in Messiah.

We know that leaven represents sin. We also know that leaven makes the dough rise. The "leaven" in the two loaves offering represents the fullness of both groups of people - Jews and Gentiles. The Body of Messiah is growing; it is growing with sinners coming to repentance.

In Leviticus 23:17, "...**fine flour**..." is translated from, **solet**, meaning, "**to strip, being crushed or worn.**" In other words, all the chaff, lumps, and inconsistencies are removed so the flour is fine and consistent. Trials and tribulations are part of the grinding of our lives into **solet** making us more like Jesus through these times. (**Romans 8:28-30**)

As we come to Christ, we are refined - like the flour of the Shavuot offering. We are ground in sanctification so that the inconsistencies in our life can be smoothed into a consistency of holiness and obedience like that of Jesus.

Luke depicts the events of Acts 2 as a second "Mount Sinai" experience. When the Law was given, there was fire and noise as God descended on Mount Sinai (*cf. Exodus 19:18-20*). When the Spirit was given there was fire and noise as well (*cf. Acts 2:2-3*).

The true fulfillment of Shavuot is also depicted in contrast to when the Torah was given at Mount Sinai. While the people waited for Moses to return from the mountain (*cf. Exodus 32:1-4*) the people grew impatient, and committed all sorts of idolatrous and immoral sins. This moved God to judge them severely - (**Exodus 32:26-28**). 3,000 people died that day at the "Giving of the Law." On the day Shavuot was fulfilled, it was quite a different outcome - "**So those who received his word were baptized, and there were added that day about three thousand souls.**" (**Acts 2:41**).

The law reveals sin that condemns us, but the Spirit reveals the Savior who saves us.

cd.TCT.42317

www.thechurchattampa.com | @thechurchatTPA