

~PENTECOST (638)

.. Symbolic Significance Of The Festival

- A name used in the **Christian Greek Scriptures** to denote the Festival of Harvest
- Also, the **festival of harvest of the first ripe fruits** of your labors, of what you sow in the field, and the festival of ingathering at the outgoing of the year, when you gather in your labors from the field. (**Exodus 23:16**)
- Or Festival of Weeks
- And you will carry on your **festival of weeks** with the first ripe fruits of the wheat harvest, and the festival of ingathering at the turn of the year. (**Exodus 34:22**)
- Called also the **day of the first ripe fruits**.
- And on the day of the **first ripe fruits**, when you present a new grain offering to Yehowah, in your feast of weeks you should hold a holy convention. No sort of laborious work must you do. (**Numbers 28:26**)
- Instructions for this festival are found at;
- And you must count for yourselves from the day after the Sabbath, from the day of your bringing the sheaf of the wave offering, seven Sabbaths. They should prove to be complete. (**Leviticus 23:15**)
- To the day after the seventh Sabbath you should count, fifty days, and you must present a new grain offering to Yehowah. (**Leviticus 23:16**)
- Out of your dwelling places you should bring two loaves as a wave offering. Of two tenths of an ephah of fine flour they should prove to be. They should be baked leavened, as first ripe fruits to Yehowah. (**Leviticus 23:17**)
- And you must present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams. They

- should serve as a burnt offering to Yehowah along with their grain offering and their drink offerings as an offering made by fire, of a restful odor to Yehowah. ([Leviticus 23:18](#))
- And you must render up one kid of the goats as a sin offering and two male lambs, each a year old, as a communion sacrifice. ([Leviticus 23:19](#))
 - And the priest must wave them to and fro along with the loaves of the first ripe fruits, as a wave offering before Yehowah, along with the two male lambs. They should serve as something holy to Yehowah for the priest. ([Leviticus 23:20](#))
 - And you must make a proclamation on this very day, there will be a holy convention for yourselves. No sort of laborious work may you do. It is a statute to time indefinite in all your dwelling places for your generations. ([Leviticus 23:21](#))
 - And on the day of the first ripe fruits, when you present a new grain offering to Yehowah, in your feast of weeks you should hold a holy convention. No sort of laborious work must you do. ([Numbers 28:26](#))
 - And you must present as a burnt offering for a restful odor to Yehowah two young bulls, one ram, seven male lambs each a year old. ([Numbers 28:27](#))
 - As their grain offering of fine flour moistened with oil three tenth measures for each bull, two tenth measures for the one ram. ([Numbers 28:28](#))
 - A tenth measure respectively for each male lamb of the seven male lambs. ([Numbers 28:29](#))
 - One kid of the goats to make atonement for you. ([Numbers 28:30](#))
 - Aside from the constant burnt offering and its grain offering you will render them up. They should prove to be sound ones for you, together with their drink offerings. ([Numbers 28:31](#))
 - Seven weeks you should count for yourself. From when the sickle is first put to the standing grain you will start to count seven weeks. ([Deuteronomy 16:9](#))

- Then you must celebrate the festival of weeks to Yehowah your God, according to the voluntary offering of your hand that you will give, just as Yehowah your God may bless you. (Deuteronomy 16:10)
- And you must rejoice before Yehowah your God, you and your son and your daughter and your man slave and your slave girl and the Levite who is inside your gates and the alien resident and the fatherless boy and the widow, who are in your midst, in the place that Yehowah your God will choose to have his name reside there. (Deuteronomy 16:11)
- And you must remember that you became a slave in Egypt, and you must observe and carry out these regulations. (Deuteronomy 16:12)
- It was to be celebrated on the 50th day, **Pentecost** means **Fiftieth Day**, from Nisan 16, the day that the barley sheaf was offered.
- And you must count for yourselves from the day after the Sabbath, from the day of your bringing the sheaf of the wave offering, seven Sabbaths. They should prove to be complete. (Leviticus 23:15)
- To the day after the seventh Sabbath you should count, **fifty days**, and you must present a new grain offering to Yehowah. (Leviticus 23:16)
- In the Jewish calendar it falls on Sivan 6. It was after the barley harvest and the beginning of the harvest of wheat, which ripened later than the barley.
- As it was, the flax and the barley had been struck, because the barley was in the ear and the flax had flower buds. (Exodus 9:31)
- But the wheat and the spelt had not been struck, because they were seasonally late. (Exodus 9:32)
- The Israelites were not allowed to begin the harvest until the firstfruits of the barley had been presented to Yehowah on Nisan 16 Therefore, in;
- Seven weeks you should count for yourself. From when the

- sickle is first put to the standing grain you will start to count seven weeks. ([Deuteronomy 16:9](#))
- Then you must celebrate the festival of weeks to Yehowah your God, according to the voluntary offering of your hand that you will give, just as Yehowah your God may bless you. ([Deuteronomy 16:10](#))
 - The instructions are. From when the sickle is first put to the standing grain you will start to count seven weeks. Then you must celebrate the festival of weeks to Yehowah your God. Every male was required to attend, and it is also stated in connection with this festival:
 - And you must rejoice before Yehowah your God, you and your son and your daughter and your man slave and your slave girl and the Levite who is inside your gates and the alien resident and the fatherless boy and the widow, who are in your midst, in the place that Yehowah your God will choose to have his name reside there. ([Deuteronomy 16:11](#))
 - The Passover was a close family observance. The Festival of Harvest, or **Pentecost**, called for a more open and hospitable liberality, in this sense resembling the Festival of Booths.
 - The firstfruits of the wheat harvest were to be treated differently from the barley firstfruits. Two tenths of an ephah of fine wheat flour (4.4 liters)(4 dry quarts) along with leaven was to be baked into two loaves. They were to be out of your dwelling places, which meant that they were to be loaves like those made for the daily use of the household and not expressly for holy purposes.
 - Out of your dwelling places you should bring two loaves as a wave offering. Of two tenths of an ephah of fine flour they should prove to be. They should be baked leavened, as first ripe fruits to Yehowah. ([Leviticus 23:17](#))
 - Burnt offerings and a sin offering went along with this, and as a communion offering two male lambs. The priest waved the loaves and the lambs before Yehowah by putting his hands underneath the loaves and the pieces of the lambs and waving them back and forth, signifying that they were presented before Yehowah. After the loaves and the lambs were offered, they became the priests for him to eat as a communion offering.

- And you must present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams. They should serve as a burnt offering to Yehowah along with their grain offering and their drink offerings as an offering made by fire, of a restful odor to Yehowah. ([Leviticus 23:18](#))
- And you must render up one kid of the goats as a sin offering and two male lambs, each a year old, as a communion sacrifice. ([Leviticus 23:19](#))
- And the priest must wave them to and fro along with the loaves of the first ripe fruits, as a wave offering before Yehowah, along with the two male lambs. They should serve as something holy to Yehowah for the priest. ([Leviticus 23:20](#))
- There is a slight difference in description of the other offerings, aside from the communion offering, in the account at;
- And you must present as a burnt offering for a restful odor to Yehowah two young bulls, one ram, seven male lambs each a year old. ([Numbers 28:27](#))
- As their grain offering of fine flour moistened with oil three tenth measures for each bull, two tenth measures for the one ram. ([Numbers 28:28](#))
- A tenth measure respectively for each male lamb of the seven male lambs. ([Numbers 28:29](#))
- One kid of the goats to make atonement for you. ([Numbers 28:30](#))
- Instead of seven lambs, one young bull, two rams, and one kid of the goats, as at;
- And you must present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams. They should serve as a burnt offering to Yehowah along with their grain offering and their drink offerings as an offering made by fire, of a restful odor to Yehowah. ([Leviticus 23:18](#))
- And you must render up one kid of the goats as a sin offering and two male lambs, each a year old, as a communion sacrifice. ([Leviticus 23:19](#))

- It calls for seven lambs, **two** young bulls, **one** ram, and one kid of the goats. Jewish commentators say that the passage in Leviticus refers to the sacrifice to accompany the wave loaves, and the one in Numbers to the properly appointed sacrifice of the festival, so that both were offered.
- Supporting this, Josephus, in describing the sacrifices on **Pentecost** day, first mentions the two lambs of the communion offering, then combines the remaining offerings, enumerating three calves, two rams, evidently a transcribers error for three, 14 lambs, and two kids. [*Jewish Antiquities*, III, 253, x, 6]
- The day was a holy convention, a Sabbath day.
- And you must make a proclamation on this very day, there will be a holy convention for yourselves. No sort of laborious work may you do. It is a statute to time indefinite in all your dwelling places for your generations. (*Leviticus 23:21*)
- And on the day of the first ripe fruits, when you present a new grain offering to Yehowah, in your feast of weeks you should hold a holy convention. No sort of laborious work must you do. (*Numbers 28:26*)
- The **Festival of Pentecost** came at the end of the barley harvest and was a time of rejoicing, as is indicated by the communion offering that was presented by the congregation and was given to the priest. This offering would also denote peaceful fellowship with Yehowah.
- At the same time the sin offering reminded the Israelites of sin on their part and was a petition to God for forgiveness and cleansing. The increased burnt offering served as a practical expression of their gratitude for His bountifulness as well as a symbol of their wholeheartedness in carrying out their covenant relationship with God.
- Not only was it specially appropriate for Israel to offer thanks to Yehowah on this day but they also were not to forget their poor brothers. After giving instructions on the festival, Yehowah commanded;
- And when you people reap the harvest of your land, you must not do completely the edge of your field when you are reaping, and the gleaning of your harvest you must not pick up. You should

leave them for the afflicted one and the alien resident. I am Yehowah your God. ([Leviticus 23:22](#))

- Thus, the poor would have real incentive for thanking the Lord and enjoying the festival along with all others. There would also be many personal offerings of the firstfruits of the harvest during this festival.
- According to rabbinic sources, after the exile the participants in the festival customarily went up to Jerusalem the day previous to its commencement and there prepared everything necessary for its observance. In the evening the blasts of the trumpets announced the approach of the festival day.
- And in the day of your rejoicing and in your festal seasons and at the commencements of your months, you must blow on the trumpets over your burnt offerings and your communion sacrifices, and their use must serve as a memorial for you before your God. I am Yehowah your God. ([Numbers 10:10](#))
- The altar of burnt sacrifice was cleansed, and the gates of the temple were opened immediately after midnight for the priests and so that the people who brought the sacrifices for burnt offerings and for thanksgiving offerings to the court could have them examined by the priests.
- **Alfred Edersheim** comments: [Before the morning sacrifice all burnt- and peace-offerings which the people proposed to bring at the feast had to be examined by the officiating priesthood.](#)
- [Great as their number was, it must have been a busy time, till the announcement that the morning glow extended to Hebron put an end to all such preparations, by giving the signal for the regular morning sacrifice. \[The Temple, 1874, p. 228\]](#)
- After the regular daily morning sacrifice was offered, the festive sacrifices described in;
- And on the day of the first ripe fruits, when you present a new grain offering to Yehowah, in your feast of weeks you should hold a holy convention. No sort of laborious work must you do. ([Numbers 28:26](#))
- And you must present as a burnt offering for a restful odor to

- Yehowah two young bulls, one ram, seven male lambs each a year old. (**Numbers 28:27**)
- As their grain offering of fine flour moistened with oil three tenth measures for each bull, two tenth measures for the one ram. (**Numbers 28:28**)
 - A tenth measure respectively for each male lamb of the seven male lambs. (**Numbers 28:29**)
 - One kid of the goats to make atonement for you. (**Numbers 28:30**)
 - Were brought. Afterward came the offering peculiar to **Pentecost** the wave loaves with their accompanying sacrifices.
 - And you must present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams. They should serve as a burnt offering to Yehowah along with their grain offering and their drink offerings as an offering made by fire, of a restful odor to Yehowah. (**Leviticus 23:18**)
 - And you must render up one kid of the goats as a sin offering and two male lambs, each a year old, as a communion sacrifice. (**Leviticus 23:19**)
 - And the priest must wave them to and fro along with the loaves of the first ripe fruits, as a wave offering before Yehowah, along with the two male lambs. They should serve as something holy to Yehowah for the priest. (**Leviticus 23:20**)
 - After the loaves were waved, one of them was taken by the High Priest, and the second was divided among all the officiating priests.

.. Symbolic Significance Of The Festival

- It was on the day of **Pentecost** that the Holy Spirit was poured out by Jesus Christ on the group of about 120 disciples in the upper room at Jerusalem in the year **33 C.E.**
- So, when they had entered, they went up into the upper chamber, where they were staying, Peter as well as John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealous one,

and Judas the son of James. (**Acts of Apostles 1:13**)

- With one accord all these were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers. (**Acts of Apostles 1:14**)
- Now during these days Peter rose up in the midst of the brothers and said, the crowd of persons was all together about one hundred and twenty. (**Acts of Apostles 1:15**)
- Jesus had been resurrected on Nisan 16, the day of the offering of the barley sheaf by the High Priest. He was, in a figurative sense, without leaven, which represents sin.
- For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. (**Hebrews 7:26**)
- At **Pentecost**, as the great High Priest, he could present to his Father Yehowah additional spiritual sons, Jesus footstep followers, who were taken from sinful mankind and who accepted his sacrifice.
- The approval by God of Jesus own human sacrifice and of Jesus presentation of his disciples, although born in sin, to be spiritual sons of God was manifested by the pouring out of God's spirit upon them.
- The fact that there were **two** loaves of newly ripened grain that were presented to Yehowah at Pentecost indicates that more than one person would be involved in the fulfillment.
- It may also point to the fact that those who become spirit-begotten followers of Jesus Christ would be taken from two groups on earth: First from the natural circumcised Jews, and later from all the other nations of the world, the Gentiles.
- But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. (**Ephesians 2:13**)
- For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. (**Ephesians 2:14**)
- By means of his flesh he abolished the enmity, the Law of commandments consisting in decrees, that he might create the

two peoples in union with himself into one new man and make peace. ([Ephesians 2:15](#))

- And that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the enmity by means of himself. ([Ephesians 2:16](#))
- And he came and declared the Good News of peace to you, the ones far off, and peace to those near. ([Ephesians 2:17](#))
- Because through him we, both peoples, have the approach to the Father by one spirit. ([Ephesians 2:18](#))
- The Jews traditionally hold that **Pentecost** corresponded to the time of the giving of the Law at Sinai, when Israel became a distinguished people. It was early in the third month, Sivan, that the Israelites gathered at Sinai and received the Law.
- In the third month after the sons of Israel came out of the land of Egypt, on the same day, they came into the wilderness of Sinai. ([Exodus 19:1](#))
- Just as Moses as mediator was used to introduce Israel into the Law covenant, so Jesus Christ as Mediator of Spiritual Israel now brought that new nation into the New Covenant.
- The apostle Paul draws a comparison from these two events, saying that Christians are gathered to a far greater assemblage at a Mount Zion and a city of the living God, heavenly Jerusalem, under New Covenant arrangements.
- For you have not approached that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest. ([Hebrews 12:18](#))
- And the blare of a trumpet and the voice of words, on hearing which voice the people implored that no word should be added to them. ([Hebrews 12:19](#))
- For the command was not bearable to them; And if a beast touches the mountain, it must be stoned. ([Hebrews 12:20](#))
- Also, the display was so fearsome that Moses said; I am fearful and trembling. ([Hebrews 12:21](#))

- **But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels. ([Hebrews 12:22](#))**
- **In general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect. ([Hebrews 12:23](#))**
- **And Jesus the mediator of a New Covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood. ([Hebrews 12:24](#))**
- **And I saw, and, look! The Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. ([Revelation 14:1](#))**
- **And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. ([Revelation 14:2](#))**
- **And they are singing as if a new song before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. ([Revelation 14:3](#))**
- **These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. ([Revelation 14:4](#))**
- **And no falsehood was found in their mouths, they are without blemish. ([Revelation 14:5](#))**
- **Jesus had announced the New Covenant to his disciples on the evening of his last Passover and, just before his ascension, had instructed them to wait at Jerusalem for the promised Holy Spirit.**
- **Now, as the apostle Peter explained;**

- Also, the cup in the same way after they had the evening meal, he saying; This cup means the New Covenant by virtue of my blood, which is to be poured out in your behalf. ([Luke 22:20](#))
- Therefore because he was exalted to the right hand of God and received the promised Holy Spirit from the Father, he has poured out this which you see and hear. ([Acts of Apostles 2:33](#))
- The presence of God's spirit was manifested in that some 120 disciples were miraculously speaking in different tongues. By this means, the multitudes of Jews and proselytes from all parts of the Roman Empire could hear with intelligibility the magnificent things of God.
- Indeed, they were astonished and began to wonder and say; See here, all these who are speaking are Galileans, are they not? ([Acts of Apostles 2:7](#))
- And yet how is it we are hearing, each one of us, his own language in which we were born? ([Acts of Apostles 2:8](#))
- Parthians and Medes and Elamites, and the inhabitants of Mesopotamia, and Judea and Cappadocia, Pontus and the district of Asia. ([Acts of Apostles 2:9](#))
- And Phrygia and Pamphylia, Egypt and the parts of Libya, which is toward Cyrene, and sojourners from Rome, both Jews and proselytes. ([Acts of Apostles 2:10](#))
- Cretans and Arabians, we hear them speaking in our tongues about the magnificent things of God. ([Acts of Apostles 2:11](#))
- First at this time, by means of Peter, baptism in the name of the Father, Son, and Holy Spirit was preached, as Jesus had commanded at
- Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. ([Matthew 28:19](#))
- And everyone who calls on the name of Yehowah will be saved. ([Acts of Apostles 2:21](#))
- Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled.

(Acts of Apostles 2:36)

- Peter said to them; Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the Holy Spirit. **(Acts of Apostles 2:38)**
- For the promise is to you and to your children and to all those afar off, just as many as Yehowah our God may call to him. **(Acts of Apostles 2:39)**
- Having gone into the heavens with the value of his sacrifice, Jesus was able to bring his followers into the New Covenant.
- So that is why he is a mediator of a New Covenant, in order, that, because a death has occurred for their release by ransom from the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance. **(Hebrews 9:15)**
- For where there is a covenant, the death of the human covenanter needs to be furnished. **(Hebrews 9:16)**
- For a covenant is valid over dead victims, since it is not in force at any time while the human covenanter is living. **(Hebrews 9:17)**
- Consequently neither was the former covenant inaugurated without blood. **(Hebrews 9:18)**
- For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people. **(Hebrews 9:19)**
- Saying; This is the blood of the covenant that God has laid as a charge upon you. **(Hebrews 9:20)**
- And he sprinkled the tent and all the vessels of the public service likewise with the blood. **(Hebrews 9:21)**
- Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place. **(Hebrews 9:22)**
- Therefore it was necessary that the typical representations of the

- things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. (**Hebrews 9:23**)
- For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. (**Hebrews 9:24**)
 - Neither is it in order, that he should offer himself often, as indeed the High Priest enters into the holy place from year to year with blood not his own. (**Hebrews 9:25**)
 - Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself. (**Hebrews 9:26**)
 - These followers, then, with the 3,000 added that day.
 - Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added. (**Acts of Apostles 2:41**)
 - And others later, were not the very **first** firstfruits to God, for this was Jesus Christ himself, resurrected on **Nisan 16 of 33 C.E.**
 - But each one in his own rank, Christ the firstfruits, afterward those who belong to the Christ during his presence. (**1 Corinthians 15:23**)
 - When the barley sheaves were waved. Rather, they were like the firstfruits of the wheat, a second crop, **certain firstfruits** to God.
 - Because he willed it, he brought us forth by the word of truth, for us to be certain firstfruits of his creatures. (**James 1:18**)
 - They now became God's new nation, God's chosen race, a royal priesthood, a holy nation, a people for special possession.
 - But you are, a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies, of the one that called you out of darkness into his wonderful light. (**1 Peter 2:9**)

