

CORNERSTONE
BIBLE STUDY GUIDE

THE FEASTS *of* JEHOVAH

Volume Two

*The Feast
of
Pentecost*

Dwight Hammond

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Series

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Pentecost

By Dwight Hammond

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THE FEASTS
of
JEHOVAH
Series

- Vol. 1 — *The Feast of Passover*
Vol. 2 — *The Feast of Pentecost*
Vol. 3 — *The Feast of Tabernacles*

Available on Ike's Notes.net *Introduction*

The three feast seasons of Passover, Pentecost, and Tabernacles represent three major encounters God has with His covenant people. The feast season known as Passover was established by God for the purpose of teaching us how to find God's peace. We find peace with God when we appropriate Jesus as Lord, the Passover Lamb who died for our sins. We find the peace of God through Jesus as our Unleavened Bread and First Fruits representative. This work of Jesus on our behalf is realized personally when we set ourselves apart from the ways of the world and give ourselves completely to Jesus as bond-slaves. The result is that we not only have peace *with* God, but we also enjoy the peace *of* God.

Passover season represents a great blessing that God has for us. But that's not all God has for us. He not only wants us to know His peace, He also desires that we know His power. He has made His power available to us through Jesus.

It has been said that a picture is worth a thousand words. In this study guide we will see how God teaches us how to receive His power by using the Feast of Pentecost as a visual aid to show the things to come in the New Testament. We will see how the Feast of Pentecost represents the second major encounter the Christian can have with God.



THE FEASTS *of* JEHOVAH

Volume Two

The Feast of Pentecost

Jehovah commanded Israel to keep was the Feast of Weeks or the Feast of Pentecost, as the New Testament calls it. It is the Feast which the Lord seemed to have in mind when he told Moses that Pharaoh was to let the people go, so that they could “hold a Feast of Me in the wilderness” (Ex. 5:1; 10:9).

The Main Scriptures dealing with this feast are located in Ex. 19-20, 24; Dt. 16:9-12; Ex. 23:16-17; 34:22-23; Lev. 23:15-21 and Num. 28:26-31. The New Testament shows the fulfillment of this feast in Acts 2; 2 Cor. 3, and Heb. 8. You should read these passages and become familiar with them since the material in this study guide is gleaned primarily from them.

The Exodus from Egypt took place under the Feast of Passover in the first month, Abib, later called Nisan. After crossing the Red Sea, a pillar of fire led the Hebrew people to the foot of Mt. Sinai. At Mt. Sinai the people experienced the Feast of Pentecost in the third month (Sivan). The Ten Commandments were given along with establishing the Tabernacle of the Lord, the Aaronic priesthood, and the sacrifice system. It was here at the foot of this mountain where the people were established as, “the church in the wilderness” (Acts 7:38 KJV).

The full significance of this Feast Day can only be understood and appreciated by considering the details in the Scriptures. Here again we will look at the natural first, and then of the spiritual (the shadow and then the substance).

I. This Feast is Known by Many Names.

A. The Feast of Harvest—Ex. 23:16

B. The Feast of Weeks—Ex. 34:22; Dt. 16:10, 16

C. The Day of Firstfruits—Num. 28:26; Ex. 34:22

D. The Feast of Pentecost, in the New Testament—Acts 2:1; 20:16; 1 Cor. 16:8

II. Pentecost is in the Third Month—Acts 2: 1; 20:16; 1 Cor. 16:8; Ex. 19:1-2.

A. The Old Testament Fiftieth Day.

1. Passover to Pentecost. Passover took place on the 14th day of the 1st month (Ex. 12:18; Num. 28:16; Lev. 23:4-4). Israel left Egypt on the 15th day of the same month, in the Feast of Unleavened Bread (Lev. 23:6; Num. 28:17-18; Ex. 12:18). They obviously came to Mt. Sinai on the 1st day of the 3rd month (Ex. 16:1; 19:1), because the Lord spoke to Moses to tell the people to sanctify themselves against the 3rd day (Ex. 19:11). Then Moses went up again and took Aaron with him (Ex. 25:1, 12). On this day the Lord wrote the Ten Commandments on the tables of stone. In all we have 50 days, which may be seen as follows:

15 days—First month, Abib or Nisan.

30 days—Second month, Lyar.

4 days—Third month, Sivan.

49 days or 7 Weeks.

Then on the 50th day the Lord wrote the Ten Commandments with His finger, therefore the Jews look upon the Feast of Pentecost as the celebration of the giving of the Law.

2. The Feast of Weeks—Lev. 23:15-16

The time element is shown more clearly in this passage, it links Passover and Pentecost. Here the Lord commanded Israel, when they arrived in the land and had harvest time, to count from the day of the waving of the sheaf of firstfruits 49 days, or seven Sabbaths. Then they were to count the day following, which was the 50th day, the morrow after the seventh Sabbath, and this was the Day of Pentecost. On this day they were to offer special offerings.

B. The New Testament 50th Day—Acts 1:3; 2:1

The Lord Jesus came to fulfill all the intricate details of the Law (Mt. 5:17; 11:13). The Book of Acts shows the fulfillment of this time period of the 50 days unto the Feast Day of Pentecost.

After Jesus was resurrected, at the close of His 3 days and 3 nights in the tomb, He was seen of His disciples for 40 days, speaking to them of the things pertaining to the kingdom of God. At the close of this period of 40 days

He ascended back to the Father. The disciples tarried in Jerusalem in the upper room for 10 days and then “*when the Day of Pentecost was fully come*” the Holy Spirit was poured out on the believers. So we have:

40 days—between the resurrection and ascension of Jesus.

10 days—tarrying.

50 days—to Pentecost.

Israel experienced the giving of the Law at Mt. Sinai 50 days after leaving Egypt under Passover. The disciples experienced the coming of the Holy Spirit 50 days after the completion of Passover by the resurrection of Jesus. And again, as the Feast of Pentecost was celebrated 50 days after the waving of the sheaf of firstfruits, so the Holy Spirit was poured out on the 50th day after the resurrection of Jesus. A remarkable fulfillment of the Feast of the Fiftieth Day in the third month!

III. Significance of the Number Fifty

The number 50 is used symbolically to represent liberty, freedom or deliverance. This is seen in the fact that every 50th year (or $7 \times 7 = 49 + 1 = 50$) in Israel was called the Year of Jubilee. It was a year of release, liberty, and freedom. Slaves were set free, debts were canceled, families were reunited, and liberty was proclaimed throughout the land by the sound of the Jubilee trumpets (Lev. 25:8-17).

For the nation of Israel, the Feast of Pentecost on the 50th day after their deliverance from Egypt was a celebration

of liberty from the house of bondage. They were free now to serve the true God, the Lord, their redeemer.

For the New Testament believers, the Day of Pentecost meant liberty and freedom from Old Covenant bondage of ceremonies of the Law. The Bible says that, "...where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17).

IV. The Day after the Sabbath—Leviticus 23:15-16

Like the Day of the Sheaf of Firstfruits, the Feast of Pentecost was celebrated on "the day after the Sabbath."

A. The Sheaf of Firstfruits was waved on "the day after the Sabbath" which was the first day of the week. The New Testament anti-typical fulfillment is seen in the fact that the Son of God rose from the dead on "the day after the Sabbath" on the first day of the week (Sunday). The New Testament believer worships the Lord on this day as the resurrected Christ of God!

B. The Day of Pentecost took place on "the day after the Sabbath," on the first day of the new week. The New Testament anti-typical fulfillment is seen in the fact that the Blessed Holy Spirit descended from heaven on this day to fill the believers with Himself.

So two persons in the eternal Godhead—the Son of God, and the Holy Spirit by-passed the Old Testament Sabbath day, and acted on the first day of the week, or "the day after the Sabbath." The two foundational events of the

church, the resurrection of Christ, and the out-poured Holy Spirit, both took place on the first day of the week or Sunday! It is for this reason that the New Testament believer keeps the Lord's Day and not the Old Testament Sabbath Saturday.

True Sabbath rest is in Christ's finished work and in the Spirit (Mat. 11:28-30; Acts 20:7; 1 Cor. 16:1-Z; Heb. 4:1-11).

V. What Happened at Mt. Sinai?

Although the Feast day took place on the 50th day, there were other important things which transpired on and subsequent to this day. The Old Testament and New Testament Pentecostals can be compared to and contrasted with these events.

A. Supernatural Manifestations

As Moses entered the mount of God, supernatural manifestations took place. The Presence of God was evidenced by the sound of the trumpet, by thunder, lightning, thick clouds, fire and a voice. The result was trembling, fear, and quaking by Moses as well as the Israelites (Ex. 19:16-19; Dt. 4:32-40; Heb. 12:18-Z1). Elijah experienced similar manifestations at Mt. Horeb when he saw and heard the earthquake, wind and fire, and then the still small voice (1 Kgs. 19:8-14).

On the Day of Pentecost, after Jesus the Mediator of the New Covenant had entered the heavenly Mountain of

God—Mt. Zion (Heb. 12:22-29; Rev. 14:1-4), there were great manifestations of His Presence in the upper room. The Holy Spirit descended as a mighty rushing wind, the place was filled with His Presence, tongues of fire sat on the heads of the disciples and they all spoke with other tongues as the Spirit gave them utterance (Acts 2:1-4; 4:31). When word of this was spread abroad, thousands of Jews out of every nation, gathered to hear the Word of the Gospel of grace. So the wind and fire, the sound from heaven, and then the speaking in other languages were manifestations of God's Presence. Fear and wonder fell on the hearers as the Gospel was preached.

B. The Giving of the Law Covenant—Ex. 19:16-20; Dt. 4-5; Ex. Chapters 31-34.

The Jews refer to this day as “The Feast of the Giving of the Law” or the Birthday of Judaism.

Events relative to the New Testament Pentecost show the great comparison and contrast to the Old Testament Pentecost. This was the Birthday of the New Covenant church.

Paul tells us that the Glory of God in the face of Jesus Christ is the greater Glory than that on the face of Moses. Jesus is the New Covenant Mediator. The Glory of the Old Covenant is done away, while the Glory of the New Covenant remains. Paul deals with this comparison and contrast relative to the Feast of Pentecost and the Law in 2 Cor. 3. This may be seen more clearly in the following table:*Pentecost and the Law*

Old Testament Pentecost	New Testament Pentecost
The 50th day	The 50th day
Writing of Ten Commandments on two stone tablets.	Commandments of love are written on the Heart and Mind (Mt. 22:34-40; Rom. 13:8-10; Mt. 5-7)
By the Finger of God	By the Spirit of God (Lk. 11:20; Mt. 12:28)
3000 people slain [The Letter]	3000 people live [The Spirit] (Acts 2:41)
Glory on the face of Moses	Glory on the face of Jesus
Face veiled so people could not see	Unveiled face so we can be changed into same Glory
Glory that faded	Glory that remains
Mt. Sinai	Mt. Zion (Heb. 12:22-24)

C. The Book of the Covenant—Ex. 24; Heb. 8-9.

Relative to the Feast of Pentecost was the giving of the

Book of the Covenant. The Book of the Covenant contained other civil and ceremonial laws besides the Ten Commandments. This Book was blood-sprinkled, even as were the people. Under Passover the blood was sprinkled on the door. Under Pentecost the blood was sprinkled on the people and the Book. Compare Ex. 24:8 with Mt. 26:28. Both Moses and Jesus tell us about the “blood of the Covenant.”

The New Testament fulfillment is in the writing of the New Testament Books, subsequent to the outpouring of the Holy Spirit at Pentecost. The New Testament Books are blood-sprinkled, sprinkled by the blood of Jesus. The New Covenant people are also blood-sprinkled, for it is the Spirit who applies the blood of cleansing. It is also the responsibility and ministries of the church to teach God’s people the New Covenant commandments of the Lord Jesus Christ (Mt. 26:26-28; Heb. 9:11-22; Eph. 4:9-16).

D. The Revelation of the Tabernacle Order—Ex. 25-40.

Subsequent to the Feast Day of Pentecost was the revelation to Moses of the Tabernacle of the Lord, and the whole order of approach and worship of Jehovah.

The New Testament anti-typical fulfillment is seen in the teaching of the Apostles concerning the priesthood of the believers, the spiritual sacrifices offered in a spiritual house, and the spiritual experience of the Feasts of the Lord.

The New Testament church, as a redeemed and holy nation, approaches God through the perfection of Christ Jesus by the Holy Spirit (1 Pet. 2:5-9; Rev. 1:6; 5:9-10). The Epistles lay out for us the New Testament church order.

VI. The Two Leavened Wave Loaves—Lev. 23:15-21; Num. 28:26-31.

The most popular ceremony which took place on the Day of Pentecost was the presentation before Jehovah of the two leavened wave loaves.

A. A New Grain Offering Baked with Leaven.

The Lord commanded Israel on this Pentecostal day to “offer a **New Grain** offering unto Jehovah.”

They were to bring out of their dwellings **two** wave loaves of two-tenths deals of fine flour. And they were to be baked **with** leaven!

No leaven or honey was permitted in the regular daily Grain Offering. Nothing leavened could be offered with blood sacrifices on the altar of Jehovah (Lev. 2).

We have seen that leaven is symbolic of evil, or that which is false, corrupting, and pointed to the fact Jesus was perfect and sinless as our Unleavened Bread, our Grain Offering.

But here in Pentecost the Lord commanded the very

opposite, saying that Israel should make a **new** Grain Offering of fine flour and bake it with leaven. Why? Why is there no leaven to be seen in Passover and yet there is leaven seen in Pentecost? What truth was God setting forth in this symbolic passage?

The reason is that Passover represents Jesus and His sinless perfection, while Pentecost has to do with His body, the Church, which has not attained perfection.

The significance of leaven has already been established in our study (See *Vol. 1, Feast of Passover*). It is worth remembering that Paul wrote his Letter to the Corinthian and Galatian believers, as also other churches, and they certainly were “Pentecostal leavened wave loaves.” He wrote to arrest the action of the leaven and also to have it purged out (Read again 1 Cor. 5:6; Gal. 5:9; Mk. 8:15; Mt. 16:6-12; Lk. 12:1).

In Unleavened Bread, Israel was to put away leaven and in a practical way feed on the unleavened food. In fulfillment the believer puts away all works of the flesh and outworking of sin.

In the Sheaf of Firstfruits, both Israel and the Church rest in the fact that God has accepted them in the One Sheaf, Jesus Christ.

B. Two Wave Loaves

There were two wave loaves offered to Jehovah on this Feast Day of Pentecost. It was a dual offering,

both loaves being of the same measure of flour. The truth of dual offerings may be noticed through the whole Levitical system.

1. Two loaves were offered on the Day of Pentecost (Lev. 23:17-21).
2. Two birds were used in the sacrifice and cleansing of the leper (Lev. 14:1-7 with 1:14 and Gen. 15:9).
3. Two trumpets of silver were used in the various callings of the camp of Israel and more especially in the Feast of Trumpets (Num. 10:1-10; 29:1).
4. Two tables of stone had Ten Commandments written by the Spirit (finger) of God (Ex. 20:1-17; 31:18).
5. Two goats were used in the great Day of Atonement ceremonies (Lev. 16).

When one is with another, making two, then we have agreement and two is therefore the number of witness, the number of testimony. Jesus sent the 12 apostles and the 70 disciples out two by two to witness and testify in every city where He Himself would come (Lk. 9: 1-6; 10:1-2).

C. Two-Tenths Deals of Fine Flour—Lev. 23:17

Both wave loaves were to be of the same measure of fine flour, that is, two-tenths deal. The measure of two-tenths deal is found in Israel on several occasions, showing that Jehovah had some significant truth in mind when He commanded this measure.

1. The Manna which fell in the wilderness had two-tenths deal in it, for, on the sixth day Israel was to gather twice as much to carry them over the Sabbath (Ex. 16:22, 36). The two-tenths deal here represents the **double portion**.

2. The Grain Offering presented on the Feast Day of the Sheaf of Firstfruits was also to be made of two-tenths deal of fine flour (Lev. 23:13).

3. The twelve loaves of Shewbread on the golden table were also to be made of two-tenths deal of fine flour (Lev. 24:5-7). So again we have the **double portion** of life and health in the “Bread of His presence” as the Shewbread literally means.

4. The two wave loaves offered here at Pentecost were also to be made of two-tenths deal of fine flour (Lev. 23:17).

5. In the two tables of stone on which the Ten Commandments were written we also have the thought of two-tenths, for the **Ten** Commandments find their fulfillment in the **two** Commandments of Jesus, as given in the New Testament (Mt. 22:34-40).

The two-tenths deals of fine flour find their fulfillment in the double portion of the Spirit upon both Jew and Gentile, who are of the same body.

D. Of Fine Flour—Lev. 23:17

The two wave loaves were to be of fine flour. Fine flour originates in the whole wheat. This wheat must be taken and put through the grinding and crushing process to become fine flour. Only then can it become suitable to become bread.

Fine flour represents the trials, testings, temptation and sufferings of the believer, as the corn of wheat, in order to become the bread of God, even as for Jesus Christ (Jn. 12:24; Is. 28:28; 52:14; 53:1-6; Ps. 147:14; Jn. 6:51-56).

Jew and Gentile believers together would experience the crushing process in order to become “one” bread. Paul says concerning Jesus and the Church that they are **bread!** “...*Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread.*” (1 Cor. 10:16-17 NASB).

E. Baked with Leaven—Lev. 23:17

In order to make fine flour into bread, it must be baked. The fire and the baking process intensify the unity of the loose fine flour.

So the fire of the Holy Spirit (Heb. 12:29; Mt. 3:11-12) intensifies the unity of Jew and Gentile as the bread of God, suitable to be waved before Him (Lk. 3:16; Heb. 9:14).

F. The Firstfruits unto Jehovah—Lev. 23: 17

The truth of the firstfruits has already been considered under the Sheaf of Firstfruits. There it was seen that the firstfruits represented the choicest, the first, the best. They were peculiarly Jehovah's, presented to Him and sanctified for His service. This compares to Christ of His church. Read Ex. 23:16, 19; 34:22, 26; Lev. 2:12-14; Num. 18:12; Deut. 26:10; 2 Kgs. 4:42; Neh. 10:35-37; 12:44; Prov. 3:9.

The New Testament writers particularly see the early converts, both the Jew and the Gentile as "a kind of firstfruits" unto the Lord (James 1:18; 1 Cor. 15:20, 23; 16:15; Rev. 14:4). They also realized they had only received "the firstfruits" of the Holy Spirit's operations (Rom. 8:32; Eph. 1:13-14). The firstfruits reminds us that there are more to come; the harvest yet to be reaped and brought in.

G. A Wave Offering—Lev. 23:17, 20

The Hebrew word "*Tenoofaw*" meaning "*to wave*" (Strong's 8573 from 5130) has also the thought of "*to quiver*" (i.e., vibrate up and down, or rock to and fro); a brandishing and specially the official undulation of sacrificial offerings. It is translated "*offering, shaking, wave offering.*"

Jews and Gentiles, baptized by the Spirit into the same body are indeed God's "wave offering" (1 Cor. 12:13; Eph. 2:11-22).

H. Holy to Jehovah for the Priest—Lev. 23:30

Even though the two wave loaves were leavened, the Lord counted them as holy unto Himself for the Priest.

I. A Holy Convocation—Lev. 23:21

The Day of Pentecost was also a Sabbath day, a holy convocation. No customary work was to be done on this day of rest. It prophesied of the fact that “the day after the Sabbath,” or the first day of the new week would become the New Testament “Sabbath,” or “day of rest.” The disciples came through the transition from the Old to the New Covenant and came to keep the first day of the week as these Scriptures indicate (Mt. 28:1; Acts 2:38; 20:7; 1 Cor. 16:1-2; Rev. 1:10).

J. A Statute Forever—Lev. 23:21

The keeping of the Feast Day of Pentecost was a law that was to be kept in all generations. This finds its fulfillment in the fact that the Holy Spirit has come to dwell with the believer forever (Jn. 14:16-17). The believer has a continual “Pentecostal Feast!”

VII. The Feast of Harvest of Firstfruits—Ex. 23:16; 34:22; Deut. 16:10; Num. 28:26.

As seen earlier this Feast Day was called the “Feast of Weeks,” or the “Feast of Harvest,” or the “Feast of the Firstfruits. Therefore this feast not only involved a special and literal 24-hour day, but it also involved a season of time. There are several other things therefore of significance involved in the feast besides the special set day ceremonies.

A. The Early Rains—Deut. 11:10-15; Lev. 26:4; Deut. 28:12; Joel 2:23; Zech. 10:1.

Rain in Scripture is symbolic of revival and refreshing. Spiritually speaking it pointed to the out-pouring of the Holy Spirit as the “early and latter rain.” Jehovah promised that He would come to His people as the rain (Hos. 6:1-3).

The Jews always understood that the outpouring of rain was symbolic and prophetic of the coming outpouring of the Holy Spirit on their own nation as well as other nations. The outpouring of the Holy Spirit on the Day of Pentecost and onward was indeed “the first rain” or “the spring rain.” The Prophet Joel links the outpouring of the early and latter rains with his prophecy of the outpouring of the Holy Spirit on all flesh. (Joel 2:21-32).

B. The Harvest Time—Deut. 16:10; Ex. 23:16; 34:22. With rain comes harvest time. The rains were necessary for both sowing and reaping times. Two harvests take place in the Land of Canaan—grain harvest and fruit harvest.

1. Passover and Pentecost—**grain** harvest.

a. Passover was **barley** harvest (Ruth 1:22; 2:23; 2 Sam. 21:9-10).

b. Pentecost was **wheat** harvest (Ex. 34:21-22; Jgs. 6:11; 1 Sam. 6:13).

2. Tabernacles—**fruit** harvest.

C. The Harvest of Firstfruits—Ex. 23:16; 34:22;

Num. 28:26.

It should be noted that the Feast of Weeks was the firstfruits harvest.

The firstfruits always point to more to come. So the harvest of Passover and Pentecost pointed to the harvest of the Feast of Tabernacles. This harvest was to come in the **end of the year!** It is prophetically showing us the harvest in the **end of the age** (Mt. 13:30, 39; Mk. 4:29; Rev. 14:15). This harvest will necessitate the final outpouring of the Holy Spirit as rain according to James 5:7.

D. Harvest of Freewill Offerings and Rejoicing—

Deut. 16:9-12, 16-17; 28:47.

With the harvest in, Jehovah commanded Israel to bring freewill offerings unto Him, according to the blessing of the Lord upon them. They were to rejoice before Jehovah and His goodness. The New Testament shows the same spirit of joy and giving upon the early believers, as distribution was made to the needy saints (Acts 4:32-34; 6:1; 13:52; 1 Cor. 16:1-2; 2 Cor. 8-9).

So the believer must experience the glorious Feast of Pentecost, since Passover is just the beginning, introducing one to Lamb of God, Jesus Christ. The believer must continue in the Feasts of Jehovah and enter into Pentecost. Pentecost brings one into the blessed ministry of the Holy Spirit and into the Church, the Body of Christ. However, this feast is not the final one. There is another feast into which the believer and the Church

must enter. This is the Feast of Tabernacles.

Every time a sinner receives Jesus as Lord, he experiences Passover. It is not that the historical Passover is repeated, but the historical fact and truth become an experience of truth. The same is true for Pentecost. Pentecost is an historical fact and truth, never to be repeated the same way. But, every time a believer receives the Holy Ghost Baptism, there is an experience of Pentecost. It is this balance between historical truth and experience that needs to be kept in mind when studying the Feasts of Jehovah, and especially as we move on to the most glorious feast, the Feast of Tabernacles.



About the Author

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