

## After Pentecost

Leviticus 23:16: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

The Greek word for “fifty” is “pentcosta.” Also note that the King James word for “meat” does not mean flesh; it actually means “meal.”

Acts 2:1-4

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

As Pentecostals we should be well aware of these scriptures. We even identify ourselves by the events in Acts chapter 2 by calling ourselves, “Pentecostal.” We do well to do this because it was on that day that the Holy Ghost was poured out.

Yet we sometimes fail to realize that Pentecost is only the 4<sup>th</sup> of the 7 Feasts in the Bible. What happens after Pentecost?

The seven feasts are outlined in the book of Leviticus chapter 23. In fact as you will see, this chapter is a short synopsis of the entire Bible.

Unfortunately it is a little hard to see that, so you can't just plop this chapter down in front of a visitor and say, "Here read this while I go get the baptistry ready."

To those of us who have read and studied the Bible for many years, we can see the meaning and symbolism of the entire Bible wrapped up in this single chapter.

## The Feast Of Passover

Leviticus 23:4-5

4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth [day] of the first month at even [is] the LORD'S Passover.

Passover commemorates the day that the Israelites were saved from the 10<sup>th</sup> plague, which destroyed all the first-born of everyone living in Egypt.

The plague would have taken the first-born of the Israelites as well except that they placed the blood from a lamb onto the doorpost.

Because there was blood on the doorpost, the death angel "passed over" the houses of the Israelites and so the feast was called "Passover."

The blood on the doorpost is also in the shape of the Hebrew letter "tov." It is this same letter that is used in Ezekiel:

Ezekiel 9:4: And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

The word “mark” in English is actually “tov” in Hebrew. The letter tov was written in Late Hebrew script, as two vertical strokes connected by a horizontal stroke at the top, just like the opening of a doorway.

In early Hebrew script and in the Latin alphabet that same character is written as two crossed lines. In other words, the mark on the doorway is written in blood and in the shape of a cross.

That mark was written on the doorways to keep the death angel away from the Israelites, it was written on the foreheads of righteous people in Ezekiel 9, and it is to be written on our hearts today.

Jesus is the lamb that was slain. He was slain on the cross.

Jesus’ death on the cross is the sacrifice that was foretold by the Feast of Passover.

Just as the blood of the lamb was written on the doorpost to keep death away so the blood of Jesus was shed to keep that same angel away from the doorway to our hearts as well.

It was not enough to have the lamb slain; the blood had to be applied.

Likewise it is not enough that the lamb Jesus was slain for the sins of the world; each of us must apply that blood to our hearts.

Note that even the Israelites were not immune from the effects of the death angel in Egypt.

It was only the blood of the lamb that saved them. Likewise we live in an evil world. Do not think that the angel will skip you.

There is only one way to keep the coming judgment away from the door of your heart; that is by having the blood of Jesus applied to your heart.

## The Feast Of Unleavened Bread

Leviticus 23:6: And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Leaven is a symbol of sin in the Bible. Unleavened bread therefore represents a sinless life.

The unleavened bread itself is made with stripes on its front and back. The bread is pierced with holes.

When it is eaten at the Passover meal, it is broken into three pieces. One of those pieces is hidden somewhere in the house.

The children search for the piece. The hidden piece is the one that reappears later in the meal and is eaten last.

Jesus was born in Bethlehem, which is Hebrew for “house of bread.”

Like the unleavened bread, Jesus was sinless and was only on earth for a short time.

He was bruised with stripes and pierced with holes. He was broken and hidden in a tomb. After 3 days he appeared again.

Jesus is the unleavened bread.

He himself said that the bread represented His body, which would be broken, buried, and resurrected.

Paul said that when we go down in the waters of Baptism that we are likewise partaking of Jesus’ death, burial, and resurrection.

We take part in that burial and resurrection now so that we can take part in a second resurrection later.

You must be baptized in Jesus Name while in this life if you want to be resurrected with Jesus.

The feasts in Leviticus 23 lay out in sequence of events for the church. The feast of unleavened bread is the second of the 7 feasts and represents the death and burial of Jesus.

For us as Christians the baptism serves the same purpose. It is through burial in water that we have our sins forgiven and we take on Christ's death and burial in our lives.

### **The Feast Of First Fruits**

**Leviticus 23:10-11**

**10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:**

**11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.**

The feast of First Fruits represents a new beginning.

It takes place after the fest of Unleavened Bread and represents the brining of the first harvest from the field.

In the ancient world the re-awakening of the earth from the death of winter to the life of spring was celebrated with sacrifices to fertility goddesses.

For the Jew and the Christian, however, this time is when we worship the true source of our abundance in God.

The feast of first fruits is when the new harvest was brought to the Temple.

More significantly for the Christian, this time represents not only the rebirth of the Earth from its slumber but of the resurrection of Jesus as well.

By rising from the grave Jesus gives us all a chance at rebirth.

### **The Feast Of Leavened Bread**

Leviticus 23:16-17

Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD.

Notice that the second feast was one of unleavened bread.

This is the fourth feast, which contains leavened bread.

Leavening represents sin. Jesus is the sinless unleavened bread that was striped, pierced, broken, buried, and found again during the Seder meal.

We are the imperfect leavened bread that is brought before the Lord in the fourth feast.

The leavened bread is not burned on the altar in the Temple but is simply waved in front of the Ark.

Likewise the Feast of Leavened Bread takes place 50 days after the first 3 feasts. The Greek word for 50 is "Pentecost".

That is why the Bible says in Acts 2:

**Acts 2:1: And when the day of Pentecost was fully come, they were all with one accord in one place.**

The “Day of Pentecost” was also the Feast of Leavened Bread that was spoken of in Leviticus 23:16.

While only unleavened bread was good enough at the Passover meal, the Lord accepted leavened bread 50 days later on the day of Pentecost.

That is because only the sacrifice of the sinless lamb, Jesus Christ, could atone for the sins of man, but through His sacrifice all mankind could be acceptable on the Day of Pentecost.

That is why the Holy Ghost fell on those in the upper room.

**Acts 2:2-3**

**2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**

**3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

When the Lord made Adam, He breathed life into his nostrils and gave him life.

On the day of Pentecost the Lord blew into the house like a wind and breathed new life into all them that were sitting there.

The spirit appeared as tongues of fire. But notice that the plural “tongues” is immediately followed by the singular “it.”

One spirit; one Holy Ghost. Even though we are all many we are to be filled with a singular Holy Ghost.

That singular Holy Ghost is what unites us all together into a single body. The Lord expects us to operate as a single Body of Christ in unity.

It is only when we are in one accord and filled with one Holy Ghost that the next verse can take place.

**Acts 2:4: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

It is on the Day of Pentecost that the Holy Ghost stopped being the Shekinah which would rest on things – the Ark of the Covenant, for example – and would instead become the Ruach Ha Kodesh which lived within us.

It is this Spirit, which gives us power.

Many tongues of fire became many tongues of speech yet it is One Holy Ghost fills all of us.

Each of us goes into the world with our own way of speaking to the world around us. While one person may be a fiery evangelist, another is a teacher.

While one may speak to children, another speaks to teens.

The world is filled with many languages and many styles of learning, yet it is one Holy Ghost that should speak through us all.

That one Holy Ghost should unite us all as a single body.

### **The Church Age**

The first four feasts of Leviticus 23 take place in the spring of the year.

The last three feasts take place in the fall.

For farmers such as the Israelites, the first four feasts represented the beginning of the period of labor.

After Pentecost is when the regular work of caring for the crops took place. There was the normal watering and weeding that must be done with any garden.



There are no feasts that take place during this time; only work.

For us this time is what we call the “church age;” it is the time when we must weed and water the harvest of souls that the Lord sends our way.

As individuals this time occurs after we are filled with the Holy Ghost. We become like the man who was rescued in the story of the Good Samaritan.

Luke 10:33: But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him],

Luke 10:34: And went to [him], and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Luke 10:35: And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

We have studied before that Jesus is both the Samaritan and the beast in the story. Jesus takes the man who was beaten by sin and places him on his own beast (body.)

He takes the man to the inn (church.) He pays for the rescue of the man in advance (his death on the cross.) Lastly he promises to return again.

The part of the story that is not address, however, is what happens to the man after he recovers?

The answer is that the man is never supposed to leave the inn. The man who was rescued stays at the inn. The Samaritan is constantly bringing new people who have been beaten and left for dead.

The Samaritan brings wave after wave of new people who are beaten and torn. Each of those people gets better and takes care of the next wave. I know this because that is how the Church works.

Jesus is out wandering the world looking for those who have been beaten and left for dead by sin.

Jesus takes those people and brings them to the church and puts them in our care. He has paid for their recovery by his own death on the cross.

We who are left on the doorstep of the church are having our wounds cleaned. We are washed in the waters of baptism and our wounds filled with the oil of the Holy Ghost.

When we are better we get up out of bed and we help those new ones who come to our door.

The summer after Pentecost is where we live our lives today. We work in the fields because the time of the final three feasts has not yet come.

### **The Feast Of Trumpets**

**Leviticus 23:24: Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.**

This last feast takes place in the fall.

The blowing of the trumpet tells the harvester to stop working and come in from the field.

For those of us working in the fields of the Lord, the Trumpet is the sound that our work is finally done. It is also the beginning of the time when God judges the world.

The last three feasts take place over the course of only 10 days.

Because the book of Job mentions 10 days, the tradition is that the book of Job takes place over the course of the last 3 feasts of Leviticus.

In the first chapter of Job, God declares Job to be righteous.

Job does not have to be cross-examined by God and Satan in a court; God declares Job to be righteous right from the outset.

**Job 1:8: And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**

Job avoids judgment because God declares him “perfect and upright” from the outset.

If Job takes place over the course of these last 3 feasts, then the image of being “perfect and upright” should apply to the Feast of Trumpets. In fact that is the case:

**Matthew 24:30-31**

**30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

**31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

The sounding of the trumpets marks the end of the Church Age. The harvest is complete and those of us who are working in the field will be called away.

### **The Feast Of Atonement**

**Leviticus 23:27: Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.**

Ten days later is the most terrible of all the feasts.

It is on this day that the Lord called for the atonement of the people.

Between the Feast of Trumpets and the Feast of Atonement the people would fast and pray that God would forgive them of their sins.

At the end of the 10 days God's judgment is final.

For the world, this is the time when it must exist without the people of God.

The righteous have been raptured away and the world must exist without them.

It is during this time that the world will see all of its evil and impulses finally unleashed.

Without the people of God to act as a buffer, there will be nothing to stop the progress of evil in the world.

The time between Trumpets and Atonement is only 10 days. At the end of that time the Lord will return to the earth to judge it.

It is only a short time, but it needs to be short because otherwise the world would not survive at all.

### **The Feast of Tabernacles**

Leviticus 23:34: Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD.

Leviticus 23:39: Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.

Lastly is the Feast of Tabernacles.

It is the time when all the descendants of Israel were to come together to meet at the Mount of Olives.

No matter where they lived in the world they should travel to Jerusalem to live in small booths. It was a nationwide family reunion.

The festival begins with a Sabbath and ends with a Sabbath. So it begins with worship of the Lord and ends with worship of the Lord.

Lastly there is the food. The feast is truly a feast with the harvest of the year shared with all your friends and relatives.

For us, the feast of Tabernacles is our time when we can be together as a united church family from all throughout time.

We can be with those from not only all over the world, but throughout time as well.

We can play corn hole against the team of Paul and Silas. We can sample whatever Martha was cooking for Jesus.

The Feast of Tabernacles represents the final goal of our work on Earth. It begins with worship of the Lord, and it ends with worship of the Lord.