

related to the Lord Jesus Christ in His Body (1 Cor. 12:13 cf. with Acts 11:15, 16). The Baptism of the spirit is not some mystical emotional event, but a work of the Spirit whereby He places a believing sinner into the Body of Christ which is His Church (Eph. 1:22, 23). But there is something more. The individual is now related to others in the Body (1 Cor. 12:12, 14-27). Here is interdependence and inter-relationship! Only God could do on this day what He did do!

NOTE: The two loaves offered on Pentecost may denote Jews and Gentiles in the Body. The presence of "leaven" is quite obviously a statement to the effect that in the Church of Christ there will always be evil (cf. Matt. 13:33-35 cf. with 13:24-30). This is an explanation and in no wise should it be employed to support apostate situations.

3. DISPENSATIONAL:

a. Past (Law)

Pentecost was celebrated according to the Word of God. It was a portion of God's convocation with Israel. It showed His goodness with firstfruits.

b. Present (Grace)

This feast today is not practised. It took place historically 50 days following His resurrection. (Acts 1:3; 4: Luke 24:49; Acts 2:1). It points to the coming of the Holy Spirit for this Age.

c. Future (Millennium)

Being related as it is to the firstfruits cycle of celebration, it is conceivable that Pentecost will be celebrated again as a memorial (Ezek. 20:40; 44:30).

Conclusion Believers of this day of Grace have a potent testimony in this O. T. type to the uniqueness of their experience. If the Spirit of God has not wrought a work in YOUR life as detailed here, open your life to Him so that He might perform His holy work! Amen.

BOOK OF LEVITICUS

"The Feast of Pentecost"

Leviticus 23:15-22

Introduction

1. Here is another "ye shall" in the series of holy convocations listed in this chapter. There are no ifs, ands, or buts under the law! Israel was given the Word of God and the nation was responsible to perform! They said they would (Ex. 19:8). How tragically they rebelled and failed to fulfill His Word (2 Kings 17:7-23)

2. The law was weak because of man's depraved flesh (Rom. 8:1-3). But it was a test which God gave to show man's utter inability to perform apart from divine help (Gal. 3:24). No wonder the glory of Christ's coming is heralded as a potent demonstration of the infinite grace of God (John 1:17). On this ground, the present Age is referred to as the Age of Grace.

3. The convocations of this chapter speak of New Testament truth. The Passover of God's Redemption. Unleavened Bread of God's Fellowship. Firstfruits of God's resurrection. Now comes Pentecost. It speaks of God's Power (the Holy Spirit). Your soul will delight to study aspects of this truth:-

1. HISTORICAL

A. Time of it.

It must be remembered that here is an historical event with a spiritual significance. Specifically, it occurred 50 days following the Sabbath of the Unleavened Bread (Lev. 23:6, 7 cf. with vv. 10, 15, 16; Deut. 16:9, 10). Being on the 50th day, it gained the name "Pentecost" (cf. Acts 2:1). Elsewhere it is referred to as the "Feast of Weeks" because its date was set seven complete weeks after the consecration of the harvest season of the offering of the first ripe sheaf. The 50th day was a Sabbath (Lev. 23:21; Num. 28:26).

B. Cause of it.

The presentation of the offering was related to the termination of the harvest season (Ex. 23:16; 34:22; Num. 28:26). Firstfruits and the wave sheaf were the commencement of the season. Theolo-

gically, therefore, it follows the concept of the resurrection of our Lord from the dead. Some Jews and many early Christians considered the Day of Pentecost as the commemoration of the giving of the law, but there is no Biblical basis for this whatsoever and is to be dismissed as error.

C. Plan of it.

To celebrate this feast, the following items were required: 1) 2 wave loaves of two tenth deals of fine flour and these with leaven. 2) 7 lambs, 1 bullock, and 2 rams. These were a burnt offering. 3) A meal and drink offering. 4) Sin offering with 1 kid. 5) 2 lambs used for peace offering. 6) Wave offering consisted of the lambs and the bread. Associated with this feast was a special remembrance of the poor (v. 22).

2. TYPICAL.

There are two major methods of Bible study: the allegorical and the literal. The former is well known as the basis for the amillennial system of theology and was advanced by Origen. This scheme of approach to the Bible is dreadful for it views everything as figurative. An example of this sort of study is that the tree in the Garden (Gen. 3) and its fruit is just a way of saying something, whatever it may be, but it has no relation whatsoever to a real tree. Obviously, the depraved mind of man is footloose to allow its foolish mind to come up with all kinds of figurative meanings for the tree and fruit. The literal view of the Bible, on the other hand sees everything as taken in its normal and plain sense. It is based upon the actual event or thing mentioned, as in the case of the tree it is a genuine literal tree. A facet of the literal study of the Bible is the typical. Types state that the literal fact, in God's providence, often illustrate truth God has revealed in the New Testament. Allegory is total fiction; types are facts!

a. It is stated.

The feast of Pentecost in the O.T. (Lev. 23) is a type while the Day of Pentecost in the N.T. is the antitype (Acts 2). The antitype speaks of the descent of the Holy Spirit to form the church

of Jesus Christ. It should be noted that there is no repetition of Pentecost any more than there is a repetition of the Passover in the N. T. Christ is our Passover and the Coming of the Spirit is Pentecost. To tarry for another Pentecost or to sing "Come Holy Spirit as in days of old" is as anti-biblical as to question the deity of Christ. The scripture is clear, no matter what man's emotional structure may require!

b. It is detailed.

1) A day of Provision.

Such is Pentecost for the child of God. It means that the Holy Spirit has come in a unique manner for a special ministry. This is the testimony of the Word (Acts 2:1-4; 12-21). Peter does not claim fulfillment of any O. T. passage; he merely points to the O. T. to prove that what has taken place is of God (Joel 2:28-29). This is confirmed by: a) The method of quotation. b) The context of the quotation in the O.T. c) The fact that accompanying items in the O. T. did not take place on Pentecost. d) The O. T. reference is to the future of Israel and its fulfillment at Pentecost would rob Israel of future blessing. e) Current statements of its fulfillment are erroneously applied to the church.

2) A day of Confirmation.

Without the coming of the Holy Spirit, there would not be a testimony to the glorification of the Son (John 14:26; 15:26; 16:7). His presence in Glory issues in the descent of the Spirit.

3) A day of Impartation.

The total dynamic for the believer is provided in the Holy Spirit. Just a few matters mentioned by our Lord make His provision God's manner of supply: a) Inward presence of God (John 14:16). b) Teaching (John 14:26). c) Testifying (John 15:26). d) Guiding (John 16:13). Showing of future (John 16:13).

4) A day of Formation.

Two important things happened to the disciples on Pentecost which changed forever the events of this Age of Grace. They were now