

Pentecost and The Covenants

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If you ask the average Church member “What events in the Bible do you associate with the Feast of Pentecost?” I’m willing to bet the vast majority of people would probably have a very similar answer. The most popular answer you would probably hear is the giving of the law and the giving of the Holy Spirit. Now, as we're going to see today, both of those events do definitely have a relationship with Pentecost. However, they're kind of -- you might say -- the trees in a larger forest. Because if we just focus on the giving of the law and the giving of the Holy Spirit, we're kind of focusing on the trees and kind of missing the forest. Kind of missing the bigger picture that they fit into. Because to really understand the bigger picture, we need to understand that both of these events -- while very important -- they're just portions of God's Covenants.

The giving of the law is actually just the terms that Israel had to agree to obey as part of the Mount Sinai Covenant. And while the Holy Spirit is a very fundamental, very important thing for us to receive, it's just part of the New Covenant which gives us the offering of salvation. So, to really understand what we should associate with Pentecost, we need to see the larger picture and realize that what we should really associate with Pentecost is the Covenants.

So, if you'd like a title for the sermon today, it is:

Pentecost and The Covenants

What we're going to see today is that this day of Pentecost is the anniversary of both the establishment of the Mount Sinai Covenant and the New Covenant. So, what we're going to do is take a look at both of these. Now we're actually going to start with the New Covenant, because it's much easier to associate with Pentecost. As we're going to see, with the Old Covenant we have to do a little detective work to kind of put together the pieces of the puzzle to attach the Mount Sinai events with Pentecost. Whereas with the New Covenant, it's very easy because Acts 2 just flat out tells us these events happened on Pentecost. So, let's start off by turning over to Acts 2.

This is the chapter we always associate with the giving of the Holy Spirit, which is what happens on this day. But we're also going to see there's a larger picture happening here associated with the giving of the Holy Spirit. We'll start off now in Acts 2 in verse 1.

Acts 2:1 *“When the Day of Pentecost had fully come, they were all with one accord in one place.”* (NKJV)

As I mentioned, we don't have to speculate that this happened on Pentecost. It just directly tells us. It even says, *“when Pentecost had fully come”*. That's a reference to the 50 day, seven week count was fully completed. And in verse 2,

2) *"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3) Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4) And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."* (NKJV)

Now, let me clarify one detail here with verse 4. Oftentimes we can read over the statement "filled with the Holy Spirit". Because we know that this is when the Holy Spirit was given to the New Covenant Church and they received conversion, we oftentimes associate that statement with that. And that's not really what this is getting at.

If you do a search on all the verses throughout the Bible that refer to being *"filled with the Holy Spirit"*, what you will find is that's really not a reference to receiving the Holy Spirit in terms of your initial conversion. It's really more the Holy Spirit moving upon someone to give them the power to perform miracles or for inspired preaching or to do various acts that the Holy Spirit is inspiring someone to do to fulfill the will of God. And as you can see here, what the verse says is:

"and they were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance."

It's basically referring to inspiring them to perform the miracle of speaking in tongues.

Now, if we jump over to verse 14, we'll see here that Peter gives a sermon explaining what's happening on this day. And it is, again, the giving of the Holy Spirit in terms of receiving initial conversion. And starting in verse 14, he says,

Acts 2:14 *"But Peter, standing up with the eleven, raised his voice and said to them, 'Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15) For these are not drunk, as you suppose, since it is only the third hour of the day. 16) But this is what was spoken by the prophet Joel: 17) 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. 18) And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. 19) I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. 20) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. 21) And it shall come to pass That whoever calls on the name of the LORD Shall be saved.'"* (NKJV)

Now notice in verse 21, it mentions those *"calling upon His name shall be saved"*. The reason I point that out is that's the offering of salvation. What we're going to see here is, yes, the Holy Spirit is being given to the church on this day and, again, that's a very important thing.

We oftentimes focus on the fact that the Holy Spirit gives us not only the ability to understand spiritual truth, but it also enables us to build the character of God and to have His mind in us. These are very important things. But they are just part of the offering of the New Covenant, which is the offering of salvation.

What we are going to see here is the New Covenant is more than just offering the Holy Spirit.

It's about the forgiveness of sin, the giving of the Holy Spirit, and the offering of salvation -- the opportunity to receive eternal life.

And if we notice here, there's several scriptures in the Bible that talk about -- and even prophesy about -- the New Covenant. So, turn over to Jeremiah 31 and we'll see the first time that it's actually prophesied of the New Covenant being offered to mankind.

Notice as we go through this, we're going to see in several references that we're going to read today, there's a direct parallel always made between the Mount Sinai Covenant and the New Covenant. As we covered on the Last Day of Unleavened Bread, I talked about the journey of the Exodus. The Israelites crossing the Red Sea and the three days' journey into the wilderness. That's a measurement of distance. Getting out of Egyptian territory and all the parallels between that and what it means for us spiritually in the New Covenant Church. Well, in the same way you see those parallels, you also have to understand that the Mount Sinai Covenant and the New Covenant are made a direct parallel with each other as well.

So, just based on that, we would expect since we know the New Covenant was established on Pentecost, we would expect the Mount Sinai Covenant to have a similar relationship with Pentecost. But we'll look at that here in a little bit. I'll start off here in Jeremiah 31. In verse 31, it says,

Jer 31:31 *“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— 32) not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.” (NKJV)*

Notice that's a direct reference to the Mount Sinai Covenant. In verse 33,

33) *“But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.” (NKJV)*

Now, that's an obvious reference to giving the Holy Spirit. That's what writes God's law on our hearts. Now, notice in verse 34,

34) *"No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."* (NKJV)

Notice it's more than just giving the Holy Spirit. It's also the forgiveness of sin. Now, if we turn over to Hebrews 8, we'll see a reference here in Hebrews that quotes what we just read, but also gives us a little more information. Turn over to Hebrews 8. We'll start reading in verse 6.

Heb 8:6 *"But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises."* (NKJV)

Jesus Christ is who it's referring to here as the Mediator of the New Covenant. But notice how it talks about being established on "*better promises*". The Mount Sinai Covenant was based on promises of a nice physical life. The promise that Israel would be God's special people. If they obeyed the law that He gave them, then He would bless them and they would have a very prosperous, nice, comfortable physical life, and they would live in this wonderful promised land. But that's really all that there was. Enjoying this life for however much time that you are on this planet. The "*better promises*" of the New Covenant is eternal life. Notice in verse 7,

7) *"For if that first covenant had been faultless, then no place would have been sought for a second. 8) Because finding fault with them, He says: 'Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— 9) not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. 10) For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. 11) None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. 12) For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." 13) In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."* (NKJV)

So, notice again here we have the direct parallel created between the Mount Sinai Covenant and the New Covenant. We also have it clarified that the New Covenant is not just the offering of the Holy Spirit. It's also the forgiveness of sin, but it also mentions the "*better promises*". Now if you just look over in chapter 9 and verse 15. We noticed in chapter 8 that Christ is the Mediator of the New Covenant. Well, this is stated again here in chapter 9 and verse 15. Let's notice what else it says here.

Heb 9:15 *“And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.” (NKJV)*

So, notice not only do you have the forgiveness of sin and the offering of the Holy Spirit. You have the promise of eternal life. The promise that if we endure to the end -- if we faithfully obey God -- then we can actually receive eternal life and be born into His Kingdom. That's the bigger picture!

What we want to see with Pentecost is it's not just the giving of the Holy Spirit. It's the New Covenant being offered to the Church. It's the promise of eternal life. If we understand that and then turn back over to Acts 2. We can see more references that help us to see that Acts 2 is more than just the giving of the Holy Spirit. Let's pick up now in verse 29 of Acts 2. It says,

Acts 2:29 *““Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30) Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31) he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32) This Jesus God has raised up, of which we are all witnesses. 33) Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.” (NKJV)*

See, what we have here is the Mediator of the New Covenant pouring out the Holy Spirit upon the Church. And again, this is part of the fulfillment of the New Covenant. As I mentioned before, the New Covenant isn't just about the Holy Spirit. It's also the forgiveness of sin and the offering of the opportunity for eternal life. If we just jump down now to verse 37, we can see this.

Acts 2:37 *“Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?” 38) Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39) For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.” (NKJV)*

Now, we'll talk about this in more detail later in this sermon, but *“the promise”* he's referring to here is what Acts 1 refers to as the *“Promise of the Father”*. The *“Promise of the Father”* is the promise that God the Father made to Abraham. The promise that Christ would be his descendant. The promise that all the world would be blessed through *“the Seed”* as it calls it which is Jesus Christ who would descend through Abraham's lineage. Then salvation could be offered to all of mankind. That's the promise that's being referred to here.

So, we can see that the full picture of Pentecost for the New Covenant Church is much bigger than just the offering of the Holy Spirit. The Holy Spirit is a very important thing that we should be very thankful for. But, Pentecost is basically the day of salvation for the New Covenant Church, because it pictures not only the offering of the Holy Spirit, the forgiveness of sin, and the opportunity for salvation, but -- we'll see at the end of this sermon -- it also pictures the resurrection to eternal life of the Firstfruits. Those who successfully endure to the end. I mean, to sum up Pentecost, it's basically the day of salvation for the New Covenant Church.

Now, as I mentioned previously, the Bible creates a direct parallel between the Mount Sinai Covenant and the New Covenant. Now we've seen that it's very obvious in Acts 2, the New Covenant was established with the Church on Pentecost. Again, we don't have to speculate or guess at all. Verse 1 of chapter 2 just flat out tells us these events happened on Pentecost. There's no guessing required whatsoever. Now, when it comes to the Mount Sinai Covenant, nothing in that story directly states that this is on Pentecost. So, we have to do a little more extra work to make the connection here. But I think we can make a very strong argument to connect the events at Mount Sinai with Pentecost.

Now, to start off with let's turn over to Exodus 5. On the Last Day of Unleavened Bread this year, one of the things that I talked about was the *"three days' journey into the wilderness"*. In other words, through the negotiation that takes place with Moses and Aaron and Pharaoh. They're not only just saying, *"Let my people go"*. They very specifically say, *"We have to make a three days' journey into the wilderness"*. As I explained in that sermon, that's not just about days. That's primarily a measurement of distance. If you haven't heard that sermon, it's on the YouTube channel and it's also on my website. It's titled *"A Three Days' Journey Into The Wilderness"*.

It explains the crossing of the Red Sea and the drowning of Pharaoh's army takes place on wave sheaf Sunday. Then the following three days, Monday, Tuesday, and Wednesday -- the final days of Unleavened Bread -- are when they finish that three days' journey. It's basically a measurement of distance getting out of Egyptian territory.

But another detail that's mentioned all throughout this negotiation is there were two purposes that were supposed to happen after they've gotten out of Egypt and separated themselves by a three days' journey.

They're going to have a feast unto God and they're going to sacrifice.

Now, if you follow the story through Exodus, there is no mention of Israel sacrificing until you get to Exodus 24. That's the only time that you're going to see that they actually start doing sacrifices. So, that's the first event that you could try to connect with this. But, let's also notice the meaning of the words when it talks about a *"feast"*. Because we're going to look at two different references here. They have two different Hebrew words that the Bible uses when Moses says, *"We have to have a feast to God"*.

But what we're going to see is that both of them point to it being a Holy Day. It's not just that they're going to go out into the wilderness and sacrifice to God and have a celebration. The meaning of the words point to this is going to be an annual Holy Day. So, it started in Exodus 5 in verse 1. It says,

Ex. 5:1 *“Afterward Moses and Aaron went in and told Pharaoh, ‘Thus says the LORD God of Israel: ‘Let My people go, that they may hold a feast to Me in the wilderness.’”* (NKJV)

Notice he says, *“a feast”*. Now, we're going to come back in a minute and look at the Hebrew word there in verse 1, but let's just read the next couple of verses.

2) “And Pharaoh said, ‘Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.’ 3) So they said, ‘The God of the Hebrews has met with us. Please, let us go three days’ journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword.’” (NKJV)

Notice he mentions two things here. We have to go three days’ journey into the wilderness. And, as I mentioned, that's a measurement of distance. That's about getting a separation between them and Egyptian territory. But two things are supposed to happen.

They're going to sacrifice to God and they're going to have a feast.

Let me share with you the meaning of the Hebrew word that's translated as *“feast”* here in English. The lexicon I'm going to quote this from is the Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. They transliterate this word is “hagag”. It's “h-a-g-a-g”. The reason I specify that they transliterate it like this is because you'll find some lexicons put a “c” at the beginning of the word. It's the same word either way. But, some will spell it as “c-h-a-g-a-g”. They spell it “h-a-g-a-g”, with no “c”. Either way, it's Strong's # 2287 and here's how Baker and Carpenter define it.

“A verb meaning to hold a feast, a pilgrim feast, to celebrate a holy day. It is usually used in the context of rejoicing and describes festive attitudes and actions, often while on the way to worship or when celebrating a feast. In fact, the word indicates the holding or observing of a festival to the Lord, such as the Passover or Feast of Booths.”

As you can see, the word indicates that what they're talking about is they're going to go keep an annual Holy Day. That is what this is pointing towards. Now, let's notice another reference in Exodus 10. This is also part of the negotiation between Moses and Aaron and Pharaoh. We're going to pick up in verse 7.

Ex 10:7 *“Then Pharaoh’s servants said to him, “How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?””* (NKJV)

In other words, the Egyptians were like, “We’ve had enough! Let these people get out of here!” And in verse 8,

8) *“So Moses and Aaron were brought again to Pharaoh, and he said to them, “Go, serve the LORD your God. Who are the ones that are going?”* 9) *And Moses said, “We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the LORD.”* (NKJV)

Notice they’re specifically saying “a feast”. If you follow the story Pharaoh doesn’t let them go until after the firstborn are actually killed. He has to have more pain. But, let’s just notice what the meaning of the word here shows that they’re referring to having “a feast”. This is going to point to an annual Holy Day is what we’re talking about here. We’re not just talking about going out into the wilderness and doing some sacrificing and having a celebration. It’s talking about this being an annual Holy Day.

This is again from Baker and Carpenter and the word here they transliterate as “hag”. Now, some lexicons are going to have a “c” in front of it and have it as “c-h-a-g”, but this is Strong’s # 2282. Here’s how they define the word.

“A noun meaning a feast, a festival. This word is used numerous times throughout the Old Testament referring to the feasts of the Hebrew religious calendar. It is used of the major feasts, including the Feast of Unleavened Bread and the Passover Feast; the Feast of Weeks; and the Feast of Tabernacles.”

So, as you can see, all of the definitions here point to this being an annual Holy Day. So, what we would expect to find -- just looking at the story -- is after they get out of Egypt -- make their three days’ journey out -- we would expect to find something in the story where they’re sacrificing and they’re keeping a feast and for that to be an annual Holy Day. That would just be consistent with everything that’s taking place here. Now, as we saw before, they leave on the First Day of Unleavened Bread, and they complete the three days’ journey.

The crossing of the Red Sea and the drowning of Pharaoh’s army happens on wave sheaf Sunday. Then the three days’ journey is completed on Monday, Tuesday, and Wednesday, but there’s nothing in the story to indicate any sacrificing and holding a feast for the Last Day of Unleavened Bread. So, the next possible opportunity is going to be Pentecost. So, logically we would expect to find in the story that there’s going to be some reference to this. That we’re going to see sacrificing and an event take place. That’s logically what we would expect to see happen.

Now, let's pick up this story in Exodus 19 when they arrive at Mount Sinai. First, we're going to read through the overall account here and then we're going to come back and put the timing details of this together. What I want you to see, first of all, is the bigger picture here. Notice that the focus of what's going to take place here is making a covenant. Because, yes, they receive the law and that's a very fundamental and important thing, but the law is just the terms that Israel had to obey and abide by. It's basically their end of the covenant agreement. Because their end of the covenant agreement is they had to obey and faithfully follow these instructions that God gives them. God's end of the covenant is He's going to bless them, make them His special people, and make their life very comfortable and bless them with the promised land.

So, let's start off in Exodus 19 and verse 1.

Ex 19:1 *"In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai."* (NKJV)

Now, we're going to come back here in a minute and look in detail at this comment about *"the same day"*, but just take note of the fact that in verse 1 they're arriving in the third month of the year. We know Pentecost always falls in the third month of the year. So, we're definitely in the right month, but let's just continue on in verse 2.

2) *"For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. 3) And Moses went up to God, and the LORD called to him from the mountain, saying, 'Thus you shall say to the house of Jacob, and tell the children of Israel: 4) 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. 5) Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6) And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel.'"* (NKJV)

Now, as I mentioned, there's two sides to this. This is about a covenant. Israel's end of the deal is going to be obeying God. As we're going to see, they receive the law and all the instructions of what they're supposed to follow. Well, their part of the deal is to faithfully obey. God's part of the deal is to bless them. To make them His special people. To make their life very comfortable and give them the promised land.

Picking up in verse 7,

7) *"So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. 8) Then all the people answered together and said, 'All that the LORD has spoken we will do.' So Moses brought back the words of the people to the LORD. 9) And the LORD said to Moses, 'Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.'"* So Moses told the words of the

people to the LORD.” 10) Then the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes.” (NKJV)

I'll explain in a minute why this is a big deal, but just notice that today and tomorrow they're going to be washing their clothes. In verse 11,

11) “And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.” (NKJV)

Now, day three is going to be the day when He actually thunders the 10 Commandments from Mount Sinai and provides all the instructions. So, we have a three day count, and that count is today, tomorrow, third day. Today and tomorrow they're washing their clothes. Then the third day is when God's going to give them the 10 Commandments. You'll understand in a minute why I'm making a big deal out of that. In verse 12,

12) “You shall set bounds for the people all around, saying, “Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. 13) Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.’ When the trumpet sounds long, they shall come near the mountain.” 14) So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. 15) And he said to the people, “Be ready for the third day; do not come near your wives.” 16) Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. 17) And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. 18) Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.” (NKJV)

And notice that this happened on the third day. We have a three day count. It's today, tomorrow, and third day. And the third day is when God speaks the 10 Commandments and gives them all these instructions. Now, as I mentioned before in verse 1, we were going to come back to the statement about “the same day”.

So, let's notice this again. If we go back to Exodus 19, in verse 1 it says,

Ex 19:1 *“In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai.” (NKJV)*

As I mentioned, they're arriving at Mount Sinai in the third month of the year. We know Pentecost always falls in the third month of the year. So, we're in the right month, but now we have this comment about arriving on “the same day”, and it's connected

somehow with the Exodus. With the Israelites leaving out of Egypt. Now, how exactly are we to understand this comment?

If you look in Biblical commentaries, you'll see a number of different arguments that people make in this regard. Now, one of them just really doesn't make any sense at all. It's the idea that this is somehow the anniversary of them leaving out of Egypt. We know from Numbers 33, they left Egypt on the 15th day of the first month. On the First Day of Unleavened Bread is when they actually began leaving out of Egypt. Now, if this was the 15th day of the first month, the third month comment here just wouldn't make any sense at all. The verse would just be totally contradictory and make no sense. So, that doesn't make any sense.

Now, another way to look at this is to say, well maybe "*same day*" means "*same day of the month*". Well, if it's the same day of the month, that would mean it's the 15th day of the third month. While that might be a possibility, it creates a logical problem for us. As I mentioned before, when Moses is talking to Pharaoh and saying "We have to go keep a feast to our God", the Hebrew words there indicate he's talking about keeping an annual Holy Day. They're going to sacrifice and it's going to be an annual Holy Day. As we're going to see, there's not any reference to sacrificing in the Exodus story until we get to Exodus 24. Now, if we're on the 15th day of the third month at this point, the problem with that is we're outside the window of time of which Pentecost could fall. That would mean that basically Pentecost came and went and there's just no mention of it in the Exodus story at all. To me that creates a pretty big logical problem.

Pentecost is not tied to an exact date. You have to do a 50 day count. Wave sheaf Sunday can fall anywhere from the First Day of Unleavened Bread to the Last Day of Unleavened Bread. This creates a window of time where you could possibly have Pentecost fall. If you do that count, you're always going to wind up with Pentecost falling somewhere in the first two weeks of the third month. Well, if you're already at the 15th day of the third month, you're already past the window of time where it's possible for Pentecost to fall. That means somehow Pentecost is just totally missing from the Exodus story. That seems very unlikely.

Now, there's a third possibility here. We're going to see -- if we pursue this possibility -- we have a lot of interesting details that just line up exactly like we would expect them to. The other possibility is that "*same day*" refers to "*same day of the week*". As I explained in my Last Day of Unleavened Bread sermon, if you take the fact that Exodus 16 -- the story of God providing the manna -- gives us an anchor date of which you can then count backwards and figure out how the days of the week fell the year of the Exodus, what you figure out doing that is that when they left out on the First Day of Unleavened Bread that year, that was on a Thursday.

Now again, if we take "*same day of the week*" as the intended meaning here -- meaning they arrived at Mount Sinai on a Thursday -- let's see what that does with the math. Now, jump down again to verse 9, and we'll just read through this again.

Ex 19:9 *“And the LORD said to Moses, “Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.” So Moses told the words of the people to the LORD. 10) Then the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes. 11) And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.” (NKJV)*

Now, -- if you think about it -- if they arrive and it's called today, and then today and tomorrow you're going to wash your clothes. And then day three, that's when God's going to show up on Mount Sinai and thunder the Commandments. Well, if today is Thursday, then tomorrow's Friday, and then the third day is Saturday.

What we're going to see is that this is the Sabbath prior to Pentecost. Because we're going to read here a little bit later -- in Exodus 24 -- they received the commandments one day and they actually made the covenant the following day. And we'll see that that's directly stated in Exodus 24. This would place them receiving the law -- not actually on Pentecost -- but on the Sabbath prior to Pentecost and then they actually make the Covenant on Sunday -- on Pentecost.

Now, the reason I point out the issue of the Israelites doing their laundry *“today and tomorrow”* is because sometimes people read through this story, and they have it in their mind that they have to get the giving of the law to take place on Pentecost. Well, that causes them to want to fudge the math here to get this to work out. If you're going to try to get the giving of the law the third day to be Sunday, you are going to have some logical problems. If you're going to do your laundry *“today and tomorrow”*, that means *“tomorrow”* is going to be Saturday and they're going to be doing their laundry that day. That doesn't really make sense in the context.

Remember in Exodus 16, God makes a very big deal out of the whole manna cycle. He tells them that food is going to fall from the sky six days a week, and on the seventh day you're not going to get any. And then people actually go out to collect it on the seventh day and He gets upset with them and says, *“I told you not to do this on this day!”* Because the whole point was to not do work on the Sabbath.

At the time this was written, nobody had a Maytag or a Whirlpool where they could just go put all the clothes in and put in some soap and press the button and then walk away and come back when it's done. Doing your laundry was a very labor intensive thing to do. It doesn't make sense that God would command them to do their laundry on the Sabbath.

If we realize that the first day of this count is Thursday -- that's *“today”* -- and then *“tomorrow”* is Friday and the *“third day”* when God's going to speak the commandments that is Saturday. Now, they're doing their laundry on Thursday and Friday in preparation for the Sabbath when God's going to deliver the commandments on Saturday.

Now, to follow the story, turn over to Exodus 24. We're going to notice here that Moses records all of this -- he writes it down in a book called the "Book of the Covenant" -- and then this is presented to the people, and they all agree and make a covenant. But that covenant takes place the day after they have received all the commandments.

Now start reading in Exodus 24 in verse 1.

Ex 24:1 *"Now He said to Moses, 'Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. 2) And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him.' 3) So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, 'All the words which the LORD has said we will do.' 4) And Moses wrote all the words of the LORD..." (NKJV)*

Now, notice the next statement.

"...And he rose early in the morning..." (NKJV)

Now we're on the following day. See, they actually receive the commandments on Saturday. Now we're on Pentecost Sunday.

"...and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. 5) Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. 6) And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. 7) Then he took the Book of the Covenant and read in the hearing of the people. And they said, 'All that the LORD has said we will do, and be obedient.' 8) And Moses took the blood, sprinkled it on the people, and said, 'This is the blood of the covenant which the LORD has made with you according to all these words.'" (NKJV)

So, notice here it's on the next day and it specifically talks about them doing sacrifices. Because, again, what were they telling Pharaoh the whole time? We have to go on this journey into the wilderness. And then what are we going to do? We're going to sacrifice to our God and we're going to hold a feast. The meaning of the Hebrew words indicate that this "feast" was going to be a Holy Day. Well, here we have them actually sacrificing and they're also making a covenant.

Notice he's putting the blood on them and saying, *"This is the blood of the covenant"*. As we're going to see, it was customary at the time that a covenant was ratified with a blood sacrifice. The Bible's even going to tell us that this was a requirement for a covenant. We will see that over in Hebrews 9. Turn over to Hebrews 9. It's going to directly tell us that this was the blood sacrifice that was required to ratify the Mount Sinai Covenant. It's also going to explain to us that Christ is the sacrifice that's required for the New Covenant. Because both of them had to have a blood sacrifice.

This first starts out describing the ceremony that takes place on the Day of Atonement. As you can see, the explanation here is how Christ is the blood sacrifice. He's the atoning sacrifice that enables forgiveness of sin for mankind. So, He's therefore the sacrifice of the New Covenant. This starts in verse 11 of Hebrews 9.

Heb 9:11 *"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12) Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13) For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15) And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance."* (NKJV)

The New Covenant required a blood sacrifice and Christ is that sacrifice. That blood is applied to us and that is what atones for our sins and enables us to enter into a New Covenant relationship with the Father. As we're going to see when we read through the next several verses, it's explaining that there is a similar parallel with the Mount Sinai Covenant. Because the sacrifices that are described there in Exodus 24, that was the blood sacrifice required to ratify the Old Covenant.

We will also see here that it was customary not only to do a blood sacrifice, but also the picturing of a death. Because as we're going to see, the concept here is that one is basically staking their life. They're wishing death upon themselves if they don't fulfill their end of the covenant.

Now, to start off with, there's some translation difficulties in verse 16 and 17 here in the New King James I'm about to read from. But I want you to notice here in the verses that we've just read prior to this, the whole subject we're talking about is involving covenants. And we're going to see here, from verse 18 on it's referring to covenants. The reason I mention that is we're going to see in verse 16 and 17 in the New King James it mentions a testament and in some Bible translations it mentions a will. Now, the Hebrew word here can carry either meaning. But as we're going to see, there are translation difficulties here because it really doesn't make sense to suddenly switch to the idea of a testament in those two verses when everything else around it is talking about covenants. But let me first just read these verses to you out of the New King James and then I'm going to show you some other translations. This is verse 16 of Hebrews 9.

Heb 9:16 *"For where there is a testament, there must also of necessity be the death of the testator. 17) For a testament is in force after men are dead, since it has no power at all while the testator lives."* (NKJV)

Now again, we've just radically shifted from talking about covenants to a testament. That's because there is a translation error here. Now, let me read to you these two verses out of a translation called the Holy Bible In Its Original Order. I think it gets a little more clearly at the meaning here. Now the way it translates this verse, we're starting in verse 16.

Heb 9:16 *"Now where there is a covenant, it is obligatory to bring forth a symbolic sacrifice to represent the death of the one who personally ratifies the covenant; 17) Because a covenant is ratified only over the dead sacrificial animals, since there is no way that it is legally in force until the living ratifier has symbolically represented his death."* (The Holy Bible In Its Original Order)

Now, to further support this translation, I'd like to read to you a section from a commentary called The Word Biblical Commentary. It's by William Lane and the section I'm going to read is from volume 47B, pages 242 and 243. It gives a little more background to explain the logic here. It says:

"In the OT, ratification of a covenant based on sacrifice frequently entailed a self-maledictory procedure. The ratifying party invoked a curse upon himself when he swore commitment to comply with the terms of the covenant. In the transaction the ratifying party was represented by animals designated for sacrifice. The bloody dismemberment of the representative animals signified the violent death of the ratifying party if he proved faithless to his oath....Until the oath of allegiance had been sworn and validated by the action of cutting the animals in two and walking between the pieces, the covenant remained merely tentative. It was legally confirmed on the basis of the dismembered bodies of the sacrificial victims. In its context, the unusual formulation, 'on the basis of dead bodies,' refers to the bodies of representative animals used in the self-maledictory rite of covenant ratification. It finds an exact parallel in Psalms 50:5, where "by sacrifice" means 'on the basis of sacrificial animals.' The thought is amplified with the strong negative assertion that a covenant is never operative, 'while the ratifier lives.' The formulation accurately reflects the legal situation that a covenant is never secured until the ratifier has bound himself to his oath by means of a representative death."

Now you'll see that symbolism in the Old Testament in a number of cases where covenants are being ratified. We will see this a little bit later in this sermon when we look at Genesis 15 when Abraham's Covenant is made. You will see very similar symbolism where he takes these animals that he sacrifices and splits them in half and lays them out. Then you see the symbolism. In that case it's like a torch, but it's walking in between the dismembered bodies. It's that same symbolism that's taking place here.

With that in mind, let's pick up now in verse 18. I'm back to the New King James here in Hebrews 9. Notice again, as I mentioned, the context before verses 16 and 17 is all about covenants. Then in verse 18, it picks right back up with covenants again. That shows you it's a translation problem in verse 16 and 17. In verse 18,

Heb 9:18 *“Therefore not even the first covenant was dedicated without blood. 19) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, 20) saying, ‘This is the blood of the covenant which God has commanded you.’ 21) Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. 22) And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.” (NKJV)*

So, it directly tells us that's when the Old Covenant was ratified through the blood sacrifices. Again, you also have the picturing of a death. We also need to realize another connection of the symbolism here. We've seen the direct parallel the Bible makes between the Mount Sinai Covenant and the New Covenant. We can see here when the Old Covenant was ratified, there was not only a blood sacrifice. There was a picturing of a death. Well, it's similar with the New Covenant because Christ died for our sins. He is the blood sacrifice. But we also through baptism, what do we do? We picture our death. Turn to Romans 6 and we'll see here that very symbolism when we enter into the New Covenant. We have to repent. We're baptized and then we receive the Holy Spirit. This is for the remission of sins and receiving the Holy Spirit. Entering into the New Covenant. But what are we doing in the process? Through baptism, we're picturing our death. And it's Romans 6 and verse 1.

Rom 6:1 *“What shall we say then? Shall we continue in sin that grace may abound? 2) Certainly not! How shall we who died to sin live any longer in it? 3) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5) For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6) knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7) For he who has died has been freed from sin. 8) Now if we died with Christ, we believe that we shall also live with Him, 9) knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10) For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11) Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12) Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13) And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14) For sin shall not have dominion over you, for you are not under law but under grace.”*

Not only are we picturing the death of our old life -- that we're now starting a new life. We're also staking our life with this covenant. The movie ends in one of two ways.

Either with the resurrection to eternal life or the resurrection to condemnation in the lake of fire. We are literally staking our lives when we enter into the New Covenant. Because, if we don't successfully endure to the end, we will eternally die in the lake of fire. So, we are very much staking our lives.

Now, as we've talked about a lot in this sermon, Pentecost is very much about covenants. Not only the Mount Sinai Covenant, but also the New Covenant. It's also important to understand that both of these covenants are fulfillments of another covenant, and that's God's Covenant with Abraham. So, to see that connection, turn over to Genesis 12 and we'll see here the connection with the promises to Abraham and how these promises culminated in both the Mount Sinai Covenant with ancient Israel and the New Covenant with the Church. It's Genesis 12 and verse 1.

Gen 12:1 *"Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2) I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 3) I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." (NKJV)*

Notice He's mentioning here making your descendants a great nation -- giving them a good land. That's basically the Mount Sinai Covenant. He also says, *"And in you all the families of the earth shall be blessed"*. As we're going to see later in the sermon, that is specifically referring to Christ descending from Abraham and then salvation being offered to mankind through Him. That's a promise of the New Covenant.

Now to see when this covenant was actually ratified, let's read through Genesis 15. What I want you to notice with this is not only the promises that would point to the Mount Sinai Covenant -- a nation receiving the land and such -- but also notice the symbolism that takes place. We'll see here when he actually makes the covenant. When we were reading through Hebrews 9, I read from a commentary that talked about how they basically split animals in half and lay the carcasses out. And then there was the walking between the carcasses. It was basically symbolically representing that you're wishing death upon yourself if you're not going to fulfill your end of the covenant. We'll see a very similar symbolism plays out here in this chapter. Genesis 15 in verse 1.

Gen 15:1 *"After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." 2) But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" (NKJV)*

Abram is questioning this because all these promises depend upon him having a kid. "If I don't have a son, I don't have an heir, none of this can happen." That's basically what he's questioning here. And verse 4:

Gen 15:4 *"And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your*

heir.” 5) Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.” 6) And he believed in the LORD, and He accounted it to him for righteousness. 7) Then He said to him, “I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.” 8) And he said, “Lord GOD, how shall I know that I will inherit it?”” (NKJV)

Notice he's basically saying, “What's my assurance that this is going to take place?” Notice what God tells him to do. He's basically going to instruct him to take animals, split their carcasses, lay them out, and we're going to see the picture of a torch going in between them. He's basically showing him the symbolism here that Abraham's going to understand because this is how they would make covenants. In verse 9:

Gen 15:9 *“So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” 10) Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. 11) And when the vultures came down on the carcasses, Abram drove them away. 12) Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. 13) Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14) And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15) Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16) But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.” 17) And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. 18) On the same day the LORD made a covenant with Abram, saying: “To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates— 19) the Kenites, the Kenezites, the Kadmonites, 20) the Hittites, the Perizzites, the Rephaim, 21) the Amorites, the Canaanites, the Girgashites, and the Jebusites.”*

So, you can see this is obviously referring to what came about with the Mount Sinai Covenant. Making Abraham's descendants a special nation. Blessing them and giving them the promised land. Well, there was also another promise that was made to Abraham in Genesis 12.

And that's “all the families of the Earth shall be blessed through you”.

Now, this was talking about the New Covenant. And to understand this, we have to first understand a statement that's made in Acts 1. Now, I referred to this earlier, when Peter says to the audience, *“The promise is to you and to your children”*. What he's referring to is what Acts 1 refers to as the *“Promise of the Father”*. This is the promise that God the Father made to Abraham that Christ would be his descendant and salvation would be offered to everyone through Christ.

But let's just notice here, this is in Acts 1 in verse 4.

Acts 1:4 *"And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; 5) for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.""* (NKJV)

Notice receiving the Holy Spirit is directly tied to the *"Promise of the Father"*. This is the offering of salvation.

6) *"Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"* 7) *And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8) But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.""* (NKJV)

I always get a chuckle when I read through this verse, because what the apostles were focused on is exactly what we see in our time today. "When's the end going to come?" Christ is trying to show them these greater spiritual lessons and what do the apostles want to know? *"Is the end going to come right away?"* Isn't that what we oftentimes see in our world today? Everyone's focused on that and missing the greater spiritual lesson.

Notice another interesting point we can see from these verses. Christ is at the very end of the 40 days He spends with the Apostles right before He ascends up to the Father. We're now about 40 days beyond wave sheaf Sunday and approximately 10 days prior to Pentecost. And He's telling the Apostles, *"You haven't received the "Promise of the Father" yet. You're going to receive that on Pentecost."* That tells you right there the Apostles have not yet received the Holy Spirit. In John 20, Christ makes a comment to them. He blows on them and says, "Receive the Holy Spirit". He's obviously referring to what's going to happen to them in Acts 2. Sometimes people misinterpret that verse and say the Apostles received the Holy Spirit that day on wave sheaf Sunday. If that were the case, that would mean they've already received the *"Promise of the Father"* and Christ is telling them here they haven't received it yet. They need to wait until Pentecost to receive it. So, that pretty much conclusively solves that whole dilemma.

If we turn back to Genesis 22, we're going to see here where God's talking to Abraham and He makes the comment here about all the earth being blessed through Abraham's seed. We're going to see in the New Testament, this is specifically referring to Christ being Abraham's descendant. Now, this is right after Abraham has been willing to try to sacrifice Isaac. Of course, he is stopped at the last minute before he actually goes through with killing him. And then we see here in verse 15 it says,

Gen 22:15 *"Then the Angel of the LORD called to Abraham a second time out of heaven, 16) and said: "By Myself I have sworn, says the LORD, because you*

have done this thing, and have not withheld your son, your only son— 17) blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.” (NKJV)

So that's obviously a promise that was fulfilled through the Mount Sinai Covenant. They're are going to become this great nation and become dominant. But now notice verse 18,

18) “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”” (NKJV)

The “seed” being referred to here is Christ. Christ would descend from Abraham and salvation would be offered to mankind as a result. This is basically referring to the New Covenant being offered to mankind. To see that, just turn over to Galatians 3. Because it's going to directly tell us that what's being referred to here is Christ descending from Abraham and salvation being offered as a result. And this is in verse 7.

Gal 3:7 *“Therefore know that only those who are of faith are sons of Abraham. 8) And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”” (NKJV)*

In other words, here we're referring to the same thing that was mentioned in Genesis 12 and Genesis 22.

9) “So then those who are of faith are blessed with believing Abraham.” (NKJV)

Now skip down to verse 15.

15) “Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it. 16) Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.” (NKJV)

So, He was specifically telling Abraham, “*Christ is going to be your descendant*”. And it's through His sacrifice -- through all that He accomplishes -- that's going to enable salvation -- the promise of eternal life -- to be offered to mankind.

In verse 17,

17) “And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18) For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.” (NKJV)

So, we see both the covenants. Not only the Mount Sinai covenant, but the New Covenant that offers salvation to mankind. They're both directly tied to Abraham's Covenant. They're both fulfillments of Abraham's Covenant.

But there's another unique detail we need to understand about Pentecost. I mentioned previously that Pentecost pictures the *"day of salvation for the Firstfruits"*. In other words, for the current Church of God. Those that are called prior to the return of Christ.

The reason I say it's *"the day of salvation"* -- we saw in Acts 2 the giving of the Holy Spirit, the forgiveness of sin, and the offering of salvation. That's all tied to Pentecost in Acts 2 with the New Covenant Church. Well, there's a ceremony described in Leviticus 23 that was commanded to be done on Pentecost. This ceremony pictures the resurrection. In other words, the completion of the salvational process. This also shows us that Pentecost is specific to the Firstfruits.

So, turn over to Leviticus 23. We're going to read here how they were commanded not only to count Pentecost -- to know the exact date -- but the ceremony that they were commanded to perform every year on Pentecost. It is Leviticus 23 in verse 15.

Lev 23:15 *"And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD."* (NKJV)

Notice it's, it's always going to end on the day after the Sabbath. So, that's how we know Pentecost is always going to be on a Sunday.

In verse 17,

17) "You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD." (NKJV)

You never see an offering done that's supposed to be picturing Christ that's made with leaven. Everything associated with picturing Christ is always unleavened because He lived a life without sin. We see here that these are actually made with leaven, and it directly tells us directly here that these loaves picture the Firstfruits.

In verse 18.

18) "And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. 19) Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. 20) The priest shall wave them with the bread of the firstfruits as a wave

offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. 21) And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.” (NKJV)

This is a ceremony that if you compare the symbolism here with the wave sheaf, you'll see the symbolism is very similar. The wave sheaf obviously pictures Christ. We know what the wave sheaf pictures. It was Christ ascending to the Father to be accepted before Him. Well, the symbolism here is very much the same.

This is the Firstfruits ascending up to heaven before the Father. We won't take the time to turn there, but in Revelation 14 you see a picture of the Firstfruits in heaven before the throne of God the Father. That ties directly to what this is picturing.

Pentecost not only pictures the giving of the Holy Spirit -- the establishment of the New Covenant. It also pictures the end of the picture -- actually receiving salvation as well for those who successfully endured to the end. But, it pictures all of this specifically for the Firstfruits.

Now the rest of mankind also has their opportunity to receive salvation as well. And that is pictured by the Eighth Day. So, turn over briefly to John 7 and we'll see here the scripture that shows us that the exact same covenant is offered to the rest of mankind. But, that's done later and that's pictured by another Holy Day. That's pictured by the Eighth Day. Turn over to John 7 and we will see a scripture that shows us the exact same covenant is offered to the rest of mankind but that is later, and it's pictured by another Holy Day. It's pictured by the Eighth Day. John 7 and verse 37.

John 7:37 *“On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. 38) He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”” (NKJV)*

Now, we don't have to speculate or guess in any way whatsoever as to what He's referring to here. We just read verse 39 it just directly tells us,

39) *“But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (NKJV)*

This is picturing the same covenant being offered to the rest of mankind. You'll see through the Holy Days, there's a direct parallel between the Spring Holy Days and the Fall of Holy Days. You'll see Passover, Unleavened Bread, and Pentecost are directly mirrored in the meaning of Atonement, the Feast of Tabernacles, and the Eighth Day. It's basically the same picture. You see that same covenant being offered to the rest of mankind. But that's pictured by the Eighth Day.

So, brethren, as I mentioned at the beginning of this sermon, oftentimes as Church of God members -- when we think of the Feast of Pentecost -- we oftentimes think of the giving of the law and the giving of the Holy Spirit. Now both of those, are very important fundamental elements in God's plan. They do both have a relationship with Pentecost. Now, the giving of the law was actually on the Sabbath prior to Pentecost. But again, the law was the terms Israel had to abide by as their part of a covenant.

The important thing we need to understand is this is a day about covenants, because Pentecost is the anniversary of the establishment of the Mount Sinai Covenant with Israel and the New Covenant with the Church. Ultimately the rest of mankind will have their chance of receiving the opportunity for salvation as well. And that's pictured by the Eighth Day. So, brethren, as we go forward keeping this day, let's appreciate the covenants that God has established with mankind and the wonderful promise He's given to us that we can receive the forgiveness of sin, the offering of the Holy Spirit, and the promise of salvation.