

**PASSOVER**

**FAST**

**PENTECOST**

**LESSON 8**



# PASSOVER PAST PENTECOST

Continuing the  
Spiritual Journey

# PASSOVER PAST PENTECOST

We left off last week reviewing the events that happened after the day of Pentecost had fully come – that is the morning after Shavout evening:

A holocaust is a religious animal **sacrifice** that is completely consumed by **fire** derived from the Ancient Greek *holokaustos* ("whole" and "burnt", with rough breathing)

The picture of Pentecost in Acts 2 is the Spiritual movement and **birth by breath** of the Church of Jesus Christ which prefigures Christ in His perfections and complete devotion to the Father's will.

In rapid review we have the proof of a different kind of Pentecost:

a) The appearance of the **Hagios Pnuema** (Ruach Hakodesh/ OT) in awesome splendor

- In Ezekiel God used wind to symbolize his Spirit, who would revive the dead at the future restoration of Israel

# PASSOVER PAST PENTECOST

- Just as the God formed man and gave him life by breath, so the **church was given birth by the wind of God—Gen. 2:7** And the LORD God formed man of the dust of the ground, and **breathed [nāpah- naw-fakh’]** into his nostrils the **breath [neshāmâ- wind; inspiration; vital breath]** of life; and man became a **living soul [nephesh]**
- **Ezk. 37:9-10** Then said he unto me, **Prophecy [nābā] -- speak to unto the wind [rûah]**, prophecy, son of man, and **say [‘āmar—tell; command ] to the wind**, Thus saith the Lord God; Come from the **four winds**, O breath [rûah], and breathe [nāpah- naw-fakh’] upon these slain, that they may live.<sup>10</sup> So I prophesied as he commanded me, and the breath [rûah] came into them, and they lived, and stood up upon their feet, an exceeding great army.
- **Wind in V 9 is rûah, the spirit of life or life-breath** – distinct from the four winds
  - **From the four winds implies** that Israel is to be gathered from the four quarters of the earth (Is 43:5, 6; Je 31:8), even as they were “scattered into all the winds” and came from all directions for Pentecost celebration

# PASSOVER PAST PENTECOST

- b) Whenever a burnt offering sacrifice was made, it was evidenced by “**fire**”
- Burnt offering (**‘ōlâ**) carries with it the meaning of “**ascending**,” the whole, being consumed by fire, and regarded as ascending to God while being consumed.
  - Part of every offering was burnt in the **sacred fire**, but the “**whole burnt offering**” was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis.
  - Such were the sacrifices offered by **Abel** (Gen 4:3,4, here called **minhah** (*a gift*), **Noah** (Gen. 8:20), **Abraham** (Gen. 22:2,7,8,13), and by the **Hebrews in Egypt** (Exd. 10:25).
  - The law of Moses afterwards prescribed the occasions and the manner in which burnt sacrifices were to be offered—calling them:
    - 1) “**the continual burnt offering**” (Exd 29:38-42; Lev 6:9-13),
    - 2) “**the burnt offering of every sabbath**,” which was double the daily one (Num 28:9,10)
    - 3) “**the burnt offering of every month**” (28:11-15),

# PASSOVER PAST PENTECOST

4) the offerings at the **Passover** (19-23), at **Pentecost** (Lev 23:16), the **feast of Trumpets** (23:23-25), and on the **day of Atonement** (Lev 16).

- On other occasions special sacrifices were offered, as at the **consecration of Aaron** (Exd. 29) and the **dedication of the temple** (I Kings 8:5,62-64).
- These offerings signified the **complete dedication of the offerers** unto God as referenced in Rom 12:1.

c) Since the offerers were coming from all over the known world, it was necessary for them to hear the good news of the “newborn covenant fellowship’ of Christ

- **Acts 2:5** And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
- God made the hearing possible by endowing His sent-ones to speak in an unusual manner
- **Acts 2:4** And they were all filled with the Holy Spirit and began to speak (laleō) with other tongues, as the Spirit gave them utterance.

# PASSOVER PAST PENTECOST

- **Acts 2:6-8** And when this sound occurred, the multitude came together, and were **confused**, because everyone **heard them speak in his own language**. <sup>7</sup> Then they were all **amazed and marveled**, saying to one another, "Look, are not **all these who speak Galileans?** <sup>8</sup> And how *is it that we hear*, each in our **own language** in which we were born?
  - ❑ Language in **V 6** and **V 8** (KJV tongue) is dialektos (dialect) as distinct from **glossa (tongues; languages in V 4 is a mode of discourse)**
  - ❑ I.e., the Phrygians and Pamphylans spoke Greek but different dialects just as the Parthians, Medes and Elamites spoke Persian but were from distinct provinces
  - ❑ These all heard men with Galilean dialect and understood them

So we have three miracles that resulted from the fulfillment of the Promise of the Father (the **sound**, the tongues like **fire**, the **untaught languages**).

And to explain the **confusion (v 6 confounded)**, **amazement (V 7)**, **wonder (thaumadzo – marvelled V & mocking pessimism (v 13))**, Peter made reference to another promise of God the Father in Joel 2:28-29 [Acts 2:17-18]

# PASSOVER PAST PENTECOST

- **Joel 2:28-32** And it shall come to pass afterward, *that* I will **pour out my spirit** upon all flesh; and your sons and your daughters shall prophesy, your **old men shall dream dreams**, your **young men shall see visions**:<sup>29</sup> And also **upon the servants and upon the handmaids** in those days will I **pour out my spirit**.

That's about where we left off last week noting there was no literal pouring in the case; for the Holy Spirit is not a liquid, that it might be literally poured; thus the term *pour* is metaphorical.

The “this” of Acts 2:16 refers to the speaking in tongues (Acts 2:6, 12), which Peter says fulfills Joel's message about the Spirit of prophecy, perhaps by means of a Jewish *qal vahomer* (“lesser to greater”) argument: “Every student of Rabbinic literature is aware of the formal argument known as *qal va-ḥomer* ‘the **argument from the minor to the major**’. There are numerous instances of the argument in Rabbinic literature, dating from pre-Tannaitic times down to the close of the Talmud. The argument runs: ***if A is so***

# PASSOVER PAST PENTECOST

*then B must surely be so* if the ‘minor’ has this or that property then the ‘major’ must undoubtedly have it. It is of interest to Old Testament scholars that the Rabbis purported to detect many examples of the use of this argument in Scripture. The Rabbis use the argument as one of their hermeneutical principles by means of which they expand and elaborate on the Biblical teachings. However, they rightly contend that they did not invent the argument but that it is found in the Bible itself. The purpose of this paper is to examine this contention more fully and to note possible implications for Old Testament studies.”

[<https://www.cambridge.org/core/journals/bulletin-of-the-school-of-oriental-and-african-studies/article/abs/qal-vahomer-argument-in-the-old-testament>]

Thus, if the Spirit can inspire them to speak languages they do not know, how much more could he inspire them to prophesy the word of the Lord in their own language?

Visions and dreams were especially prophetic activity, and Peter underlines this point by adding “and they will prophesy” at the end of Acts 2:18 (not in Joel).

# PASSOVER PAST PENTECOST

The actual timing of the events of Joel is described by Peter as “in the last days” or as Joel says “afterwards” a phrase that in the prophets normally meant after the day of the Lord (Isaiah 2:2; Micah 4:1), which fits Joel’s context (Joel 2:30-3:3).

Because the future age was to be inaugurated with the Messiah’s coming, it has been inaugurated in at least some sense because the Messiah, Jesus, had come—a point the outpouring of the Spirit on His followers is meant to demonstrate.

So much of Peter’s quotation from Joel as we have now considered was in process of fulfillment at the time he was speaking, and is of quite easy interpretation; but not so with the remaining portion [Acts 2:19-21]

The timing of the coming has futuristic implications because of what follows in **Joel 2:30-32** “And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>32</sup> And it shall come to pass, *that* whosoever shall call on the

# PASSOVER PAST PENTECOST

on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

It is quite evident that there was nothing transpiring at the time of Peter's speech to which the multitude could look as the fulfillment of these words; hence the remark with which he introduces the quotation, "*This* is that which was spoken by the prophet Joel," is to be understood only of the manifestation of the Holy Spirit.

- The remainder of the prediction must have still looked to the future for its fulfillment

How far in the future is not indicated, expect that the events mentioned were to take place, "*before* that great and illustrious day of the Lord." [Acts 2:20]

This day of the Lord is certainly spoken of as a day of terror and danger; and no doubt the salvation contemplated in the words, "every one who will call on the name of the Lord shall be saved," is salvation from the dangers of "that great and illustrious day."

# PASSOVER PAST PENTECOST

The interpretation and application of the whole passage, therefore, depends upon determining what is meant by that day.

- Is it the day of destruction of Jerusalem, or of the final judgment?

The best way to settle this question is to examine the use of the phrase, “day of the Lord,” in both Old and New Testament.

In the first eleven verses of the second chapter of Joel, the phrase “day of the Lord” occurs three times, and designates a time when the land should be desolated by locusts, insects, and drought.

But with the passage now under consideration, in the latter part of the same chapter, the prophet begins a new theme, and therefore speaks of some other great and terrible day.

Throughout the prophecies of Joel, and of all the OT prophets, this phrase is used invariably to designate a **day of disaster**.

# PASSOVER PAST PENTECOST

Isaiah calls the time in which Babylon was to be destroyed, “the day of the Lord,” and says of it, “The stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause her light to shine.”

Ezekiel similarly foretells of the desolation of Egypt, says, “The day of the Lord is near; a cloudy day; it shall be the time of the heathen.” [Ezk. 30:3]

Obadiah uses the same phrase in reference to the destruction of Edom; Amos, in reference to the captivity of Israel [Obadiah 1:15] and Zechariah, in reference to the final siege of Jerusalem [Zech. 14:1-2].

An induction of these passages establishes the conclusion that “the day of the Lord,” prophetically is always a day of calamity, the precise nature of which is to be determined in each case by the context.

# PASSOVER PAST PENTECOST

It appears that Peter's application of the first part of the quotation to the advent of the Spirit, and that the latter part, which is contemplated as still future, was to be fulfilled after the scene then transpiring.

Now, if the dangers of the day, as indicated by the words employed, were such as concerned the Jews alone, there would be good ground to suppose that reference was had to the destruction of Jerusalem.

But the parties contemplated in the prophesy are "*all flesh*;" therefore, all classes of men are embraced in the prophetic view, and the "day of the Lord" must, according to OT usage, be a day of terror in which all are interested.

It must, then, be the day of judgment; for this is the only day of pre-eminent terror yet awaiting all mankind; a conclusion confirmed by the invariable usage of NT writers.

# PASSOVER PAST PENTECOST

There will be another and far different day, in their future, to which the appellation, “the day of the Lord” would require Divine deliverance from “such to a one to Satan for the destruction of the flesh, that the spirit may be saved in the *day of the Lord Jesus*.” [I Cor. 5:5]

- **II Cor. 1:14** “We are your rejoicing, even as ye also are ours, in the *day of the Lord Jesus*.”
- **I Thess 5:2** “Yourselves know perfectly that the *day of the Lord* so comes as a thief in the night.”
- **II Pet. 3:10** “But the *day of the Lord* will come as a thief in the night.”

These are all the occurrences of this expression in the NT, and they show conclusively that “the day of the Lord,” with the apostles, was the day of judgment.

That great and illustrious day must not be confounded with the “*signs and wonders*” mentioned by the prophet; for these are to occur *before* that day

# PASSOVER PAST PENTECOST

Whatever may be the exact symbolic meaning of the “blood and fire, and smoky vapor,” and the darkening of the sun and moon, they represent events which are to take place *before* the day of judgment.

Having now determined the reference of the day in question, we can at once decide what salvation is contemplated in the declaration, “Everyone who will call on the name of the Lord shall be saved.”

- The only salvation connected with the day of judgment is the salvation from *sin and death*.

This salvation is made to depend upon *calling on the name of the Lord*, an expression equivalent to prayer.

Now before we close tonight, I think it proper to spend just a few moments clarifying the “sign of the Spirit” from the “Person of the Spirit.”

# PASSOVER PAST PENTECOST

Miraculous signs are not the Holy Spirit; but rather they are merely proof that he has come to carry on the work of His dispensation.

The gift of tongues came also on the **house of Cornelius** at Caesarea (Acts 10:44–47; 11:15–17), the **disciples of John** at Ephesus (Acts 19:6), the **disciples at Corinth** (I Cor. 14:1–33).

- It is possible that the gift appeared also at Samaria (Acts 8:18); but it was not a general or a permanent gift.

Paul explains in I Cor. 14:22 that “tongues” were a sign to unbelievers and were not to be exercised unless one was present who understood them and could translate them.

This restriction disposes at once the modern so-called tongues which are not intelligible languages but are jargon and hysteria.

# PASSOVER PAST PENTECOST

It so happened that here on this occasion at Pentecost there were Jews from all parts of the world, so that some one would understand one tongue and some another without an interpreter such as was needed at Corinth.

The experience is identical in all four instances and they are not for edification or instruction, but for adoration and wonder and worship.

Although Paul is clearly not against speaking in tongues (I Cor. 14:5, 18), he emphasizes that the value of gifts must be **judged by their utility** in any given setting.

Intelligible speech profits others in public worship, whereas unintelligible speech, no matter how inspired, is profitable only privately or if interpreted.

# PASSOVER PAST PENTECOST

Neither Roman ritual nor ecstatic Greek celebration is the rule of spirituality; rather concern for others is (I Cor. 13).

The term for “tongues” normally means simply “languages,” but it is in I Cor. 14:2, 14, that the person inspired to pray in these other languages does not know the languages; as in Acts, this gift presupposes a supernatural enabling.

For there are two distinctions: (1) we are devoid of the **“As the Spirit gave them utterance and (b) In Acts 2 there is not plea for interpretation [I Cor. 14:6-19]**

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**PROVERBS 27:17**

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