

Feast of Pentecost - Yahuwah Begins a Spiritual Creation!

We have a precious heritage in Yahuwah's Assembly: a firm understanding of our incredible human potential.

We know the Creator is refashioning our human thinking into His own righteous-plan attitude of mind. His goal is to change our mortal bodies and imperfect minds into spiritually perfected bodies and minds.

What a staggering plan Yahuwah has set in motion! Today, He is actively working with tens of thousands of human minds, out of all the billions on earth. But in the world tomorrow, literally the whole world will participate in Yahuwah's spiritual creation.

The Festival of Pentecost tells us what stage Yahuwah's plan is in now and exactly what He is doing on this earth!

Yahuwah's Truth Hidden

For thousands of years after creation, with the exception of a handful (when compared to all humans ever lived) of people Yahuwah called for special purposes, humans lived and died without any inkling as to their ultimate destiny.

The knowledge of salvation was not preached to the world. The plan of Yahuwah simply was not understood. The message of Pentecost was sealed shut.

Consider how tightly Yahuwah slammed the lid of ignorance over the meaning of Pentecost. Ancient Israel was Yahuwah's chosen people, but they did not grasp their true spiritual heritage.

Even the ancient house of Yahuwdah, who handled and studied the scrolls containing Yahuwah's plan, at best caught only a faint glimmer of man's ultimate destiny.

Why? Because Yahuwah wanted to show that without his Ruwach, man could not achieve his incredible potential. Yahuwah did not offer His spirit to ancient Israel as a whole.

But during all those millennia of man's spiritual ignorance, Yahuwah was laying the foundation for a spiritual Temple – His Assembly. Pentecost represents that Temple, composed of spirit-begotten children of Yahuwah.

Sha'ul said to the Corinthian assembly, "Do you not know that you are the temple of Yahuwah and that the Ruwach of Yahuwah dwells in you?" (I Corinthians 3:16).

Sha'ul wrote this epistle around A.D. 55. This understanding that humans were to become members of the Aluhym family was exciting and new to the first-century assembly.

Before that time, Yahuwah had purposely hidden this truth from mankind in general!

Hundreds of years earlier, Yashayahu was told: "Go, and tell this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.' Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart" (Yashayahu 6:9-10).

The Eternal had poured out a deep spiritual sleep on Israel and hid His face from His people (Yashayahu 29:9-10). Israel's sins had cut the nation off from Yahuwah (Yashayahu 59:2). No Savior had yet come to cleanse the people of sin. Neither had the spirit of Yahuwah been given to enlighten and empower human minds.

Only when these two events finally occurred did the meaning of Pentecost – Feast of Weeks become clear.

After the northern House of Israel forsook Yahuwah, the southern House of Yahuwdah held onto Yahuwah's law; however, imperfectly. The people could read the Scriptures they had and know that at some future time – in a mysterious period "at the end of the days" (Daniel 12:3) – Yahuwah would bring His people back to the land of Israel. The nation would then live in a veritable paradise as

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His chosen people (Yashayahu 11). In some vague way, they knew that in the future, these physical descendants would follow Yahuwah's way and be blessed by Him (Ezekiel 11:19-20).

Yahuwah totally missed the crucial events that had to come first, however. The Eternal was to offer Himself as a sacrifice for sin. Then, the very mind of Yahuwah would be given to the tens of thousands making up the firstfruits of Yahuwah's creation.

Almost no one understood these two important steps, portrayed by the festivals of Unleavened Bread and Pentecost.

Mystery of the ages

Not even those scribes who preserved and copied the Tanach (Old Testament) could see the glory Yahuwah was preparing for man. Yahuwah had locked up the treasure map of salvation in His spiritual vault, which could be opened only by a certain special key – the Ruwach. Sha'ul likened it to a deep mystery (I Corinthians 2:7-9).

There was a reason why Yahuwah's purpose could not be understood. The gift of the Ruwach Ha'Kadosh was not to be given to men and women until the Pentecost after Amanuwal's crucifixion. Without this spiritual enlightenment, Yahuwah's plan would have seemed to them, as it seems to the world today, strange and odd.

Sha'ul explained it this way: "The natural man does not receive the things of the Ruwach of Yahuwah, for they are foolishness to him; nor can he know them, because they are spiritually discerned" (verse 14).

Since Yahuwah's purpose is spiritual, humans cannot accept that purpose without Yahuwah's enlightening Ruwach working in their minds. But the Ruwach was not given to Yahuwah's New Testament Assembly until after Amanuwal's death. Therefore Yahuwah's true purpose, of necessity, was misunderstood by all except a handful of people Yahuwah called before that time.

Kepha tells us the prophets caught a glimmer of what Yahuwah was doing, yet even they did not fully understand: "Of this salvation the prophets have inquired and searched diligently, who prophesied of the grace that would come to you, searching what, or what manner of time, the Ruwach of Amanuwal which was in them was indicating when He testified beforehand the sufferings of Amanuwal and the glories that would follow.

"To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the good news to you by the Ruwach of Yahuwah sent from heaven – things which angels desire to look into" (I Kepha 1:10-12). The prophets made up a handful of exceptions, called ahead of time to fulfill specific responsibilities. They became part of the foundation of this new creation that Yahuwah was in the process of molding (Ephesians 2:20). It was to be an assembly composed of many individual members.

Turning point in history

Then, at long last, the fullness of Yahuwah's time came around the year 4 B.C. In that year a staggering and then incomprehensible event occurred. Yahuwah of Hosts became a man. The Logos or Word who created all things emptied Himself of divinity. He was made flesh and lived among humans as Amanuwal of Nazareth (John 1:1-14).

John put it in these words: "And the Word became flesh and dwelt among us" (verse 14). Sha'ul said it this way: "[Amanuwal] being in very nature of Yahuwah, did not consider equality with Yahuwah something to be grasped, but made himself nothing, taking the very nature of a servant"

(Philippians 2:6-7, NIV).

Amanuwal, through His death, paid the penalty for sin. That broke down the wall of partition between man and Yahuwah the Father. The Ruwach Ha'Kadosh became available to those Yahuwah called (John 6:44). In those few Yahuwah began the process of salvation – ahead of the vast majority of humans – for a special purpose!

Yahuwah's called people could now grow in righteous character and prepare to ultimately be changed in mind and body, inheriting eternal life at the first resurrection. The spiritual meaning of Pentecost – that human minds can learn to think as Yahuwah does – became clear through the miraculous occurrences of that benchmark day – the event we read about in Acts Chapter 2.

The idea that humans could become Aluhym was an astounding new concept. As Sha'ul put it: “By revelation He made known to me the mystery... which in other ages was not made known to the sons of men, as it has now been revealed by the Ruwach to His set-apart apostles and prophets” (Ephesians 3:3-5).

The amazing truth was that all humanity – not just Israelites – could partake of Yahuwah's grace.

For the people of Yahuwah through-out the centuries since, the day of Pentecost has been a yearly memorial meant to remind us that Yahuwah has a specific purpose on earth, and that we as Yahuwah's specially chosen people are the first to be able to take part in that purpose.

Pentecost at Mount Sinai

Pentecost is also the anniversary of the giving of the Ten Commandments at Mount Sinai.

At that time, the Eternal made a covenant with ancient Israel. If they would obey Him, Israel would be Yahuwah's special people. Yahuwah promised to be their protector and guide. He would bring them prosperity, health and protection from enemies. Some of these physical promises are found in Exodus 23:20-31.

The Pentecost covenant was then ratified. “Then he [Moses] took the Book of the Covenant and read in the hearing of the people. And they said, ‘All that Yahuwah has said we will do, and be obedient.’ And Moses took the blood, sprinkled it on the people, and said, ‘Behold, the blood of the covenant which Yahuwah has made with you according to all these words’” (Exodus 24:7-8).

Pentecost thus represented a covenant in which Yahuwah selected a special people bound to Him through their acceptance of a system of law predicated on the written Ten Commandments.

That Pentecost at Mount Sinai was a landmark day. For the first time in human history, the Eternal had chosen a specific people to represent Him among the nations of the world. He had given His form of government and laws by which to live.

Nearly 1,500 years later, Pentecost again came to represent a covenant. The law was delivered a second time to a nation called “Israel.” But this time the covenant people were a spiritual nation or assembly, and the law was written not on tables of stone but in human minds through the Ruwach Ha'Kadosh.

Kepha himself stood up on that day of Pentecost and quoted a prophecy from Joel: “and it shall come to pass in the last days, says Yahuwah, that I will pour out of My Ruwach on all flesh” (Acts 2:17).

What happened on that Pentecost only began to fulfill this prophecy. For the last 1,957 years Yahuwah has called only a limited number of people to receive His Ruwach. They represent the small spring harvest depicted by Pentecost.

In the near future, Amanuwal Ha'Mashyach will return to earth to establish this same new,

spiritual covenant with all humans!

A New Covenant

Sha'ul, quoting Jeremiah, said: “Behold, the days are coming,’ says Yahuwah, ‘when I will make a new covenant with the house of Israel and with the house of Yahuwdah... For this is the covenant that I will make with the house of Israel: After those days,’ says Yahuwah, ‘ I will put My laws in their mind and write them on their hearts; and I will be their Al, and they shall be My people’” (Hebrews 8:8-10).

The times when salvation comes to the whole human race are pictured by the Festival of Tabernacles and the Last Great Day.

The New Covenant actually represents Yahuwah’s ultimate re-creative act within the mind of the individual person. It began on the day of Pentecost which we read about in Acts Chapter 2 when Yahuwah called out individuals to be part of His Assembly. That was the start of “spiritual Israel.” We are part of that spiritual nation (Galatians 6:16).

Kepha says of us, as well as of the true followers who lived in his day, “But you are a chosen generation, a royal priesthood, a set-apart nation, His own special people” (I Kepha 2:9).

Kepha said on Pentecost: “Repent, and let every one of you be immersed in the name of Amanuwal Ha’Mashyach for the remission of sins; and you shall receive the gift of the Ruwach Ha’Kadosh. For the promise is to you and to your children, and to all who are afar off, as many as Yahuwah our Aluhym will call” (Acts 2:38-39).

Throughout the long centuries between the Pentecost when Yahuwah gave His law on Mount Sinai and the Pentecost when He began His true assembly, humans in general were not privileged to understand what Yahuwah was doing.

Israel was told to keep the day of Pentecost kadosh to Yahuwah (Exodus 23:16, 34:22, Leviticus 23:15-22, Numbers 28:26, Deuteronomy 16:10, 16). But the ancient Israelites had no understanding of what it might mean in a spiritual context.

The Wave-Sheaf Offering

The connection between the giving of the Ten Commandments on Pentecost and the spiritual meaning of the day was hazy. In retrospect, we see that this giving of the law prefigured the second giving of the law in its spiritual fullness. The second time, it was poured out into the hearts of men and women through the Ruwach Ha’Kadosh.

The most complete Old Testament explanation of Pentecost is given in Leviticus 23:9-22. Here we are told how to count Pentecost to pinpoint the proper day of its observance. The reference point on which to begin falls within the Days of Unleavened Bread. As we’ll see, the connection between these two festivals is vital.

During the Days of Unleavened Bread the following was to occur: “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits, of your harvest to the priest. He shall wave the sheaf before Yahuwah, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it’” (verses 10-11).

The correct day for Pentecost depends on counting from the time of the wave-sheaf offering: “And you shall count for yourselves from the day after the Sabbath [that falls during the week of Days of Unleavened Bread], from the day that you brought the sheaf of the wave offering” (verse 15).

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There was great spiritual significance to this. The wave sheaf came from the very first gleanings of the spring barley harvest. The Yahuwdim traditionally cut a sheaf, beat out the grain and ground it into flour. Then the priest offered the flour to the Eternal. The priest “shall wave the sheaf before Yahuwah, to be accepted on your behalf” (verse 11).

On that same day, a male lamb of the first year was to be offered (verse 12). Both the male lamb and the wave sheaf represented Amanuwal Ha’Mashyach. The first shows He was the sacrifice for sin. The second points out that Amanuwal was the first of the firstfruits (I Corinthians 15:20, 23, Colossians 1:18).

The first sheaf was waved early on a Sunday morning. Once it was waved before Yahuwah and accepted, the harvest could begin and the production thereof could be used. Only after Amanuwal was crucified, resurrected and accepted by the Father as the wave-sheaf offering for sin could other humans be “harvested” by becoming Yahuwah’s people through the indwelling of the Ruwach Ha’Kadosh.

Spiritual Meaning of Pentecost

On the Sunday morning after His crucifixion and resurrection, Amanuwal said to Miriam, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My Aluhym and your Aluhym’” (John 20:17).

Here we have a perfect spiritual analogy!

The risen Mashyach was preparing Himself as the wave sheaf ready to be waved before or accepted by Yahuwah. After ascending to heaven and then returning, Mashyach told His disciples, “All authority has been given to Me in heaven and on earth” (Matthew 28:18). Mashyach had officially been accepted by Yahuwah as the Savior of all humanity.

The hitherto secret work of salvation could begin. Mashyach told the disciples, “Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high” (Luke 24:49).

That “power,” Ruwach Ha’Kadosh, would come several weeks later on the day of Pentecost.

To prefigure the imminent reality and to make an official promise, Amanuwal engaged in a symbolic act with His Disciples on the evening after being accepted by the Father: “Then Amanuwal said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’ And when He had said this, He breathed on them, and said to them, ‘Receive the Ruwach Ha’Kadosh’” (John 20:21-11).

Pentecost shows that humans cannot be given the Ruwach until they are cleared of sin. Pentecost also tells us that Yahuwah’s spiritual creation depends on the Ruwach working in the human mind. Finally, Pentecost represents those few people Yahuwah has called in this age, the small harvest of humanity.

To the Assembly of Yahuwah at Rome Sha’ul said, “We also who have the firstfruits of the Ruwach, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body” (Romans 8:23).

Ruwach of Yahuwah in Man

Sha’ul told the Corinthian assembly that “by the Ruwach we were all baptized into one body – whether slaves or free – and have all been made to drink into the Ruwach” (I Corinthians 12:13). This Ruwach-filled body of believers, or the Assembly, began on the day of Pentecost.

The indwelling of the Ruwach Ha’Kadosh enables a human mind to be motivated by Yahuwah’s thinking. Sha’ul said, “For we are His workmanship, created in Amanuwal Ha’Mashyach for good

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works, which Yahuwah prepared beforehand that we should walk in them” (Ephesians 2:10). Sha’ul told the Ephesians, “Put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the Ruwach, and that you put on the new man which was created according to Yahuwah, in righteousness and true holiness” (Ephesians 4:22-24).

Pentecost reminds us that Yahuwah is working in us, remolding and reshaping our character. We should be yielding to His Ruwach and renouncing the works of darkness.

No scripture better summarizes the Pentecost essence than this one written to the Galatia brethren: “I have been crucified with Amanuwal; it is no longer I who live, but Amanuwal lives in me; and the life which I now live in the flesh I live by faith in the Son of Yahuwah, who loved me and gave Himself for me” (Galatians 2:20).

Pentecost reminds us that as a result of the coming of the Ruwach of Yahuwah into our minds, an incredible war is being fought. On one side is the enemy – human nature, allied with the evil pulls of Satan. On the other side is the Ruwach of Yahuwah in us, allied with a humble and yielded mind.

Pentecost shows us that we can serve Yahuwah and keep His law through the power of the Ruwach.

Pentecost in the Believer’s Life

Before the day of Pentecost, it was not possible to understand that character grows out of the spiritual war taking place in the converted mind. In fact, no such war had taken place, since no mind had Yahuwah’s Ruwach except a very few chosen during OT times. People simply did what came “naturally.”

Since that Pentecost described in Acts 2, those called by Yahuwah have come to see that a fierce struggle does indeed rage in the converted mind. The good news, however, is that we win. Through the Ruwach of Yahuwah, humans can master and defeat sin.

Before Pentecost, men and women simply did not have the desire or power to mount an effective campaign against sin. Not even Yahuwah’s law given on tablets of stone during that ancient Pentecost at Mount Sinai could help in the struggle. But all that changed when the Ruwach was given on Pentecost after Amanuwal’s death and resurrection.

Sha’ul wrote: “For what the Torah could not do in that it was weak through the flesh, Yahuwah did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the Torah might be fulfilled in us who do not walk according to the flesh but according to the Ruwach” (Romans 8:3-4).

As we celebrate this Pentecost, let us remember that sin should not have dominion or control over the converted follower. By the power of Yahuwah’s Ruwach we can put to death the sinful deeds of the natural mind (verse 13). Then we can say with the apostle Sha’ul, “I can do all things through Amanuwal who strengthens me” (Philippians 4:13).

The message of Pentecost is that we are the firstfruits of Yahuwah’s creation and that we “many be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Kepha 1:4).

Our eyes are on Amanuwal, “who is able to do exceedingly abundantly above all that we ask or thin, according to the power that works in us” (Ephesians 3:20) – the power of Yahuwah’s Ruwach Ha’Kadosh!