

## The Feast of Pentecost: The Firstfruits of Yahuwah's Harvest

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**Pentecost serves as a reminder that Yahuwah grants His Ruwach Ha'Kadosh to the firstfruits of His spiritual harvest.**

In the process of revealing His plan of salvation for mankind, Yahuwah established His annual Ka'dosh Days around the harvest seasons in the Middle East *Leviticus 23:9-16 [9] And Yahuwah spake unto Moses, saying, [10] Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: [11] And he shall wave the sheaf before Yahuwah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. [12] And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto Yahuwah. [13] And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto Yahuwah for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. [14] And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Aluhym: it shall be a statute for ever throughout your generations in all your dwellings. [15] And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: [16] Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahuwah.*

*Exodus 23:14-16 [14] Three times thou shalt keep a feast unto me in the year. [15] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)[16] And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.).* Just as His people harvested their crops around these three festival seasons, Yahuwah's Ka'dosh Days show us how He is harvesting people for eternal life in His Kingdom.

The Ka'dosh Days have meanings that build upon each other. Together they progressively reveal how Yahuwah works with humanity.

Earlier we saw Amanuwal's Memorial symbolizing Mashyach's giving of Himself for us so our sins could be forgiven. We also learned how the Days of Unleavened Bread teach us that we

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must remove and avoid sin, whether in actions or attitudes. The next festival and Ka'dosh Day, Pentecost, builds on this important foundation.

This festival is known by several names that derive from its meaning and timing. Also known as the Feast of Harvest (*Exodus 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*), it represents the firstfruits (*Numbers 28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto Yahuwah, after your weeks be out, ye shall have an Ka'dosh convocation; ye shall do no servile work:*) gathered as the result of the labor of those who completed the spring grain harvests in ancient Israel (*Exodus 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.* ).

It is also called the Feast of Weeks (*Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.*), with this name coming from the seven weeks plus one day (50 days in all) that are counted to determine when to celebrate this festival (*Leviticus 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahuwah.*). Similarly, in the New Testament, in Greek, this festival is known as Pentecost (*Pentekostos* in the original), which means "fiftieth" (W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*, 1985, "Pentecost").

Among Jews the most popular name for this festival is the Feast of Weeks, or *shavuot*, in Hebrew. When celebrating this festival, many Jewish people recall one of the greatest events in history, Yahuwah's revealing of the law at Mount Sinai.

But Pentecost doesn't just picture the giving of the law; it also shows—through a great miracle that occurred on the first Pentecost in the early Assembly—how to keep the *spiritual intent* of Yahuwah's laws.

### **The gift of Pentecost: Ruwach Ha'Kadosh**

Yahuwah chose the first Pentecost after Amanuwal Ha'Mashyach's resurrection to pour out His Ruwach Ha'Kadosh on 120 believers (*Acts 1:15 And in those days Peter stood up in the midst of*

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*the disciples, and said, (the number of names together were about an hundred and twenty,).  
"Now when the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Ruwach Ha'Kadosh and began to speak with other tongues [languages], as the Ruwach gave them utterance" (Acts 2:1-4 [1] And when the day of Pentecost was fully come, they were all with one accord in one place.[2] And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. [3] And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. [4] And they were all filled with the Ruwach Ha'Kadosh, and began to speak with other tongues, as the Spirit gave them utterance.).*

The speaking in various languages occurred as a crowd of people gathered in Jerusalem; with each visitor hearing the speech of the disciples in his own native tongue (verses 6-11). These astounding events demonstrated the presence of the Ruwach Ha'Kadosh.

At first the people of Jerusalem who witnessed this miraculous phenomenon were astonished, with some attributing the actions of the Apostles to drunkenness (*Acts 2:12-13 [12] And they were all amazed, and were in doubt, saying one to another, What meaneth this? [13] Others mocking said, These men are full of new wine.*)

The apostle Peter, now filled with the Ruwach Ha'Kadosh, boldly explained the event to the crowd as a fulfillment of Joel's prophecy: "And it shall come to pass in the last days, says Yahuwah, that I will pour out of My Spirit on all flesh" (*Acts 2:17 And it shall come to pass in the last days, saith Yahuwah, I will pour out of my Ruwach upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

*Joel 2:28 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:).*

Peter explained how his listeners could also receive this Ruwach: "*Repent, and let every one of you be immersed in the name of Amanuwal Ha'Mashyach for the remission of sins; and you shall*

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*receive the gift of 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 Yahuwah will call" (Acts 2:38-39 [38] Then Peter said unto them, Repent, and be immersed every one of you in the name of Amanuwal Ha'Mashyach for the remission of sins, and ye shall receive the gift of the Ruwach Ha'Kadosh. [39] For the promise is unto you, and to your children, and to all that are afar off, even as many as Yahuwah our Aluhym shall call.)*

Yahuwah used these miracles and Peter's preaching to add 3,000 people to His Assembly in one day. These converts were all immersed and received the Ruwach Ha'Kadosh (verses 40-41). From this pivotal point, Yahuwah's Ruwach has been available to all who truly repent and are properly immersed. The Day or Feast of Pentecost is an annual reminder that Yahuwah poured out His Ruwach to establish His Assembly, the group of believers who are led by His Ruwach.

### **Why we need Yahuwah's Ruwach**

Humanly speaking, no matter how hard we try not to, we still sin (*1 Kings 8:46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; Romans 3:23 For all have sinned, and come short of the glory of Yahuwah;*). Acknowledging this inherent weakness of humanity, Yahuwah lamented in *Deuteronomy 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!*, "*Oh, that they had such a heart in them that they would fear Me and always keep all My commandments that it might be well with them and with their children forever!*"

Here Yahuwah explains that humankind has a *heart problem*. Academic knowledge of the law does not enable us to think like Yahuwah. Becoming righteous in our thoughts, attitudes and actions is beyond the comprehension and ability of men and women without an additional ingredient— *Yahuwah's Ruwach*.

Yahuwah's way of thinking produces peace, happiness and concern for others. Amanuwal complimented a lawyer who correctly quoted the essence of Yahuwah's law: "*You shall love Yahuwah your Aluhym with all your heart, with all your soul, with all your strength, and with all your mind*" and "*[love] your neighbor as yourself*" (*Luke 10:27 And he answering said, Thou*

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*shalt love Yahuwah thy Aluhym with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*) This man quoted *Deuteronomy 6:5 And thou shalt love Yahuwah thy Aluhym with all thine heart, and with all thy soul, and with all thy might.* and *Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am Yahuwah.*; from two books of the Pentateuch (the first five books of the Old Testament). Amanuwal here confirmed that the Old Testament Scriptures are based on these two great principles of love (*Matthew 22:40 On these two commandments hang all the law and the prophets.*)

The essence of Yahuwah's law is love (*Romans 13:8-10 [8] Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. [9] For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.[10] Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.;* *1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of Yahuwah to love one another. See All...*). Yahuwah gave His commandments because He loves us. Writing to brethren who had Yahuwah's Ruwach, John said, "By this we know that we love the children of Yahuwah, when we love Yahuwah and keep His commandments. For this is the love of Yahuwah, that we keep His commandments. And His commandments are not burdensome" (*1 John 5:2-3 [2] By this we know that we love the children of Yahuwah, when we love Yahuwah, and keep his commandments. [3] For this is the love of Yahuwah, that we keep his commandments: and his commandments are not grievous.*

Because Yahuwah's Ruwach was now residing in the Assembly, its members could express genuine love. "A new commandment I give to you," Amanuwal had said, "that you love one another; as I have loved you . . . By this all will know that you are My disciples, if you have love for one another" (*John 13:34-35 [34] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. [35] By this shall all men know that ye are my disciples, if ye have love one to another.*). Yahuwah's gift of the Ruwach Ha'Kadosh on Pentecost made it possible for the Assembly to fully express Yahuwah's commandments of love.

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### **Amanuwal Ha'Mashyach: the firstfruits of eternal life**

Firstfruits are the first agricultural products to mature and ripen. Throughout the Bible, Yahuwah uses the analogy of the harvest—and, particularly on Pentecost, firstfruits—to illustrate aspects of His plan of salvation. Israel observed this day in the late spring after the barley and wheat harvests. A special offering of the first ripe grain during the Days of Unleavened Bread, called the wave-sheaf offering, marked the beginning of these harvests, which continued during the next 50 days and led up to Pentecost (*Leviticus 23:11 And he shall wave the sheaf before Yahuwah, to be accepted for you: on the morrow after the sabbath the priest shall wave it.*) This spring harvest was the firstfruits of the yearly agricultural cycle.

One of the first harvest lessons of the New Testament is that Amanuwal Ha'Mashyach *"is risen from the dead, and has become the firstfruits of those who have fallen asleep"* (*1 Corinthians 15:20 But now is Ha'Mashyach risen from the dead, and become the firstfruits of them that slept.*) The wave-sheaf offering represented Amanuwal Ha'Mashyach, who was the *"firstborn over all creation"* and the *"firstborn from the dead"* (*Colossians 1:15 Who is the image of the invisible Yahuwah, the firstborn of every creature:, 18*). He presented Himself to Yahuwah the Father on the Sunday after His resurrection, the same day during the Days of Unleavened Bread on which the first sheaf of grain of the spring harvest was to be waved before Yahuwah.

Early on the first day of the week (Sunday morning), while it was still dark and after Amanuwal had already been resurrected (*John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.*), Mary Magdalene came to His tomb and discovered that the rock in front of it had already been rolled away. She ran to tell Peter and John that Amanuwal was no longer in His grave. The two men hurried to see this and verified that Amanuwal's body was gone (*John 20:2-10 [2] Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Amanuwal loved, and saith unto them, They have taken away the Master out of the sepulcher, and we know not where they have laid him. [3] Peter therefore went forth, and that other disciple, and came to the sepulcher. [4] So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. [5] And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. [6] Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, [7] And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. [8] Then went in also that other disciple, which came first*

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*to the sepulcher, and he saw, and believed. [9] For as yet they knew not the scripture, that he must rise again from the dead. [10] Then the disciples went away again unto their own home.)*

Mary also returned and, after Peter and John left, she stood outside the tomb (verse 11). As she wept, Amanuwal appeared to her but would not allow her to touch Him because He had "not yet ascended" to the Father (*John 20:17 Amanuwal saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Yahuwah, and your Aluhym).*

Later that same day Amanuwal appeared again. This time He allowed certain women to touch Him (*Matthew 28:9 And as they went to tell his disciples, behold, Amanuwal met them, saying, All hail. And they came and held him by the feet, and worshipped him.*) His own words show that, between the time Mary Magdalene saw Him and the time He allowed the women to touch Him, Mashyach had ascended to, and had been accepted by, the Father.

The wave-sheaf ceremony Yahuwah gave to ancient Israel thus represents Amanuwal Ha'Mashyach's acceptance by His Father as "the firstfruits of those who have fallen asleep" (*1 Corinthians 15:20 But now is Mashyach risen from the dead, and become the firstfruits of them that slept.*)

### **The Assembly as firstfruits**

*Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.-* speaks of Amanuwal Ha'Mashyach as "the firstborn of many brethren." Yet the New Testament Assembly is also considered to be firstfruits. In speaking of the Father, James said, "Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures" (*James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*)

Yahuwah's Ruwach within us identifies us and sanctifies us—sets us apart as Converts. "If anyone does not have the Spirit of Mashyach," wrote Paul, "he is not His," and "as many as are led by the Ruwach of Yahuwah, these are sons of Yahuwah" (*Romans 8:9 But ye are not in the flesh, but in the Ruwach, if so be that the Ruwach of Yahuwah dwell in you. Now if any man have not the Ruwach of Mashyach, he is none of his., 14).*

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Paul also referred to the members of the Assembly as those "who have the *firstfruits of the Ruwach*" (verse 23). He alluded to several first-century Converts as the firstfruits of Yahuwah's calling (*Romans 16:5 Likewise greet the Assembly that is in their house. Salute my well-beloved Epauetus, who is the firstfruits of Achaia unto Mashyach.; 1 Corinthians 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,).*)

The significance of the Bible writers calling these people of Yahuwah firstfruits becomes evident when we consider *John 14:6 Amanuwal saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.* Here Amanuwal said, "*I am the way, the truth, and the life. No one comes to the Father except through Me.*"

How many, throughout the centuries, have really accepted and practiced the way of life Amanuwal taught? Even today many people have simply never heard much, if anything, about Amanuwal Ha'Mashyach. How will Yahuwah offer *them* salvation?

Few people understand that Yahuwah follows a systematic plan, symbolized by His Ka'dosh Days, to save *all* of humanity by offering *all* people eternal life in His Kingdom. In this world we are simply at *the beginning* of the harvest for the Kingdom of Yahuwah.

The apostle Paul understood this: "*But now Mashyach is risen from the dead, and has become the firstfruits of those who have fallen asleep . . . For as in Adam all die, even so in Mashyach all shall be made alive. But each one in his own order: Mashyach the firstfruits, afterward those who are Mashyach's at His coming*" (*1 Corinthians 15:20 But now is Mashyach risen from the dead, and become the firstfruits of them that slept. 22-23*). Anyone who is now called and chosen by Yahuwah is included with Mashyach as Yahuwah's firstfruits (*James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*)

The Bible teaches us that *Yahuwah must call people* (*John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.; 6:63*). Our Creator, therefore, *controls the timing* of His harvest. When Yahuwah founded His Assembly by imparting His Ruwach to believers on the Day of Pentecost, He was expanding His spiritual harvest. It was the beginning of what Joel prophesied, that Yahuwah will ultimately pour out His Ruwach on "all flesh" (*Joel 2:28-29 [28] And it shall come to pass afterward, that I will pour*

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*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: [29] And also upon the servants and upon the handmaids in those days will I pour out my spirit. Acts 2:14-17 [14] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: [15] For these are not drunken, as ye suppose, seeing it is but the third hour of the day.[16] But this is that which was spoken by the prophet Joel; [17] And it shall come to pass in the last days, saith Yahuwah, I will pour out of my Ruwach upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*

### **Ruwach Ha’Kadosh at work**

The giving of the Ruwach Ha’Kadosh dramatically changed the lives of these early Converts. The book of Acts is filled with accounts of the early Assembly's remarkable spiritual impact on the surrounding society. A transformation was so evident that nonbelievers accused the Converts of "turning the world upside down" (*Acts 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also*). Such was the dynamic, miraculous power of the Ruwach Ha’Kadosh.

To fully grasp how Yahuwah’s Ruwach can work with us, we must comprehend what the Ruwach Ha’Kadosh is. It is *not* a person who, along with Yahuwah the Father and Mashyach the Son, forms a "Ka’dosh Trinity." In Scripture Ruwach Ha’Kadosh is described as the *power* of Yahuwah at work in our lives (*Acts 1:8 But ye shall receive power, after that the Ruwach Ka’dosh is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.; Romans 15:13 Now the Yahuwah of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Ruwach Ka’dosh., 19*), the same power that was at work in the ministry of Amanuwal Ha’Mashyach (*Luke 4:14 And Amanuwal returned in the power of the Ruwach into Galilee: and there went out a fame of him through all the region round about.; Acts 10:38 How Yahuwah anointed Amanuwal of Nazareth with the Ruwach Ka’dosh and with power: who went about doing good, and healing all that were oppressed of the devil; for Yahuwah was with him.*)

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This divine power allows us to be "*led by the Ruwach of Yahuwah*" (*Romans 8:14 For as many as are led by the Ruwach of Yahuwah, they are the sons of Yahuwah.*) It was this same power that transformed the lives of the early Converts and is the power working in the Assembly today. Paul told Timothy that Yahuwah's Ruwach is a "*spirit of . . . power and of love and of a sound mind*" (*2 Timothy 1:7 For Yahuwah hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*)

Pentecost serves as an annual reminder that our Creator still works miracles, granting His Ruwach to those called to be the firstfruits of His spiritual harvest, empowering them to carry out His work in this world.