

PENTECOST 2017

Acts 2:1-13

INTRO: Today we commemorate the birthday of the Church. Acts 2:1-13 was read for us earlier. Here we find that the Church was born on Israel's feast day of Pentecost. Let me just read verses 1-4 again:

1 When the Day of Pentecost had 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 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.

Several weeks ago I went into the Northwest Territories with one of my sons-in-law. He is in partnership in a business there. I had wanted to go up to fish for Arctic Greyling. Well, the day before we went fishing I had gotten into a discussion with a man in their town. He is a member of the United Church of God, of which at least one family and maybe more, in our community is a member as well. And they keep the Sabbath and the feast days of Israel and so that created a lot of discussion between us.

We took this man and his wife with us fishing the next day, and I had a Bible along and from that asked a few questions and the 45 minute trip went by in just a few minutes, so it seemed. As we were fishing, I was thinking over our discussions and as I thought of the name of their church, *The United Church of God*, I thought, I wonder if this church is related to what used to be called "The Worldwide Church Of God". It was founded by Herbert W. Armstrong and he and his son, Garner Ted Armstrong, were leaders in this church.

So, on the way home I asked who the founder of their church was and he said it was the Armstrongs that had founded it. Later I learned that Herbert Armstrong excommunicated his son Ted, and

the church has split a number of different directions, and one of those splinter groups is the United Church of God.

And having had those discussions, I learned a few things, and since Pentecost was coming up shortly I decided to do a message, covering some of our discussions, and then more in particular, the day of Pentecost.

I. NO CLEAR PROPHECY REGARDING THE CHURCH

Let me begin by making, what to me is a most fascinating point. Can someone tell me how many years there are in the time we call the OT time? Some 4,000. Can anyone tell me how many years old the Church is? It is around 2010 years old. And here is what is amazing to me. I find no clear prophecy to the Church in the OT. That is a fact almost as amazing, as it is to most Americans that America does not seem to play any major part in end time Bible prophecy.

The NT does address this interesting point. Turn to Galatians 1. When the Apostle Paul was converted on the Damascus road, God had chosen a man through whom He would be able to give great revelations. The Lord, it seems, took him to Arabia and taught him for some three years in a divine Bible school.

In Galatians 1 Paul shares how after he got saved, he went to Arabia and three years later returned to Jerusalem. Look at verse 11:

11 But I make known to you, brethren, that the gospel which was preached by me is not according to man.

12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

15 *But when it pleased God, who separated me from my mother's womb and called me through His grace,*

16 *to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,*

17 *nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.*

18 *Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.*

Well, God had educated Paul and had revealed some things to him in that time that had not been revealed before. I think he may speak of this in 2 Corinthians 12. Here Paul indicates that he was caught up to the third heaven, where he heard things he could not share. But there were many things God revealed to him, and one of those, I believe, is why the OT does not prophecy the Church age. It seems to me that God always intended to do all His divine work on earth through Israel. But since Israel rejected the Messiah when He came, He turned to the Gentiles for this time period that we call the Church, and which we are now reaching the end of.

By the way, God turned to the Gentiles in order that the Gentiles might provoke the Jews to jealousy. Dr. J. Otis Yoder used to say, and I read another writer recently who said the same thing, that we Gentiles have provoked them alright, but not to jealousy. Maybe some day we will do that yet. I see some signs of that in Israel.

But turn now to Ephesians 3, regarding this lack of prophecy to the Church. Paul makes some amazing revelations here. We begin in verse 1:

1 *For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles –*

2 *if indeed you have heard of the dispensation of the grace of God which was given to me for you,*

A dispensation in Scripture is a time period in which God accomplishes His divine plan in a certain way that is different from other ages. Verse 3:

3 how that by revelation He made known to me the mystery (as I have briefly written already,

4 by which, when you read, you may understand my knowledge in the mystery of Christ),

So Paul says God made known to him a mystery. A mystery is something that is known to certain people, but is kept from others. Only the initiated know this certain secret information. God kept this knowledge that He gave to Paul from Israel all through the years. And then, after Christ the Messiah had come, had been rejected by His people Israel, God made this mystery known to the Gentiles through Paul. Now note what he says in verse 5 about this mystery:

5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

What God revealed to Paul was something that had not been made known in other ages. When Paul was converted God chose to reveal this mystery to him and we find what it is in verse 6:

6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

Here is the mystery. Jew and Gentile would become one body in Christ, and Gentiles would become partakers of God's promise in the Messiah, through the Gospel. This is a most amazing revelation! This is the Church! For 2,000 years this has now been happening. And God gave this revelation to Paul, and he gave it to the Gentiles. Verse 8:

8 *To me, who am less than the least of all the saints,
this grace was given, that I should preach among the
Gentiles the unsearchable riches of Christ,*

9 *and to make all see what is the fellowship of the
mystery, which from the beginning of the ages has been
hidden in God who created all things through Jesus Christ;*

10 *to the intent that now the manifold wisdom of God
might be made known by the church to the principalities
and powers in the heavenly places,*

Again, we see that this mystery was kept hidden in God in times past. And now God wants to make known, through the Church, to the principalities and powers, the manifold wisdom of God. Verse 11:

11 *according to the eternal purpose which He accomplished
in Christ Jesus our Lord,*

12 *in whom we have boldness and access with confidence
through faith in Him.*

The Church was in God's eternal purpose in eternity past. In His foreknowledge He knew what would happen. And in Christ, we now have access to God through faith in Christ. I have taught the doctrine of the Church a number of times. I marvel at how simple its operation is in comparison to the operation of a single country. It is amazingly simple, and amazingly adaptable in any place in the world.

And when did this Church age begin? On Israel's feast day of Pentecost! That is most significant!

II. THE FEAST OF PENTECOST AND THE CHURCH

A. In The OT

Now, we want to look briefly at Israel's feast of Pentecost. Just what does Pentecost have to do with the Church? Well, let me introduce you to the feasts of Israel. We turn to Leviticus 23. Somebody tell me, how many feasts did God set out for them? Seven. The first three are Passover, Unleavened Bread and First-fruits. The last three are Trumpets, Booths, and the Day of

Atonement. In between those first three and the last three, is Pentecost.

Now before we look at these days let me mention one more thing. These feast days are all prophetic. The first four have been fulfilled and the last three await fulfillment. The first four fell in the grain harvest time, and give us the bread of communion; and the last three fall in the grape harvest time, and speak of judgment. These give us the grape juice of communion. These last three will be fulfilled, I believe, after the Church has been taken home. The first three had to do with Israel. The last three will have to do with Israel. The one in the middle has to do with the saved Jew and the saved Gentile, which form the Church. Verse 1:

1 And the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

4 ¶ 'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

5 'On the fourteenth day of the first month at twilight is the LORD'S Passover.

This is the Passover. And what is Passover significant of? It is significant of the death of Christ. It was fulfilled when Christ died, and of which we cannot now speak. Verse 6:

6 'And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.

7 *'On the first day you shall have a holy convocation; you shall do no customary work on it.*

8 *'But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.'*"

This is the feast of unleavened bread. It was seven days long and the first and last day were Sabbaths, no matter on which day of the week they came. This was fulfilled in Christ, who became the bread of life without leaven, or sin. Verse 9 in Leviticus 23:

9 *And the LORD spoke to Moses, saying,*

10 *"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.*

11 *'He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.*

12 *'And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.*

13 *'Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.*

14 *'You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.*

This is the feast of first-fruits. So, what is the feast of first-fruits? Well, what significant event happened on the day of First-Fruits? It was the first day of Christ's resurrected life! He was the first-fruits of the resurrection! So 1 Corinthians 15 speaks

of Christ as the first-fruits of the resurrection.
Verse 15:

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.*

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.*

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.*

Here we have the feast of Pentecost. Now you will notice that the feast of unleavened bread involved bread with no leaven. Why? It pictured Christ! I think it also pictures what you and I as Christians, are to become like. But at Pentecost they brought two loaves, and they had leaven. Why? First of all, there were two loaves. I believe the two loaves speak of Jew and Gentile. Second, they had leaven. What does that picture. It pictures you and I and the Jews as sinners! And these two will become one in the Church, during the Church age.

In our Low German culture we sometimes call bread "Tweebak". Actually, bread is *Brood*. When you put two Brood together and bake them like that, they become

Tweebak, twee - bak. And if you look at this bread at Pentecost, it is "Tweebak."

B. In The NT

Now from that let me take you to Pentecost in the NT. The Passover lambs were killed, in OT terminology, 'between the evenings', which is somewhere between 3 and 6 pm. That was the close of the Jewish day. One day ends and the next day begins at sundown. That is important to remember when you read the Bible.

Well, He was killed between the evenings, and then He was buried, and three days and three nights later He was resurrected. He was crucified Wednesday evening, and He was buried just before sundown. He was in the grave Wednesday night; one night: Thursday daytime, one day and one night; Thursday night, 2 nights and one day; Friday daytime, two nights and two days; Saturday night, three nights and two days; Saturday during the day, three nights and three days. As Saturday began to close, just before sundown, at the same hour He was laid in the tomb, He arose from the dead.

Now Scripture says He would be three days and three nights in the heart of the earth, that is buried. He was buried just before the sun went down, and thus He was raised just before Sunday, the first day of the week began. When the ladies came to the tomb Sunday morning, He was already raised. He had been for some 12 hours already. If He had been resurrected Sunday morning, it would be three days and four nights.

Now when my Sabbath keeping friend and I discussed the matter of the Sabbath, he said, "I don't keep Sunday. I just keep biblical days". Those who are of this view usually say Sunday is the day of the sun god. But I want to tell you that in the Bible the sun god has nothing, whatever to do with Sunday. Sunday is the first day of the week, and the first day ever. It is the day God began creation.

Now my friend said, "Jesus was not raised on Sunday, He was raised on Saturday, the Sabbath. That is correct. He was raised at the very end of the Sabbath, exactly when He was placed in the grave. But within an hour it was the first day of the week. So which day is resurrection day? Saturday or Sunday? Well, the significance of the feast of First-fruits answers that question.

Turn to 1 Corinthians 15, the resurrection chapter of the Bible. God Almighty viewed Sunday as the day of resurrection. How do I know that? Because He chose that to be Israel's day of First-fruits, and that day was fulfilled in Christ's resurrection!

Now look at verses 22-23:

22 For as in Adam all die, even so in Christ all shall be made alive.

23 But each one in his own order: Christ the firstfruits...

You see, the resurrection of Christ is what the feast day of First-fruits was always about. Now consider this. You will need your thinking caps now. The feast of First-fruits always followed the day after the first regular Sabbath, which came after the Passover. The Passover could happen any day of the week, but not First-fruits. The day of First-fruits always came on the first day of the week, following the seventh day Sabbath of the week of Passover.

Now here is something absolutely beautiful! The year Christ died, it happened that the day after the seventh day Sabbath, was the first day of the week, and the first day of Christ's resurrection. It was Sunday! In most other years, if He was to be in the grave three days and three nights, He would have been raised on some other day of the week. But, God had so set this day that the year Christ died, resurrection day was on Sunday!

Turn to Leviticus 23 once more. Jesus was raised just before sunset on the Sabbath. And as the first day of the week began, which happened at sunset, He began His first 24 hour day alive from the dead. It was Sunday. When He walked with the two on the road to Emmaus, it was Sunday, toward evening. It was a new day. God created the heavens and the earth on the first day of the week. This is a point for Sabbath keepers to ponder.

But there is another matter just as beautiful, regarding Sunday and the Church. So we go to verse 15 in Leviticus:

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.

Now seven Sabbaths completed brings you to the fiftieth day. So we go to verse 16:

16 'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.

Now notice it is the day after the seventh Sabbath, or the day after the 49th day that the Feast of Pentecost takes place. Here is what is beautiful. Passover could happen any day of the week because of how the calendar worked. But First-fruits always came on Sunday. The year Christ was crucified, First-fruits did not only come on Sunday, but that Sunday came after Jesus had been in the grave 3 days and 3 nights. How long ago did God know all this? Well, He set out the feast days because this is what He knew would happen! Now, since Pentecost came 50 days later, it also always happens on Sunday. That never changes, whether you use the Gregorian calendar or the Jewish calendar. On what day was the Church born? Sunday! Now, you see, my friend who does not keep Sunday? He keeps Sunday at least twice a year, on the Feast of First-fruits and on Pentecost!

Now which day does the Bible view as the day of resurrection, Saturday or Sunday? Sunday! How do I know? Because the day of first-fruits always came on Sunday.

III. THE SIGNIFICANCE OF PENTECOST TO THE CHURCH

So, we ask, what is the significance of Pentecost? Well, turn to Acts chapter 2.

1 When the Day of Pentecost had 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 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.

Then follows a list of the many different nationalities present in Jerusalem, and the disciples shared with them in each one's own language the wonderful works of God. But one may wonder, why not the gift of healing, or preaching or any number of other gifts? Why tongues? I believe that at least one of the reasons was to indicate that this message is for every language group under the sun. This message was not just for the Jews, it was for Jews and Gentiles. From that day onward, the one loaf of Pentecost representing the Gentiles has made up by far the largest portion of the Church, and is made up of every language under the sun.

And one may ask, should the gift of tongues always follow when a person truly becomes a believer? And if so, why do the tongues of fire and the sound of a rushing mighty wind not always follow the receiving of the Holy Spirit?

Let me mention one other thing with regard to spiritual gifts. A speaker who came through our town recently, and I understand that he held to the cessationist view of the

miraculous, gifts. There are those who hold that the miracle gifts ceased when the NT was completed. Well, if that is so, the NT, as far as I know knows nothing about that.

There is little doubt that that speaker has never been a missionary in some of the darker places on the planet. I would also suppose that when he, or pastors of that view come across people diagnosed with such things as schizsophrenia, they are left with only one thing to do; send them to the doctors, who experiment with various kinds of drugs, because they cannot physically detect any kind of physical problem. I do not claim to have any of those kinds of gifts, but nor do I negate that God still can and does use the different gifts in various places as He sees fit.

But as to our subject, we note that the Church was born, on what day? Sunday! The first day of the week! When I did the messages on keeping Sunday or the Sabbath, I had not noted this. The significance of Passover, is Christ's death. The significance of First-fruits is the resurrection, and the first day of the week was the first full day He was alive. The significance of Pentecost is the birth of the Church, and it too happened on Sunday!

IV. THE LAW OF MOSES AND THE CHURCH

Let me come now to the second matter, that our friend raised in our discussions with him. It was the keeping of the law. Here is the question: How does the law relate to the time after Pentecost? Now I found it most interesting that our friend also believed in soul sleep, and that there is no hell. They have several things in common with Seventh Day Adventists though they disagree with them.

Also, I found it interesting that he had no assurance of salvation. It was a troubling point to him, I could tell, and I challenged him on it. Like so many other faiths, works is a very major matter. He wanted to be faithful to everything in the Bible which included the law of Moses. He wanted to keep the feasts, the Sabbaths, and the laws. Why? So that some day he would be saved.

Well, as we drove, I brought up a passage to him, and I want to bring it to your attention. You may run across these folk as we have at least a few in our community who belong to this same church.

Turn to Acts 15. As we drove I said, "I would like to read a passage of Scripture for you." And we'll read it here in a moment. But let me give you the background to the passage. The Apostle Peter had learned and then showed to the other Apostles that the Gospel was for the Gentiles. God had showed him this when He let down this sheet with all kinds of unclean creature before Peter and said, "Rise, kill and eat." Well, Peter was really hungry, but he said, "Oh no Lord. I am a Jew. I don't eat unclean things." It took a while for him to get the message but he got it.

And later, Paul and Barnabus had preached the Gospel to many Gentiles in numerous areas in Asia. Many Gentiles, pagan worshippers, were converted and gladly received the Word of God.

But in numerous places, opposition arose from the Jewish quarter. They believed the Gospel, but there is no way they could accept that a person could get saved without circumcision, and keeping the law of Moses. It caused continual problems. What is clear is that Paul and Barnabas did not require this. As a matter of fact, as early as then, it seems the believers met on Sunday. If you have interest in that subject, we have some messages online at sermonaudio.com/mecl. But it seems that Paul and Barnabas put no stress on keeping the Mosaic law.

Let me just clarify there what I am referring to when I speak of the Mosaic law. It may be an oversimplification, but I think the law can be divided into three categories. There was the ceremonial law. It consisted of all the sacrifices and offerings and so on. Now my friend acknowledge that they did not do sacrifices. But in the ceremonial laws were the feasts and the Sabbaths as well. Then there were the social laws. You shall not wear a garment with two kinds of material. You shall not sow your field with two kinds of seeds. You shall put a railing on your house tops, so people don't fall off etc...

Then there were the moral laws. The moral law has always been in effect, both before Moses gave the law and after he gave it, and after Christ came. *Thou shalt not steal* is in effect today as much as it has ever been, along with the other moral laws.

Well, Paul and Barnabas got so much opposition from the Jews who insisted that the Gentiles were obliged to keep those ceremonial and social laws, that Paul and Barnabas decided to go to Jerusalem, to the other apostles about this. So, go first to Acts 14:24:

23 So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.

24 And after they had passed through Pisidia, they came to Pamphylia.

25 Now when they had preached the word in Perga, they went down to Attalia.

26 From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.

27 Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.

28 So they stayed there a long time with the disciples.

Well, when they had been in Antioch for some time, we read in 15:1 what happened.

1 And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

Jews from Judea heard about the conversion of the Gentiles. And they came to Antioch and said, "Hey, just a minute. You can't bypass the Mosaic law. These Gentiles need to be circumcised and keep the law of Moses to be saved." Verse 2:

2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

3 So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.

4 And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.

5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

6 ¶ Now the apostles and elders came together to consider this matter.

7 And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

8 "So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us,

9 "and made no distinction between us and them, purifying their hearts by faith.

10 "Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

11 "But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."

12 Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.

When I had read this, our friend said, "Well, that deals with circumcision, and we don't believe in that." I said, "OK, listen once more to this verse. It says, *But some of the sect of the Pharisees who believed rose up, saying, 'It is necessary to circumcise them, and to command them to keep the law of Moses.'*"

When he caught that it spoke not only of circumcision, but of keeping the law of Moses, the silence lasted longer than at any other time. Finally he said, "Well, you can't do away with the law of Moses with just a few verses!" And I said, "We don't do away with the law of Moses. It was fulfilled! You don't sacrifice today because Christ fulfilled the ceremonial law. Furthermore, we're not talking about just a few verses of Scripture. This passage addresses precisely the issue we are talking about; how is the law related to the Gentiles, that is to us. We are the Gentiles. And here is the divine answer to this."

Now I want you to notice how the disciples concluded on this matter. We pick it up in verse 12:

12 *Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.*

13 *And after they had become silent, James answered, saying, "Men and brethren, listen to me:*

14 *"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.*

15 *"And with this the words of the prophets agree, just as it is written:*

16 *'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up;*

17 *So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name, Says the LORD who does all these things.'*

18 *"Known to God from eternity are all His works.*

19 *"Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,*

20 *"but that we write to them to abstain from things polluted by idols, from sexual immorality (better, fornication), from things strangled, and from blood.*

21 *"For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."*

22 ¶ *Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.*

23 *They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings.*

24 *Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law" – to whom we gave no such commandment –*

25 *it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,*

26 *men who have risked their lives for the name of our Lord Jesus Christ.*

27 *We have therefore sent Judas and Silas, who will also report the same things by word of mouth.*

28 *For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:*

29 *that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.*

30 *So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter.*

31 *When they had read it, they rejoiced over its encouragement.*

What relationship does the law of Moses have to the believers after Pentecost? Well, we can learn a lot from it, but these laws are not required of the Church age believer.

CONCL: And so, in conclusion, though the OT covered a time span of 4,000, and the Church has now existed for 2,000 years, there is no clear prophecy in the OT to the Church. Many, many prophecies refer to the seven year tribulation; and many, many more to the 1,000 year reign of Christ; prophecy is silent with regard to the Church. That is noteworthy.

We looked at the OT feast of Pentecost and saw that it has its fulfilment in the Church. The feasts of Passover, Unleavened Bread, First-fruits and Pentecost; four of the seven OT feasts have found their fulfillment over 2,000 years ago. The final 3 feasts speak of the tribulation and the millennium.

The significance of Pentecost is that it was fulfilled when the Church was born. The two loaves represented Jew and Gentile becoming one in the Church. Last, we looked at the law of Moses and the Church. As I see the law as it relates to our day, the ceremonial law has been fulfilled. We may learn a lot from it, but we do not keep them any more. The social laws have now become requirements of the governments of the nations. The moral law is still binding on the Christian. It is as wrong to steal or commit adultery as it ever was. This law remains consistent. He who breaks this law has sinned and come short of the glory of God and must be saved, or he or she will not enter glory.

[[Let me make a point here on Bible translation. This will cause me to go overtime a little. So, for that reason, I won't charge you extra for this point. Here is my point. All modern versions use a relatively free to an extremely free method of translation and in this

method more truth is lost than in the whole manuscript debate. But turn to Luke 6.

The KJV says, *And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.* This is a literal translation, but the words, 'the second Sabbath after the first' do not make sense to Gentiles.

The ESV, which is supposed to be a more conservative modern translation doesn't say anything about the second Sabbath. Modern versions, because of their method of translation, lose things God inspired in the original manuscripts.

Turn to Acts 13. Verse 42 says, *So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.*

The NKJV says that the people begged that these words might be preached to them again, 'the next Sabbath'. So even our literal translations do not indicate accurately what was originally said here. When you translate the original words literally, they requested that these words be preached again on, 'the between Sabbath.' And just what are, 'in between Sabbaths'? What is the second Sabbath after the first?

Well, the feast of unleavened Bread could begin any day of the week. The feast of booths could begin any day of the week. In the last three feasts were Sabbaths as well that could fall on any day of the week. These Sabbaths marked the feast days. If they fell in between the regular Sabbaths, they were in between Sabbaths. So the second Sabbath after the first had to do with these Sabbaths. A translation that translates literally, though the translator might not understand the strange words, by putting them into the translation, he will alert a scholar to the need for study. In some passages this method of translation becomes very crucial. I now have a number of Low German translations and all but one fail to translate literally, and all lean towards

or fully accept the modern views on which texts are best. So, because I didn't charge you extra, I get five extra minutes at the end of the message.]]