

Pentecost and the New Birth

The festivals of Unleavened Bread and Pentecost picture a new birth in which we are born from above, and are to now “...walk in newness of life” (Romans 6:4). Just what does it mean to be born again? The Bible uses many analogies to teach spiritual principals, and the process of birth is one that is used.

We are going to begin by addressing the argument that a newly baptized person is not born again, but is merely conceived in the womb of the church, and will not be born again until the resurrection. In the teaching that you are not born again, but are conceived, at baptism, the developing fetus would represent a newly baptized person.

Living in the Darkness of the Womb

Conception takes place in the womb, which is a place of complete darkness. The developing fetus is **blind and naked**, and is living in a bag of **lukewarm** water that is neither **cold nor hot**. During its time in the womb it is fed through the umbilical cord, so all of its needs are taken care of, and it **has need of nothing**. What we have here is a description of the church at Laodicea.

Jesus warned the church at Laodicea, “...[B]ecause you are **lukewarm**, and neither **cold nor hot**, I will spue [1692, *vomit*] you out of My mouth. Because you say, I am rich, and increased with goods, **and have need of nothing**; and don’t know that you are wretched, and miserable, and poor, and **blind**, and **naked**: I counsel you to buy of Me gold tried in the fire, that you may be rich; and white raiment, that you may be **clothed**, and that the shame [152, *disgrace, dishonorable conduct*] of your **nakedness** do not appear; and anoint your eyes with eye salve, that you may **see**” (Revelation 3:16-18).

Laodicea represents believers who are self-satisfied, but are spiritually blind, and therefore they do not see that they are naked, i.e. that they are in sin. Spiritual blindness is caused by idolatry, which is at the root of all sin. Those of Laodicea are following the teachings of men instead of the teachings of God. Jesus said, “This people draw near Me with their mouth, and honor Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men” (Matthew 15:8, 9). **These people are worshiping the Church, which is idolatry**. The Church did not purchase you with its blood; therefore it doesn’t own you.

The plain truth is, if we are in darkness, we cannot have fellowship with God, because“... God is light, and in Him is **no darkness at all**. If we say that we have fellowship with Him, **and walk in darkness, we lie, and do not the truth**; but **if we walk in light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin**” (1 Jn. 1:5-7).

The fetus is in a dark, watery world. The womb in which it grows represents the world, but God has called us “out of darkness into His marvelous light” (1 Peter 2:9). A baby does not see light until it comes forth out of the womb. Therefore, a Christian cannot walk in the light until he comes out of the womb, i.e. until he is born from above.

Born From Above

Jesus said to “...Nicodemus, a ruler of the Jews...Except a man be born again [509, *from above*], he cannot see [1492, *to perceive, discern, discover*] the kingdom of God” (John 3:1, 3). Jesus often used parables when speaking about the Kingdom of God to hide the meaning from the people. Jesus told His disciples, “...it is given to you to know the mysteries [3466, *a hidden or secret thing, not obvious to the understanding*] of the kingdom of heaven, but to them it is not given. Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Matthew. 13:11, 13). Jesus was not speaking of literally seeing the Kingdom of God by entering into it bodily, but rather by coming to know it-to understand it.

Nicodemus was perplexed by what Jesus had said about being “born again,” and asked, “...How can a man be born when he is old? Can he enter the second time into his mother’s womb, and **be born?**” (John 3:4). Nicodemus was trying to understand what Jesus was saying from a physical perspective, but Jesus was speaking from a spiritual perspective.

Jesus replied, “... Except a man be born of **water** and of the **Spirit**, he cannot enter into the kingdom of God” (v. 5). When is a man born of water and of the Spirit? “...Repent, and be **baptized [water]**...and you shall receive the gift of the **Holy Spirit**” (Acts 2:38). At baptism you are “born of water and of the Spirit.”

The Birth

In a normal birth, the baby will prepare itself for the birth process by turning in the womb, so that it is head and face down when it is born. The head and face down position represents humility, as in bowing before someone. When the children of Israel were given final instructions for Passover, “... the people **bowed the head and worshiped** [7812, *to prostrate in homage to God*]. The children of Israel went away, and did as the LORD had commanded ...” (Exodus. 12:27, 28). Humility leads to repentance.

The baby turning in the womb represents repentance. The Eternal says, “... I have no pleasure in the death of the wicked; but that the wicked turn from **his way** and live: **turn you, turn you from your evil ways;** for why will ye die O house of Israel?” (Ezekiel 33:11).

After the baby turns, it will move lower in the womb as it prepares for birth. After the preparations are completed, then labor begins. The uterus begins contracting to push the baby out of the womb. On the night of Passover, after the Eternal had killed the firstborn of the Egyptians,

Pharaoh "... called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people And the Egyptians were urgent [2388, *to seize*] upon the people that they might **send them out of the land in haste** [4116, *quick, prompt*]..." (Exodus 12:31, 33). The Egyptians were trying to push the Israelites out of Egypt as quickly as possible. This fulfilled what the Eternal had said to Moses, that Pharaoh "... shall surely thrust you out hence altogether" (Exodus. 11:1).

During the birth process, the baby is being thrust out of the womb. Labor is painful, and the woman giving birth wants the baby out of her womb as quickly as possible, so she pushes during the birth process. The Egyptians wanted Israel out of their land as quickly as possible, so they were pushing them out. **The Passover observance is the beginning of the birth process.**

Israel did not come completely out of Egypt until they had crossed the Red Sea at night. The Eternal "... caused the sea to go back by a strong east wind **all that night**, and made the sea dry land, **and the waters were divided**" (Exodus 14:21). The parting of the waters symbolizes the breaking of the bag of water that the fetus is in. When Israel crossed the sea, "... the waters were a wall unto them on their right hand, and on their left" (v. 22). The wall of waters symbolized the birth canal. Israel completed crossing through the birth canal at night, and "... the sea returned to his strength when the morning [1242, *dawn*] appeared ..." (v. 27).

When the baby is in the birth canal it is still in darkness, and Israel crossed the sea during the night. When the baby comes out of the birth canal, it sees light for the first time. When the dawn appeared, Israel was completely out of the sea.

The placenta is a vascular organ that develops in the uterus during pregnancy, and provides the developing fetus with nutrients, and expels waste through the umbilical cord. Following birth, the placenta is no longer needed, and it is expelled as part of the afterbirth. The placenta dies, and is discarded. This symbolizes the "... old man with his deeds [4234, *practice*]" (Colossians 3:9). The Egyptians, as a type of the old man, were "...dead upon the seashore [8193, *lip, edge, termination as a natural boundary*]" (Exodus 14:30).

The old man of sin, and his way of life, is dead. He cannot cross the boundary of death to bring you back into Egypt (sin). "Knowing this, that our old man is crucified with Him, **that the body of sin might be destroyed, that henceforth we should not serve sin**" (Romans 6:6).

This is a new birth, for "... if any man be in Christ, he is a new creature [2937, *creation*]: **old things are passed away** [3928, *perished*]; **all things are become new**" (2 Corinthians 5:17). Old things do not pass away at conception. At birth the old things pass away, and the baby enters into a completely new environment. The baby has been liberated from the womb, i.e. the house of bondage. It now has freedom of movement, instead of being confined by the boundaries of the womb.

The Feast of Unleavened Bread is about blood (Passover) and water (baptism). During the birth of a baby there is much blood and water. We have seen the parallels between the Feast of Unleavened Bread and birth. Now we will look at parallels between birth and the Day of Pentecost, which is entirely dependent on Passover.

The Breath of Life

When the baby comes forth from the womb, it must begin to breathe in order to live. After His resurrection, when Jesus was with His disciples, “...**He breathed** [1720, *to blow or breathe into, to inflate*] **on them**, and said to them, **Receive you the Holy [*Spirit*]**” (John. 20:22). They did not receive the Holy Spirit at that time, because if they had, there would not have been a need for the Day of Pentecost. This event was pointing directly to the Day of Pentecost.

On the Day of Pentecost “... there came a sound from heaven as of a mighty rushing wind [4157, *respiration, wind*, from 4154, *to breathe hard*], and it filled the house where they were sitting.... And they were all filled with the **Holy [*Spirit*]** ...” (Acts 2:2, 4). This was like the breath of life that a newborn baby must have in order to live.

The Holy Spirit is symbolized by wind, or breath. As breath is vital for man to live physically, the Holy Spirit is vital for eternal life. “...[T]he Spirit is **life** because of righteousness” (Romans 8:10). When the baby comes forth out of the womb, it takes its first breath of life. When a newborn Christian comes up out of the water, he receives the life-giving Spirit. **A fetus does not breathe in the womb. The breathing process begins after it is born.**

The Greek word used for “wind” (4157) is used in the *Septuagint* for the Hebrew 5397, *wind, breath*. “And the LORD God formed man of the dust of the ground, and breathed [5301, *to blow*] into his nostrils **the breath** [5397] **of life**, and man became a living soul” (Genesis 2:7). The birth of Adam, on the **sixth** day of the week, pointed directly to the giving of the Holy Spirit on the **sixth** of Sivan, which was on the **sixth** day of the week, on the Day of Pentecost in 30 A.D.

Sight and Sound

The fetus spends its entire time in pitch black darkness. After being born, the newborn baby sees light for the very first time. On the Day of Pentecost, “... there appeared unto them cloven tongues like as of fire [4442, *fire, lightning*] and it sat upon each of them. And they were all filled with the Holy [*Spirit*] ...” (Acts 2:3, 4). Fire provides light by which we are able to see in the darkness. The Holy Spirit provides light to the Christian in a world that is in spiritual darkness. “The people that walked in darkness [2822, fig. *wickedness, death, destruction, misery, ignorance, sorrow*] have seen a great light [216, *illumination*]: they that dwell in the land of the shadow of death, upon them hath the **light shined**” (Isaiah 9:2).

While in the womb the fetus cannot hear intelligently, but once the baby is born it can begin to

distinguish between different sounds. “So then faith cometh **by hearing, and hearing by the word of God**” (Romans 10:17). The newborn can now both see and hear. “And in that day shall the deaf **hear** [8085, *to hear intelligently*] **the words of the book**, and the **eyes of the blind shall see out of obscurity, and out of darkness**” (Isaiah 29:18). Through the gift of the Holy Spirit, the newborn Christian now has the ability to both see and hear intelligently, which enables him “... to grow in grace and in the knowledge of our Lord and Savior Jesus Christ...” (2 Peter 3:18).

The fetus is in a temperature-controlled environment that doesn’t vary. It has no need to see, hear, touch, taste, or smell. While in the womb the fetus really isn’t learning anything, but all of its senses are developing in preparation for birth. Once the baby is born, all of its senses begin coming into play, and it begins to learn at a very fast rate. Likewise, a newborn Christian can begin to learn at a very fast rate, if he receives the proper food for his spiritual nourishment.

Cover that Nakedness

The flesh symbolizes sin, because it represents our carnal nature. “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are **in the flesh** cannot please God” (Romans 8:7, 8). Jesus said, “That which is born of the flesh is flesh...” (John 3:6). Those born of the flesh are not acceptable to God because of their sinful nature; therefore they must be born from above, in order to become pleasing to God.

While in the womb, the fetus is naked. Nakedness symbolizes sin. Jesus told the church at Laodicea “... to buy of Me ... white raiment, that you may be clothed, and the **shame of your nakedness do not appear** ...” (Revelation 3:18). After its birth the baby will be cleaned up and clothed. Likewise, a newborn Christian is to be clothed with Jesus Christ.

“But **put you on** [1746, *to clothe oneself*] the Lord Jesus Christ, and **make not provision for the flesh**, to fulfill the lusts thereof” (Romans 13:14). The sinful flesh is covered by Jesus Christ. This takes place at baptism. “For as many of you as **have been baptized** into Christ **have put on** [1746, *to clothe oneself with*] Christ” (Galatians 3:27). This is the new man, for you “... **have put on** [1746, *to clothe oneself*] the new man, which is renewed in knowledge **after the image of Him that created him**” (Colossians 3:10).

As a newborn Christian, you are beginning a new way of life. What “... fellowship hath righteousness with unrighteousness? And what communion [2842, *association, community, joint participation, intercourse*] hath **light with darkness?**” (2 Corinthians 6:14). A newborn Christian has been separated from the darkness of this world, but a fetus is in darkness.

Why would we want to go back into the darkness and the nakedness of the womb? “Wherefore **come out from among them, and be you separate** [873, *set off by boundary*], says the Lord, and touch not the unclean; and I will receive [1523, *invite in, receive with favor*] you, and will be a Father to you, and you shall be My **sons and daughters**, says the Lord Almighty” (vv. 17, 18).

Sons and daughters have been born, and they are no longer in the womb.

Let's Eat

While in the womb, the fetus is nourished through the umbilical cord. After birth, the baby drinks milk. “Being born again [313, *to bring forth again*], not of corruptible seed, but of incorruptible by the word of God, which lives and abides forever...And this is the word which by the gospel is preached to you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn [738, *just born*] babes [1025, *infant*] **desire the sincere milk of the word, that you may grow thereby**” (1 Peter 1:23, 25, 2:1, 2). A newborn baby desires its mother’s milk. A fetus has **no desire for, nor does it drink, its mother’s milk.**

As a child grows and his digestive system develops, he has a need for solid food. Likewise, a Christian should not be satisfied with the milk of the word forever, but he should have a desire for solid food. “For every one that uses milk is unskillful in the word of righteousness: **for he is a babe** [3516, *an infant, immature*]. But strong meat belongs to them that are of full age [5046, *adult, mature, complete*], those who by reason of use [1838, *habit*] have their senses [145, *faculties of perception, understanding, judgment*] exercised [1128, *trained*] to discern [1253, *distinguish, separate*] both good and evil” (Hebrews 5:13, 14).

The Christian education process does not stop with the milk of the word. How would you like it if you were in the first grade for the rest of your life? Churches like to keep their “students” in the first grade indefinitely because stupid people are easier to control. If you never got beyond the first grade, what kind of a profession would you be qualified for? Could you be a teacher?

God is preparing His people for the profession of the priesthood **to teach** others the truth. “For a priest’s lips should keep [8104, *guard, protect, preserve*] knowledge [1847, *intelligence, understanding, wisdom*], and they [*the people*] should seek [1245, *search, strive after*] the law [8451, *law, from 3384, teaching, instruction*] at his mouth: for he is the messenger of the LORD of Hosts” (Malachi 2:7). You must “Study [4704, *strive*] to show yourself approved **to God**, a workman that needs not be ashamed, rightly dividing [3718, *to cut straight, a straight path*] the word of truth” (2 Timothy 2:15).

Conclusion: The birth process is revealed through the Feast of Unleavened Bread. The baby comes forth through blood (Passover) and water (baptism). Once out of the womb, the newborn babe receives the breath of life (the Holy Spirit), and vision (the Holy Spirit), and intelligent hearing (the Holy Spirit). After its birth the newborn begins to receive nourishment from the “milk of the word.” The church at Laodicea apparently does not believe that it is born again, because it is lukewarm, has need of nothing, is naked, and spiritually blind. Jesus said to Laodicea, Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him, and will sup with him, and he with Me” (Revelations 3:20).